

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By
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Surah An-Nisa – cont....

(Ayaat 116-126, 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: verses 101 – 115:

The reader would recall that we had concluded our previous translation and elucidation of Surah An-Nisa (The Women) at verse 115. The underlying message of those 15 verses can be divided into four basic categories:

- 1- The performance of worship (Prayer/Salat) while in journey or in a state of fear.** The verses explain in much detail the number of

Raka to be performed under such circumstances. Moreover, the verses set out that even during a time as trying as war, the remembrance of Allah (SWT) is of paramount importance and the key to achieving His (SWT) bounty and victory. The same holds valid in times of peace.

Once the war has ended and the Muslim army is secure from the fear of enemy, Prayers ought to be performed according to the normal routine at the prescribed times of the day/night.

- 2- **The importance of doing absolute justice at all cost without any prejudice towards or against anyone.** The verses refer to a famous case brought by a man from the Banu Zafar tribe against a Jew to the holy court of the Prophet (SAW). The moral is that Islam holds Justice as probably the most important aspect of creating harmony and satisfaction in a society. Moreover, whoever commits a breach of trust with others in fact starts by committing a breach of trust with himself.

- 3- **The etiquettes of holding meetings,** with particular scorn for those who devise evil plans in secret meetings at night. The verses state that no deed of man is hidden from Allah (SWT), the Omniscient, the Omnipresent; it does however apply ever so accurately on the routinely sinful deeds of the hypocrites, who tried to hide their true identity and their evil actions from the people so that they could be immune from general criticism. The hypocrites are told that their actions were not hidden from Allah (SWT) who knew all their plots and secrets and He (SWT) was always with them even when they used to plot and scheme at night in secret meetings.

The Muslims too are commanded not to hold secret counsels amongst themselves of vain talk that may well lead to disobedience, rather they should exhibit openness in their actions and consultations. If, however, the cause and intent for secrecy is noble; such as non-obligatory charity (Sadaqah), good and

righteous deeds which Allah (SWT) has ordained or bringing conciliation between two parties, Islam permits due secrecy and promises reward for it too.

- 4- **The door for atonement is open to all, even hypocrites, as long as they are alive.** If they repent for their previous sins and hold steadfast to the rope of Islam thereon, Allah (SWT) will forgive their former misdeeds. If they choose to hold onto their evil ego and continue with their devious behaviour the only 'reward' in the Hereafter is Hellfire, which is a miserable abode; the worst of the worst. That woeful torment awaits those who plan and scheme against the Prophet (SAW) and Muslims in general.

Fresh Exposition: verses 116 through 126 of Surah An-Nisa.

Verse 116

إِنَّ اللَّهَ لَا يَغْفِرُ أَنْ يُشْرَكَ بِهِ وَيَغْفِرُ مَا دُونَ ذَلِكَ لِمَنْ يَشَاءُ وَمَنْ يُشْرِكْ بِاللَّهِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝

"Truly it is only associating others with Allah in His divinity that Allah does not forgive, and forgives anything besides that to whomsoever He wills. Whoever associates others with Allah in His divinity has indeed strayed far away."

In this and the following verses we are asked to consider dispassionately, the end result of obsession with rage and anger, and what kind of people one chooses to identify with in place of the righteous people from whom one foolishly dissociates oneself. In fact, the perils of being engaged in polytheism is one of the central themes of the Qur'an.

Verse 117

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنثَاءً وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا ۝

"Rather than call upon Him (Allah), they call upon goddesses, and call upon a rebellious Satan."

In truth, apart from the new-age satanic cults, no one sets up Satan as his 'god' in the sense that he makes him the object of his ritual worship and declares him to be God in so many words. The way to

make Satan one's god is to entrust one's reins to him and let oneself be drawn helplessly in whichever direction he wants; the relationship between the two is, then, that of worshipper and worshipped. This shows that either absolute, unreserved obedience to or blind following of anybody is tantamount to 'worshipping' him, so that whoever indulges in this kind of absolute obedience is guilty of worshipping a 'god' other than the One True Allah (SWT).

Verse 118

لَعَنَهُ اللَّهُ وَقَالَ لَا تَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيبًا مَفْرُوضًا ﴿١١٨﴾

“upon whom Allah has laid His curse. He said (to Allah): 'I will take to myself an appointed portion of Your servants.'”

This shows that Satan is determined to lay his claim to a portion of men's time, to their effort and labour, to their energies and capacities, to their material belongings, and to their offspring, and would somehow trick them into devoting a sizeable portion of all these in his cause. An analysis of the world that we live in today gives ample testimony of the fact that the accursed Satan has done a fairly good job in derailing people from the straight path.

Verse 119

وَلَا ضَلَالَتَهُمْ وَلَا أَلْمِيَّتَهُمْ وَلَا مَرْتَهُمْ فَلْيَبْشَرُوا إِذَا الْإِنْعَامُ وَلَا مَرْتَهُمْ فَلْيَغْيِرَنَّ خَلْقَ اللَّهِ ط وَمَنْ يَتَّخِذِ الشَّيْطَانَ وَلِيًّا مِّن دُونِ اللَّهِ فَقَدْ خَسِرَ خُسْرَانًا مُّبِينًا ﴿١١٩﴾

“and shall lead them astray, and shall engross them in vain desires, and I shall command them and they will cut off the ears of the cattle, and I shall command them and they will disfigure Allah's creation.' He who took Satan rather than Allah for his guardian has indeed suffered a manifest loss.”

The reference here is to a superstitious Arabian custom. It was customary among the Arabs that after a camel had given birth to five or ten calves to slit her ears and let her go in the name of their deity; they considered it forbidden to put her to any work. Likewise, the male camel that had caused the birth of ten camels was consecrated to some deity. The slitting of ears symbolized this consecration.

To alter Allah's (SWT) creation in some respect does not mean changing

its original form. If that was meant, human civilization would have to be considered Satanic in its entirety. For civilization consists essentially of man's putting to use the resources endowed by his Creator (SWT). Hence the alteration of Allah's (SWT) creation, which is characterized as Satanic, consists in using a thing not for the purpose for which it was created by Him (SWT). In other words, all acts performed in violation either of one's true nature or of the intrinsic nature of other things are the result of the misleading promptings of Satan. These include, for instance, sodomy, birth control, monasticism, celibacy, sterilization of either men or women, turning males into eunuchs, diverting females from the functions entrusted to them by nature and driving them to perform the functions for which men were created. These and numerous similar measures are enacted by Satan's disciples in this world, which amounts on their part, to saying that the laws of the Creator (SWT) were faulty and that they would like to 'reform' them.

Verse 120

يَعِدُّهُمْ وَيُؤَيِّدُهُمْ وَمَا يَعِدُّهُمْ الشَّيْطَانُ إِلَّا غُرُورًا ۝

"Satan makes promises to them and fills them with vain hopes, but whatever he promises them is merely delusion."

Satanic operations are based on making attractive promises and raising high hopes. Whenever Satan wants to mislead men, whether individually or collectively, he tries to inspire them with Utopian expectations. In some he inspires expectations of ecstatic pleasure and outstanding success in their individual lives. He inspires others with prospects for achieving national glory. To still others he promises the well-being of mankind. He makes people feel confident that they can arrive at the ultimate truth without the aid of revealed knowledge. He deludes others into believing that Allah (SWT) neither exists nor that there is any Afterlife. He comforts others with the belief that even if there is a life after death, they will be able to escape punishment through the intercession of certain persons. In short, Satan extends to different groups of people different promises and expectations with a view to seducing them.

It must be noted here that the so called 'enlightened and modernist

scholars' of Islam are no exception to this rule. Satan has plenty of tricks based on religious egotism to delude them into falsehood too.

Verse 121

أُولَٰئِكَ مَا لَهُمْ جَهَنَّمُ وَلَا يُجِدُونَ عَنْهَا مَخِصًا ۝

"For these people, their abode shall be Hell and from there they shall find no way of escape."

The gist of this verse is oft repeated in the Qur'an and is self-explanatory in nature. The warning being served to those who choose to follow Satan is very clear and their final abode is designated to be the Hellfire, from which there would be no escape.

Verses 122, 123 and 124

122

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا وَعْدَ اللَّهِ حَقًّا وَمَنْ أَصْدَقُ مِنَ اللَّهِ قِيلًا ۝

"But those who believe and do good, We shall cause them to enter the Gardens beneath which rivers flow. Here they will abide for ever. This is Allah's promise in truth and whose word is truer than Allah's?"

123

لَيْسَ بِأَمَانِيكُمْ وَلَا أَمَانِي أَهْلِ الْكِتَابِ مَنْ يَعْمَلْ سُوءًا يُجْزَ بِهِ وَلَا يَجِدْ لَهُ مِنْ دُونِ اللَّهِ وَلِيًّا وَلَا نَصِيرًا ۝

"It is neither your fancies nor the fancies of the People of the Book which matter. Whoever does evil shall reap its consequence and will find none to be his protector and helper besides Allah."

124

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا يُظْلَمُونَ نَقِيرًا ۝

"Whoever does good and believes – whether he is male or female – such shall enter the Garden, and they shall not be wronged in the slightest."

These three verses will be explained in unison as they represent mirror images of the fate of believers and the disbelievers in the Hereafter. The theme is common and occurs at numerous other places in the Qur'an.

Those who do good deeds and live a life according to the will of Allah (SWT) will be 'successful' in the Hereafter and they will be awarded with gardens (paradise/heaven) and all pleasures of their liking. The verse emphasises by adding that it is a promise ordained by Allah (SWT) Himself and Allah (SWT) is the Most Truthful of them all.

On the contrary, those who spend their lives in utter disbelief, polytheism and are neck-deep into sins of all kinds will find themselves to be 'the losers' on the Day of Judgement. In this case the obnoxious and silly narratives fabricated by the Christians and the Jews have also been mentioned and Allah (SWT) refers to them as pure myth and make-believe. The fact is that wrongdoers will find no respite and no one will help them on that day. Hellfire (Hell) will be their eternal abode and their torment will only increase with every passing moment.

Verse 125

وَمَنْ أَحْسَنُ دِينًا مِّمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ وَاتَّبَعَ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَاتَّخَذَ اللَّهُ إِبْرَاهِيمَ خَلِيلًا ۖ

“And whose way of life could be better than that of he who submits his whole being to Allah, does good, and follows exclusively the way of Abraham whom Allah took for a friend?”

The Prophet Abraham (AS) is also known as 'the friend of Allah' or 'Khalil Allah' due to his complete, unquestioned and utter submission to the one true Lord (SWT).

Abraham (AS) was put to the sword of trials and tests by his Creator (SWT) many a time and the messenger of Allah (AS) always passed with flying colours. Hence, the life and ways of Prophet Abraham (AS) have become more of a parable and are repeated numerous times in the Qur'an, encouraging Muslims to follow his (AS) steadfastness of belief in the one true Lord (SWT) and become successful.

Verse 126

وَلِلَّهِ مَا فِي السَّمُوتِ وَمَا فِي الْأَرْضِ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ مُّحِيطًا ۚ

“Whatever is in the heavens and in the earth belongs to Allah; Allah encompasses everything.”

To submit unconditionally to Allah (SWT) is the ONLY course of action for man, for it conforms fully to ultimate reality. Since Allah (SWT) is the Lord of the heavens and the earth and all that lies therein, the ONLY right attitude for man is to give up his urge for unlimited freedom and willingly commit himself to serving and obeying his true Lord; Allah (SWT).

If a man would neither submit to Allah (SWT) nor stop acting in defiance of Him (SWT), he should bear in mind that he can never escape from Allah's (SWT) grip and His (SWT) wrath, for His (SWT) power encompasses him completely.

And Allah (SWT) Knows Best!