

الجزء السادس

The Sixth Chapter



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الجزء السادس The Sixth Chapter

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The Qur'ān does not function within the structure of the chapters (Juz). The 30 chapters were a method of organisation which were added some time after the completion of revelation for the sole reason of the ease of reading. Having 30 Juz allow us to break up reading the Qur'ān into manageable sections.

Due to this, our organisation of the Qur'ān in our own understanding should be within the individual Surahs, not the chapters (juz).

The Qur'ān is build upon a structure which has تناسب *tanasub*, in that each part is related to those surrounding it. In regards to the Surahs, the beginning of a Surah will relate to the end of the Surah before it, and its end will relate similarly with the one following it. In this same way, verses have connections with those preceding and succeeding them, and clusters of verses have connections in a similar way.

Western academics call this Ring Theory, in that the themes of the Qur'ān are like a ring; in that the beginnings and ends of Surahs and verses relate to each other. This is not an exact science, but this theme can be seen consistently throughout the Qur'ān. In Arabic this is called *ilm al-tanasub* علم التناسب - the Science of Connections.

The Sixth chapter includes the end of Surah An - Nisa (verses 148-end) and the beginning of Surah Ma'idah (verses 1-81).

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Surah An-Nisa - Continued

From Verse 148

Public Exposure of Evil

Allah ﷻ begins in this portion of Surah Nisa by saying:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ ۗ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا

(148) Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.

Public exposure is not accepted in Islam, except to right a wrong or to correct oppression. The latter is in fact an obligation.

Levels of Oppression

- Public oppression.

It is the right of a people to gather and petition the correction of public oppression. This is mentioned by both Umar and Abu Bakr in their inaugural speeches as Caliphs.

This is in regards to أهل الحل والعقد *ahl al-hill wal-aqd* - people who have power in the public domain.

In the world we live in now, public figures such as influencers and celebrities may be included within discussions of public oppression, but not simply because they are well known. In Islamic ethics, the key distinction is not between public and private people, but between public harm and private wrongdoing. If a person uses their public platform in a way that causes harm, spreads injustice, misguides others, or normalises wrongdoing, then speaking out to correct that harm can fall under public correction.

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However, personal sins and private failings, even when committed by well known individuals, remain matters for private advice and concealment, and do not justify public exposure unless it is necessary to prevent real and ongoing harm.

- Private oppression

In regards to the private domain, if a person has been wronged by another, it is their right to approach the person who has wronged them address the situation.

إِنْ تَبَدُّوا خَيْرًا أَوْ تُخْفُوهُ أَوْ تَعْفُوا عَنْ سُوءٍ فَإِنَّ اللَّهَ كَانَ عَفُومًا قَدِيرًا ﴿١٤٩﴾

(149) If [instead] you show [some] good or conceal it or pardon an offense - indeed, Allah is ever Pardoning and Competent.

Such matters should be dealt with first privately, then with arbiters, then to the court, if need be. Matters should be taken to the right authority, in the correct manner.

Justice is an integral part of our faith, even if one must act against themselves or their own loved ones in order to achieve it. Allah ﷻ says in verse 135:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِنْ يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَنْ تَعْدِلُوا ۗ وَإِنْ تَلَوُّوا أَوْ تَعْرِضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا

(135) **O you who have believed, be persistently standing firm in justice, witnesses for Allah, even if it be against yourselves or parents and relatives.** Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted.

If one is going through a hardship and they fail to recognise the part they themselves played in the situation, then accuse another of sole responsibility, they will be held liable for this. It is important

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for us as Muslims to accept that we are flawed, and we must always seek ways to better ourselves; if we constantly try to right the wrongs of others without righting our own, slowly the darkness of hypocrisy will taint our hearts and we will become bitter.

If a person is committing a wrong, and they refuse to rectify such a wrong, their situation can only be made public firstly, by going through the correct avenues, and secondly, only if such exposition would be of benefit to the greater community.

It is not for us to judge people, not even criminals, because we will never know the full story. That is the job of the *hakim* Judge.

Refutation of the Jews Claim to the Death of Isa (as)

Allah ﷻ clarifies:

وَقَوْلِهِمْ إِنَّا قَتَلْنَا الْمَسِيحَ عِيسَى ابْنَ مَرْيَمَ رَسُولَ اللَّهِ وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ
وَلَكِنْ شُبِّهَ لَهُمْ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِيهِ لَفِي شَكٍّ مِنْهُ مَا لَهُمْ بِهِ مِنْ عِلْمٍ إِلَّا
اتِّبَاعَ الظَّنِّ وَمَا قَتَلُوهُ يَقِينًا

(157) And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain.

It must be made clear that the clear details of the events of Isa's (as) crucifixion are not fully known to anyone. There are opinions, however, these are not fact.

- 1 - One of the men who betrayed Isa (as), his face was changed by Allah ﷻ and he was crucified in his place.
- 2 - He was a companion of Isa (as) who volunteered for this task.

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3 - A third, more weak view, suggests that Isa (as) did in fact die, but not by the hands of his enemies.

There are various views even within these views. We should take these views with a grain of salt, and not ponder too long on such matters.

Prohibition of Extremes

لَا تَغْلُوا فِي دِينِكُمْ

(171) do not commit excess in your religion

There are two extremes: extremes of ease and extremes of hardship

Some people believe when it comes to religious matters, if it is not hard, then it is not correct, and if it is ease, then it is some modernised version of faith.

However, many understandings of Islam that are common among first generation immigrant Muslim communities were shaped by particular historical, cultural and political contexts. Countries such as India, Pakistan, Afghanistan and Bangladesh were deeply affected by colonialism, and this inevitably influenced religious attitudes and practices.

We are all products of our history and time. Often, extreme views that many people hold are passed down through generations, and many do not understand how they came about, nor the fact that such views are no longer relevant as they cannot be properly applied at present.

Islam is a religion of balance. Allah does not wish to burden His servants. However, it is important to remember that life is a test, and that we must endure some degree of discomfort in order to grow and flourish. Stagnant water becomes a breeding ground for

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harmful bacteria, whereas flowing water, which passes through different terrains, is enriched with minerals and naturally filtered by its surroundings. In the same way, true balance lies in combining ease with responsibility, and facing challenges seeking the pleasure of Allah alone.

The Conclusion

This surah ends in the same way it began, by returning our hearts to a single, central truth: that only the guidance and legislation of Allah can truly establish justice, mercy and stability, both within the individual and across society.

Allah addresses all of humanity, not a specific group, reminding us that what has been sent down is not hidden, restricted or unclear:

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ بُرْهَانٌ مِّن رَّبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُّبِينًا

(174) O mankind, there has come to you a conclusive proof from your Lord, and We have sent down to you a clear light.

The Qur'ān is described as both burhan and nur - a decisive proof for the mind and a light for the heart. It clarifies truth from falsehood, and illuminates the path for those who sincerely seek guidance.

Allah then reassures us that guidance is not merely information, but a relationship of reliance and trust:

فَأَمَّا الَّذِينَ آمَنُوا بِاللَّهِ وَاعْتَصَمُوا بِهِ فَسَيُدْخِلُهُمْ فِي رَحْمَةٍ مِّنْهُ وَفَضْلٍ وَيَهْدِيهِمْ إِلَيْهِ صِرَاطًا مُسْتَقِيمًا

(175) So those who believe in Allah and hold fast to Him - He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

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Those who believe in Allah and hold firmly to Him are promised three great gifts: mercy, divine favour and a clear, direct path back to Him.

This closing reminds us that true security, justice and guidance are not found in systems, cultures or personal opinions alone, but in holding tightly to Allah and allowing His light to shape our lives, choices and values.

The Importance of Inheritance

يَسْتَفْتُونَكَ قُلِ اللَّهُ يُفْتِيكُمْ فِي الْكَلَالَةِ ۚ إِنِ امْرُؤٌ هَلَكَ لَيْسَ لَهُ وَلَدٌ وَلَهُ أُخْتٌ فَلَهَا نِصْفُ مَا تَرَكَ ۚ وَهُوَ يَرِثُهَا إِن لَّمْ يَكُنْ لَهَا وَلَدٌ ۚ فَإِن كَانَتَا اثْنَتَيْنِ فَلَهُمَا الثُّلُثَانِ مِمَّا تَرَكَ ۚ وَإِن كَانُوا إِخْوَةً رِّجَالًا وَنِسَاءً فَلِلذَكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ ۚ قُلِ يَبِينُ اللَّهُ لَكُمْ أَن تَضَلُّوا ۚ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

(176) They request from you a [legal] ruling. Say, "Allah gives you a ruling concerning one having neither descendants nor ascendants [as heirs]." If a man dies, leaving no child but [only] a sister, she will have half of what he left. And he inherits from her if she [dies and] has no child. But if there are two sisters [or more], they will have two-thirds of what he left. If there are both brothers and sisters, the male will have the share of two females. Allah makes clear to you [His law], lest you go astray. And Allah is Knowing of all things.

The final verse of Surah Nisa closes the discussion of family law by reminding believers that putting their affairs in order is not optional, but a religious responsibility. Allah ﷻ Himself gives a direct ruling regarding inheritance, and clearly establishes the rights of relatives, including the rights of women, who were historically denied their share.

For this reason, the science of inheritance is known as 'ilm al-fara'id. It is called this because its rulings are fard obligations from Allah. Every believer is expected to ensure that their financial matters, debts and estate are arranged in accordance with Allah's law, so that confusion, injustice and family disputes do not arise

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after their death. Preserving clarity in inheritance is a means of preventing fitnah and protecting family ties.

Allah ends the verse by saying that He clarifies His law so that people do not go astray. This shows that inheritance is not a secondary issue, but part of divine guidance meant to protect society from oppression and conflict.

Often people become preoccupied with the outward signs of religiosity, such as dress or appearance. Yet Allah places far greater emphasis on fulfilling the rights of others. He says:

حَتَّى يَمَيِّرَ الْخَبِيثَ مِنَ الطَّيِّبِ

(3:179) until He separates the evil from the good

A person who displays religious identity outwardly, yet knowingly withholds or alters the shares that Allah has assigned to others, is committing a grave moral failure. In Islam, true righteousness is measured not only by visible practice, but by integrity, justice and the protection of the rights Allah Himself has set.

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Surah Ma'ida - The Feast

Madani | (Verses 1-81)

This Surah was revealed in Madinah, between the 6th and 7th years after migration after the Treaty of Hdaybiyah. It generally deals with problems that arose as a result of the treaty.

The Treaty of Hdaybiyah took place between the Muslims and the Polytheists of Makkah. The Muslims traveled towards Makkah in order to perform Umrah, but were refused access by the Makkans. The Muslims were made to sign a treaty which favoured the Makkah Polytheists heavily, but allowed them to return the following year to preform Umrah. The Muslims were very disheartened by this event.

Key Themes

- Faithfulness to contracts and agreements
- Alliance towards Allah, his messengers and fellow believers
- Rituals and rights of Allah alone

Faithfulness to Contracts

This first line of this Surah reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ

(1) O you who have believed, fulfill [all] contracts.

A significant section of this Surah within this Juz recounts the People of the Book's rejection of Allah's guidance and scripture. The 'contract' the People of the Book had with Allah was their covenant, which they inevitably violated.

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An overarching message in Surah Ma'idah is the reminder, after detailing their transgressions in the three previous Surahs, do not follow the actions of the People of the Book. These people who were so consumed by the Dunya that they could not allow themselves to accept the command of Allah. They tried to change their scripture, ignore their scripture, ridicule and even kill the messengers who were sent to them.



الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي
وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا

(3) THIS DAY I HAVE PERFECTED FOR YOU YOUR RELIGION AND COMPLETED MY FAVOUR UPON YOU AND HAVE APPROVED FOR YOU ISLAM AS RELIGION.

Alliance Towards Allah, His Messengers & Fellow Believers

Allah ﷻ commands the believers in verse 8 to be firmly and consistently committed to Him, and to stand as witnesses for justice, even when emotions, personal history or hostility toward others may tempt them to act unfairly:

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ^ط وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ
عَلَىٰ أَلَّا تَعْدِلُوا ^ج اْعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ^ط وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

(8) O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is Acquainted with what you do.

This verse teaches that our true alliance is first and foremost with Allah, His guidance and His values. Loyalty to people, groups or causes can never come before loyalty to justice. Even when

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dealing with those we dislike, or those who have wronged us, Allah commands fairness, restraint and integrity. Justice is not shaped by our emotions. It is shaped by obedience to Allah. The Prophet ﷺ says in regards to this:

”انصر أخاك ظالماً أو مظلوماً“

فقال رجل: يا رسول الله أنصره إذا كان مظلوماً أ رأيت إن كان ظالماً كيف أنصره

قال: ”تحتجزه (أو تمنعه) من الظلم فإن ذلك نصره“

"Help your brother, whether he is an oppressor or is oppressed". A man enquired: "O Messenger of Allah! I help him when he is oppressed, but how can I help him when he is an oppressor?" He ﷺ said, "You can keep him from committing oppression. That will be your help to him".

[Bukhari & Muslim]

This hadith teaches that true brotherhood is not blind loyalty. Supporting a fellow believer does not mean justifying their wrongdoing or remaining silent when they harm others. On the contrary, sincere support means protecting them from sin, accountability in the Hereafter and the spiritual consequences of injustice.

Oppression is not limited to rulers or tyrants. It can exist in ordinary, everyday situations. A person who withholds someone's rights, abuses their authority, speaks unjustly, manipulates, humiliates or harms another person is also committing oppression. Islam does not allow us to excuse such behaviour simply because the person belongs to our family, community or group.

Standing firm for Allah therefore means having the courage to speak the truth with wisdom, to restrain injustice even when it comes from those close to us and to uphold fairness for all. This is the foundation of real unity among believers, a unity built upon taqwa and justice, not upon silence in the face of wrongdoing.

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يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ
الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٦﴾

(16) ALLAH GUIDES THOSE WHO PURSUE HIS PLEASURE TO THE WAYS OF PEACE AND BRINGS THEM OUT FROM DARKNESSES INTO THE LIGHT, BY HIS PERMISSION, AND GUIDES THEM TO A STRAIGHT PATH.

The Son's of Adam - Cain and Abel

لَئِن بَسَطتَ إِلَى يَدِي يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسِطٍ يَدِي إِلَيْكَ لِأَقْتُلَكَ ۗ إِنَّي أَخَافُ اللَّهَ رَبَّ
الْعَالَمِينَ ﴿٢٨﴾

(28) If you raise your hand to kill me, I will not raise mine to kill you, because I fear Allah—the Lord of all worlds.

Allah narrates the story of the two sons of Adam and Hawwa in truth, showing that the acceptance of deeds is based on taqwa, not merely outward action.

The scholars mention that Adam and Hawwa would give birth in pairs, a boy and a girl. Marriage was not permitted between twins from the same birth. Instead, each son was to marry the sister from the other set. Qabil (Cain) was commanded to marry the sister of Habil (Abel) and Habil was to marry Qabil's sister. However, Qabil objected because he wished to marry his own twin sister, who he considered more beautiful. This refusal to submit to Allah's command was the seed of jealousy and resentment in his heart.

When both brothers were instructed to offer a sacrifice and Allah accepted Habil's offering but did not accept Qabil's, the inner disease of envy became outward hostility. Qabil threatened to kill his brother. Habil, despite being able to defend himself, chose restraint and reminded his brother that Allah only accepts from

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those who have taqwa. He refused to respond with injustice and made it clear that he feared Allah more than he feared harm from his brother.

Shaytan then beautified the crime for Qabil, and he killed his brother, becoming among the losers. Allah later showed him, through the example of a crow, how to conceal his brother's body, leaving him overwhelmed with regret and humiliation.

This story teaches that jealousy, when rooted in disobedience to Allah, leads to oppression and destruction. It also establishes that sincerity and obedience are the true measures of acceptance, and that real strength lies in fearing Allah and refusing to commit injustice, even when one is wronged.