

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By
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Surah An-Nisa — cont....

(Ayaat 60-70, inclusive)

Translator's Note:

For the sake of continuity and coherent explanation, most of the general discourse has been made by employing the 'male' as a prototype, which is in no way meant to be diminutive of the opposite gender or to disrespect the status of women.

Moreover, each verse (Ayah) has been kept as a continuum in order to prevent the misrepresentation of meanings, which may occur when the verses are broken up and the translation of those verses becomes kaput when done in bits and pieces.

Cross-references taken from other parts of the Qur'an and the Hadith of the Messenger of Allah (SAW) are provided in italics.

The Translation of the Holy Qur'an done by the Message International – USA (www.FreeQuran.com) and edited by Saheeh International – UK, Dar Al Mountada – Saudi Arabia and Al Qummah – Egypt has been used in order to synchronize the use of modern English Language, which we believe will give a more accomplished sense of understanding to Today's mind.

Recap from the previous issue:

The reader would recall that we had concluded our previous translation and elucidation of Surah An-Nisa (Women) at verse 59, which related to the merciful concessions bestowed upon Muslims by our Creator (SWT) and Sustainer (SWT) at times when even in the performance of His (SWT) strictest of Commandments made binding

on us, we are unable to find the means and resources to fulfill them. The aforementioned section of the Surah also provided us with a charge sheet of the wicked and preposterous claims and deeds of the enemies of Islam, including the Munafiqun (hypocrites) and the mischievous folk from within the Jewish community. Due to their unrighteous conduct and their failure to implement the Shariah (the code of life revealed divinely) upon themselves, the Jews were metaphorically equated to a donkey laden with a load of books and Allah (SWT) warned them of the torment awaiting them in the form of Hellfire, provided that they did not mend their ways. When read between the lines, the message given to us by the Qur'an is that Allah (SWT) is indeed immensely Pardoning and Forgiving, yet equally Just in holding those who keep rebelling against Him (SWT) and His noble Messengers (AS).

After the aforementioned recap of the previous verse, we will now continue our exposition from verse 60 of Surah An-Nisa.

Verse 60

أَلَمْ تَرَ إِلَى الَّذِينَ يَزْعُمُونَ أَنَّهُمْ آمَنُوا بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِن قَبْلِكَ يُرِيدُونَ أَن يَتَّبِعُوا إِلَى الطَّاغُوتِ وَقَدْ أُمِرُوا أَن يَكْفُرُوا بِهِمْ وَيُرِيدُ الشَّيْطَانُ أَن يُضِلَّهُمْ ضَلَالًا بَعِيدًا

“Have you not seen those who claim to have believed in what was revealed to you, [O Muhammad], and what was revealed before you? They wish to refer legislation to taghut, while they were commanded to reject it; and Satan wishes to lead them far astray.”

Elucidation: The word ‘Taghut’ used in the verse clearly signifies an entity masquerading as a sovereign, who in fact judges things according to criteria other than the Laws of Allah (SWT). It also stands for a legislative and judicial system which acknowledges neither the sovereignty of Allah (SWT) nor the paramount authority of the Book(s) of Allah (SWT). This verse categorically proclaims that to refer disputes to the judgment of a court of law which is essentially an Embodiment of Evil i.e., ‘taghut’ contravenes the dictates of a believer's faith. In fact, true faith in Allah (SWT) and His Book(s) necessarily require that a man should refuse to recognize the legitimacy of all such courts and the law upheld therein. According to

the Qur'an, belief in Allah (SWT) necessitates repudiation of the authority of 'taghut'. An attempt to submit to Allah (SWT) as well as to that Embodiment of Evil 'taghut' simultaneously is called hypocrisy (*Translator's note: which the Muslim of today, unfortunately, practices Day-in and Day-out!*).

Verse 61

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ الرَّسُولِ ۚ رَأَيْتُ الْمُنَافِقِينَ يَصُدُّونَ عَنْكَ صُدُودًا

“And when it is said to them, ‘Come to what Allah has revealed and to the Messenger,’ you see the hypocrites turning away from you in aversion.”

Elucidation: This shows that the hypocrites were inclined to refer to the Messenger of Allah (SAW) those cases in which they expected a favorable decision. When they feared an adverse judgment they refused to refer their matters to the Prophet (SAW). This continues to be the practice of hypocrites even today.

(Translator's note: Whenever it appears to them that Islamic Law would further their interests they turn to it but when they feel that it would militate against them they refer their disputes to whichever legislative systems and courts of law, customs and usages which they anticipate likelier to give them a favorable decision.)

Verse 62

كَيْفَ إِذَا أَصَابَهُمْ مُّصِيبَةٌ بِمَا قَدَّمَتْ أَيْدِيهِمْ ثُمَّ جَاءُوكَ يَحْلِفُونَ ۚ بِاللَّهِ إِنِ ارْتَدَّا إِلَّا حِسَابَنَا وَكَتُوبَنَا

“So how [will it be] when disaster strikes them because of what their hands have put forth and then they come to you swearing by Allah, ‘We intended nothing but good conduct and accommodation.’”

Elucidation: This may mean that when Muslims become aware of their hypocritical activities and therefore, as they feel afraid of being caught, censured, and eventually punished, the hypocrites resort to every stratagem, including pseudo-oaths, in order to assure people that they are true believers. The same modus operandi would be endeavored by the hypocrites on the Day of Judgment as if to deceive Allah (SWT), but will fail miserably in the presence of the Omniscient One.

Verse 63

أُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَينًا

“[As of them] those are the ones of whom Allah knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching [i.e., effective] word.”

Elucidation: This verse picks-up from where the previous one left. Although these hypocrites and disbelievers may be able to fool most of mankind into believing and following them, they can most certainly not deceive Allah (SWT), Who, being Omniscient, knows exactly what diseases in the form of hatred for the Muslims exist and evolve in their hearts. Allah (SWT), thus orders His Messenger (SAW) and all Muslims to come in later times to stay away from them, rebuke them for their *Doublespeak* (*Translator's Note: the term borrowed from George Orwell's novel, 1984*) and if necessary dialogue with them in a serious manner with an assertive tone.

Verse 64

وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا يَبْتَغِي إِذْنَنَا وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ وَأُولَئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُلْ لَهُمْ فِي أَنْفُسِهِمْ قَوْلًا بَينًا

“And We did not send any messenger except to be obeyed by permission of Allah. And if, when they wronged themselves, they had come to you [O Muhammad], and asked forgiveness of Allah and the Messenger had asked forgiveness for them, they would have found Allah Accepting of repentance and Merciful.”

Elucidation: This is to impress upon us that Prophets (AS) are not sent so that people may pay lip-service to their Prophethood and then obey whoever or whatever they wish. The purpose of sending Prophets (AS) is that people should follow the Laws of Allah (SWT) as brought and expounded by them (AS) rather than laws devised by man, and that they (AS) should obey the commands of Allah (SWT) as revealed unto the Prophets (AS) to the exclusion of the contradictory commands of others, which has taken an unfortunate U-turn for the whole of Mankind in the times in which we live.

Verse 65

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحْكَمُوا فِيكَ فِي شَيْءٍ مِّنْ أَمْرِهِمْ ثُمَّ لَا يَظُنُّوا فِي أَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَيَسْئَلُوا تَسْلِيمًا

“But no, by your Lord, they will not [truly] believe until they make you, [O Muhammad], judge concerning that over which they dispute among themselves and then find within themselves no discomfort from what you have judged and submit in [full, willing] submission.”

Elucidation: The application of the injunction embodied in this verse is not confined to the life-time of the Messenger of Allah (SAW) only. It will, Allah (SWT) willing, remain obligatory until the Day of Judgment. The guidance for all Mankind that the Holy Prophet (SAW) proclaimed on Allah's (SWT) behalf and the manner in which he (SAW) followed Allah's (SWT) commandments, will remain the universal benchmark for Muslims, eternally. In fact, recognition of that guidance as the final authority is the criterion of true belief. This principle was pronounced by the Messenger of Allah (SAW) in the following words:

'None of you can become a believer until his desires become subservient to what I have brought (i.e., my teachings).'

(Cited by al-Nawawi in his Al-Arba'in; tradition no. 41)

What logically follows is that a revolutionary movement for the restoration of Khilafah can never succeed in its goal until and unless it follows the methodology adopted by the Messenger of Allah (SAW) to a very planck.

Verse 66

وَأَنَّا لَنَبْنِيٰ عَلَيْهِمْ آيَاتٍ أَفْهَمَ أَفْهَمُوا أَنفُسَهُمْ ۚ وَخُذُوا مِن دِينِكُمْ مَا مَشَاءُوا ۚ وَلَوْ أَنَّهُمْ فَعَسَوْا مَا يَوْعظُونَ بِهِ لَكَانَ خَيْرًا لَّهُمْ وَأَشَدَّ تَثْبِيتًا

“And if We had decreed upon them, ‘Kill yourselves’ or ‘Leave your homes’ they would not have done it, except for a few of them. But if they had done what they were instructed, it would have been better for them and a firmer position [for them in faith].”

Elucidation: As these people are not prepared to endure even minor

losses and inconveniences in order to follow the Laws of Allah (SWT), they can never be expected to make big sacrifices. If asked either to lay down their lives or to give up their homes and families for the sake of the Truth they would return straight back to unbelief and disobedience.

Had these people been able to free themselves of uncertainty, hesitation and ambivalence, and to resolve firmly to follow and obey the Holy Prophet (SAW), their lives would have been spared the instability and fear from which they suffer. Their way of thinking, their morals and their practical dealings would all have found permanent and stable foundations, and they would have enjoyed the blessings granted only to those who follow 'The Straight Path' with firmness and resolution. Because for the one who is subject to indecision and hesitation, and keeps changing from one direction to another in a state of doubt, life is a continuously tedious exercise in futility.

Verse 67

وَلَوْ أَنَّا أَهْلُ عِيسَىٰ

"And then We would have given them from US a great reward."

Elucidation: This verse is oft-repeated in the Qur'an and self-explanatory. The reward could manifest itself in this material and worldly existence of ours, but the real and lasting reward would be granted by Allah (SWT), the Most Bountiful, to believers on the Day of Judgment.

Verse 68

وَلَهَدَيْنَاهُمْ صِرَاطًا مُسْتَقِيمًا

"And We would have guided them to a straight path."

Elucidation: This verse too is self-explanatory and oft-repeated, referring to 'The Straight Path', i.e. the path that is devoid of all crookedness and leads directly to heaven. It is repeated plentiful as a part of the five obligatory congregational prayer services (Salat) every day by Muslims around the world when they recite the opening Chapter of the Qur'an – Surah Al-Fatiha – in every Rakat (section) of the prayer service.

Moreover, by giving up doubts and deciding, with complete faith, conviction and comprehension, to follow the methodology (Sunnah) of the Holy Prophet (SAW), 'The Straight Path' is bound to open up before them by the grace of Allah (SWT). They would then be able to perceive clearly the channels in which their energies should be utilized, so that each step they take would be a step towards the true goal, i.e., the pleasure of Allah (SWT) and the awaited reward (Jannah) on the Day of Judgment.

Verse 69

وَمَنْ يُطِيعِ اللَّهَ وَالرَّسُولَ فَأُولَٰئِكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمُ مِنَ النَّبِيِّينَ وَالصِّدِّيقِينَ وَالشُّهَدَاءِ وَالصَّالِحِينَ وَحَسُنَ أُولَٰئِكَ رَفِيقًا

"And whoever obeys Allah and the Messenger – those will be with the ones upon whom Allah has bestowed favor of the prophets, the steadfast affirmers of truth, the martyrs and the righteous. And excellent are those as companions."

Elucidation: This verse elaborates the baseline model benchmarks which are contained in the phrase 'Followers of the Straight Path'. Firstly, the Messengers of Allah (AS), the last of whom Prophet Muhammad (SAW) came as the 'Seal of Prophets' and ought to be the role model for Muslims of all times.

Secondly the 'Siddiq'uin' (The Truthful), which embodies all those who are utterly honest and whose devotion to the Truth has reached the pinnacle of that virtue. Such a person is always upright and straightforward in his dealings. He supports nothing but right and justice and does so with sincerity. He opposes whatever is contrary to truth, and does not waver in his opposition to falsehood. His life is so unblemished and selfless that even enemies, let alone friends, expect of him unadulterated probity and justice.

The term 'Shaheed' (singular of the word 'Shuhada' used in the verse) means 'a witness'. It signifies one who attests to the Truth of his faith from cradle to grave. He who lays down his life fighting in the cause of Allah (SWT) is called a 'Shaheed' because by this sacrifice he confirms that his professing of faith was backed by a deep and

genuine conviction of its Truth, and that he valued it above his own life. The term 'Shaheed' is also applied to those outstandingly honest people who are so trustworthy that their testimony, on any matter, is accepted without hesitation.

'Salih' (Singular of the term 'Saliheen' used in the verse) denotes one whose belief and thinking, motives and intentions, words and deeds, are based on righteousness. In short, he is a person whose life as a whole is oriented to righteousness and his professed faith does not contradict with his internal faith.

The bottom line is that one who enjoys and stays in the company of the kind of people mentioned above and whom Allah (SWT) judges worthy of the same company in the Hereafter is exceedingly fortunate. The fact is that unless a man's natural sensitivity has atrophied, the companionship of corrupt and wicked people is a painful punishment even in this transient world, let alone the thought of perpetual companionship of such people in the abiding life of the Hereafter. Good people have always longed for the company of their like, both in this world and in the Next.

(Translator's Note: Allah's Messengers (AS) do not fall under the category of 'physical companionship' anymore, as the door of Prophethood was closed with the advent of Prophet Muhammad (SAW) some 1400 years ago)

Verse 70

ذَٰلِكَ الْفَضْلُ مِنَ اللَّهِ وَكَفَىٰ بِالْمُؤْمِنِينَ

"This is the bounty from Allah, and sufficient is Allah as Knower."

Elucidation: At the end of the day, it is the Grace, Mercy and Bounty of Allah (SWT) that leads one to The Straight Path in this transient world and eventually to paradise in the Hereafter. The whole matter of life in this world and in the Hereafter, and the abode awaiting one in the latter is all in the Infinite Knowledge of Allah (SWT), the Praiseworthy (period).

And Allah (SWT) Knows Best!