

# MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

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## Surah An-Nisa – cont....

*(Ayaat 135-152, 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 (SAAW) are provided in italics.*

*The Translation of the Holy Qur'an done by the Message International – USA ([www.FreeQuran.com](http://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 127 – 134:**

The reader would recall that we had concluded our previous translation and elucidation of Surah An-Nisa (The Women) at verse 134. The underlying message of those 8 verses can be stated as follows:

1- The verses commenced with a reiteration and emphasis by Allah (SWT) apropos the importance of His (SWT) edicts regarding orphans



in general, and orphan girls in particular, as mentioned at the beginning of this Surah, thus enunciating the importance of the rights of orphans in His (SWT) sight. In broad terms, the injunction pronounced in verse 127 of the Surah relates to the treatment of orphans (and all vulnerable members of a community for that matter) with absolute compassion and justice, at all cost.

2- Verses 128 and 129 addressed some of the major jurisprudential matters pertaining to the relationship between husband and wife (or wives), which had been detailed in the previous issue. Some of the general issues regarding the rights of married women viz. their husbands and the rights of husbands viz. their wives are mentioned in remarkable detail in verses 128 and 129 of the Surah as follows:

- a) In the Days of Ignorance, a man was free to marry an unlimited number of women, none of whom had basic human rights of any kind, these verses focus in great detail on the rights of women married to a man.
- b) Verse 128 states that it was better for the spouses to come to a mutual understanding based on an amalgam of love and compromise so that the wife may remain with the same man with whom she had (assumably) spent (a significant) part of her life already and so that the sacred institution of family would remain intact.
- c) The same verse also alludes to the inherent 'selfishness' present in human nature by default due to Allah's (SWT) Will! This 'weakness' is manifested in a number of ways and may lead to a rift in the relationship between spouses.
- d) The verse describes, in the context of polygamy, that a wife may experience a sense of 'neglect' from her husband and a lack of fondness as compared to what he has for his other wife (or any of the four wives allowed in Islam), even though she may know and understand the causes which have contributed to her husband's seeming aversion towards her. The verse refers to it as a sort of 'selfishness' on her part.
- e) The verse also describes the 'selfishness' of the husband. He may be suppressing his wife unduly and curtailing her marital



rights to an intolerable extent after losing interest in her but the wife per force needs to continue living with him.

- f) The tone and the context of the verse clearly indicate that the word 'selfishness' is not being used as a sin or even as a moral depravity. It is rather being employed to describe a basic ingredient built into human nature by Allah's (SWT) Will.
- g) Verses 128 and 129 also provided guidance for both the spouses to overcome the misunderstanding mentioned above, so that the unit of family may stay intact. In providing an amicable solution to the apparently severe problem, Allah (SWT) urges the male (husband), 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) and treat his aggrieved 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 developed for her.
- h) Having explained that, Allah (SWT) also mentions in verse 129 that it would be rather impossible for a man to ensure complete equality of treatment to two or more wives under all circumstances and in all respects due to the factors elucidated in the translation published in January 2016 issue of Hikmat-e-Qur'an.
- i) Being the ultimate enforcer of Justice, Allah (SWT) directs that the husband ought not disown his wife altogether but he should try to maintain a good relationship, so that the wife should not feel that she was without a husband and an object suspended in the ether.
- j) Finally, Allah (SWT) assures the husband in the same verse (129) that provided that he does not inflict any wrong deliberately and tries earnestly to be just in his dealings with the wife; Allah (SWT) would pardon whatever minor shortcomings take place in the marital bond between the two, out of His (SWT) divine compassion and mercy.



3- Verses 130 through 134 of the Surah provided a 'summary', if you will, of the rights and relationships between spouses as follows:

- a) Firstly, people should not entertain the illusion that they have the power to make or mar the destinies of others and that if they were to withdraw their support, people would be left helpless. The fact is that the destinies of all creation rests in the 'Hand' of Allah (SWT) alone and He (SWT) need not depend on any single person as the sole instrument for helping any of His (SWT) creations. The resources of the Lord (SWT) of the heavens and the earth are limitless and He (SWT) also knows how to use those resources in the most efficient, effective and possible manner.
- b) Secondly, the true followers of the Prophet (SAAW) ought to heed to the admonition that has been made to them, just as it was made to the followers of the earlier Prophets (AS) - Fear Allah (SWT) in all of their actions. They are being that in fact by following Allah's (SWT) guidance they will secure their own well-being rather than them being the source of any benefit to Allah (SWT) and 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 earlier Prophets (AS) to cause Allah (SWT) any harm. The Lord of the Universe (SWT) does not require people's obedience as a precondition to His (SWT) divine plans. 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.
- c) Thirdly, Allah (SWT) alone has the power to dispense the obedient people with lavish transient benefits and abiding felicity of this world as well as that of the Hereafter. 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 Hereafter in return, then Allah (SWT) will grant him only the good of this world and he will have no share in the good of the Hereafter.



d) Verse 134 ends with the assertion that Allah (SWT) is the All-Seeing and the All-Hearing. This means that Allah (SWT) is fully aware of the actions of His (SWT) creatures, and is unlike those negligent sovereigns who are blind in lavishing their favours based on whims alone. Allah (SWT) governs the universe with full knowledge and awareness. He (SWT) has an 'eye' on the capacities and ambitions of all human beings and knows their qualities and desires, exactly.

### Fresh Exposition: verses 135 through 152 of Surah An-Nisa.

#### Verse 135

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ ۚ إِن يَكُنْ غَنِيًّا أَوْ فَقِيرًا فَاللَّهُ أَوْلَىٰ بِهِمَا ۖ فَلَا تَتَّبِعُوا الْهَوَىٰ أَن تَعْدِلُوا ۚ وَإِن تَلَوَّا أَوْ تَعْرَضُوا فَإِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝

“Believers! Be upholders of justice, and bearers of witness to truth for the sake of Allah, even though it may either be against yourselves or against your parents and kinsmen, or the rich or the poor: for Allah is more concerned with their well-being than you are. Do not, then, follow your own desires lest you keep away from justice. If you twist or turn away from (the truth), know that Allah is well aware of all that you do.”

The verse expresses that it is not enough for believers to uphold definitions of justice made by their own will: they are expected to be the standard-bearers of absolute justice as ordained by Allah (SWT). They are supposed not merely to practise justice in their own dealings but to strive for its triumph. They have to do all within their power to ensure that injustice is eradicated and replaced by equity and justice. A true believer is required to be the pillar supporting the establishment of right and justice.

The testimony of the believers should be solely for the sake of Allah (SWT) and their testimony to uphold justice ought not be skewed in favour of their loved ones such as parents, siblings, spouses, friends, other kinsfolk or tribesmen. Nor should their testimony be biased in favour of any of the parties concerned, on the basis of religion, race, gender or any other affiliation. They should not use any opportunity for personal aggrandizement, and they should not seek to please anyone but Allah (SWT).



**Note:** Legislation done on the basis of favouring one particular segment of the society such as the recently promulgated 'Protection of Women against Violence Act 2015' by the Punjab Assembly is prohibited according to the cannons of Islam because it does not provide for the fair trial of men. (translator)

### Verse 136

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ وَالْكِتَابِ الَّذِي أَنْزَلَ مِن قَبْلُ ۗ وَمَن يَكْفُرْ بِاللَّهِ  
وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ فَقَدْ ضَلَّ ضَلَالًا بَعِيدًا ۝

**“Believers! Have (absolute) faith in Allah and His Messenger and in the Book He has revealed to His Messenger, and in the Book He revealed before. And whoever disbelieves in Allah, in His angels, in His Books, in His Messengers and in the Last Day, has indeed strayed far away.”**

To ask believers to believe might at first seem strange. The fact is, however, that belief as used here has two meanings:

Firstly, belief denotes that a man has preferred to acknowledge the soundness of true guidance, to distance himself from the fold of those who disbelieve, and to join the camp of the believers.

Secondly, belief denotes faith, a man's believing in the truth with all his heart, with full earnestness and sincerity. It denotes man's sincere determination to mould his way of thinking, his taste and temperament, his likes and dislikes, his conduct and character, his friendship and enmity, and the direction of his efforts and striving, in conformity with the creed which he has resolved to embrace. This verse is addressed to all those who are 'believers' in the first sense of the term, and they are being asked to elevate themselves into the truest of believers, i.e. believers in the second sense.

The term 'Kufr' also has two meanings. One signifies categorical rejection of Allah (SWT), His messengers (AS), His divine Books, the existence of Angels (AS) and so on. The other meaning signifies the mere pretence of being a follower of a belief. In this case, either one's heart is not convinced or the conduct is flagrantly opposed to the demands of one's belief. Here the term Kufr conveys both the meanings, and the verse aims at impressing upon people that



whichever kind of Kufr they adopt contrary to the fundamental beliefs of Islam, it will only alienate them from the Truth, and lead them instead to falsehood, and ultimately to their tragic failure and destruction.

### Verse 137

إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ أزدَادُوا كُفْرًا لَمْ يَكُنِ اللَّهُ لِيُغْفِرْ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ۗ

**“Allah will neither forgive nor show the right way to those who believed, and then disbelieved, then believed, and again disbelieved, and thenceforth became ever more intense in their disbelief.”**

This verse refers to those for whom religion is no more than an object of casual entertainment, a toy with which they like to play as long as it suits their desires and fancies. One wave carries them to the fold of Islam and the next away to that of disbelief. Whenever Islam appears to suit their interests they become Muslims; and when the glamorous visage of the material gains leaps up before their eyes they rush off to ‘worship’ it. To such people Allah (SWT) holds out neither the assurance of forgiveness nor of direction to true guidance. The statement that such people ‘became even more intense in their disbelief’ refers to those who are not content with not believing themselves, but also try to undermine the faith of others and to persuade them to disbelief. They engage in secret conspiracies as well as overt activities against Islam. They also devote their energies to the struggle aimed at exalting disbelief and degrading the true religion of Allah (SWT). This is a higher degree of disbelief, involving the progressive heaping of crime upon crime. It is obvious that the punishment for this must be greater than that for simple disbelief.

### Verse 138

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ۗ

**“Give tidings of painful chastisement to the hypocrites.”**

This verse of the Surah identifies the disbelievers mentioned in the previous verse as ‘Munafiqun’ or hypocrites. Hence, the punishment of hypocrites is a painful torment in this world and particularly in the Hereafter.



**Verse 139**

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَيْتُونُوا عِنْدَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ۗ

“They are who take the unbelievers for their allies in preference to the believers. Do they seek honour from them whereas honour altogether belongs to Allah alone?”

Throughout history, the hypocrites have had a common attribute of aligning themselves with the disbelievers; especially when the latter appeared to possess immense power. On the other hand, the true believers seemed like facing ominous annihilation. The verse explains that the hypocrites are in a false sense of belief that by becoming allies of the disbelievers, they will certainly get ‘honour’ and ‘authority’. While calling this pseudo belief of hypocrites as a farce, the verse says that, “all honour belongs to Allah (SWT) alone.”

The term ‘Izzah’ denotes a position which is extremely exalted and secure. In other words, the term signifies ‘inviolable honour and glory’ of Allah (SWT) alone.

**Verse 140**

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۗ إِنَّكُمْ إِذَا مِثْلَهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ۗ

“Allah has strongly advised you in the Book that when you hear the Signs of Allah being rejected and scoffed at, you will not sit with them until they engage in some other talk, or else you will become like them. Know well, Allah will gather the hypocrites and the unbelievers in Hell - all together.”

A person, who professes Islam and yet enjoys the company of those who indulge in blasphemy against Allah (SWT), and who bears with equanimity their scoffing at Allah (SWT) and His Messenger (SAAW), is no different from the unbelievers mentioned in this verse. Further explanation of this subject will be furnished in the elucidation of verse 68 of Surah Al-An’am.

**Verse 141**

الَّذِينَ يَتَّبِعُونَ بِكُمْ فَإِنْ كَانَ لَكُمْ فِتْنَةٌ مِنَ اللَّهِ قَالُوا أَلَمْ نَكُنْ مَعَكُمْ ۗ وَإِنْ كَانَ لِلْكَافِرِينَ نَصِيبٌ ۗ قَالُوا أَلَمْ نَسْتَحِذْ



عَلَيْكُمْ وَتَمَنَعُ مِنَ الْمُؤْمِنِينَ ۖ فَاللَّهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيَامَةِ ۗ وَكُنْ يَجْعَلُ اللَّهُ لِلْكَافِرِينَ عَلَى الْمُؤْمِنِينَ سَبِيلًا ۝

“These hypocrites watch you closely: if victory is granted to you by Allah, they will say: 'Were we not with you?' And were the unbelievers to gain the upper hand, they will say: 'Did we not have mastery over you, and yet we protected you from the believers?' It is Allah Who will judge between you on the Day of Resurrection, and He will not allow the unbelievers, in any way, to gain advantage over the believers.”

This is typical of the hypocrites of every age. Such people try to avail themselves of all the benefits which they can accrue from a verbal profession of Islam and identification with the Islamic community. They also try to secure the advantages to be obtained by associating with the unbelievers, by assuring them in every possible way about themselves that they are not 'fanatic Muslims', that their association with the Muslims is only nominal.

On the other hand, they never fail to assure the unbelievers that their loyalties and concerns are the same as theirs, that in mental outlook, cultural orientation and taste they are in harmony with them, and that if a decisive conflict between Islam and unbelief were to take place, their weight will certainly be behind the latter.

Allah (SWT) warns the hypocrites that He (SWT) has complete knowledge of that which is in their hearts and what they pretend to show. He (SWT) promises them that on the Day when everyone will be held accountable in the Court of Allah (SWT), the hypocrites most certainly will not be allowed to keep their verbal vows made with the disbelievers and that, the believers will most definitely be victorious over the unbelievers. They will enjoy Allah's (SWT) distinctive mercy in Paradise.

### Verse 142

إِنَّ الْمُنَافِقِينَ يُخَادِعُونَ اللَّهَ وَهُوَ خَادِعُهُمْ ۖ وَإِذَا قَامُوا إِلَى الصَّلَاةِ قَامُوا كَسَالَى ۙ يُرَاءُونَ النَّاسَ وَلَا يَذْكُرُونَ اللَّهَ إِلَّا قَلِيلًا ۝

“Behold, the hypocrites seek to deceive Allah, but it is they who are being deluded by Him. When they rise to Prayer, they rise reluctantly, and only to be seen by men. They remember Allah but little.”



The context of this verse makes clear the manner in which the hypocrites tried to deceive Allah (SWT) [along with the Prophet (SAAW) and the true believers (RAA)].

During the time of the Prophet (SAAW) no one, unless he prayed regularly, could be reckoned as belonging to the Islamic community. We know that secular associations consider the absence of any member from their meetings, without a valid excuse, a sign of lacking interest, and that in the event of continued absence, they cancel his membership. *Note: The order of the illuminati and the Free Masons can be taken as a case in point. (translator)* The early Islamic community did the same with those who absented themselves from congregational prayers. In those days a person's absence from congregational prayers was considered a clear indication of his indifference towards Islam: if he absented himself from them repeatedly he was no longer considered to be a genuine Muslim. In those days, therefore, even the worst amongst the hypocrites had to attend the five daily prayers in the mosque. What distinguished a true believer from the hypocrite was that the former came to the mosque with devotion, fervour and eagerness, came there well before the appointed time for the prayer, and did not rush out of the mosque as soon as the prayer was over. In short, everything about him indicated that his heart was in the prayer and completely devoted to Allah (SWT) and His Prophet (SAAW). Whereas the call to the prayer for the hypocrite seemed like the announcement of an unavoidable calamity. When such a person sets off for the mosque, he seemed to do so reluctantly. He walked as if he were dragging the entire weight of his being against his will. No wonder, then, that as soon as the prayer was over, he escaped like a prisoner released from a 'prison'. His entire demeanour testified that the remembrance of Allah (SWT) was not what he really had in his heart.

### Verse 143

مُذَبِّدِينَ بَيْنَ ذَلِكَ لَا إِلَىٰ هَٰؤُلَاءِ وَلَا إِلَىٰ هَٰؤُلَاءِ ۖ وَمَنْ يُضِلِلِ اللَّهُ فَلَنْ تَجِدَ لَهُ سَبِيلًا ۝

“They dangle between the one and the other (faith and disbelief), and belong neither to these nor to those completely. And he whom Allah lets go astray, for him you can find no way.”



This verse divulges an important attribute of the person (diseased in the heart or outright hypocrite) who remained unguided to the Truth despite his acquaintance with the Book of Allah (SWT) and with the life of His Prophet (SAAW). He was a person who was so disinclined to the Truth, so infatuated with error and misguided to such an extent that even Allah (SWT) let him go forth along the same erroneous direction that he had chosen for himself – a person on whom the door of true guidance had been shut and the way towards further error had been laid open by Allah (SWT). It is virtually beyond the power of human beings to direct such a person to the Truth.

We may be able to grasp this concept if we consider the case of man's livelihood in general. Allah (SWT) controls all the sources of man's livelihood. Thus, anyone who receives any portion of livelihood receives it from Allah (SWT) alone. At the same time, Allah (SWT) grants every man livelihood through the means he has himself sought. If a man seeks his livelihood through lawful means and strives accordingly, Allah (SWT) opens the door of honest (Halal) living to him and closes the avenues of dishonest (Haram) earnings in proportion to his earnestness. On the other hand, there is the person who is bent upon fattening himself on dishonest (Haram) earnings and strives accordingly. Allah (SWT) permits such a person to continue making an unlawful (Haram) living, and no one has the power to help him secure an honest (Halal) means of living.

The same applies to man's belief and conduct in this life. In this respect too, the ultimate control rests with Allah (SWT) alone. No human being can proceed along any path, whether it be good or evil, unless Allah (SWT) lets him proceed along it, and bestows upon him the means to do so. However, it is up to man himself to choose his own path, and after he has made the choice, Allah (SWT) will let him proceed along it, and will even pave the way for him. If a person really cares about the lawful and unlawful as declared by Allah (SWT), genuinely seeks the truth and earnestly tries to pursue the path charted by Allah (SWT) as lawful, Allah (SWT) permits him to follow his choice, and even provides the means necessary to proceed along his chosen path. On the other hand, Allah (SWT) shuts the door of true guidance on the person who chooses error and strives to



proceed only along wrong paths, and further enables him to follow the path of his choice. It is beyond the power of any human being to prevent such a person from thinking wrongly, acting wrongly and using up his energies in wrong directions. If a man loses the road to his success and is subsequently deprived of true guidance by Allah (SWT), the outcome for that person, inevitably, is grave loss and great torment in the Hereafter.

### Verse 144

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكٰفِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ ۗ أَتُرِيدُونَ أَنْ تَجْعَلُوا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِينًا ۖ

**“Believers! Do not take the unbelievers as your allies in preference to the believers. Do you wish to offer Allah a clear proof of guilt against yourselves?”**

In this verse Allah (SWT) forbids His (SWT) believing servants from taking the disbelievers as friends instead of the believers. This includes being friends and associates of the disbelievers, advising them, being intimate with them and exposing the secrets of the believers to them.

The method of advice is rational as Allah (SWT) inquires of the believers that do they want to give Him (SWT) clear evidence which may make them worthy of His (SWT) punishment and wrath? Logically, one who loves Allah (SWT) will love those who worship Allah (SWT) with purity. On the contrary, the ones who love worldly desires will love those who are apparently successful in this world.

### Verses 145 & 146

إِنَّ الْمُنٰفِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ وَلَنْ تَجِدَ لَهُمْ نَصِيرًا ۗ

**“Surely the hypocrites shall be in the lowest depth of the Fire and you shall find none to come to their help,”**

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَاعْتَصَمُوا بِاللّٰهِ وَأَخْلَصُوا دِينَهُمْ لِلّٰهِ فَأُولَٰئِكَ مَعَ الْمُؤْمِنِينَ ۗ وَسَوْفَ يُؤْتِي اللّٰهُ الْمُؤْمِنِينَ أَجْرًا عَظِيمًا ۖ

**“Except those who repent and mend (their life), hold fast to Allah and purify their religion as in Allah’s Sight.: if so, they will be (numbered) with the believers. And soon will Allah grant to the believers a reward of immense value.”**



Verses 145 and 146 have to be elucidated in unison in order to comprehend the meaning fully.

Verse 145 describes the ultimate abode of the worst of the hypocrites, who not only turn against Islam in toto themselves, but conspire to leave no stone unturned in order to convince true believers into joining them in their perverse ideologies and heinous deeds. About such people, Allah (SWT) decrees that they will find their final abode in the bottom of the pit of Hell in the Hereafter – the worst place that one can ever image to be...

Yet verse 146 gives an exception of the rule... Those from the hypocrites who repent honestly, sincerely and genuinely, tracking their way back to the 'straight path', with Allah's (SWT) assistance, thus reverting to faith exclusively for Allah (SWT). They will not allow any attachments to strike such deep roots in their heart that they may cease to be capable of sacrificing them for His (SWT) sake. Such 'reverts' would then concentrate their loyalties, concerns, affections, and adorations for Allah (SWT). And they will be forgiven for their previous misdeeds and spared the wrath of Allah (SWT) that the stone-cold hypocrites would have to endure.

### Verse 147

مَا يَفْعَلُ اللَّهُ بِعَذَابِكُمْ إِنْ شَكَرْتُمْ وَأَمَّنْتُمْ ۗ وَكَانَ اللَّهُ شَاكِرًا عَلِيمًا ﴿١٤٧﴾

**“Why should Allah punish you if you are grateful to Him and believe? Allah is All-Appreciative, All-Knowing.”**

The term 'Shukr' used in this verse denotes an acknowledgement of benefaction and a feeling of gratitude. This verse states that if a person does not behave ungratefully towards Allah (SWT) then there is no reason why Allah (SWT) should punish him. Punishing people for no reason is not a 'hobby' of Allah (SWT). He (SWT) is far exalted than such vile emotions.

The attitude of gratefulness to Allah (SWT) consists of acknowledging His (SWT) benefaction in one's heart, in confessing it in one's speech and by manifesting it in one's deeds. It is the sum total of these which is termed *shukr*. This attitude requires:

1- That a person should ascribe the benefaction to its Real Source



(SWT), letting none other to share in either the gratitude or the acknowledgement of benevolence;

2- That his heart should be overflowing with love for, and loyalty to, the Benefactor (SWT), and that he should have no attachment with or affection towards His (SWT) opponents;

3- That he should obey the Benefactor (SWT) and should not use His (SWT) bounties contrary to His (SWT) directives.

As for Allah (SWT), He (SWT) is lenient and prone to overlook man's omissions. On the contrary, He (SWT) rewards man manifold for his good deeds.

### Verse 148

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا مَنْ ظَلِمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

**“Allah does not like speaking evil publicly unless one has been wronged. Allah is All-Hearing, All-Knowing.”**

In this verse, the victim of injustice has been permitted to protest against the perpetrator of injustice, or to go to a court of law to seek redress.

Allah (SWT) disapproves of a person who openly declares something that is evil. Actions and words can be hidden as well as exposed to people. For example, when we keep something in our heart only we are aware of it but when a person screams or yells it is known as *jahr*. *Jahr* is to say or do something publically.

The verse again states an exception to the general rule, i.e., Allah (SWT) despises the public cursing of a person by someone, unless the one who does so has been oppressed and unjustly hurt. Indeed, Allah (SWT) is the All-Seeing and the All-Knowing and He (SWT) is certainly aware of the mental and psychological state of mind of the oppressed person when he is publically telling off the perpetrator.

### Verse 149

إِنْ تَبَدُّوا خَيْرًا أَوْ تَخَفُوا أَوْ تَعْفُوا عَنْ سُوءِ فَإِنَّ اللَّهَ كَانَ عَفُوًّا قَدِيرًا ﴿١٤٩﴾

**“(Even though you have the right to speak evil if you are wronged), if you keep doing good - whether openly or secretly - or at least**



**pardon the evil (then that is the attribute of Allah). Allah is All-Pardoning and He has all the power to chastise.”**

This verse embodies a moral directive of very high value to the Muslims. The hypocrites, the Jews and the polytheists were all bent on placing all kinds of obstacles in the way of spreading Islam. They eagerly persecuted the Muslims and used all possible means, however malicious, against them. Such an attitude inevitably created anger and resentment among the true believers. It was in the context of this storm of bitter feelings that Allah (SWT) told the Muslims that He (SWT) did not consider speaking ill of people as praiseworthy. No doubt the Muslims had been wronged, and if a wronged person speaks out against a wrong-doer, he is quite justified in doing so. Even though this is a person's right, it is more meritorious to continue to do good both in public and in private, and to ignore the misdeeds of others. For one's ideal should be to try to follow Allah's (SWT) 'way' as far as possible. Allah (SWT) with whom one wants to be close is lenient and forbearing; He provides sustenance even to the worst criminals and seeks to forgive even the most serious offences. In order to become close to Allah (SWT), one ought to be generous in spirit and full of tolerance.

Moreover, this was a strategic move designed to protect the Muslims, who were very few in number back then, from further torture at the hands of the infidels. It also provided a practical example which influenced those disbelievers who had some degree of goodness in their heart to start considering the virtues of a religion that forgave even its worst enemies.

### Verse 150

إِنَّ الَّذِينَ يَكْفُرُونَ بِاللَّهِ وَرُسُلِهِ وَيُرِيدُونَ أَنْ يُفَرِّقُوا بَيْنَ اللَّهِ وَرُسُلِهِ وَيَقُولُونَ نُؤْمِنُ بِبَعْضٍ وَنَكْفُرُ بِبَعْضٍ لَا يُرِيدُونَ أَنْ يَتَّخِذُوا بَيْنَ ذَلِكَ سَبِيلًا ۝

**“There are those who disbelieve in Allah and His Messengers and seek to differentiate between Allah and His Messengers, and say: 'We believe in some and deny others, and seek to strike a way between the two.”**



In this verse Allah (SWT) identifies those who disbelieve and try to cause a distinction between Him (SWT) and His Messengers (AS), such as the Jews and Christians, who differentiate between Allah (SWT) and His Messengers (AS) regarding faith. They believe in some Prophets (AS) and reject others, following their desires, lusts and the practices of their forefathers. They do not follow any proof for such distinction, because there is no such proof. Rather, they want to follow a path based on their lusts and prejudices.

Allah (SWT) describes these people as disbelievers in Truth, i.e., the religion of Islam. In fact, the true faith in Allah (SWT) implies an unquestioned belief in Allah (SWT) and His Messenger (SAAW). Believing in some attributes of faith while rejecting others or accepting the Qur'an but rejecting the Ahadith or the Sunnah is mere hypocrisy or a disbelief.

One of the traits of both the Jews and the Hypocrites as described in the Qur'an is that while they claim to accept Allah (SWT) as the Lord of the worlds, they reject the Messenger of Allah (SAAW) as His (SWT) divinely sent Prophet (SAAW). Allah (SWT) rejects their claim to faith outrightly and says that they cannot be believers unless they have faith in the Prophet (SAAW) sent by Him (SWT) and follow his (SAAW) every command in letter and spirit.

The bottom line of this verse is that there is no policy of 'pick and choose' in religion. A true believer accepts the religion (Deen) of Allah (SWT) exactly as it has been brought to us by the Messenger of Allah (SAAW).

### Verse 151

أُولَٰئِكَ هُمُ الْكٰفِرُونَ حَقًّا ۖ وَأَعْتَدْنَا لِلْكَٰفِرِينَ عَذَابًا مُّهِينًا ۝

**“It is they, indeed they, who are, beyond all doubt, unbelievers; and for the unbelievers We have prepared a humiliating punishment.”**

Insofar as being an unbeliever is concerned, there is no difference between

1. those who believe neither in Allah (SWT) nor in the Prophets (AS),



2. those who believe in Allah (SWT) but not in the Prophets (AS)
3. those who believe in some Prophets (AS) but reject others (AS), and
4. Want to devise a middle path by differentiating in the belief in Allah (SWT) while at the same time a disbelief in the Messenger of Allah (SAAW)

Allah (SWT) warns all four categories of people stated above that based on their disbelief, they will be casted in Hellfire, that being their final abode.

### Verse 152

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يَفْرَقُوا بَيْنَ أَحَدٍ مِنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أَجْرَهُمْ طَوْقًا وَعَدًّا وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

“For those who believe in Allah and His Messengers, and do not differentiate between them, We shall certainly give them their reward. Allah is All-Forgiving, All-Compassionate.”

This verse presents us with a mirror image of the people described in the previous verse. Allah (SWT) declares that those who acknowledge Him (SWT) to be their sole object of worship and their only sovereign, and who commit themselves to follow all the Prophets (AS), will merit reward for their acts in the Hereafter. The loftiness of their reward will depend on the nature and extent of their acts of goodness.

The belief or the lack of belief in Allah (SWT), His Messengers (AS) and following of other requisites of faith are a criterion for selection for Heaven or Hell. The lack of belief in Allah (SWT), His Messengers (AS) and other requisites of faith for it to be considered valid will be the prime rudiments for the criterion of selection regarding Heaven and Hell. Apparent good acts of a worldly nature would only be considered once the primary belief is based on true faith.

In a nutshell, Allah (SWT) will be lenient and forgiving in judging the conduct of only those who have belief in Him (SWT) and the Prophets (AS).

**And Allah (SWT) Knows Best!**