

مولانا شفیق احمد سلیم کو شوق ہوا تو انہوں نے دہلی کا سفر اختیار کیا۔ اپنے سفر نامے میں سفر کی کیفیت کے ساتھ ساتھ دہلی کے حالات بھی قلم بند کیے ہیں۔ دہلی میں مسلم مشاہیر کے مزار کثرت کے ساتھ ہیں۔ مولانا نے وہاں حاضری دی اور اکثر فوت شدہ بزرگوں کے حالات بھی لکھے۔ اسلامی ثقافت کے نشانوں کی ناگفتہ بہ حقیقت پر افسوس کا اظہار بھی کیا۔ بادشاہی مسجد اور دیگر مزارات کے علاوہ نظام الدین اولیاء اور شاہ ولی اللہ کے مزار بھی دیکھے جہاں مسلمانوں کے علاوہ ہندو بھی زیارت کو آتے ہیں۔ اب وہاں ہندوؤں کی حکمرانی ہے اور ہندو تہذیب غالب ہے۔

مولانا شفیق احمد اس وقت بہت حیران ہوئے جب انہوں نے دیکھا کہ دہلی کی سڑک میں ایک چھکڑے کو بیل کھینچ رہا تھا، حالانکہ ہندو گائے کے پجاری ہیں اس کے گوبر اور پیشاب کو مقدس مانتے ہیں، مگر اس کے زکوٰۃ اس طرح ذلیل کرتے ہیں — مصنف نے دہلی کی سیر اس دلکشی کے ساتھ بیان کی ہے کہ پڑھنے والا محسوس کرتا ہے کہ وہ مصنف کے ساتھ ہی دہلی میں چل پھر رہا ہے۔

بقیہ: پُر خلوص عمل کی عظمت اور تاثیر

(۳) کسی گناہ کے کام پر مکمل قدرت حاصل ہو، مگر محض خوفِ خدا کی وجہ سے اس سے باز رہنا اعلیٰ درجے کی نیکی ہے اور اللہ تعالیٰ کے ہاں پسندیدہ عمل ہے۔

(۴) معاملات میں دیانت ضروری ہے۔ کسی دوسرے کا حق کسی صورت نہ دباننا چاہیے بلکہ حسن سلوک کو کبھی فراموش نہ کیا جائے۔ اللہ تعالیٰ کو وہ عمل جو ایثار اور قربانی پر مبنی ہو، بہت پسند ہے۔ اسلامی تعلیمات کی رو سے اپنی ضرورت اور خواہش کے مقابلے میں دوسرے ضرورت مندوں کو ترجیح دینا بہت اچھا عمل ہے۔

(۵) تینوں آدمیوں نے اپنی دعاؤں میں نماز، روزے اور مراسم عبادت کا وسیلہ نہیں پکڑا بلکہ ان اعمال کے واسطے سے دعا کی جن کا تعلق معاشرت، معاملات اور اخلاقیات سے تھا، کیونکہ نماز، روزہ تو بہر حال ادا کرنے ہوتے ہیں، یہ تو اللہ کا بندہ ہونے کی نشانیاں ہیں۔ ❀❀❀

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By
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Surah An-Nisa — cont....

(Ayaat 127-134, 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 116 – 126:

The reader would recall that we had concluded our previous translation and elucidation of Surah An-Nisa (The Women) at verse 126. The underlying message of those 11 verses can be stated as follows:



Verses 116-126 of the Surah described one of the central themes of the Qur'an; the perils of being engaged in polytheism. The verses explained 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). The verses also detailed how Satan was 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. Furthermore, several customs that were practiced by Arabs as a means to gaining the pleasure of Allah (SWT) before the advent of the Prophet (SAW) were also rebuked. The verses analysed how such deviant practices were based on the false promises made by Satan regarding the ecstatic pleasure and outstanding success they would bring in the lives of individuals and communities. In short, the verses warned that Satan extends to different groups of people different promises and expectations with a view of derailing them from the path of Allah (SWT).

The verses declared that those who choose to follow Satan will end up in the Hellfire, from which there would be no escape. As a contrast, the verses also stated that 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 passage ended with the familiar example of Prophet Abraham (AS), 'the friend of Allah', who completely and utterly submitted to Allah (SWT), hence providing Muslims with the case of Prophet Abraham (AS) as a practical source of steadfastness of belief in the one true Lord (SWT).

The final verse (126) concluded on the note that to submit unconditionally to Allah (SWT) was the only course of action for man and that 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). It also stated the obvious that in case man did not submit to Allah (SWT) as required, then his final

abode in the Hereafter will be nothing other than the Hellfire, with its ever increasing torment.

Fresh Exposition: verses 127 through 134 of Surah An-Nisa.

Verse 127

وَيَسْتَفْتُونَكَ فِي النِّسَاءِ ۚ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ ۚ وَمَا يُثَلِّ عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَّى النِّسَاءِ ۚ الَّذِي لَا تُؤْتُونَهُنَّ مَا كُتِبَ لَهُنَّ وَتَرْغَبُونَ ۚ أَنْ تَنْكِحُوهُنَّ ۚ وَالْمُسْتَضَعِّفِينَ مِنَ الْوِلْدَانِ ۚ وَ أَنْ تَقُولُوا لِلَّيْشَىٰ بِالْقِسْطِ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ كَانَ بِهِ عَلِيمًا ۝١٢٧

“They ask you to pronounce laws concerning women, say: 'Allah pronounces to you concerning them, and reminds you of the injunctions which were recited to you in the Book about female orphans whom you do not give what has been ordained for them and whom you wish to marry (out of greed)', and the commandments relating to the children who are weak and helpless. Allah directs you to treat the orphans with justice. Allah is well aware of whatever good you do.”

The actual query about women is not spelled out directly. The judgement pronounced a little later on in response to that query, however, makes it abundantly clear what the query was.

This is not a response to the query itself. Before attending to this, Allah (SWT) once again emphasizes that people should implement His (SWT) directives regarding orphans in general, and orphan girls in particular, as mentioned at the beginning of this Surah. This shows the importance of the rights of orphans in the sight of Allah (SWT). The protection of their rights, as we have pointed out, had already been stressed forcefully. But that was not deemed sufficient. Hence,

when problems of family life came up for discussion, the question of the well-being of orphans automatically arose even before answering the questions people raised.

The context regarding women in this verse also alludes to verse 3 of this surah: 'And if you fear that you might not treat the orphans justly, then marry the women that seem good to you.' The words of the text may be interpreted as: 'Whom you wish to marry (out of greed)' and also as 'Whom you do not wish to marry.' In explanation

of this verse, A'ishah (RA) states that, in those days, guardians of orphan girls who had any significant inheritance from their parents used to perpetrate many wrongs on their wards. If the girl was both rich and good looking, the guardian desired to marry her and exploit both her attractiveness and wealth without either having to make the bridal-due (mahr) or even having to undertake her maintenance. If the girl was not so good-looking, the guardian would neither marry her nor allow her to get married, for she might thus get a husband who would support her claim to her legitimate rights. The verse culminates with another reference to the injunctions regarding the protection of the rights of orphans at the beginning of the surah.

وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يُصْلِحَا بَيْنَهُمَا صُلْحًا وَالصُّلْحُ خَيْرٌ ۗ وَأُخْضِرَتِ الْأَنْفُسُ الشُّحَّ ۗ وَإِنْ تُحْسِنُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿١٢٨﴾

verse 128

“If a woman fears either ill-treatment or aversion from her husband it is not wrong for the husband and wife to bring about reconciliation among themselves (by compromising on their rights), for settlement is better. Man's soul (Human nature) is always prone to selfishness (as a built-in attribute), but if you do good and are God-fearing, then surely Allah is aware of the things you do.”

The actual response to the query begins here. In order to appreciate the response fully one would do well to consider the query itself. In the Days of Ignorance, a man was free to marry an unlimited number of women, who had virtually no rights. When the preliminary verses of the present surah were revealed (especially verse 3) this freedom was circumscribed in two ways.

First, the maximum number of wives was fixed at four. Second, justice (that is, equal treatment of wives) was laid down as a necessary condition for marrying more than one. This gives rise to the question whether a person is obligated by Islam to feel equally towards each of his wives, to love each to an equal degree, and treat them equally even in respect of marital relationship. Such questions are especially relevant with regard to a husband one of whose wives might be, say, afflicted with either sterility, permanent sickness or who is incapable of marital intimacy. Does justice demand that if he fails to live up to

the standards of equality mentioned above that he should renounce his first wife in order to marry the second? Moreover, where the first wife is disinclined to agree to annulment of the marriage, is it appropriate for the spouses to make a voluntary accord between themselves, according to which the wife, towards whom the husband feels relatively less attracted, voluntarily surrenders some of her rights, prevailing upon her husband not to repudiate the marriage? Would such an act be against the dictates of justice? It is to questions such as these that this set of verses are addressed.

The verse states that it is better for the spouses to come to a mutual understanding so that the wife may remain with the same man with whom she has already spent part of her life.

The 'selfishness' on the part of the wife is that even though she is conscious of the causes which have contributed to her husband's aversion towards her, she nevertheless expects from him the treatment that a husband accords to the wife which he adores more. The 'selfishness' of the husband, on the other hand, lies in suppressing her unduly and curtailing her rights to an intolerable extent, merely because she is keen to continue to live with him even though she has lost her attraction for him. It has to be noted here that the word 'Selfishness' is not being used as a sin. It is being used to describe a basic ingredient of human nature.

In this verse, too, Allah (SWT) urges the male, as He (SWT) usually does in such matters, to be magnanimous (basically due to the responsibility as head of the family that has been bestowed on him). Allah (SWT) urges a man to treat his wife, who has probably spent a considerable number of years with him as his companion, with kindness and grace in spite of the aversion that he has come to feel for her. He also urges man to love Allah (SWT), for if He (SWT) were to deprive him of His (SWT) loving care and blessing in order to punish him for his shortcomings, what place would he have under the sun?

verse 129 وَلَنْ تَسْتَطِيعُوا أَنْ تَعْدِلُوا

بَيْنَ النِّسَاءِ وَلَوْ حَرَصْتُمْ فَلَا تَمِيلُوا كُلَّ الْمِيلِ فَتَدْرُوهَا
كَالْمَعْلُوقَةِ ۖ وَإِنْ تَصْلَحُوا وَتَتَّقُوا فَإِنَّ اللَّهَ كَانَ غَفُورًا
رَحِيمًا ﴿١٢٩﴾

“You will not be able to treat your wives with absolute justice not even when you keenly desire to do so. (It suffices in order to follow the Law of Allah that) you incline not wholly to one, leaving the other in suspense. If you act rightly and remain God-fearing, surely Allah is All-Forgiving, All-Compassionate.”

This means that it is not possible for a man to accord complete equality of treatment to two or more wives under all circumstances and in all respects. It is possible that one is not so good-looking, the other beautiful; one is old, the other young; one is permanently sick, the other healthy; one is irritable, the other good-tempered. These and other differences are likely to make a person less attracted to one and more to the other. In such circumstances, the Law does not demand that one should necessarily maintain absolute equality between the wives in respect of love, emotional attachment and intimate relationship. What it does demand is that if a husband does not repudiate the marriage despite aversion for his wife, either because of his own desire or out of consideration for the desire of his wife, he should at least maintain a good relationship short of which his wife begins to feel as if she is without a husband. In such circumstances, while it is natural that a person should prefer one wife to the other, this should not go to the extent that the woman remains, as it were, in a state of suspension or as if she were without a husband at all.

Some people point out that in this verse the Qur'an in one breath stipulates justice as the necessary condition for plurality of wives and in the other breath declares it to be impossible. On this ground they conclude that the Qur'an has itself revoked the permission to marry more than one wife. There is, however, absolutely no justification for such an inference. Such an inference would have been justified had the Qur'an merely said that 'You will not be able to treat your wives with (absolute) justice.' But this statement has been followed by the directive: '... do not allow yourselves to incline wholly to one, leaving the other in suspense.' This leaves no grounds at all for the blind followers of the West to force an interpretation of their liking on the verse.

If a man does not deliberately inflict any wrong and tries earnestly to

be just in his dealings, Allah (SWT) will pardon whatever minor shortcomings take place.

verse 130

وَإِنْ يَتَفَرَّقَا يُغْنِ اللَّهُ كُلًّا مِّنْ سَعَتِهِ ۚ وَكَانَ

اللَّهُ وَاسِعًا حَكِيمًا ﴿١٣٠﴾

“But if the two separate, out of His plenty Allah will make each dispense with the other. Indeed, Allah is All-Bounteous, All-Wise.”

Although divorce is, of all things permissible, the most hateful to Allah (SWT), yet if there is a breach between husband and wife and they think that there is no other way for them to live in peace and harmony together, then they are allowed to separate by divorce.

If the spouses separate by divorce, then Allah (SWT) will provide each one of them from His (SWT) limitless bounties by giving him a better wife and her a better husband. And surely He (SWT) provides for His (SWT) servants whatever He (SWT) wills from His (SWT) own abundance and He (SWT) is Munificent, Wise.

Verse 131

وَلِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۚ

وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنْ

اتَّقُوا اللَّهَ ۚ وَاِنْ تَكْفُرُوْا فَاِنَّ اللَّهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ

﴿١٣١﴾

“All that is in the heavens and all that is in the earth belongs to Allah. We enjoined upon those who were given the Book before you, and also yourselves, to have fear of Allah. But if you disbelieve, then bear in mind that all that is in the heavens and all that is in the earth belongs to Allah. Allah is Self-Sufficient, Most Praiseworthy.”

Everything in the heavens and the earth and whatever lays in between them is under His (SWT) authority. Allah (SWT) has enjoined on the Muslims what was enjoined on the People of the Book before them, that they should have Taqwa of Allah (SWT), worshipping Him (SWT) alone and obeying His (SWT) commandments and instructions revealed to His Prophet (SAW). If they do not follow these instructions, they cannot do any harm to Him (SWT) in the very least because everything belongs to Him (SWT) and He (SWT) never stands in need of His (SWT) creations. He (SWT) is Self-sufficient and Praiseworthy.

Verse 132

وَاللَّهُ مَا فِي السَّمُوتِ

وَمَا فِي الْأَرْضِ ۗ وَكَفَى بِاللَّهِ وَكِيلًا ﴿١٣٢﴾

“And to Allah belongs all that is in the heavens and all that is in the earth; and Allah suffices for help and protection.”

This is an oft-repeated verse of the Qur'an and emphasizes the fact that Allah (SWT) is the Sovereign of the universe and everything is under His (SWT) authority alone. He (SWT) provides to anyone He (SWT) wills, but He (SWT) Himself is in need of none. Allah (SWT) is the All-Sufficient Guardian of believers.

verse 133

إِنْ يَشَاءُ يُهَيِّئْكُمْ

أَيُّهَا النَّاسُ وَيَأْتِ الْآخَرِينَ ۗ وَكَانَ اللَّهُ عَلَىٰ ذَٰلِكَ قَدِيرًا ﴿١٣٣﴾

“If He wills, He has the full power to remove you, O mankind, and bring in others in your place.”

This verse is a warning to the Muslims at large. Allah (SWT) says that if Muslims do not obey Him (SWT) and follow His (SWT) orders then He (SWT) is, surely, able to remove them from the position of leadership and as His (SWT) vicegerent in this world and replace them by others. Allah (SWT) has done this to nations before, with Bani Israel being the latest example.

Verse 134

مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللَّهِ

ثَوَابُ الدُّنْيَا وَالْآخِرَةِ ۗ وَكَانَ اللَّهُ سَمِيعًا بَصِيرًا ﴿١٣٤﴾

“He who desires the reward of this world, let him know that with Allah is the reward of this world and also of the World to Come. Allah is All-Hearing, All-Seeing.”

In the Qur'an Allah (SWT) often rounds off His (SWT) enunciation of laws by urging people to reform those aspects of family life and social order in which they are generally liable to commit injustice with admonitions designed to create in people the urge to follow those legal injunctions. Since in the preceding verses the believers were asked to treat women and orphans with justice and kindness it was deemed necessary to bring home to them the following points, which also acts as a summary of verses 130-134:

First, that people should not entertain the illusion that they have the power to make or mar the destinies of others, that if they were to withdraw their support, people would be left helpless. The fact is that the destinies of all lie in the 'Hand' of Allah (SWT) alone and He (SWT) need not remain dependent upon any single person as the sole instrument for helping any particular creature. The resources of the Lord of the heavens and the earth are limitless and He (SWT) also knows how to use those resources.

Second, that the followers of the Prophet (SAW) ought to heed the admonition that was made to them, just as it was made to the followers of the former Prophets (AS): to fear Allah (SWT) in all their actions. They are being told in effect that by following Allah's (SWT) guidance they will secure their own well-being rather than be the source of any benefit to Allah (SWT), that they can do Allah (SWT) no harm by disobeying Him (SWT), just as it did not lay in the power of the followers of the former Prophets (AS) to cause Allah (SWT) any harm. The Lord of the Universe does not need people's obedience. If they disobey, He (SWT) may simply replace them with some other nation, and their dismissal will not diminish the majesty and splendour of His (SWT) realm in the least.

Third, that Allah (SWT) alone has the power to dispense the good of this world as well as that of the Hereafter, to lavish transient benefits as well as abiding felicity. It all depends on a man's nature and the extent of his ambition regarding the kind of benefit he seeks from Allah (SWT). If a man is infatuated with the fleeting benefits of this world, and is prepared to sacrifice the benefits of the everlasting life, then Allah (SWT) will grant him only the good of this world and he will have no share in the good of the Hereafter. Allah's (SWT) benevolence is like a river which never dries up, a river which is both capable of, and geared to, providing abundant water to all who need their tillage watered. It is myopic and unambitious to want one's fields to be irrigated only once, and to be prepared thereafter to face the prospect of eternal drought. Anyone with breadth of vision would commit himself to submit to Allah (SWT) and obey Him (SWT), thereby earning the well-being of both worlds.