

رسول اکرم ﷺ کی عظمت، آپ کے مقصدِ بعثت، اسوۂ رسول ﷺ کے قرآنی تصور، سیرت نبوی ﷺ کے مختلف گوشوں، خاص طور پر آپ ﷺ کی حیاتِ طیبہ کے انقلابی پہلو جیسے علمی و عملی موضوعات پر 9 کتابوں کا مجموعہ



رسول اکرم اور ہم

از ڈاکٹر احمد رضا

دیدہ زیب ٹائٹل کے ساتھ

516 صفحات پر مشتمل فکر انگیز تالیف

اشاعت خاص (مجلد):

امپورٹڈ آفسٹ پیپر، قیمت: 450 روپے

اشاعت عام (پیپر بیک):

امپورٹڈ بک پیپر، قیمت: 300 روپے

خود پر ظہیب -
دوسروں کو تحفہ
میں دیجیے!

مکتبہ خدام القرآن لاہور

36-کے، ماڈل ٹاؤن، لاہور فون: 042-35869501-3

maktaba@tanzeem.org

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

Dr. Israr Ahmad

Surah An-Nisa – cont....

(Ayaat 88-100, 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 71 – 87:

The reader would recall that we had concluded our previous translation and elucidation of Surah An-Nisa (Women) at verse 87. The underlying message of those 17 verses was not just a continuation of the charge sheet against the wicked and preposterous claims and deeds of the Munafiqun (hypocrites), rather it also identified as the love for wealth and children alongside the hatred to spend monies

and lives in the way of Allah (SWT), particularly at times when the call for Qita'al (The element of Jihad where one is engaged with the enemy in the battlefield) was made. The verses concluded by advising Muslims not to be impressed by the skills of oratory of such hypocrites and remain focused on the divine revelations (both overt and covert) that were being taught to them by the Almighty (SWT) through the venerable person of the Prophet (SAW). Furthermore, the verses informed the ignominy and ordeal that awaited the hypocrites both in this world and particularly in the Hereafter, viz., the torment of Hellfire.

Fresh Exposition: verses 88 through 100 of Surah An-Nisa.

The following few verses are fundamental concerning the attitude of the hypocrites towards the Muslims. After the emigration of the Prophet (SAW), some of the hypocrites who had embraced Islam in Makkah did not migrate to Madinah, while others who had joined the bandwagon of Islam also started to show their true colours of an intrinsic enmity against Islam and the charismatic personality of the Prophet (SAW). They professed to be Muslims but gave their support to the enemies of Islam and took part in activities against the Muslims. The Muslims in Madinah were divided into two groups regarding the way they should deal with these hypocrites. Therefore, Allah (SWT) revealed these instructions and told them how to deal with them.

Verse 88

فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةً وَاللَّهُ أَرْكَسَهُمْ بِمَا كَسَبُوا أَتُرِيدُونَ أَنْ تَهْدُوا مَنْ أَضَلَّ اللَّهُ وَمَنْ يُضِلِّ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ﴿٨٨﴾

“[Believers], why are you divided in two parties/groups about the hypocrites, when Allah Himself has rejected them because of what they have done? Do you want to guide those whom Allah has left to stray? If Allah leaves anyone to stray, you [Prophet] will never find a way for him.”

Allah (SWT) criticizes the believers for dividing into groups concerning those hypocrites who did not migrate with the Prophet (SAW) to Madinah and instead stayed behind because they loved their homes and relatives more than Allah's (SWT) commandments. Therefore, Allah (SWT) made them revert back to disbelief because of their disobedience and their love of this world.

Moreover, it adds by declaring that those who are condemned to stray from the right path will never find a way to guidance and no one will be able to help them.

Verse 89

وَدُّوا لَوْ تَكْفُرُونَ كَمَا كَفَرُوا فَتَكُونُونَ سَوَاءً فَلَا تَتَّخِذُوا مِنْهُمْ أَوْلِيَاءَ حَتَّىٰ يُهَاجِرُوا فِي سَبِيلِ اللَّهِ ۗ فَإِن تَوَلَّوْا فَعُدُّوهُمْ
وَأَقْتُلُوهُمْ حَيْثُ وَجَدْتُمُوهُمْ ۚ وَلَا تَتَّخِذُوا مِنْهُمْ وُلِيًّا وَلَا نَصِيرًا ۗ

“They would dearly like you to reject faith, as they themselves have done, to become like them. So do not take them as allies until they migrate [to Madinah] for Allah’s cause. If they turn [on you], then seize and kill them wherever you encounter them. Take none of them as an ally or supporter.”

The hypocrites had so much hatred for the Muslims and Prophet Muhammad (SAW) that they wanted them to revert to disbelief as they have and thus become all alike in misguidance. Allah (SWT) then prohibits the believers from taking as friends or protectors from amongst the hypocrites until they migrate in Allah’s (SWT) cause and thus become true believers.

This ayah clearly indicates that the hypocrites, who did not migrate with the Muslims, should be treated as a member of the community at war with the Muslims i.e. the idolaters. They have more love for their tribal identity and their relatives than Islam and its followers. Therefore, they should all be treated as enemy combatants and are entitled to the same punishment as that of the idolaters and infidels.

Verse 90

إِلَّا الَّذِينَ يَصِلُونَ إِلَىٰ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ مِّيثَاقٌ أَوْ جَاءُوكُمْ حَصِرَتْ صُدُورُهُمْ أَن يُقَاتِلُوكُمْ أَوْ يَقَاتِلُوا قَوْمَهُمْ ۗ وَلَوْ شَاءَ
اللَّهُ لَسَلَّطَهُمْ عَلَيْكُمْ فَلَقَاتَلُوكُمْ ۚ فَإِنِ اعْتَزَلُوكُمْ فَلَمْ يُقَاتِلُوكُمْ وَالْقَوَالِيكُمُ السَّلَامَ ۗ فَمَا جَعَلَ اللَّهُ لَكُمْ عَلَيْهِمْ سَبِيلًا ۗ

“Except those who seek refuge with people with whom you have a treaty, or who come over to you because their hearts shrink from fighting against you or against their own people. And had Allah willed, He would have given them power over you, and they would have fought you. So if they withdraw and do not fight you, and offer you peace, then Allah gives you no way against them.”

This verse sets the exceptions to the rule stated in the previous one. Allah (SWT) has commanded the Muslims to honour their treaties and pacts that are made with the disbelievers and thus if any of the hypocrites take refuge with the people with whom they have a treaty, then it is not allowed for the Muslims to pursue them or kill them.

Another exception is of those who are neither with the Muslims nor with the disbelievers because they do not want to fight along with the Muslims against their own tribes and their people.

The verse culminates as Allah (SWT) reminds of His benevolence on even those whose action were hypocritical during the whole episode by declaring that it could have been that they would have fought against the Muslims, but Allah (SWT) bestowed His mercy on His Prophet (SAW) and his followers and held back the hypocrites from fighting against them. Therefore, Allah (SWT) commands the Muslims not to kill them if they offer peace to you and refrain from fighting with you.

Verse 91

سَتَجِدُونَ آخَرِينَ يُرِيدُونَ أَنْ يَأْمَنُوكُمْ وَيَأْمَنُوا قَوْمَهُمْ ط كُلَّمَا رُذِّقُوا إِلَى الْفِتْنَةِ أُرْكَسُوا فِيهَا فَإِنْ لَمْ يَعْتَزْلُوكُمْ وَيُلْقُوا
إِلَيْكُمْ السَّلَامَ وَيَكْفُرُوا أَيْدِيَهُمْ فَخُذُوهُمْ وَأَقْتُلُوهُمْ حَيْثُ ثَقَّفْتُمُوهُمْ ط وَأُولَئِكَ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطَانًا مُبِينًا ۝

“You will find others who wish to be safe from you, and from their own people, but whenever they are back in a situation where they are tempted [to fight you], they succumb to it. So if they neither withdraw, nor offer you peace, nor restrain themselves from fighting you, seize and kill them wherever you encounter them: We give you clear authority against such people.”

In the previous ayah, Allah (SWT) commanded the Muslims not to kill those hypocrites who did not fight against them nor did collaborate with the disbelievers. But Allah (SWT) informs the Muslims in this ayah that amongst them too there are those who plunge into mischief whenever they get an opportunity and side with the disbelievers when they see that that they appear to be having an upper hand against the Muslims. Allah (SWT) declares such hypocrites not immune from punishment and gives an absolute authority to the Muslims to treat them as enemy combatants and thus pursue and kill them. Over such men, Allah (SWT) gives Muslims absolute authority.

Verse 92

وَمَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا إِلَّا خَطَاً وَمَنْ قَتَلَ مُؤْمِنًا خَطَاً فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ إِلَّا أَنْ يَصَدَّقُوا فَإِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ وَإِنْ كَانَ مِنْ قَوْمٍ بَيْنَكُمْ وَبَيْنَهُمْ قِيَاسٌ فَدِيَةٌ مُسَلَّمَةٌ إِلَىٰ أَهْلِهِ وَتَحْرِيرُ رَقَبَةٍ مُؤْمِنَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ مُتَتَابِعَيْنِ تَوْبَةً مِّنَ اللَّهِ وَكَانَ اللَّهُ عَلِيمًا حَكِيمًا ۝

“Never should a believer kill another believer, except if it happens by mistake. If anyone kills a believer by mistake he must free one Muslim slave and pay compensation to the victim’s relatives, unless they charitably forgo it; if the victim belonged to a people at war with you but is a believer, then the compensation is only to free a believing slave; if he belonged to a people with whom you have a treaty, then compensation should be handed over to his relatives, and a believing slave set free. Anyone who lacks the means to do this must fast for two consecutive months by way of repentance to Allah: Allah is all knowing, all wise.”

This ayah describes the expiation of a Muslim killing another Muslim by mistake. If he kills a believer accidentally then, firstly, he has to free a believing slave as expiation. Secondly, blood money will have to be paid to the family of the deceased as compensation for the loss that they have suffered, unless the family of the deceased gives up the blood money willingly. If the deceased was a believer but belonged to a hostile nation then only the freeing of a believing slave is enough to earn forgiveness from Allah (SWT), and no blood money should be paid. But if the murdered person belonged to a tribe with whom they have a treaty then both the conditions, freeing of a believing slave and compensation to the family of the deceased, will be fulfilled.

The verse goes on to state that whosoever of such people can not afford to free a believing slave or pay the compensation to the family of the deceased then he has to fast consecutively for two months as penance for the sin he has committed. And surely Allah (SWT) knows those who repent sincerely.

Verse 93

وَمَنْ يَقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَاءُ جَهَنَّمَ خَالِدًا فِيهَا وَغَضِبَ اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ۝

“If anyone kills a believer deliberately, the punishment for him is Hell, and there he will remain: Allah is angry with him, and rejects him, and has prepared a tremendous torment for him.”

Logically, this verse is a mirror image of sorts of the previous one as it mentions the ruling of the punishment for killing a believer intentionally.

Killing a believer deliberately is indeed one of the gravest of major sins in Islam, as it was narrated that Ibn Umar (RA) said: The Messenger of Allah (SAW) said:

“The believer will continue to have a good chance of salvation so long as he does not shed haram (unlawful) blood.”

Those who commit murder shall incur the wrath of Allah (SWT) upon them in this world and a great punishment awaits them in the Hereafter, where they will be thrown in the Hellfire forever.

Verse 94

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا ضَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَى إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنَّ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ﴿٩٤﴾

“O you who believe, be careful when you go to fight in Allah’s way, and do not say to someone who offers you a greeting of peace, ‘You are not a believer,’ you desire for the chance gains of this life - Allah has plenty of gains. You yourself were in the same position [once], but Allah was gracious to you, so be careful: Allah is fully aware of what you do.”

At the time of the Prophet (SAW) a stranger would use to greet another Muslim by saying “Assalam-o-Alaikum” as a symbol of recognition, so that he should not show enmity towards him. But some of the Muslims suspected some of such people to be disbelievers who only greeted the Muslims to save themselves. (Translator’s Note: Although it happened only occasionally).

Later, Allah (SWT) revealed this ayah and commanded the believers not to kill any person who declares that he is a Muslim without thorough investigation because it may be possible that he is telling the truth and he has indeed become a believer.

The verse goes on to educate Muslims that they will get much more benefit if they obey Allah (SWT) and follow His (SWT) commandments than these worldly riches for which they killed that person.

The verse culminates with a psychological overtone as it impresses upon Muslims that they themselves were disbelievers once but Allah (SWT) bestowed His grace upon them and guided them to the right path. It is now their duty, therefore, to make a thorough investigation, whether the person who pronounced his faith is speaking the truth or not before they come to any conclusion, one way or the other. In fact, Allah (SWT) is well aware of the actions of everyone and cognizant of what each does.

Verse 95

لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ غَيْرُ أُولِي الضَّرَرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ فَضَّلَ اللَّهُ
الْمُجَاهِدِينَ بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ عَلَى الْقَاعِدِينَ دَرَجَةً وَكُلًّا وَعَدَ اللَّهُ الْحُسْنَىٰ وَفَضَّلَ اللَّهُ الْمُجَاهِدِينَ عَلَى الْقَاعِدِينَ
أَجْرًا عَظِيمًا ۝

“Those believers who stay at home, apart from those with an incapacity, are not equal to those who commit themselves and their possessions to striving in Allah’s way. Allah has raised such people to a rank above those who stay at home – although He has promised all believers a good reward, those who strive are favoured with a tremendous reward above those who stay at home”

As mentioned in the earlier (verses 71 – 87), fighting in Allah’s way was not made obligatory before the battle of Tabuk, and they were asked to do Jihad on voluntary basis.

In this ayah Allah (SWT) again encourages the believers to join the Prophet (SAW) in Jihad with their wealth and their lives. Allah (SWT) assigns them a higher status than those who stay behind and do not take part in it.

It does not, however, condemn those who stayed behind from participating in Jihad, when it was not made obligatory, but does state that they are much lesser in rank than those who engage their wealth and their lives for Jihad in Allah’s (SWT) cause, yet Allah (SWT) promises them a good reward if all who are engaged in good deeds.

Verse 96

دَرَجَاتٍ مِّنْهُ وَمَغْفِرَةً وَرَحْمَةً ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ۝

“High ranks conferred by Him, as well as forgiveness, and mercy: Allah is most forgiving and merciful.”

In continuation of the previous verse, this one act as a force-multiplier for those who engage in Jihad with their persons and wealth, whether it has been made obligatory yet or not. It states the higher status and rank that they possess.

Verse 97

إِنَّ الَّذِينَ تَوَفَّيْتُمُ الْمَلَائِكَةَ ظَالِمِينَ أَلْفَيْتُمْ أَنفُسَهُمْ قَالُوا فِيمَ كُنْتُمْ ۖ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ ۗ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا ۗ فَأُولَٰئِكَ مَأْوَاهُمْ جَهَنَّمُ ۗ وَسَاءَتْ مَصِيرًا ۝

“When the angels take the souls of those who have wronged themselves, they ask them, ‘In what business were you (involved)?’ They reply, ‘We were oppressed in this land,’ and the angels say, ‘But was Allah’s earth not spacious enough for you to migrate to some other place?’ These people will have Hell as their refuge, an evil destination,”

Verse 97 again reverts to the subject of those people who embraced Islam but did not migrate to Madinah with other Muslims and chose to stay behind with their disbelieving relatives and tribes. It states that when death comes upon any of them, they will be questioned as to what was the reason that they did not migrate in the way of Allah (SWT) and continued to prefer their families, properties and other interests than Islam.

They will give the excuse that we did not migrate because we were oppressed and weak. But as excuse as lame as that will not be accepted from them because Allah (SWT) has made this earth spacious enough for anyone to migrate and go somewhere else to escape the law of unbelief. Consequently, they will be thrown into the Hellfire, which is indeed an evil refuge. Hell shall be their home: an evil fate.

Verse 98

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا ۝