

SURAH AS A STORY



Surah An-Nisa

The Women

The complete journey — the surah of rights —
told the way a loving elder shares it with a child



Surah No. 4 • 176 Ayahs • Medinan

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The Surah at a Glance

*Wattaqul-laahal-lazee tasaaa'aloona bihee
wal-arhaam*

1. And fear Allah, through whom you ask one another,
and the wombs (of kinship).

Wa 'aashiroohunna bilma'roof

19. And live with them in kindness.

Innal-laaha laa yazlimu misqaala zarrah

40. Indeed, Allah does not do injustice, even as much as
an atom's weight.

*Innal-laaha ya'murukum an tu'addul-amaanaati
ilaaa ahlihaa*

58. Indeed, Allah commands you to render trusts to
whom they are due.

Afalaa yatadabbaroonal-Qur'aan

82. Then do they not reflect upon the Quran?

*Koonoo qawwaameena bilqisti shuhadaaa'a
lillaahi wa law 'alaaa anfusikum*

135. Be persistently standing firm in justice, witnesses
for Allah, even against yourselves.



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From a Single Soul

Beta, this is the surah of RIGHTS — the rights of women, of orphans, of the weak, of relatives, of neighbours, of society. And it opens by reminding you where every human being came from:

'YA AYYUHAN-NASUT-TAQOO RABBAKUMUL-LAZI
KHALAQAKUM MIN NAFSIN WAHIDATIN — O
MANKIND, FEAR YOUR LORD, WHO CREATED YOU
FROM ONE SOUL — WA KHALAQA MINHA ZAWJAH
WA BATHTHA MINHUMA RIJALAN KATHEERAN WA
NISA'A — AND CREATED FROM IT ITS MATE, AND
DISPERSED FROM BOTH OF THEM MANY MEN AND
WOMEN.'

'WATTAQULLAHAL-LAZI TASA'ALOONA BIHI
WAL-ARHAM — AND FEAR ALLAH, THROUGH WHOM
YOU ASK ONE ANOTHER, AND THE WOMBS —
INNALLAHA KANA 'ALAYKUM RAQEEBA — indeed,



Allah is ever a Watcher over you.'

Beta, note the address: 'YA AYYUHAN-NAS' — O MANKIND. Not 'O you who believe'. This surah begins by speaking to the entire human race, and it begins by telling them they are one family.

And note what is joined to the fear of Allah: 'wal-arham' — THE WOMBS, meaning the ties of kinship. Beta, the Prophet ﷺ told us that the womb-tie is attached to the Throne, and whoever keeps it, Allah keeps connection with him, and whoever cuts it, Allah cuts him off.

The surah then turns immediately to orphans — 'WA ATUL-YATAMA AMWALAHUM WA LA TATABADDALUL-KHABEETHA BIT-TAYYIB — GIVE THE ORPHANS THEIR PROPERTIES AND DO NOT SUBSTITUTE THE BAD FOR THE GOOD — WA LA TA'KULOO AMWALAHUM ILA AMWALIKUM INNAHU KANA HOOBAN KABEERA — and do not consume their properties into your own; indeed, that is ever a GREAT SIN.'



Beta, the very first practical instruction of this surah is about the property of the powerless. That tells you what this deen prioritises.

'INNAL-LAZINA YA'KULOONA AMWALAL-YATAMA
ZULMAN INNAMA YA'KULOONA FEE BUTOONIHIM
NARAN — indeed, those who unjustly consume the
property of orphans ARE ONLY CONSUMING FIRE INTO
THEIR BELLIES.'

And then the laws of marriage and the mahr — and note this phrase, beta: 'WA ATUN-NISA'A SADUQATIHINNA
NIHLAH — AND GIVE THE WOMEN THEIR DOWRIES
GRACIOUSLY (as a free gift).' Not as a price, not as a
transaction — a gift given willingly.

The Shares

Beta, this surah contains the detailed law of inheritance — and you should understand why the Quran spelled it out itself rather than leaving it to people.



Because in that society, and in many since, the strong took everything and the weak received nothing. Women and children inherited nothing at all; only those who could fight and defend received a share.

And the Quran fixed the shares in the text, in numbers — so that they could not be argued away.

'LIR-RIJALI NASEEBUN MIMMA TARAKAL-WALIDANI WAL-AQRABOON — FOR MEN IS A SHARE OF WHAT THE PARENTS AND CLOSE RELATIVES LEAVE — WALIN-NISA'I NASEEBUN MIMMA TARAKAL-WALIDANI WAL-AQRABOON — AND FOR WOMEN IS A SHARE OF WHAT THE PARENTS AND CLOSE RELATIVES LEAVE — MIMMA QALLA MINHU AW KATHUR — BE IT LITTLE OR MUCH — NASEEBAN MAFROODA — AN OBLIGATORY SHARE.'

Beta, 'naseeban mafrooda' — a share that is IMPOSED, fixed, not optional. Nobody's goodwill is required.

And there is a beautiful instruction placed in the middle of the inheritance rules: 'WA IZA HADARAL-QISMATA



ULUL-QURBA WAL-YATAMA WAL-MASAKEENU
 FARZUQOOHUM MINHU WA QOOLOO LAHUM
 QAWLAN MA'ROOFA — AND WHEN (other)
 RELATIVES, ORPHANS AND THE NEEDY ARE PRESENT
 AT THE DIVISION, THEN PROVIDE FOR THEM FROM
 IT, AND SPEAK TO THEM WORDS OF APPROPRIATE
 KINDNESS.'

Beta, look at that. People who have no legal right to the inheritance but are standing there watching it divided — give them something, and speak to them well. That is a level of consideration the law itself does not require.

'WAL-YAKHSHAL-LAZINA LAW TARAKOO MIN
 KHALFIHIM ZURRIYYATAN DI'AFAN KHAFOO
 'ALAYHIM — and let those fear who, if they left behind
 weak offspring, would be afraid for them.'

Beta, that is a powerful appeal to the conscience of an executor: how would you want YOUR children treated if you were not there?

Live With Them in Kindness



The surah then addresses the treatment of women in a society where they were treated as inherited property, beta:

'YA AYYUHAL-LAZINA AMANOO LA YAHILLU LAKUM AN TARITHUN-NISA'A KARHA — O YOU WHO HAVE BELIEVED, IT IS NOT LAWFUL FOR YOU TO INHERIT WOMEN BY COMPULSION.'

Beta, that alone ended a practice in which a widow was passed on with the estate.

'WA 'ASHIROOHUNNA BIL-MA'ROOF — AND LIVE WITH THEM IN KINDNESS — FA-IN KARIHTUMOOHUNNA FA-'ASA AN TAKRAHOO SHAY'AN WA YAJ'ALALLAHU FEEHI KHAYRAN KATHEERA — AND IF YOU DISLIKE THEM — PERHAPS YOU DISLIKE A THING AND ALLAH MAKES THEREIN MUCH GOOD.'

Beta, sit with this ayah, because it is one of the most practical pieces of guidance for a marriage ever given.



"Ashiroohunna bil-ma'roof" — 'mu'asharah' is the word for daily companionship, living alongside someone. And 'bil-ma'roof' means in the way that is recognised as good and decent. So: your ordinary, everyday conduct at home must be good.

And then the extraordinary part: AND IF YOU DISLIKE THEM. Allah does not say 'you must feel love'. He accepts that a man may, at some point, feel dislike. And the instruction still stands: live with kindness anyway.

And then the reason: PERHAPS you dislike something and Allah has placed much good in it. Beta, how many people have walked away from something difficult only to find that the difficulty was the door to what they needed?

And on divorce, the surah maintains the same dignity: 'WA IN ARADTUMUS-TIBDALA ZAWJIN MAKANA ZAWJIN WA ATAYTUM IHDAHUNNA QINTARAN FA-LA TA'KHUZOO MINHU SHAY'A — and if you wish to replace one wife with another, and you have given



one of them a great amount, DO NOT TAKE ANYTHING BACK FROM IT.'

Beta, even at the moment of separation — take nothing back.

And then, beta, one of the most complete lists of rights in the Quran:

'WA'BUDULLAHA WA LA TUSHRIKOO BIHI SHAY'A — AND WORSHIP ALLAH AND ASSOCIATE NOTHING WITH HIM — WA BIL-WALIDAYNI IHSANA — AND TO PARENTS, GOOD TREATMENT — WA BI-ZIL-QURBA — AND TO RELATIVES — WAL-YATAMA — AND ORPHANS — WAL-MASAKEEN — AND THE NEEDY — WAL-JARI ZIL-QURBA — AND THE NEAR NEIGHBOUR — WAL-JARIL-JUNUB — AND THE FAR NEIGHBOUR — WAS-SAHIBI BIL-JANB — AND THE COMPANION AT YOUR SIDE — WABNIS-SABEEL — AND THE TRAVELLER — WA MA MALAKAT AYMANUKUM — AND THOSE UNDER YOUR AUTHORITY.'



'INNALLAHA LA YUHIBBU MAN KANA MUKHTALAN FAKHOORA — indeed, Allah does not like those who are self-deluding and boastful.'

Beta, count how many categories that is — nine, after tawheed. And notice who is included: the neighbour who is a relative, the neighbour who is a stranger, and 'as-sahibu bil-janb' — the companion at your side, which the scholars explained as anyone who happens to be beside you: a colleague, a fellow traveller, the person sitting next to you.

Beta, and note how the list ends: with a warning against ARROGANCE. Because arrogance is precisely what makes a person fail every one of those rights.

Render the Trusts

And then, beta, an ayah that scholars have called one of the foundations of governance and of every profession:

'INNALLAHA YA'MURUKUM AN TU'ADDUL-AMANATI ILA AHLIHA — INDEED, ALLAH COMMANDS YOU TO



RENDER TRUSTS TO WHOM THEY ARE DUE — WA IZA
 HAKAMTUM BAYNAN-NASI AN TAHKUMOO BIL-'ADL
 — AND WHEN YOU JUDGE BETWEEN PEOPLE, TO
 JUDGE WITH JUSTICE — INNALLAHA NI'IMMA
 YA'IZUKUM BIH — EXCELLENT IS THAT WHICH HE
 INSTRUCTS YOU.'

Beta, 'al-amanat' — trusts. And the scholars gave it the
 widest meaning: every responsibility placed in your
 hands. A position given to you, money held for someone,
 a secret told to you, knowledge you were taught, a child
 raised in your home, a job you were hired to do.

And 'ila ahliha' — give it to those ENTITLED to it. Beta,
 this ayah is the basis of the principle that positions must
 go to the competent and deserving, not to relatives and
 friends.

'YA AYYUHAL-LAZINA AMANOO ATEE'ULLAHA WA
 ATEE'UR-RASOOLA WA ULIL-AMRI MINKUM — O
 YOU WHO HAVE BELIEVED, OBEY ALLAH AND OBEY
 THE MESSENGER AND THOSE IN AUTHORITY AMONG



YOU — FA-IN TANAZA'TUM FEE SHAY'IN
FA-RUDDOOHU ILALLAHI WAR-RASOOL — AND IF
YOU DISAGREE OVER ANYTHING, REFER IT TO ALLAH
AND THE MESSENGER — IN KUNTUM TU'MINOONA
BILLAHI WAL-YAWMIL-AKHIR — if you should believe
in Allah and the Last Day — ZALIKA KHAYRUN WA
AHSANU TA'WEELA — that is best and best in result.'

Beta, notice a detail of the Arabic that scholars have long pointed out. It says 'obey Allah' and 'OBEY the Messenger' — the verb is repeated. But for those in authority, the verb is not repeated; they are attached to the Messenger's obedience.

The meaning: obedience to Allah and His Messenger is absolute; obedience to human authority is derived and conditional. It holds only within obedience to Allah.

And the mechanism for disputes is given: take it back to the Book and the Sunnah. Not to custom, not to what everyone assumes, not to whoever shouts loudest.



And then, beta, a very strong ayah: 'FA-LA WA RABBIKA LA YU'MINOONA HATTA YUHAKKIMOOKA FEEMA SHAJARA BAYNAHUM — BUT NO, BY YOUR LORD, THEY WILL NOT BELIEVE UNTIL THEY MAKE YOU JUDGE CONCERNING THAT OVER WHICH THEY DISPUTE — THUMMA LA YAJIDOO FEE ANFUSIHIM HARAJAN MIMMA QADAYTA WA YUSALLIMOO TASLEEMA — AND THEN FIND WITHIN THEMSELVES NO DISCOMFORT FROM WHAT YOU HAVE JUDGED, AND SUBMIT IN FULL SUBMISSION.'

Beta, three levels are required. One: accept his judgement. Two: feel no resentment about it inside. Three: submit completely.

Beta, that middle one is the hard part. A person can outwardly accept a ruling of the deen while carrying an objection in his chest — 'but this is unfair', 'this does not suit our times'. And Allah swears by Himself that faith is not complete until even that internal discomfort is gone.



Do They Not Reflect?

The surah then discusses the hypocrites in Madinah, and those who came out to fight and those who stayed behind, and it gives some ayahs of great weight along the way.

'AYNAMA TAKOONOO YUDRIK-KUMUL-MAWTU WA LAW KUNTUM FEE BUROOJIN MUSHAYYADAH — WHEREVER YOU MAY BE, DEATH WILL FIND YOU, EVEN IF YOU ARE WITHIN TOWERS OF LOFTY CONSTRUCTION.'

Beta, that is the answer to every fortification human beings have ever built.

'MA ASABAKA MIN HASANATIN FA-MINALLAH — WHATEVER GOOD COMES TO YOU IS FROM ALLAH — WA MA ASABAKA MIN SAYYI'ATIN FA-MIN NAFSIK — AND WHATEVER EVIL BEFALLS YOU IS FROM YOURSELF.'



Beta, that is the correct posture of a believer: attribute every good to Allah, and look for the cause of every harm in your own conduct first.

And then, beta, an instruction about the Quran itself:

'AFALA YATADABBAROONAL-QUR'ANA WA LAW
KANA MIN 'INDI GHAYRILLAHI LA-WAJADOO
FEEHI-KHTILAFAN KATHEERA — THEN DO THEY
NOT REFLECT UPON THE QURAN? IF IT HAD BEEN
FROM ANY OTHER THAN ALLAH, THEY WOULD HAVE
FOUND WITHIN IT MUCH CONTRADICTION.'

Beta, the word is 'tadabbur' — from 'dubur', the end or outcome of a thing. So tadabbur means to look at something through to its consequences; to turn it over, to reach behind the words.

Beta, this is why reading the Quran quickly, in a language you do not understand, without stopping to think, is not what it asks of you. It asks for tadabbur.



And note the argument given: a book delivered piece by piece over twenty-three years, in wildly different circumstances — in poverty and in power, in defeat and in victory, in Makkah and in Madinah — by a man who could not read. And it does not contradict itself.

And then two ayahs about speech, beta. First about spreading news: 'WA IZA JA'AHUM AMRUN MINAL-AMNI AWIL-KHAWFI AZA'OO BIH — and when there comes to them information about security or fear, they SPREAD IT AROUND — WA LAW RADDOOHU ILAR-RASOOLI WA ILA ULIL-AMRI MINHUM LA-'ALIMAHUL-LAZINA YASTANBITOONAHU MINHUM — but if they had referred it back to the Messenger or to those of authority among them, then the ones who can draw correct conclusions from it would have known about it.'

Beta, that ayah was revealed about rumours in a time of war. And it is exactly the discipline missing from our forwarded messages: verify with those who know, before you spread.



And second: 'MAN YASHFA' SHAFATAN HASANATAN YAKUN LAHU NASEEBUN MINHA — WHOEVER INTERCEDES FOR A GOOD CAUSE WILL HAVE A SHARE OF IT — WA MAN YASHFA' SHAFATAN SAYYI'ATAN YAKUN LAHU KIFLUN MINHA — and whoever intercedes for an evil cause will have a portion of its burden.'

Beta, when you put in a word for someone — a job, a marriage, a favour — you receive a share of the good that follows. And the same rule works in reverse.

'WA IZA HUYYEETUM BI-TAHIYYATIN FA-HAYYOO BI-AHSANA MINHA AW RUDDOOHA — AND WHEN YOU ARE GREETED WITH A GREETING, GREET WITH ONE BETTER THAN IT, OR AT LEAST RETURN IT.'

Beta, even a greeting has a law: return it, or improve on it. If someone says 'assalamu 'alaykum', you say 'wa 'alaykumus-salam wa rahmatullah' — you add something.

Stand Firm in Justice



And now, beta, the ayah that is the summit of this surah, and one of the greatest statements about justice in any book:

'YA AYYUHAL-LAZINA AMANOO KOONOO
QAWWAMEENA BIL-QISTI SHUHADA'A LILLAHI — O
YOU WHO HAVE BELIEVED, BE PERSISTENTLY
STANDING FIRM IN JUSTICE, WITNESSES FOR ALLAH
— WA LAW 'ALA ANFUSIKUM AWIL-WALIDAYNI
WAL-AQRABEEN — EVEN IF IT BE AGAINST
YOURSELVES, OR PARENTS, OR RELATIVES.'

'IN YAKUN GHANIYYAN AW FAQEERAN FALLAHU
AWLA BIHIMA — WHETHER ONE IS RICH OR POOR,
ALLAH IS MORE WORTHY OF BOTH — FA-LA
TATTABI'UL-HAWA AN TA'DILOO — SO FOLLOW NOT
PERSONAL INCLINATION, LEST YOU NOT BE JUST.'

Beta, look at what is being demanded. Testify truthfully
EVEN AGAINST YOURSELF. Even against your own
father and mother. Even against your closest family.



And then the two directions in which justice usually bends, both named and both blocked: do not favour the RICH man because he has power and you want his goodwill; and do not favour the POOR man out of sympathy either.

Beta, that second one surprises people. We assume that leaning toward the weaker party is compassion. And the ayah says: no. Justice does not bend in either direction. 'Allah is more worthy of both' — He knows their situations better than you do.

'FA-LA TATTABI'UL-HAWA AN TA'DILOO' — do not follow your own inclination, or you will fail to be just. Beta, that is the mechanism: injustice almost always begins as a PREFERENCE. We want a particular outcome, and then we find reasons for it.

And note how this ayah sits beside the one in Surah al-Ma'idah: there, you may not let HATRED bend your judgement; here, you may not let LOVE bend it. Between the two, every door is closed.



The Doors That Are Open

The surah then makes clear what Allah does not forgive and what He does: 'INNALLAHA LA YAGHFIRU AN YUSHRAKA BIHI WA YAGHFIRU MA DOONA ZALIKA LI-MAN YASHA' — INDEED, ALLAH DOES NOT FORGIVE ASSOCIATION WITH HIM, BUT HE FORGIVES WHAT IS LESS THAN THAT FOR WHOM HE WILLS.'

Beta, and remember: this is about a person who dies upon shirk. As long as a person is alive, the door of repentance from anything at all is open — as the surah itself says elsewhere.

'WA MAN YA'MAL SOO'AN AW YAZLIM NAFSAHU THUMMA YASTAGHFIRILLAHA YAJIDILLAHA GHAFORAN RAHEEMA — AND WHOEVER DOES A WRONG OR WRONGS HIMSELF, THEN SEEKS FORGIVENESS OF ALLAH, WILL FIND ALLAH FORGIVING AND MERCIFUL.'

Beta, 'yajidillaha' — he will FIND Allah forgiving. Not 'Allah may forgive'. He will find Him so.



And then, beta, an ayah for anyone trapped in a place where he cannot practise his deen:

'WA MAN YUHAJIR FEE SABEELILLAHI YAJID
FIL-ARDI MURAGHAMAN KATHEERAN WA SA'AH —
AND WHOEVER EMIGRATES FOR THE CAUSE OF
ALLAH WILL FIND ON THE EARTH MANY (alternative)
LOCATIONS AND ABUNDANCE.'

Beta, 'muraghaman katheeran wa sa'ah' — many places of refuge, and SPACIOUSNESS. Whoever leaves something for Allah's sake will find the earth is wide.

And then a passage about private conversations, beta:
'LA KHAYRA FEE KATHEERIN MIN NAJWAHUM —
THERE IS NO GOOD IN MUCH OF THEIR PRIVATE
CONVERSATION — ILLA MAN AMARA BI-SADAQATIN
AW MA'ROOFIN AW ISLAHIN BAYNAN-NAS — EXCEPT
FOR ONE WHO ENJOINS CHARITY, OR WHAT IS RIGHT,
OR RECONCILIATION BETWEEN PEOPLE.'

Beta, three exceptions to the general uselessness of our private talk: arranging some charity, urging something



good, or fixing a relationship between two people.

Beta, hold that up against the average conversation. How much of what we say in private falls into those three?

And the surah gives one of the clearest ayahs on prayer and its timing: 'INNAS-SALATA KANAT
'ALAL-MU'MINEENA KITABAN MAWQOOTA —
INDEED, PRAYER HAS BEEN DECREED UPON THE
BELIEVERS A DECREE OF SPECIFIED TIMES.'

Beta, 'kitaban mawqoota' — a prescription with fixed times. Not whenever you get a chance. At its time.

Who Is Better in Religion?

And now, beta, the surah moves toward its close with an ayah that defines what a good Muslim actually is:

'WA MAN AHSANU DEENAN MIMMAN ASLAMA
WAJHAHU LILLAHI WA HUWA MUHSINUN
WATTABA'A MILLATA IBRAHEEMA HANEEFA — AND
WHO IS BETTER IN RELIGION THAN ONE WHO



SUBMITS HIS FACE TO ALLAH WHILE BEING A DOER
OF GOOD, AND FOLLOWS THE WAY OF IBRAHIM,
INCLINING TOWARD TRUTH? —
WATTAKHAZALLAHU IBRAHEEMA KHALEELA — AND
ALLAH TOOK IBRAHIM AS AN INTIMATE FRIEND.'

Beta, three things: submission, ihsan — doing good,
doing things well — and following the way of pure
monotheism. That is the whole definition.

And then: 'WA LILLAHI MA FIS-SAMAWATI WA MA
FIL-ARDI WA KANALLAHU BI-KULLI SHAY'IN
MUHEETA — and to Allah belongs whatever is in the
heavens and the earth, and Allah encompasses all
things.'

The surah then makes the great clarification about 'Isa
(alaihis salam), correcting both those who slandered his
mother and those who raised him beyond his station:
'INNAMAL-MASEEHU 'EESAB-NU MARYAMA
RASOOLULLAHI WA KALIMATUHU ALQAHA ILA
MARYAMA WA ROOHUN MINH — the Messiah, 'Isa



son of Maryam, was but a MESSENGER OF ALLAH and His word which He directed to Maryam and a soul from Him.'

'FA-AMINOO BILLAHI WA RUSULIH — so believe in Allah and His messengers — WA LA TAQOOLOO THALATHAH — AND DO NOT SAY THREE — INTAHOO KHAYRAN LAKUM — DESIST; IT IS BETTER FOR YOU — INNAMALLAHU ILAHUN WAHID — Allah is but ONE GOD — SUBHANAHU AN YAKOONA LAHU WALAD — exalted is He above having a son.'

'LAN YASTANKIFAL-MASEEHU AN YAKOONA 'ABDAN LILLAHI WA LAL-MALA'IKATUL-MUQARRABOON — THE MESSIAH WOULD NEVER DISDAIN TO BE A SERVANT OF ALLAH, NOR WOULD THE ANGELS NEAR TO HIM.'

Beta, note that word: he would never DISDAIN to be a SERVANT. Servanthood is not beneath the greatest of creation; it is their honour.



And then the surah gives the promise for those who hold on: 'FA-AMMAL-LAZINA AMANOO BILLAHI WA'-TASAMOO BIHI FA-SA-YUDKHILUHUM FEE RAHMATIN MINHU WA FADLIN WA YAHDEEHIM ILAYHI SIRATAN MUSTAQEEMA — as for 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.'

Beta, and the surah's final ayah returns, remarkably, to inheritance — to the case of a man who dies leaving neither parents nor children, and how his estate is divided between a brother and a sister.

'YUBAYYINULLAHU LAKUM AN TADILLOO — ALLAH MAKES CLEAR TO YOU, LEST YOU GO ASTRAY — WALLAHU BI-KULLI SHAY'IN 'ALEEM — and Allah is Knowing of all things.'

Beta, think about how this surah ends. It began with 'O mankind, fear your Lord who created you from one soul' — and it ends with the exact fractions owed to a brother



and a sister.

From the origin of humanity to the arithmetic of a single family's estate. That is the range of this deen, beta: it starts with the greatest truth in existence and follows it all the way down to who gets which share, so that nobody is wronged.

Because a religion that speaks beautifully about God and leaves the weak unpaid has not finished its work.

What This Surah Teaches Us

1. It addresses 'O MANKIND' and reminds all of us we came from one soul — and ties the fear of Allah to the ties of kinship.
2. The first practical instruction is about the property of orphans — the deen begins with the powerless.
3. 'Live with them in kindness' — and if you dislike something, Allah may have placed much good in it.



4. Render trusts to those ENTITLED to them, and judge with justice — positions belong to the deserving, not to relatives.

5. Faith is not complete until there is no discomfort left INSIDE about Allah's ruling.

6. Testify truthfully even against yourself, your parents, your relatives — and do not bend for the rich OR out of pity for the poor.

7. There is no good in most private conversation, except charity, enjoining good, or reconciling people.

Ya Allah, make us of those who stand firm in justice, keep our trusts, and hold fast to You. Ameen.

— This is a simplified, faithful retelling for understanding, based on the Quran's translation and established tafseer (Ibn Kathir and others). For deeper study, always read with a qualified teacher. —

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