

This surah being a Madininan Surah contains many laws of Shariat, of which it details the Islamic Law of Succession or Inheritance. The portions that legitimate heirs to an estate are to receive are also discussed. Allah also talks about being careful when dealing with the wealth of orphans, and thus, individuals who have undertaken the care of orphans or for that matter even those who have been granted a child from child Care or those who are fostering, should exercise great caution when dealing with the stipends and grants that are apportioned for the upbringing of such children. Remember these are grants given to us to utilise for the wellbeing of these children and not for us to increase "Our Empire" and assets. If these grants are not spent on the orphans and instead are spent on building my "mansion/ villa" in some other part of the world or I am spending **this grant** to help my relatives make their live more comfortable and in the interim I am neglecting these orphans/ children then for a moment consider this verse:

***"Indeed, those who devour the property of orphans unjustly are only consuming into their bellies fire. And they will be burned in a Blaze"***

Many scholars interpret the "***consuming into their bellies, fire***" to mean literal fire, i.e. not fire of Jahannam, rather a raging fire that would destroy even our hard earned halaal wealth too. Rasulullah Sallallahu alaihi wasallam has said that " I warn you to exercise great caution in respect of the wealth of two: the women and the orphans. [HAAKIM]

In other words DO NOT ABUSE YOUR AUTHORITY OR MANDATE AND MISUSE OR USURP AND SEIZE THE WEALTH OF ORPHANS OR FOR THAT MATTER WOMEN. Therefore, we come to this understanding that it is **NOT PERMISSABLE** to utilise the wealth and savings of our wives without their permission. And in addition they must HAPPILY consent to it.

***"but if they, of their own good pleasure, remit any part of it to you, take it, and enjoy it without fear of any harm" (as Allah has made it lawful)***

Verse 18

Cut-off time for TAUBAH repentance.

***“And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: "Now I repent;" nor of those who die while they are disbelievers. For them We have prepared a painful torment”***

Allah Taalaa is All-forgiving, Excessively Forgiving, However, He has two cut of times for forgiveness.

1. At the time of death, when a person begins to visualise the unseen (BARZAKH)
2. When the sun will rise from the west.

Repentance has to be done as soon as one has erred or sinned, and not left for later on. And after one commits a sin there should be regret and remorse. If one really has remorse and regret that will lead a person towards sincere repentance, in fact genuine and earnest remorse itself is repentance. Consider this beautiful hadeeth:

*“The angel of the left (who is charged with the task of recording our bad deeds) **raises [and holds] his pen for six segments of time** (something like hours) from the Muslim servant of Allah who has wronged or committed a mistake. So if he **regrets** and seeks Allah’s forgiveness from it the angel puts the pen down, and if that is not the case then he records **just one sin.**” (Mu’jam al Kabeer)*

**Yes, the Angel waits for something like six hours before recording a wrong that we have committed in the hope that we might REGRET and seek FORGIVENESS.**

*Ayat 32.*

*“And wish not for the things in which Allah has made some of you to excel others. For men there is reward for what they have earned, (and likewise) for women there is reward for what they have earned, and ask Allah of His Bounty. Surely, Allah is Ever All-Knower of everything”*

We are reminded that we should be pleased with whatever Allah has decided and chosen for us. This is essentially regarding matters related to gender, (e.g. *Allah*

*should've rather made me a male / female etc.) or matters related to mundane and worldly measure. (e.g. Why did Allah not make me as wealthy as so and so) .*

Yes, in respect of religious excellence we should wish to be like those who've attained heights in their religious pursuits as this is after inspection , in fact a wish to becoming closer to Allah Taalaa which is not only permitted but it is commendable in the view of Allah.

If one upon seeing a Nimat of Allah on a another thinks that *“why should he / she be given that wealth, looks etc. I hope it doesn't last!!”* then this is HASAD , jealousy which is Haraam. It'll eat up our good deeds just as fire devours dry wood. It will also eat us from inside and leave us perpetually depressed and unhappy. A hadeeth Qudsi relates :

قال الله سبحانه وتعالى من لم رضى بقضائي ولم يصبر على بلائي فليتمس ربا سواي

[TABRAANI]

***Allah Subhaanahu wa Taalaa says: “whoever is not pleased with my decree (decision) and does not exercise patience on the trials that I send upon him, He should then find a Rabb (Master) other than ME!!”***

Allah also clarifies that the real measure of accolade, reward eternal salvation and status is not gauged by the disposition or circumstances you find yourself in, but rather by **what YOU do in those circumstances**. So though Islam does not advocate the idea of equality (as even physically men and women cannot be equal) it does promote the idea of EQUITY. Each man and woman have a fair chance of gaining closeness to Allah, achieving high status and attaining salvation albeit through means which surround their respective designations. take for example : a man comes to the Masjid, receives a great reward .. 25 – 27 times more than performing his Salaah individually. On the other hand a woman whose designation is different look at her reward :

***Sayyiduna Abdullah bin Mas'ud (رضي الله عنه ) reports that the Prophet (صلى الله عليه وسلم) said, 'The prayer of a woman in her makhda' (partition) is better than her prayer in her hujrah (chamber), and her prayer in her hujrah is better than her prayer in her bait (house)[Abu Dawood]. Sayyiduna Abu Hurairah (رضي الله عنه ) narrates that the Prophet (صلى الله عليه وسلم) said, The most beloved salah to Allah of a woman is one that she performs in the darkest spot of her home.' [Ibn-Khuzaimah]***