

# Surah Al – Maidah (the Tablecloth)

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### Context

Surah Al Maidah is the the fourth of the four large Madani surah's at the beginning of the Quran. It also marks the completion of the first seventh of the Quran – the first hizb of the Quran. The Quran was divided by the Sahaba into seven ahzab. This will also be the end of the Madani series as the next two surahs are Makkah surahs.

This is one of the latest or last surahs to be revealed. A lot of its instructions are the finishing touches on the Shariah of Islam. You will find issues that could have waited to the end that are discussed here from the very beginning. You find parting advice from Allah (swt) and congratulations from Allah (swt) and things to look out for in the future career of the ummah.

A larger share of this surah deals with the People of the Book. It does that because Allah (swt) knows in His wisdom that we are going to have a lot of interaction in our future with the People of the Book. So it's important that Allah (swt) gives us a good deal of instruction in it.

Some interesting things that we are going to see in this surah are going to be a continuation of the social values that were started off in Surah Al Nisa.

### **The four surahs in perspective:**

Al Baqarah is early Madani

Al Imran is mid-Madani

Al-Nisa is later Madani

Al Maidah is the latest Madani

So there is this chronological sequencing. Also Al Imran and Al Baqarah were paired together - they were introductory comments to a nation. First of all, learn from the mistakes of the previous nation. Then you are congratulated and given a new capital. In the middle of Surah Al Baqarah onwards, they are given a mission and an agenda to work towards.

In In Al Imran you're prepared for difficult situations, for example, in battle, and you are introduced to what the hypocrites will be saying and how they are going to expose themselves even though they are not spelled out very explicitly. External threats are also discussed.

In Surah Al Nisa, the internal issues, our social values, our ethics and the bigger internal problem – niffaq – is discussed in great detail. And within the social values the most fundamental, family law. All of our communities are based on families – so family situations were addressed.

Now we are coming into Al Maidah and from the beginning it will have dietary restrictions and then things to do with Hajj as these are the finishing touches. Now there is time to discuss these things and get into the minute details of what is halal and what is haram because the major obstacles of the mission of Islam have already been accomplished. Much of the surah is post victory – post conquest of makkah. Post hodaybiyah when it was clear that the disbelievers can no longer attack as they are now incapacitated.

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Ayah 1

يَا أَيُّهَا الَّذِينَ ءَامَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرَ  
مُحَلَّىٰ الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

Ya ayyuha allatheena amanoo awfoo bil3uqoodi ohillat lakum baheematu al-an3ami illa ma yutla 3alaykum ghayra muhillee assaydi waantum hurumun inna Allaha yahkumu ma yureed

Those of you, who have Iman, fulfill your contracts. What has been made permissible for you are the four legged cattle, the exception of what is being read on to you, excluding the animals which have been made permissible for you by means of hunting while you are in a state of Ihram. Certainly Allah, He makes the decisions, of whatever He wills.

Allah (swt) gives us this amazing constitutional phrase at the beginning of the surah.

عُقُود - Al-Aqd is a knot – from it we get the word Aqeedah – theology – set of ideas that tie us to Islam.

عُقُود - All agreements that are binding – that you're tied to.

Agreements between a husband and a wife, employer and employee, a government and the citizens of the government. All of these are in the end contracts. The driver's license you have is an aqd. The agreement you have with your bank is an aqd.

We have unspoken agreements, the courtesy you show to people on the road is a kind of aqd. When you don't take more than your seat on the bus, that is a kind of aqd. These unspoken norms of courtesy and kindness are referred to as social contracts.

Also in regards to life, property, and other people's space – these are all عُقُود. Some are more serious than others. Of course our agreement with Allah (swt) and the Messenger (salallahu a3layhi wasalam), our agreement with the Quran, our daily obligations of prayer, these are all عُقُود. The husband showing loyalty to his wife, the wife showing loyalty to her husband, these are all عُقُود. Basically all our life, because we are social creatures, we don't live by ourselves, we live amongst other human beings. All of our dealings at the end of the day are the by-product of some kind of عُقُود.

Ifradt and tafriidt

Ifradt means to go beyond what you're not supposed to go beyond – to cross the line. When you go beyond what you should.

Tafriidt – there is a minimum expectation of you. If you don't meet the minimum expectation that is tafriidt. When you fall short of what you should do.

These are both violations of 3qd. These are the two ways you can violate an agreement.

بِهَيْمَةٌ – four legged creatures that feed off the Earth – plant life. Bahima does not include wahash – leopards, bears, etc.

الصَّيْدِ – Once you put the Ihram on you cannot hunt the animal (Jumla halya).

You have to understand this in the context of the time of the Prophet (salallahu a3layhi wasalam). The people who would make their Hajj pilgrimage would be walking for months on end. There are no snack bars, or gas stations along the way.

## Ayah 2

الَّذِينَ ءَامَنُوا لَا تَحْلُوا شَعِيرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا ءَامِينَ  
 الْبَيْتِ الْحَرَامِ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا وَإِذَا حَلَلْتُمْ فَاصْطَادُوا وَلَا يَجْرِمَنَّكُمْ  
 شَنَاٰنُ قَوْمٍ أَن صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا وَتَعَاوَنُوا عَلَى الْبِرِّ وَالنَّفْوَىٰ  
 وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Ya ayyuha allatheena amanoo la tuhilloo sha3a-ira Allahi wala ashshahra alharama wala alhadya wala alqala-ida wala ammeena albayta alharam ayabtaghoona fadlan min rabbihim waridwanan wa-itha halaltum fastadoo wala yajrimannakum shanaanu qawmin an saddookum 3anialmasjidi alharami an ta3tadoo wata3awanoo 3ala albirri wattaqwa wala ta3awanoo 3ala al-ithmi wal3udwani wattaqoo Allaha inna Allaha shadeedu al3iqab

Those of you who believe, do not violate the sacred places of Allah and in the forbidden months. Nor the animal that is left to go to Hajj to be sacrificed nor the animal marked for sacrifice. Nor the people that come in peace to the Haram. They are in pursuit of a favour from their Master and they are in pursuit of His pleasure. And when you do become halal – (when you are no longer in the state of Ihram), hunt away. Do not allow the animosity against a nation compel you to obstruct the rights of Al-masjid Al-Haram, that you might fall into violation. And now it is time for you to cooperate in good and pious things. And do not cooperate with each other in sin and animosity. And be fearful of Allah. Certainly Allah is intense in taking vengeance and in giving consequences out to you.

تُحِلُّوا – Don't violate, open up, take easily - when something has sanctity it's called haram. You can't go near it.

Ihlal - When something has full access to it.

شَعَائِر – sacred places such as the Ka3ba and Maqamat Ibrahim

الْهَدَى – animals that were herded in order to be sacrificed on the Day of Sacrifice. They are marked that way and you cannot touch them before the time has come.

الْقَلْبِد – Animals that had something around their neck which marked them for sacrifice. Once it has been marked for Allah, you can't touch it.

Nathir -You have devoted an animal that if things work out for you, then you will give this in sadaqa later on.

وَلَاءَ آمِينَ الْبَيْتِ الْحَرَامِ - Don't attack the people that come in peace to Masjid Al-Haram.

Do you know why this has been said? Makkah has just been conquered - it's a new Makkah. It's a new constitution and these people were not the same as the people before them. People before could violate the sacred months even though they said they wouldn't. They would move the dates over. It was called 'Al-nasee' – they would conveniently forget what dates the forbidden months were because they would see an opportunity to rob a caravan. So they would mess around with the calendar – more about this in surah Al-Tawbah.

Allah (swt) is telling them that you will see a lot of strangers i.e new Muslims coming to Hajj – don't be on the attack against them. They come in peace.

الصَّيْدِ - To hunt

Istadah/yastadu – to go out and hunt

وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا

This is the ayah where Allah (swt) reminds the Muslims that they are in a position of power now and those who were their enemies are now in a position of weakness. Don't allow your animosity to obstruct them from Al-Masjid Al-Haram. In other words, when people come to make Hajj and their tribe used to be an enemy – you can't turn them back from the Haram.

Why are all of these instructions really important for victors?

Because victors are the source of corruption. They rob and kill others. So Allah (swt) is reminding them that the only cooperation they will have is of things that are good and things that remind them to be fearful of Allah (swt).

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

You know when victors have taken over a land, they would have prisoners of war. How are prisoners of war treated after the battle is over? They are pushed around, beaten up, spat on, insulted or worse. Allah says you will not cooperate with each other in any kind of sin. You will not gang up on anyone out of animosity. Fear Allah. You may have overcome your enemy but you have not overcome Allah (swt).

### Ayah 3

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهْلَ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْقُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَمِ ذَٰلِكُمْ فِسْقٌ ۗ الْيَوْمَ مَيْسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنَ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمْ الْإِسْلَامَ دِينًا ۗ فَمَنْ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Hurrimat 3alaykumu almaytatu waddamu walahmu alkhinzeeri wama ohilla lighayri Allahi bihi walmunkhaniqatu walmawqoothatu walmutaraddiyatu wannateehatu wama akala assabu3u illa ma thakkaytum wama thubiha 3ala annusubi waan tastaqsimoo bil-azlam ithalikum fisqun alyawma ya-isa allatheena kafaroo min deenikum fala takhshawhum wakhshawni alyawma akmaltu lakum deenakum waatmamtu 3alaykum ni3matee waradeetu lakumu al-islama deenan famani idturra fee makhmasatin ghayra mutajanifin li-ithmin fa-inna Allaha ghafoorun raheem

The dead animal is haram on you now and blood and the flesh of swine. And whatever has been slaughtered in the name of that other than Allah. And the animal that died of being choked or the animal that has been injured or has fallen off a cliff, and that which has died as a result of other animals or whatever wild animals might have eaten. Except the animal that you smoothly slaughter. And whatever may have been slaughtered on [pagan] alters. Or that you divide among yourselves, using arrows. That for all of you is nothing but corruption. Today those who have

disbelieved have become hopeless from your religion. Then don't be afraid of them anymore; you should be afraid of Me. Today I have completed your religion especially for you. And I have completed my favour especially on you. And I am pleased for all of you with Islam as a religion. Then whoever was compelled in starvation, without any bias towards sin, then certainly Allah is Extremely Forgiving, Always Merciful.

Know that those who are now in a position of authority are not just the Ansar, they are muhajiroon. They are original citizens of Makkah. They lived their entire lives there before they were kicked out. So they were out of Makkah but now they are back again. And when they lived there entire life in Makkah, there were certain foods they would eat without thinking twice about it. If an animal died in the heat, they would eat it. But now new restrictions are coming. And I'll show you how this ayah is connected to what is coming later because it is an important social phenomena not just dietary restrictions.

مُنْخَفِقَةٌ /khanaka - choked to death

الْمُتَرَدِّيَةُ/Tarada - fall off a cliff

وَالنَّطِيحَةُ – An animal that dies as a result of a horn of another animal.

ذَكِّيْتُمْ - thakkah/ uthakki/ tazkiya is purification. It is also another word for thib'h. Slaughter, but the difference is when you slaughter something smoothly without causing pain to the animal and it just dies a quick death, an instant death – that is tathkiya. If the animal has been attacked by another animal and you slaughter it before it dies then it is halal for you.

النُّصَبِ -special places where you slaughter animals

تَسْتَقْسِمُوا بِالْأَزْلَمِ - A means of a lottery. Meaning you take the animals that have been slaughtered and pile the meat together and they would the shoot arrows in order to draw who wins the meat.

فِسْقٌ - no good/ evil

The disbelievers have lost all hope that their religion will be victorious. They have lost all hope that Islam will lose its power. They are not going to be able to bring Islam down. The disbelievers are completely depressed. But they are hoping that the small cultural remnants of their jahiliyah culture will remain in them. They are hoping these small symbols of Jahiliyah can survive because they have lost hope in the bigger things.

The difference between itmam and ikmal. There are two words used in this ayah for completion.

أَتَمَمْتُ /utimu is used when you complete something and it doesn't need any more help from the outside. No further materials are needed in building it.

أَكْمَلْتُ /Ikmal - when you start something and you are working for a long time to complete a project. When you see the project through eventually and it is starting to produce the benefits that you hoped it would produce – that is ikmal.

Ikmal is also used when one is impressed with something.

Allah (swt) says your religion has now been brought to completion. It has been a struggle to make it an entity (force) on the Earth for a long time and now finally this project has reached its conclusion. Finally Makkah has been conquered, the enemy has been warded off and shirk has been destroyed. Now you are starting to see the benefits of tawheed.

وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي - And I have completed my favour upon you, meaning you do not need any favours from anyone else now. I have completed whatever you needed for yourself, there is no need to look outside for any other ingredients that will give you power. That is entirely at your disposal now – My Quran.

This ayah is still talking about halal and haram. In the middle of this, Allah (swt) tells us that our religion is now complete. All Our favours have been done on you. I am saving you from all of this filth even in regards to your diet. Even some of the smallest details I have now covered for you. These are not things that are restricting your religion. This is me completing my favour upon you. You should be grateful that you don't get exposed to filth any more.

We try to explain these things in scientific ways – that we're supposed to slaughter the animal and drain the blood because it is more sanitary – all that may be true. But that is almost at the expense of the idea that there is a spiritual benefit in halal and there are spiritual consequences of consuming haram. When we eat good and pure food, it's not just our body that is nourished. The blessings of it feed our nafs. They make our hearts closer to Allah (swt). And the spiritual consequences of eating haram can be seen – you can't sleep, you can't pay attention in salah. You will see it manifest in other things in your life. So Allah (swt) says, He is completely happy for Islam as a religion for you.

مَخْمَصَةٌ - One of the words in Arabic for hunger. Ju'h, masghaba, makhmasa. Makhmasa is used for a long period of hunger – there is no hope of getting food. It is like starvation at the point of death. In that life and death situation you take action.

#### [Ayah 4](#)

يَسْأَلُونَكَ مَاذَا أُحِلَّ لَهُمْ قُلْ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَمَا عَلَّمْتُم مِّنَ الْجَوَارِحِ مُكَلِّبِينَ  
تُعَلِّمُونَهُنَّ مِمَّا عَلَّمَكُمُ اللَّهُ فَكُلُوا مِمَّا أَمْسَكْنَ عَلَيْكُمْ وَادْكُرُوا اسْمَ اللَّهِ عَلَيْهِ وَاتَّقُوا اللَّهَ  
إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Yas-aloonaka matha ohilla lahum qul ohilla lakumu attayyibatu wama 3allamtum  
mina aljawarihi mukallibeena tu3allimoonahunna mimma 3allamakumu Allahu  
fakuloo mimma amsakna 3alaykum wathkuroo isma Allahi 3alayhi wattaqoo Allaha  
inna Allaha saree3u alhisab

They ask you, what is halal for them. Say, “All good and pure things are halal for you.” And whatever you taught from hunting dogs from what Allah taught you. Then consume from what they hold back for you. And mention the name of Allah when you are slaughtering it. And be conscious of Allah, certainly Allah is quick in taking audit.

The ayah before provided the Muslims with what is haram. So here the sahaba ask what is halal.

It is a mercy from Allah that He didn't make a list of things because then the argument could have become here is what is halal and everything outside of that is haram.

There is a beautiful lesson here – if it is halal that means Allah knows that it is good for us. Also what is derived is, if things are inherently bad for you, even if they're not daring enough to pass a fatwa that it's haram, just stay away from it. Because the things Allah opened to us, made accessible to us, are things that are good and pure for us.

الْجَوَارِحِ - the ones who cause injury. Dogs that are trained to hunt animals which they injure enough to slow it down but they don't kill it.

مُكَلِّبِينَ - that you have been dog trainers yourselves.

تُعَلِّمُونَهُنَّ - that you have been teaching them. Notice the feminine plural is being used. تُعَلِّمُونَهُنَّ instead of tua3limunaha – When human beings have a personal relationship with animals they are given the plural form to illustrate the relationship that human beings can sometimes have an emotional relationship with their animals.

Meaning Allah (swt) taught you language, and you have used your language to train animals.

## [Ayah 5](#)

الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حِلٌّ لَكُمْ وَطَعَامُكُمْ حِلٌّ لَهُمْ  
وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ إِذَا



ءَاتَيْتُمُوهُنَّ أَجُورَهُنَّ مُحْصِنِينَ غَيْرَ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ ۗ وَمَنْ يَكْفُرْ  
بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ ۗ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ

Ayawma ohilla lakumu attayyibatu wata3amu allatheena ootoo alkitabaa hillun lakum  
wata3amukum hillun lahum walmuhsanatu mina almu'minati walmuhsanatu mina  
allatheena ootoo alkitabaa min qablikum itha ataytumoohunna ooorahunna  
muhsineena ghayra musafiheena wala muttakhithee akhdanin waman yakfur bil-  
eemani faqad habita 3amaluhu wahuwa fee al-akhirati mina alkhasireen

Today, all good and pure things have become halal for you. The food of the people of the book is now permissible for you and your food has been made permissible for them. And decent family women from the believing women and decent family women from the People of the Book from before you if you were to give them their full compensation (mahar) with the intent of bringing them into the fort of a family not just to get your lusts out, and not to take secret lovers, and whoever disbelieves in Iman all of his deeds have been taken away and he will be of the losers in the hereafter.

الْيَوْمَ أَجَلٌ لَكُمْ الطَّيِّبَاتُ - this is a very interesting statement. Weren't all good and pure things always halal for us? Why has Allah (swt) said "today" all good and pure things have become halal for you? Allah (swt) says this for several reasons:

1. You are clearly aware of what is filthy
2. The second and deeper reason that is very profound is that the Muslims were in a struggle to make Islam victorious. When you are on this mission, you don't have time to build a home and to expand the business – to do things that are otherwise halal. Until your mission is complete, your nights and days are enslaved to this cause. Now your mission is complete. Live life a little. This is a very serious issue. We are not the same as the Sahaba in many ways. Islam was not a religion first, it was a cause. It was a cause with a limited time. This man Muhammad (salallahu alayhi wasalam) is going to be on the Earth for a limited time. Allah (swt) has charged him to bring Islam to victory on this Earth in this limited time. They first saw Islam as a cause, then later it became a constitution and a civilisation. Then it deteriorated. Now it's in its deteriorated state and to us Islam is a religion. Then among us there are those who look at Islam as a cause. We have to educate this ummah. We have to revive ourselves. We have to bring the good of Islam to the world. We have to feel that sense of urgency again that the companions once felt. We have to think Islam is more than just halal food. It wants something more out of us. Their free time is spent trying to make Islam a bigger reality on the Earth. How do I serve this deen more? When people see Islam as a cause they are driven. When they see it as a religion they are relaxed.

وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلٌّ لَكُمْ - Where are the Sahaba now? They are in Makkah. But Allah (swt) knows that they will soon be going into Roman territory and He has made it permissible for them to eat there.

وَطَعَامُكُمْ حَلٌّ لَهُمْ - just because you are now dominant, you are not to look down upon them when you serve them. You can invite them to your house and they can eat your food too. You don't feed them second class food because you are now elite Muslims. When is food served from one to another? When you live next to each other. When you're neighbours. These are the social implications of these ayat.

وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا - People nowadays say that this no longer applies to us. Is marrying a Christian woman or Jewish woman halal? Yes, overwhelmingly. Are there legitimate concerns in engaging in such a marriage? Yes, but those concerns are not enough to declare it haram. That is a separate matter. Just because something is halal it does not necessarily make it the best idea for you.

What are the concerns?

Well basically Islam at the time had become the dominant power. But the honour lies with Islam. The authority lies with Islam. The society is now submitting to Islam down to the dietary practices is Islamic. When you marry a Christian or Jewish woman, she is also living in an Islamic culture. It's very hard for her to enforce values that are contradictory to Islamic culture because the man of the house is Muslim and outside the culture is Islamic. Now, it is difficult to enforce Islamic values in a Muslim household with a Muslim wife and a Muslim husband. That is the reality of our time.

وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ عَمَلُهُ<sup>9</sup> - You have to pay attention in Quran to when an ayah ends and when it doesn't end. This ayah about kufar is in the same ayah as what is halal and haram for you. Which kufar is talked about in this ayah? Is it the worship of idols? Is it the rejection of Islam? No, it's a disregard for halal and haram and when you do that your deeds are seized.

## Ayah 6

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ  
وَأَمْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ وَإِنْ كُنْتُمْ جُنُبًا فَاطَّهَّرُوا وَإِنْ كُنْتُمْ  
مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِبِ أَوْ لَمَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً  
فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ  
مِّنْ حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ<sup>9</sup> عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

Ya ayyuha allatheena amanoo itha qumtum ila assalati faghsiloo wujoohakum waaydiyakum ila almarafiqi wamsahoo biruoosikum waarjulakum ila alka3bayni wa-in kuntum junuban fattah haroo wa-in kuntum marda aw3ala safarin aw jaa ahadun minkum mina algha-itiaw lamastumu annisaa falam tajidoo maan fatayammamoo sa3eedan tayyiban famsahoo biwujoo hikum waaydeekum minhu ma yureedu Allahu liyaj3ala 3alaykum min harajin walakin yureedu liyutahirakum waliyutimma ni3matahu 3alaykum la3allakum tashkuroon.

Those of you who have Iman, whenever you stand to pray, then wash your faces and your hands to the elbows. And pass water over your heads and your feet up to your ankles. And if you are in a state of impurity, then thoroughly cleanse yourself. And if you have been sick or are on a journey, or have come back from a ditch or you have touched women, then you could not find any water, then look thoroughly for dry and pure dust. Then pass [that dirt] over your faces and hands from it. Allah doesn't intend at all that He should place on you any kind of hardship. However, He intends all of this in order to purify all of you and so that He may complete His favour upon you, so that you may be grateful.

مَرَافِقِ - these are called elbows because you lean on them to relax.

وَأَرْجُلِكُمْ إِلَى الْكَعْبَيْنِ - There are two interpretations to this from the sunna school of thought and only one reading of the shia.

The shia read it as arjulikum which means that you pass water over your feet (wipe) but don't necessarily have to wash them.

Ahlul sunnah read it as arjulikum and arjulakum. To read it as أَرْجُلِكُمْ you go back to (فَأَغْسِلُوا أَرْجُلَكُمْ) فَأَغْسِلُوا then wash your feet.

أَرْجُلِكُمْ is the stronger reading because إِلَى الْكَعْبَيْنِ comes right after that. Why? If you are doing masseh you don't have to mention up to where. If it's masseh, you just pass water over it. But, if you wash, you wash up to a certain point. When you wash the hands you wash them up to the elbows.

أَوْ جَاءَ أَحَدٌ مِّنْكَ مِنَ الْغَائِطِ /ditch - area where they would relieve themselves

تَيَمَّمُوا - to look for something, to aim for something

Allah (swt) is teaching you all of this so that you remain pure. Why should you remain pure? So that Allah (swt) can complete His favour on you. For example, making salah. Saleh is a manifestation of Allah (swt) completing His favour upon you. And when you have the honour of making salah, it should make you grateful that you are the people of salah.

## Ayah 7

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمِيثَاقَهُ الَّذِي وَاثَقَكُمْ بِهِ إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا وَأَتَقُوا اللَّهَ  
إِنَّ اللَّهَ عَلِيمٌ بِذَاتِ الصُّدُورِ

Wathkuroo ni3mata Allahi 3alaykum wameethaqahu allathee wathaqakum bihi ith qultum sami3na waata3na wattaqoo Allaha inna Allaha 3aleemun bithati assudoor

Make mention of the favour of Allah upon you, and His contract, the one that He tied you with. When you had said, “We hear and we obey.” Certainly Allah is fully knowledgeable of what is going on inside the chest.

This is the complete opposite thinking process for most people. We think by praying to Allah (swt), Allah will appreciate that. Allah (swt) is saying you are praying to me. You should appreciate that I let you pray. You should thank me that I made you from the people who get to pray.

When Bani Israel was talked about, Allah (swt) said mithaqahum – their contract. Allah (swt) highlighted that the possession of the contract was with Bani Israel, they violated their contract. This time Allah is talking to us, He doesn’t say “your contract.” He says it’s His contract – Allah’s contract. The one He tied you with. In other words He made us more conscious of Himself here.

One difference between Surah Al-Nisa and Surah Al-Maidah – though they are parallels. Here you will find an emphasis on our relationship with Allah (swt) ibadat.

There you will find an emphasis on a relationship with people – mua3malat – inheritance laws with people. cheating in business, reationship between husband and wife etc. are all people situations.

Here what you can eat, what you can’t eat how to pray – the purification – all of that is our relationship with Allah (swt). Both surahs have an ayah regarding justice:

In surah Al-Nisa – kunu qawamina bilqist be of those who stand up for justice, shuhada’a lillah

Here (Al-Maidah) Allah (swt) is going to say Qunu qawamina lillah – shuhada’a bilqist – stand up for Allah and bear witness to justice. Everything here is about Allah (swt). Justice is mentioned later here because the context is different.

إِذْ قُلْتُمْ سَمِعْنَا وَأَطَعْنَا – You could say when did I say that? When you recited the quran – سَمِعْنَا وَأَطَعْنَا - you just said it. Now that you have said it, you’re tied. He has already bound you in a contract and you better be fearful of Allah.

## Ayah 8

يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلَىٰ  
أَلَّا تَعْدِلُوا ءَاعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Ya ayyuha allatheena amanoo koonoo qawwameena lillahi shuhadaa bilqisti wala yajrimannakum shanaanu qawmin 3ala allata 3diloo i3diloo huwa aqrabu littaqwa wattaqoo Allaha inna Allaha khabeerun bima ta3maloon

Those of you who have Iman, become people who truly stand up for Allah – being witness to justice. And you should not allow the animosity you have towards a nation, it should not compel you that you should get away from justice. Be fair, it is the closest thing to being cautious of Allah. Be mindful of Allah, Allah has full news of whatever it is you are up to.

قَوَّامِينَ - is from fa3'al – like wahab, tahar, najjar, khabaz, Special kind of mubalagha – fihi taqrar – u3id al fi3al – he does it again and again and again.

This <sup>لِلَّهِ</sup> is not just in comparison to Surah Al-Nisa. There is something very profound in <sup>لِلَّهِ</sup> that I didn't share with you before. Is justice only something Muslims are interested in? No, any decent human being says we should fight for justice. It's inherent in human nature. Justice is something Allah (swt) put inside the fitrah – it's part of the fitrah.

Are there causes of justice that aren't called for by Muslims? Sure. Human rights, animal rights, economic rights, civil rights. All kinds of just causes. Pursuit of justice is a human pursuit. Allah (swt) is saying that it is already there, but I want you to pursue justice not just because it's a human cause, above and beyond that for My sake. You should stand up for My sake, being witnesses to justice. Any human being will fight for justice that's a natural inclination that I have programmed inside of all of you, I'm saying you people are believers in Allah.

In the ayah before about justice, Allah (swt) says stand up for justice even if it is against yourselves, against your family. In other words, you can be just because you are too biased towards someone.

Allah (swt) is coming at it from the other end of the spectrum. You can also be unfair because you are too biased against someone. Allah is saying don't allow your animosity against someone to make you fail from justice. Because there the context was inheritance law, distribution law, maybe you give preference for one over the other. Here Muslims have just become victors. Victors over a people who were just there enemies and if you have enemies and you are supposed to do justice among them what will get in the way of justice – love or hate? Hate, don't allow your animosity against a nation to get you away from justice– any nation.

قوم – any nation.

Over and over in Makkan Quran and Madani Quran Allah ties the idea of justice with being fearful of Him. Why? Because if we are fearful of Allah we know that there is a day of judgment – a day of ultimate justice. And if we know there is a day of ultimate justice from Allah (swt) then it will make us watch ourselves from ending up in unfairness and injustice here on Earth.

There are ayat in which we find wallahu bima ta3maluna khabir – then there are ayat in which we find – wallahu khabirun bimata3malun.

There are two kinds of actions – the scholars say there is umur qalbiyah and umur fa3liyah – there are matters of the heart and there are matters of the hand. Things you do, actions, when the context is that of sincerity, intention, Iman, taqwa, then Allah (swt) will mention Himself first.

When the context is that of an action, Allah (swt) will mention bima ta3malun first. The action will be mentioned first and He will be mentioned later. Be conscious of your action on account of Allah (swt).

## Surah Al-Mai'dah

سورة المائدة

(The table spread with food)

Ayah (9 – 32)

### Ayah 9

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Allah has promised those who believed and did good deeds, they exclusively will have forgiveness and a huge compensation.

Allah Subhanahu Wa Taa'la in the previous Ayah was talking about TAQWA (تقوى) and A'DL (عدل)

اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ

Now Allah talks about Iman (أَمَنُوا) and good deeds (الصَّالِحَاتِ) In other words, these two things are inseparable. One is the manifestation of the other.

### Ayah 10

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

And those who disbelieved and lied against our miraculous signs,

This TAKZIB (التكذيب) of the آيات (signs) is mentioned generally but we have to constantly put it in a context. The context this time is that of A'DL (Justice).

So those who don't stand by justice, those are the people of ALJAHIM (the blazing fire).

### Ayah 11

يَا أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ هُمْ قَوْمٌ أَنْ يَبْسُطُوا إِلَيْكُمْ  
أَيْدِيَهُمْ فَكَفَّ أَيْدِيَهُمْ عَنْكُمْ وَاتَّقُوا اللَّهَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

Those of you who have Iman make mention of the favor of Allah on you,

When a nation really desired (هَمَّ)

هم (past tense) – يهم (present tense) – هما (noun derived from a verb):  
means really want something.

That they extend their hands

- Basically بسط يده (to stick your hands out towards yourself – means to choke you to death). Like a nation wanted to get its tentacles on you and kill you. This is talking about the Makkans who want to annihilate the muslims, particularly to reference to the incident of Al-Ahzab, when the muslims were completely surrounded, and they were only a ditch away from annihilation. The trench was the only thing that was keeping the enemy at bay.

Then He tied their hands from you – that is, from allowing you to enter. But in the previous Surah (Surah An-Nisaa Ayah 77) Allah azza wa jal mentioned that he had our hands tied.

أَلَمْ تَرَ إِلَى الَّذِينَ قِيلَ لَهُمْ كُفُّوا أَيْدِيَكُمْ

Hold your hands back – do not fight back. So Allah turns the table eventually after the incident of Al-Ahzab and the Kuffar were completely demoralize. They couldn't mobilize the armies that were around. The other tribes that just came to once and for all end the Muslims realized this Quraish business is too much; we are not coming back with you again. So basically, the Quraish had lost their credibility. And in that situation then the next major event in the Sirah is the treaty of Hudaibiyah. This treaty of Hudaibiyah literary ties the hands of the Quraish eventhough it seems like a disadvantage to the Muslims, it was actually a strategically huge advantage. And in that cease-fire era, Muslims start making affiliations and connections with multiple tribes that basically isolates the political influence of the Quraish. So their hands are basically now tied and they can't do much. Because they have to go through and get the cooperation of other tribes that are now tied to the



Muslims in the peace agreement. The Quraish don't have anywhere to go. So now their hands got tied.

The Muslims hands were tied in Makkah , they couldn't touch the Quraish. As Allah told them not to fight back. And now, their hands have been tied. So Surah Nisa mentioned the Muslims hands being tied now on the other side in this Surah, Allah said now I have turned the tables I have tied their hands.

So remind yourselves of the people that would like nothing more but to kill you and Allah made their hands tied.

And be cautious and aware of Allah and upon Allah exclusively believers should place their trust.

#### Ayah 12

وَلَقَدْ أَخَذَ اللَّهُ مِيثَاقَ بَنِي إِسْرَائِيلَ وَبَعَثْنَا مِنْهُمُ اثْنَيْ عَشَرَ نَقِيبًا وَقَالَ اللَّهُ إِنِّي مَعَكُمْ لَئِنْ أَقَمْتُمُ الصَّلَاةَ وَآتَيْتُمُ الزَّكَاةَ وَآمَنْتُمْ بِرُسُلِي وَعَزَّرْتُمُوهُمْ وَأَقْرَضْتُمُ اللَّهَ قَرْضًا حَسَنًا لَأُكَفِّرَنَّ عَنْكُمْ سَيِّئَاتِكُمْ وَلَأُدْخِلَنَّكُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ فَمَنْ كَفَرَ بَعْدَ ذَلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

**And Allah had already taken a contract (ميثاق)** of the sons of Israel. Immediately there is a shift to the sons of Israel. This, what Allah mentions, you (the muslims) have been saved from other nations. Now that you are saved, you a successful nation. Well, there was another nation that was given victory before you. And what happen afterward?

First thing,

**We appointed 12 family heads.** نقيب is a family head. So, we broke them into twelve tribes and each tribe had a figure head (or an أمير).

**And Allah said to them, that I am no doubt with you.**

So Bani Israel is told that they are broken up into tribes, 12 tribes, 12 leaders, and Allah said I am with you so long as, **if you truly are going to be establishing the prayer**, and you are going to be giving zakah, and

you are going to continue to believe in my Messengers that will come in the future,

عزر - يعزر - تعزير in Arabic means to help. It's one of the words for helping. But it's a special twist on the word helping, it is to help someone out of respect and honor for them. You know how you grab a teacher's bag and a suitcase sometimes? You say let get that for you. You help your parents out, pick up the groceries out of respect for them. You wouldn't want them to carry it. That's Ta'zeer (تعزير). Special kind of respect. **So you will aid my messengers just out of how much respect you have for them.** By using this word, Allah has highlighted not just the role of messengers as someone we believe in, but someone we are suppose to be driven to help out of respect. We are supposed to have tremendous respect for prophets.

**And you would give to Allah a beautiful loan.** If you can do these things (i.e. establish prayer, give zakah, believe in the messengers and aid them) as a nation, **I swear to it, I will bury far away from you definitely, all of your evil deeds.**

And I swear to it I will definitely, definitely, definitely three times over enter you into gardens in which right underneath them rivers flow.

**And whoever would disbelieve after that from among you, then he has gone off to a far off path.**

Now kufr (كفر) here, is not just any kind of kufr. Kufr in these instructions, whoever refused these instructions (i.e. establishment of Salah, giving of Zakah, showing respect to the Messengers) these are things one after the other that Allah Azza Wa Jaal highlights for Bani Israel.

### Ayah 13

فَبِمَا نَقُضِهِمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا فَأَعْفُ عَنْهُمْ وَاصْفَحْ إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ قَلِيلًا مِنْهُمْ

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There is a similar Ayah in Surah An-Nisaa (Ayah 155)

فَبِمَا نَقُضِهِمْ مِيثَاقَهُمْ

In the above Ayah in Surah An-Nisaa, Allah told a bunch of Muta'aliq Bil Khabar ( متعلق بالخبر – a prepositional phrase, which is the predicate that is connected to the subject ) that is, Allah says be this and be this and so on but in this Ayah, there is no muftada ( مبتدأ – subject).

This time Allah did in fact mention a muftada. He says **and on account of their violation of these treaties, we cursed them**. Who has now become the leader on this Earth? Muslims have. They have just been give victory. As they grow, they will be divided into Umara' ( أمراء – plural for tribe head). That's like 12 tribes and we are going to have regions and territories and every region will have its own Ameer ( أمير – a tribe head/ an appointee). They going to be broken up and this civilization is going to happen. It's like the continuation of what Bani Israel was told. And when they violate the treaty what did Allah do in response? He cursed them. So, what is Allah telling the newly victorious Muslims Ummah? Don't get curse.

The other subtlety here is, in Surah An-Nisaa was there one crime mentioned or was there multiple crimes mentioned? There were multiple crimes mentioned. Now here in this ayah, there is one major thing/crime, that is,

فَبِمَا نَقُضِهِمْ مِيثَاقَهُمْ

And just as the result of that one major thing, **we cursed them and we made their hearts hard**. So, two consequences of one crime. How many crmes were mentioned in Surah An-Nissa? Multiple crimes. Multiple crimes, should the punishment be the same or more? The punishment is so much more, its not even described. That is why there is no Muftada mentioned in Surah An-Nisaa. But in this Ayaah in Surah Al-Maidah, it's because of this one crime that result in this one result. And the result is

لَعْنَاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً

**They changed the words from its original place?** From the place that it's suppose to be kept?

And on top of that they forgot a huge portion, a good beautiful portion,

حظ (Haoz) – is actually used in Arabic for good luck, good fortune (حظا طيبا) they say. Allah says in the Quran (Surah Fussilat Ayah 35)

ذو حظ عظيم

These are the people of great good fortune.

We've read the word before naseeb (نصيب) khalaq (خلاق) these are the words for portion in Arabic. 'Haoz' is one of those words. But 'Haoz' means a good portion, a portion that is a great benefit. Good slice of the cake. Allah said they forgot a great piece, such a beneficial piece from what they were reminded of. In other words an entire chunk of Taurat, a huge chunk of their book they just completely forgot. First they just mess around with some words in the middle of the chapter here and there and eventually, a huge chunk of what they were given. And its not something they were given,

مِمَّا ذُكِّرُوا بِهِ

Something they were told over and over again.

الله أعلم (Allahu A'lam) – Allah knows best,

This is entirely قياس -Kias (reasoning/guess) on my part. In our revelation, what is concept among our Imaaniyat? What is the concept we are reminded over and over again? The akhirah (after-life). We are reminded of the akhirah through description of the akhirah itself, judgement day, and also through some of the names of Allah. When Allah says he is As-Samee' (The listener), when will the consequences of Allah being As-Samee' be found? When Allah says He knows. When will we figure out how well he knows? When Allah says He can take vengeance. When will we figure out what that means? When Allah says he's merciful. We get a taste of that now, when will we get the full taste of it? Later. When we say Allah is forgiving. Some taste that now, but when is the real taste of that? Later. Even the names of Allah keeps taking us back to the Akhirah. Something that we are reminded of over and over and over again. Something about Jewish theology, what did they eliminate? They eliminated the After-life. Like there was no after-life. This is all we have is the Earth. Subhanallah! How you can eliminate Akhirah from the

teachings of prophets. That's a huge accomplishment in a negative way. How did they manage to do that? We've read the stories of so many prophets. What's the common trait? Call to Allah and remind of the Akhirah. Constantly, we have been reminded. Why would the prophets be called Baheer wa Nazeer (بشير و نذير) – givers of good news and givers of warnings? When is the good news going to happen? In the Akhirah. These are the people that were given so many prophets that can only mean they were give so much reminder of the Akhirah. And to eliminate that entirely, something that they were reminded of a lot among other things.

And you will continue to find, continue to discover them and exposed them more and more bent upon **deceit** against you. **خَائِنَةٌ** Also means **cheating you, cheats will come from them.**

You know now the Muslims are in a treaty with the Jews in Madinah. Now they are in a conflict situation with the Makkans but they have made a peace treaty, a join defense pact of Madinah. If Madinah is attacked, everybody will defend together. But they are making backhand treaty with Quraish. Allah calls them out.

**Except there are a few that are actually people of their word.**

This is your domestic policy with them, **forgive them, pardon them**, and turn the page pretend nothing's going wrong. Just don't deal with them right now; **you got other problems to deal with.**

**Certainly Allah loves those who excel.** This is the matter of Ihsaan (احسان). That you will listen to Allah, and just take His advice seriously, and not get worked up about what the Jews are doing. This is even relevant today. Do you know what the Jews are doing? They are doing a lot of things against Islam; and Allah says here, yes they will continue to deceive, and what's your policy? Just let it go.

فَاعْفُ عَنْهُمْ وَاصْفَحْ

Just turn the page. Because you have other problems.

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Allah loves those who excel. If Allah loves us he will take care of us won't he? You don't have to worry about it.

#### Ayah 14

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَىٰ أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَىٰ يَوْمِ الْقِيَامَةِ وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ

And even out of those who said we are the aids (meaning we are the Christians, we are those who helped Isa Alayhi Salam).

We took a contract with them too.

And they also forgot a he portion of what they were reminded. Were they not reminded of the Akhirah? Do they not have a twisted version of what the Akhirah is? Were they not reminded of who Allah is? Is there's one thing a Messenger does well is tell people who Allah is. That's one thing he does well. And for a people to say 'we are people who aligned with the Messenger of Allah – Isa Alayhi Salam' and to forget the first thing he comes to teach – La Illaha Illa Allah (لا اله الا الله) . It's understandable if they forgot like a secondary or a tertiary lesson, but this is kind of big. Its kind of why he came – Tauheed; you forgot that. So there are two groups now that have just been mentioned who forgot a huge chunk of what they were taught. Let me tell you they are not the only one, there is a third party here. It's called the Muslim Ummah – us. We've forgotten a huge chunk of what we've been taught. In casual conversation, the average Muslim has no idea what the Quran has to say. And they will say – 'the Quran talks about justice, so part of justice is that we should all be .....'. When asked where in the Quran that it talks about justice? Can you show me? ; he will say ' but it does! Finf it.' You will these kinds of conversations in debates online by pseudo-Muslim intellectuals that they are speaking on behalf of the Quran but they have no idea what they are talking, not a clue, nothing, zilch. They have completely forgotten a portion that was given to them.

Allah says what did he do as a result? The verb used here is remarkable.

I'll tell you something about ARGHA (أغرى) in Arabic. 'Release the hounds' – Have you heard the phrase? When hunters release the hounds, and these hounds go after the fox, this is إغراء - to let the hunting dogs go so they catch the prey. So you can imagine the fox is running and the hounds are right behind. So, animosity and a deeply rooted hatred were released behind them like dogs after a hunt. The dogs in this case are animosity and hatred. They can't stand each other. And it's been release after them between each other. They hate each other's guts till the Day of Judgment.

Have you ever heard what happen during the Spanish inquisition? The kind of torture, it is unthinkable. They would people on these beds and tie their body parts and cranked and their bodies are being severed slowly; and they'd ask him have you converted to Judaism now? He would say no I haven't, what are you talking about? Then they would say well your ancestors were Jewish, you became Christian, it's a lie, and you are hiding among us. He would say No I didn't convert. They would say tell the truth so your soul may be saved. And now their shoulders are getting disjointed, muscles are breaking up, bones are stretching, and they keep going and they wouldn't stop until the person died. And they were thinking they were saving these people. That kind of deep animosity, no mercy.

What happen between protestant and Catholics? There's a book about the violence that happened within the Christian and Judeo-Christian civilization. The name of the book is 'Blood on the cross'. Really graphic stuff. Just what they had among each other. The level of hatred they had towards each other.

Soon Allah will inform them thoroughly of the things they used to manufacture. Interestingly, Allah used the word manufacture here. Allah used يصنعون (manufacture) not يفعلون (do) because a lot of the torture devices were developed by European tradition, like the torture devices developed especially for the Roman inquisition, the Spanish inquisition.

These inquisitions developed a lot of really difficult to process like how they could that to a human being kinds of devices.

### Ayah 15

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ  
الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ

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People of the Book,

قَدْ جَاءَكُمْ رَسُولُنَا

Has a similar ayat come in Surah An-Nisaa? Seems almost as though the conversation is continuing from Surah An-Nisaa. People of the Book, our Messenger has already come to you.

He clarifies to you a huge amount of what you've been hiding from the book. And he pardons a lot of things too. He hasn't exposed all your lies. He's just exposing a few here and there. I'll tell you something I read some time ago. Maybe three to four years ago. Very interesting. The muslims had been studied in Western civilization for some time now. Actually some of the early records we have are even a fifteen hundreds and sixteen hundreds. The Catholic Church has ordained an Islamic studies commission. So they were authorities from the Catholic Church, that were ordained to study Islam and to document it for their own studies because they are going to preach in the Muslim lands. So they have encyclopedias of Islamic studies, from the Christian tradition and the Jewish tradition. And their first job was to find the contradictions in the religion. And one of the earliest historical like western record contradiction in Islam that's documented, they call them the mistake of Muhammad – Maa'za Allah (معاذ الله) – Allah forbid. That's how they document it. They are not gonna say it's the word of Allah, they gonna say it's the word of Muhammad – Maa'za Allah. And they gonna say here's his mistakes. So the classical mistake they record is that Fira'un had a secretary, basically had a minister, who worked under him, like the vice president if you will or a cabinet minister. His name was Haamaan. And Fira'un tells Haamaan build me a tower in Surah Ghafir Ayat 36:



وَقَالَ فِرْعَوْنُ يَا هَامَانَ ابْنِ لِي صَرْحًا لَعَلِّي أَبْلُغُ الْأَسْبَابَ

So Fira'un tells Haamaan build me tower that goes to the sky so that I can go up on the sky and talk to the God of Musa myself. That was his statement to Haamaan. These Bible scholars they read the Quran and they found Fira'un talks to a guy named Haamaan to build him a tower, we don't have that story. The Jewish tradition, the Old Testament has detailed account of Jewish history and we have no record of any Haamaan and Pharaoh never told any Haamaan to build a tower. However, we do have a story of a tower it's called the tower of Babel. And this is the book of Esther one of the secondary books in biblical tradition. And this is about 1400 to 1500 years or 2000 years after Musa Alayhi Salam, in a completely different empire in the Babylonian Empire – meaning in Iraq. There was a king named Xerxes who had a minister named Haamaan and he told Haamaan to build a tower. That's what they have. They have Haamaan building a tower but he's not someone who works for Fira'un, he works for another King in Babel. So they said, Muhammad was stealing from the Christians and the Jews but he got the story all mixed up and that's the classical mistake in the Quran. You see Haamaan is not from the story of Fira'un, he's from the story of Xerxes. First you read and perhaps you would go 'Oh! That's a good one, you got a good point there'. Haamaan is mentioned about six times in the Quran. Now, have you ever heard of the name Maurice Bucaille who wrote the book – 'The Bible, The Quran and Science'. Before he was interested in science, he was interested in comparative religion. In the late 1800, he got interested in researching this original criticism. So he says okay we have the Jewish text, we have the Muslims text- the Quran, but there should be another text, the Egyptian text. Let's look at all three texts. But first he went to the Jewish text. And he says the book that's documented, the Book of Esther. So he read their own commentary on the Book of Esther. Now listen to this carefully. They say, in their own encyclopedias, that the Book of Esther does not have any historical value, its fables. It's made up stories, its stories have good spirit but they don't have any historical validity. If that's the case, you are saying the Quran is historically inaccurate because it doesn't correspond to what you say is already inaccurate. So the Quran is wrong, because it

doesn't agree with something that's wrong according to you. That's already like dismantles their claim. But he went next to the Egyptian text, now Egyptians used to document their kingdom obviously in Hieroglyphic, Egyptologist and the Egyptian language was dead way back then. At the time of Rasullulah Sallallahu Alayhi Wa Sallam the Egyptian language has been dead for over to 2000-3000 years. Somewhere there, that language has already been dead. So whatever records they have, nobody knows because nobody knows that language. The French in the 1850s and 1860s, started reviving, Egyptology as a language. They developed a mechanism by which they could start translating the Egyptian Hieroglyphic records. And they found out that a lot of those records are actually records of who worked in the Ministry, who worked for the King. And they documented these records and they kept them in Austria. So Maurice Bucaille says I should go to Austria and check it out. So he goes to the leading Egyptologist, Frenchmen in Austria and asked 'So I'm looking for a guy named Haamaan who worked for the Pharaoh around the historical Era of Moses.' Then the guy asked where you got this name Haamaan? And he says it's in the Quran. Then the guy said, the Quran? Isn't it like 2500 to 2600 years afterwards? There's no way, why would you look for this name? He said don't worry about it, just look for the name. Guess what they find? In the Pharaoh that is in the historical era of Egypt, they find the name Haamaan, Minister of Stone Construction. Now we are not saying that may be the same guy that Allah is talking about. But it may be. Allah says here,

يُبَيِّنُ لَكُمْ كَثِيرًا مِمَّا كُنْتُمْ تُخْفُونَ مِنَ الْكِتَابِ

He clarifies for you a lot of what you are hiding from the book. He clarifies for you, what you are suppose to have in your book. And he's pardoning a lot.

**To you from Allah, a light has come.** It's like he's trying to read the book in the dark he can't read it. Now the light has come, so you can read your book properly. **That light is the Quran.**

Some say NUR (نور) here refers to the Prophet Sallallahu Alayhi Wa Sallam. The reason they said that because there is a hadith, like ‘the first thing I created is my Nur’. The Ruh (روح) – soul of the Messenger Sallallahu Alayhi Wa Sallam is called Nur. And in the sense that he delivers guidance, he’s the source of teaching for the people so he is called Nur. Some people take that a little too far and you know other ideas come out of that, we are not going into that direction.

#### Ayah 16

يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَيُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَيَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

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He guides by means of it, meaning Allah guides especially by means of the Quran. Whoever would follow his guidance. Whoever would follow, or want to pursue his pleasure.

Pathways to peace, pathways to become safe. In other words, everybody will have their own journey to come to Islam. And He will guide whoever just wants it. The one thing He expects from a human being is I just want to please God. When a person solemnly make that decision, then Allah will choose one road for one person, another for another person and another for another, all of them will lead to Islam. All of them will get them to the place where they will be safe.

And He will bring by means of these paths, He will extract them from various shades of darkness they may have been in, to the one light, by his permission alone.

And He will guide them to a straight path. In other words, not only did He get them out of darkness, once they are out of darkness, He tells them where to go now, to a straight path. This imagery is provided in this beautiful Ayah.

## Ayah 17

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ قُلْ فَمَنْ يَمْلِكُ مِنَ اللَّهِ شَيْئًا  
إِنْ أَرَادَ أَنْ يُهْلِكَ الْمَسِيحَ ابْنَ مَرْيَمَ وَأُمَّهُ وَمَنْ فِي الْأَرْضِ جَمِيعًا وَلِلَّهِ مُلْكُ  
السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا يَخْلُقُ مَا يَشَاءُ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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No doubt about it, I swear to it, those who said God is Christ, has disbelieved. You know there is Jesus is the son of God, there is Jesus is Lord, Jesus is God himself. He came in the form of a human being. Some Hindus tradition called it the Autaar. And then we have Avatar right. But the idea is God taking the shape of human being, God, coming in the form of a human being. Now it's a joke, now they make movies about this kind of thing, God coming as a human being or something. Don't endorse any of those films, unless you are not afraid of Allah. I don't know how you can sit there and watch somebody pretending to be God, like I don't know how you can just sit in your home and not think that the roof will collapse on you. I don't know. That's really courages. I feel bad for those actors. Especially that guy from those penguins documentary. So those who disbelieves said, that Allah himself is Al-Maseeh, the son of Maryam.

Say O Muhammad, then who's going to have any authority against Allah in any shape or form, who's going to come to Allah with any kind of claim, if He decides to kill Al-Maseeh the son of Maryam. In the previous Surah He says, no they didn't kill him at all. Now, he says who's going to make a complain if Allah decides to kill him.

And He doesn't even say يميت (Yumeeta – to give him death), he says يهلك (Yuhlika). Yuhlika means to give him a violent death, not just to give him death.

And his mother, and whoever is on the Earth altogether. The statement that this attribution made to Isa Alayhi Salam is so offensive to Allah that He said who's going to come after me if I decide to kill all of you.

And to Allah alone, the kingdom of the skies and the earth belongs. You know why the word kingdom is used? Because they call him the king,

Jesus is lord, Jesus is king. Allah says He is the King of the skies and the earth. And whatever is in between them.

He creates whatever He wants, He didn't even say *يخلق من يشاء* (He creates whomever He wants), He said *ما يشاء* (whatever he wants). What do you think? Isa Alayhi salam is just a creation. He creates whatever He wants.

And Allah is in complete control over all things.

### Ayah 18

وَقَالَتِ الْيَهُودُ وَالنَّصَارَىٰ نَحْنُ أَبْنَاءُ اللَّهِ وَأَحِبَّاؤُهُ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوبِكُمْ بَلْ أَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ يَغْفِرُ لِمَن يَشَاءُ وَيُعَذِّبُ مَن يَشَاءُ وَلِلَّهِ مُلْكُ السَّمَاوَاتِ  
وَالْأَرْضِ وَمَا بَيْنَهُمَا وَإِلَيْهِ الْمَصِيرُ

And the Jews and the Christian said, we are the children of God. And we are His beloved. Tell them, then why is he going to punish you for your sins. Is not why did he punish you. It can be interpreted as two things. One- why does He punish you?, Two – Why will He punish you? Why is it that you are heading to the Day of Judgment then? Basically, we talk to them from our faith perspective. You are that beloved? How come you are going to have to answer to Allah? How come Allah so offended at you.

You are nothing but skin, you are nothing but mortal beings, from whom He created, out of the things he created. Out of people He created, the species he created.

He forgives whoever He wants. And He tortures, punishes whoever He wants.

You see, they could say we are the children of God, nobody would torture their own children. God wouldn't torture His own children. Allah says I can punish whoever I want, you are not my kids. You can't make those claims on me. That I'm bound to provide child support. There is no law on me like this. You are just creation, I can do whatever I want with you.

I often give the examples to kids, back in the day if you have a goat, and your goat stops giving milk, what do you do with the goat? Is your neighbor going to report you to the Animal Rights that you have some goat curry that night? No. You own it you do what you want with it. Your phone stop working, you slammed it on the floor. Who's gonna say 'Oh you poor little i-phone'. No, it's mine. I do whatever I want. It's mine, It's my property. I can do whatever I want with it because it is mine. You milk the cow, you slaughter the cow. You get eggs out of the chicken or you have chicken soup that night, it's up to you. It's your property. It has no rights. It can't come after you. It has no claims to make. Allah Azza wa Jaal owns. You can't say He is not going to touch us, He loves us way too much. He already tells us He loves us but He is not obligated to. You can't hold him to that.

And to Allah alone, the kingdom of the skies and the earth belongs, and whatever is in between them, and to him is the final return.

#### Ayah 19

يَا أَهْلَ الْكِتَابِ قَدْ جَاءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ الرَّسُلِ أَن تَقُولُوا  
مَا جَاءَنَا مِنْ بَشِيرٍ وَلَا نَذِيرٍ فَقَدْ جَاءَكُمْ بَشِيرٌ وَنَذِيرٌ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ

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Our Messenger has already come to you people of the Book, he's clarifying for all of you after a long gap,

فترة in Arabic means to dwindle.

So, after a dwindling in the coming of Messengers. Messengers stop coming for a long time. It's been 600 or so years since the last Messenger came. You haven't seen any Messengers all this time,

between Isa and Yahya Alayhim Assalam, all the way to Muhammad Sallallahu Alayhi Wa Salam.

That you might say, that you might have the excuse, **no warner, no giver of good news came to us at all**. That's why we didn't have guidance.

Then a giver of good news and warning has already come to you. And by saying Basheer (بشير) first Allah is saying, he came giving you good news, you didn't take advantage of it. That's why I am telling him to be harsh. That's why I am giving him harsh Ayat because the good news wasn't good enough for you.

And Allah is in complete control over all things.

#### Ayah 20

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ  
وَجَعَلَ لَكُم مَّلُوكًا وَأَتَاكُم مَّا لَمْ يُؤْتِ أَحَدًا مِنَ الْعَالَمِينَ

And Musa Alayhi Salam said to his nation, **My nation, make mention of the favor of Allah on you. When he made among you prophets**. You are the descendants of prophets. Yaa'kub Alayhi Salam He made a prophet, Yusuf Alayhi Salam he made a prophet and Ishak Alayhi Salam. You are the descendents of a great noble ancestry.

**And he made you kings**. Obviously, he didn't make them kings in the history of Bani Israel they way we are thinking. Basically, he made you people of great authority. When Yaa'kub Alayhi Salam left Palestine, and when they moved to Egypt with Yusuf Alayhi Salam, so they left their homeland and they moved to Egypt. When they were in Egypt, because Yusuf Alayhi Salam himself was a Minister and now his family is there, so they got pretty good hook-ups; and as the generations went by the Israelites have a really good set up in the Kingdom. And they were moving higher and higher up, because they started off in a very high place. So they we entrenched deeply in the Ministry, governance and they were higher up. When that King was defeated by the Farai'nah (the dynasty of Fira'un), so basically one dynasty was invaded by another dynasty. When a dynasty takes over another dynasty, what do they do?

They come after the elite class. So, because the Jews were of high special status in the previous kingdom, Fira'un makes it a point to make sure they the ones that are enslaved. They are the ones that are specially humiliated. But before this, you used to enjoy a lot of good life.

And He had given you what no other nations had ever been given before. This many blessings, this much guidance, and this much opportunity.

#### Ayah 21

يَا قَوْمِ ادْخُلُوا الْأَرْضَ الْمُقَدَّسَةَ الَّتِي كَتَبَ اللَّهُ لَكُمْ وَلَا تَرْتَدُّوا عَلَىٰ أَدْبَارِكُمْ  
فَتَنفَلِبُوا خَاسِرِينَ

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Invoking on this, Allah's Messenger Musa Alayhi Salam says to them, My nation, enter the land, the sacred land, Jerusalem some say Jericho, the one that Allah has written for you, meaning some argue this was the place Yaa'cub Alayhi Salam used to lived before he moved to Egypt. So they coming back to their homeland. The one that Allah has written for you.

Don't turn back on your heels, in other words don't be the retreat, don't run back. You'll just become losers. Once you missed out on this opportunity, you'll never get it back.

#### Ayah 22

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَنَنذُرُكَ حَتَّىٰ يَخْرُجُوا مِنْهَا  
فَإِن يَخْرُجُوا مِنْهَا فَإِنَّا دَاخِلُونَ

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They said Musa, no doubt about it, have you seen them? Do you know what you are asking us to do? That town over there? I can see how tall their guyz from over here, those guyz are huge. In that town there is a nation who is Jabbar. Those guyz are Jabbar (جبار) – Jabbar means someone when he fights you, he shows no mercy. He goes all out. Tyrannical. These guyz are tough, are you kidding us?



We are never going to enter there, **until they leave**. Let's just sit and make dua so they would walk away and then we could take their homes. That'll be much better.

**Then if they leave from it, then definitely we are all in.** Bani Israel got kind of spoilt. You got to a river, the water opens up. You got to a desert, umbrella from the skies shows up. They got kind of thirsty, water starts coming out of a boulder. You got kind of hungry, birds start flying your way, and you can slaughter them and make bread in the middle of the desert. They got a lot of hook-ups. When you get used to getting taken care of you get lazy. Like some of your children or some of you. When everything is taken care for you, like when mum gives you lunch every day, leaves the plate on the table, you finish lunch, she goes and cleans it up too. Then one day, there's no food on the table. The pot is in the kitchen, the plate is there, you just have to get up and make it yourself. That's all. Mum! There's no lunch! I'm dying! When you get taken care of all the time, what happens? You get spoilt. You expect things. They are like Allah hook us up with Manna and Salwa (quails) before, can you just tell Allah to make them leave? Then we'll go. Totally, we're in it. We're with you all the way.

### Ayah 23

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا  
دَخَلْتُمُوهُ فَإِنَّكُمْ غَالِبُونَ وَعَلَى اللَّهِ فَتَوَكَّلُوا إِنْ كُنْتُمْ مُؤْمِنِينَ

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**Those two among them that were actually afraid.** Meaning afraid of Allah not afraid of the Jabbareen.

Allah has showered his favor upon the both of them. Because they spoke up. Also, مِنَ الَّذِينَ يَخَافُونَ, means there were other people that were truly fearful of Allah too but they hadn't spoken up yet. Maybe because they were so shocked by this level of stupidity displayed by some of these people.

So they said, **enter the door upon them.** Meaning come at them from the front gate. You don't have to scale the wall and sneak-attack them. We

are going to go, Allah is with us. Why should we be worried? You know city gates? Those gigantic city gates? Lets' charge them. You know this is the Diaspora period, this could at least be 50 to a 100 thousand men. That were with Musa Alayhi Salam. This is a huge number of people. Some argue about 600 thousands that escaped. A huge number of people. So the numbers are there.

And if you were to enter it or when you enter it, then no doubt about it, you are going to be dominant.

What's wrong with you guyz? Trust Allah. Only put your reliance on Allah, if in fact you are believers.

#### Ayah 24

قَالُوا يَا مُوسَىٰ إِنَّا لَن نَدْخُلُهَا أَبَدًا مَا دَامُوا فِيهَا فَاذْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

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They ignore those two guyz and they turn to Musa, they say 'Ya Musa!' not 'Ya Rasullallah' or 'Ya Nabiyyallah'. They say, Hey Musa! We aren't ever going through there. I don't need motivational speeches from those two friends there. We are not going. Thank you for that but we are not interested.

أَبَدًا also here means it's not going to happen at all. There's no possibility. Impossible for us to enter through there, so long as they are in it. You go and take your master with you. Or you can add here maybe, take your staff, its worked for you well before. Just go. It's enough. Allah has powered your staff, just go, you could take care of the business. Both of you go fight.

We are sitting right here. هنا means here, ها هنا means right here. We are not moving one step. We are sitting right here, we are not moving on one inch.

And قعود is different from جلوس. جلوس is sitting temporarily, قعود is sitting long term. We are stationed. I'm am not getting up. This conversation is over.

#### Ayah 25

قَالَ رَبِّ إِنِّي لَا أَمْلِكُ إِلَّا نَفْسِي وَأَخِي فَافْرِقْ بَيْنَنَا وَبَيْنَ الْقَوْمِ الْفَاسِقِينَ

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This is the same Musa Alayhi Salam who helped them crossed the water, who give them reminder after reminder. They've already worshipped a calf and almost been annihilated entirely. They've done their share of mistakes already. And at the end of all of it Musa Alayhi Salam had basically had it. He hands his resignation signature from Bani Israel. This is the Ayah where he says 'You know what? That is the straw the broke the camels' back, I'm done with you people. He doesn't even addresses them, he addresses Allah. Because Allah has appointed him over them. He says, Master, I have no authority over anyone except for myself and my brother. My brother he listens to me.

Then cause a separation between us, make a divorce happen between us and the corrupt nation. I want nothing to do with these people.

#### Ayah 26

قَالَ فَإِنَّهَا مُحَرَّمَةٌ عَلَيْهِمْ أَرْبَعِينَ سَنَةً يَتِيهُونَ فِي الْأَرْضِ فَلَا تَأْسَ عَلَى الْقَوْمِ الْفَاسِقِينَ

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Allah said as a result, this land will become Haram on them. مُحَرَّمَةٌ means thoroughly forbidden from them. They will be deprived of it, for forty years. This is what it's called 'the forty years of Diaspora', you might have heard of the term. The forty years of wandering in the desert.

They will wander aimlessly in the desert. Looking for water, looking for anything, just lost in the desert. Now, this is the time in which Musa Alayhi Salam died. So Allah fulfills his doa' and He separated them by means of death. Musa Alayhi Salam passed away in this time. So now they are left without Musa Alayhi Salam in the middle of the desert for forty years.

Then don't be sad over the corrupt nation. Musa Alayhi Salam is being told, there is reason you should be worried about them anymore. Your doa' is accepted, you have nothing to do with them. You are done. Also, the Messenger of Allah is being told, victory has happened that doesn't mean nifaaq (hypocrisy) is dead. You don't worry about the corrupt people either.

#### Ayah 27

وَآتِلْ عَلَيْهِمْ نَبَأَ ابْنَيْ آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقْبِلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ  
الْآخَرِ قَالَ لَأَقْتُلَنَّكَ قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ

Read on to them the story of the two sons of Adam with purpose. Hak (حق) means truthfully tell them the story, it also means with a purpose. In other words, when you tell the story, everybody listening should realize there's a reason I'm telling you this story.

When both of them offered a sacrifice, this is the story of Habel and Qabeel in the Quran. You might have seen the cartoon.

Now قَرَّبَا comes from تقرب.

قَرَّبَ – يَقْرِبُ – تقريبا

which literally means to bring near. It's from قريب.

قَرُبَ to come near,

اقترَبَ to approach, to get near,

## قَرَّبَ to bring near

An attempt to bring Allah closer to you or for you to get close to Allah. So basically, a sacrifice that is made, an offering that is made, the purpose of it is to get closer to Allah. That's called Kurbaan (قُرْبَانًا). Yes, it's an Urdu word, but that was later. Quran didn't take it from Pakistan. Pakistan wasn't there.

Now what happened was these two sons. Habel and Qabeel, one of them had a little bit of a low self-esteem, and when people have low self-esteem what do they do? Well they blame what somebody else has. In the previous Surah we read (Surah An-Nisaa', Ayah 32)

وَلَا تَتَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَىٰ بَعْضٍ

Don't wish the favor Allah has given some over others. What that leads to, when start like you know ' Why does he has everything? He's taller, He's better looking, Why couldn't I be the older brother?, Why couldn't I be the smart one in the Family? You constantly looking at somebody else and your jealousy is increasing, right? Why does mum love him more? Why does dad like him more? Why does he make that face when he looked at me? Well he doesn't make that face when he looks at him. That sort of thing. The jealousy can grow and grow and grow. Which other story has this kind of jealousy? Yusuf Alayhi Salam. And that can lead you to some pretty crazy behavior. It can lead you pretty far down the dark road. So, this is basically what's happened in the story. You know in Surah Al Imraan at the end we read, that Jews put a condition on the validity of the prophet as a prophet Alayhi Salatu Wa Salam. We will know you are really a prophet if can sacrifice something – تَأْكُلُهُ النَّارُ – that fire will eat. Fire will come from the sky and take the sacrifice, that's how we will know you are a legitimate prophet because your sacrifice was accepted by God. This was the old way in which sacrifice was in fact accepted. A fire would consume the offering, and they would know that Allah Azza wa Jaal has accepted that sacrifice.

So, both of these sons of Adam Alayhi Salam, Habel and Qabeel offered a sacrifice to Allah, to declare their closeness to Allah. **Then it was accepted from one of them.** So, you can imagine a fire came and



be from the people of hell. You can imagine the older brother or the killer, beat him up already, he's about to kill him, and as he's about to kill him he says 'I hope you burnt in hell for this'. You are going to kill me? You'll take my sins too. So he's very harsh as he's about to be killed. He doesn't say 'I'll make dua' for you brother, thanks for killing me. He's human, when a mazlum (مظلوم – the one being oppressed) cries out, as in the previous Surah (Surah An-Nisaa Ayah 148),

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

*Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing.*

So he calls out you burn in hell. I hope you take my sins with you. Go ahead and kill me. He knows he's about to be killed, so he just says the only thing he can say.

And that is the compensation for the wrongdoers.

#### Ayah 30

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

His nafs, his rage, his personality, his ego, his pride it compelled him, it made him volunteer to do this, it made him agree to this.

طَوَّعَ to be happy with doing something, to come in voluntarily. So he says 'Ya, Ya this is the right thing to do'

The murder of his own brother, then he killed him. He became from the wrongdoers, from those that lose, the ultimate losers.

#### Ayah 31

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُورِي سَوْءَةَ أَخِيهِ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ مِثْلَ هَذَا الْغُرَابِ فَأُورِيَ سَوْءَةَ أَخِي فَأَصْبَحَ مِنَ النَّادِمِينَ

Then Allah appointed a crow. You know, to this day, a crow is a symbol of death. In many cultures, in many literature. And if you think from what culture does that come from? Well it comes from the first family. Not the

president's family. The first family. Death happens, a crow shows up. And a crow shows up, it starts digging into the earth. Searching for something into the earth. So it can show him how to bury, how to cover, the corpse of his brother. He doesn't even know. There's no burials yet, it's the first death in humanity. And the first death in humanity is a murder. He doesn't even know. So the bird comes and its scratching the earth, and he like what's that bird doing? Oh! That's what I'm supposed to do.

And now he realizes that bird is sent from Allah. So he's not like feeling ashamed because a bird just taught me something. He's embarrassed that Allah is teaching him this way. He said Oh! What horrible destruction has fallen upon me. This couldn't get any worse.

Have I become so incapable that I would be like this crow? And I couldn't even figure this out? That I couldn't even cover the corpse of my brother?

Then he became from those who were ashamed. Allah has already called him الخاسر (the ultimate loser) right? So his shame is no good. If you knew who Allah is, you know there are people who had committed murder in the past and they are very sorry, I really feel really bad for what I did, I can't sleep at night, I feel guilty, you think that takes away from your crimes? That's not a tawbah. Somebody is a murderer and they became Muslim, now that's something else. So tawbah (توبة) - repentance is something else and nadamah (ندامة) – feeling ashamed is something else. Even Kuffar feel ashamed. These people that go and serve military and have done heinous things that nobody found out about, they are on anti-depressant. They are crying in the middle of the night out of guilt. They have no imaan but they are still crying. Nadamah itself it not like an accomplishment. It's just your program to have it, you are a human being, you can't help it.

#### Ayah 32

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا



وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا مِنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ  
لَمُسْرِفُونَ

Because of that reason, we had mandated on Bani Israel, now why does it go from Adam Alayhi Salam's story, Habeel & Qabeel story straight to Bani Israel? Because Allah says about Bani Israel –

فَضَّلْنَاكُمْ عَلَى الْعَالَمِينَ

I have given you preference over all other nations. This nation was supposed to show humanity how to live, how to live a guided life. This nation is supposed to be a nation which everybody looks up to them and say that's what a guided nation looks like. So he goes from the first human being to the first major role model nation. So there is an immediate transition.

Whoever kills a person without another person, in other words, without justification, or because they were causing corruption in the land, then it is as though they have killed people all of them altogether. One murder is the same as killing all of humanity. Subhanallah!

And whoever would save a life, it is as though they have saved all humanity altogether. You know, there was a big controversy, a tragedy happens everywhere, an earthquake happens in Japan, the towers are struck in New York City, a tragedy happens either a natural disaster or a human corruption, an incident occurs. When people saved other people, that's an act of heroism. It doesn't matter if it's a muslim or not. If people help get people out of a village that's intoxicated by nuclear waste, or if people help people get out the tower in 9/11, they are christians, jews, atheist, it doesn't matter. But what they did is still commendable, it's something that is worthy of praise. It doesn't question about your Walaa and Baraa', don't get stupid like that. That's not our deen. That's not our religion that we can't even say good of someone who saved a life. Oh! You said that they were amazing people, they did something courages, Oh! Now you are praising the Kuffar, Astaghfirullah Hal A'zim. Yor Walaa' and Baraa' is questionable. No, your mentality is questionable, your psychological state is questionable. Saving a human life is saving human life. Allah Azza wa Jaal in this Ayah says,

## مَنْ أَحْيَاهَا، مَنْ قَتَلَ

من here means whoever. Allah didn't say a believer or disbeliever, whoever did this, whoever saved a life like Paramedics. We've developed such a skewed understanding of what it means to be human beings, like to be muslim you have to hate everybody else. So the guy just had a heart attack, paramedics show up, they put him on the thing, and they are taking him, and he gains consciousness, he realizes that guy got a crucifix hanging I can't thank him. He's Kafir. That's against my loyalty to this Ummah. No it's not. Thank him dude. He helped you out. On top of that make dua for his guidance. Send him a gift. We don't have to be like retarded to rest of humanity, just because we are loyal to the Ummah. We really have to get this stuff out of our system. I don't know it made its way in. For the longest time we got along with other nations amazingly. Ustaz Nuh, our teacher from last year, he remembers life in Palestine before the occupation. His neighbor is Christian, some were Jewish, they used to live together, hang out, play chess once in a while, then the bell would ring and then they'd go to church and the azan would happen and they'd go pray, then they'd come back and have soup together. There's no big deal. We got along with other nations just fine. And not recently, for thousands of years. Even in Bani Israel time, other nations and us for centuries we got along with other people just fine. This is recent. And this boiling of animosity towards others. This is recent phenomena. I feel like we are in a position to do something about it, to create a culture. Where we can say. We can be loyal to our deen, without hating everybody else. That mentality needs to be stopped in its tracks. Its poison for our deen. How are you going to make dakwah to anybody with that kind of mentality. I don't understand.

Then our Messengers came to them with the clearest proofs. [Then a huge number among them, even after that also, are causes of corruption on the earth.](#)

[مسرف someone who causes corruption. And also المسرفون, someone who causes other to go overboard and themselves go overboard.](#) Meaning, they don't just kill, they kill way more. They don't just do damage, they do damage way more.

النفس بالنفس (a person with a person) has already been mentioned. One for one. But what happens now, we have nationalism now, national ethics, country ethics, state ethics, so what that means is, if this nation kill one of our citizens, we have a right to bomb their entire village and take out a thousand people. Because their citizen, one of their citizen, is worth a thousand times less than one of ours. So it's not a life for a life, its one citizen, weight with another fraction of those citizen. They are less human. So their lives are worth less. Because they don't belong to this country or that country. This is what nationalism has done. Its allow us to get away from the idea of being genuine human beings. This is Israf (overboard in corruption). Allah Azza Wa Jaal mention much of the meaning Bani Isreal, they went into Israf. Meaning Israf in Qatl ( اسراف في ) - overboard in killing, that's what going on here. And they didn't just do it against other nation, they do it among each other. We read about that in Al-Baqarah, they didn't even spare each other. And before we criticize their history, let's talk about current affairs. Are muslims killing other muslims? Subhanallah! If you just read the recent story, accounts of the Arab spring. And how these regimes had set out snipers on top of Tahrir Square, and they weren't shooting for the leaders of the movement. You know who they were looking for? Anybody they can target. They are just picking people of the street so they could create panic. Indiscriminately. And they've done this multiple times. Just the other night on the news, this Arab guy who used to work under Bashar Al Assad, he was a military commander. He lives in America, and he's just testified what he did in the eighties. Going door to door, slitting people's throat, killing babies, everything. Muslims doing these to Muslims. And I was like we have to do something about this, something needs to be done. We can't allow this to happen again. This guy is not a hero for saying any of that. He says he can't sleep at night. He cries. His nadamah is no good. What's that gonna do? After all those crimes he made. I mean Allah knows and he forgives, but for human beings we are not forgiving of those actions on this earth. We cant say the guy's made tawbah, let him go. That's not our attitude here. Subhanallah! This is the Israf that Bani Israel engaged in and today is the Muslims. Muslim blood is so cheap. How easily murder happens in the Muslim world. I don't care what part of the Muslim world. It's so crazy, it's so insane. One of my relative, went recently to a Khaleej, and took a physician position in

the khaleej. One of the khaleeji countries. It's embarrassing. She's a physician in the ICU. Every other day, she's getting kids coming into the ICU. Why? Because these rich oil, whoever, get their 13, 14 year olds SUVs and Humvees. And they are above the law, so they are driving recklessly in the parking lot running kids over. And kids are coming to the hospital and nobody can question how it happened. If you question you might get deported. Subhanallah! If that's not *Israf* in *Qatl*. I don't know what is. This is reckless behavior. Before we decide to bash what is going on in our country here, let's take a good look at what's happening in the Ummah. There's a lot of things we wouldn't tolerate here. There's a reason huge numbers of muslims live here. There's certain expect of social justice that are just not found in the muslim world. And we have to now bring some of these values that are islamic to begin with, we have to now export them to the Muslim world.

May Allah Azza Wa Jaal help us do that.

Background – Context:

First we saw Allah azzawajal giving counsel to us with regards to the sanctity of human life (through the story of Abeel and Kabeel). From there, Allah drew a conclusion for Banee Israel. Taking even one single human life is a shameful thing. One who takes a life is as though he has killed entire humanity and one who saves a life is as though he has saved entire humanity.

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5:32

Some continuation in Tafseer from 5:32 :

The use of the word *Israf* is important, since *Israf* means that you do something but not crossing beyond a certain limit.

In war, when soldiers cross their limits, they go after civilians and they continue the war beyond a point the war is necessary and countless number of people loses their life this way.

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5:33

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ، وَيَسْعَوْنَ فِي الْأَرْضِ  
 فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ  
 وَأَرْجُلُهُمْ مِّنْ خَلْفٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ذَلِكَ لَهُمْ  
 خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٣٣﴾

Translation - Muhsin Khan:

The recompense of those who wage war against Allah and His Messenger and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off on the opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

Tafseer – Nouman Ali Khan:

Ayah revealed in a context when Muslims are in a position of power. Muslims conquered Makkah in a peaceful manner with the exception of a few skirmishes. Just because the takeover was peaceful, does not mean that the community in Makkah is at peace. There are war criminals in Makkah who had done horrible acts to the sahabas during the pre-migration period.

*Harb* – war

*Harbathun* (with tha marbootha) – dagger

Mainly robbers used this kind of dagger since it could be placed concealed.

Those who wage war against Allah and his Messenger and do mischief in the land should be killed or crucified or their hands and legs cutoff from opposite ends or exiled from the land.

When Makkah was conquered, all of these Ayahs are announced publicly.

*Sallaba* means to torture somebody before you kill them (beat a person to death). *Sallaba* also means to hang somebody upside down and kill them.

This is not an Ayah mentioning how to deal with non-believers in general. It is talking about the particular context of Makkah which is now an Islamic state and talking specifically about people who have waged war against Allah and his Messenger, physically.

Cutting the arm and leg from opposite ends is a kind of punishment with surgical precision. Till now, Muslims dealt with war criminals in a very easy fashion. But now the punishment is made much more difficult and it basically cuts off the motivation of the criminals to continue with their crimes.

For this particular group of people, there is going to be a special punishment in the Aakhirah. So this shows that these people even though have to face a tough hand from the Muslims in this world, much worse awaits them in the hereafter.

5:34

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ

Translation - Muhsin Khan:

Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allah is Oft-Forgiving, Most Merciful.

Tafseer – Nouman Ali Khan:

But if they do repent before the Muslims capture them, then Allah is Oft-Forgiving and Most Merciful. Allah Himself has shown His Mercy to these people, and then the Muslims have no reason to be otherwise.

5:35

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ  
وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Translation - Muhsin Khan:

O you who believe! Do your duty to Allah and fear Him. Seek the means of approach to Him, and strive hard in His Cause as much as you can. So that you may be successful.

Tafseer – Nouman Ali Khan:

*Waseelah* means “Means”. Another word in Arabic for “Means” is *Sabab*. *Sabab* literally means rope. *Sabab* is a rope by which people get to something. Later, the meaning of *Sabab* transformed into “Means to an End”. *Waseelah* is more figurative than *Sabab*. *Waseelah* is what you do to get close to somebody. *Waseelah* also means a status or rank in front of somebody.

Allah is asking us to seek a rank with Allah and get closer and closer to Allah. Become closer to Allah by performing As-Solath, spending in the path of Allah, reciting the Quran, keeping good company, etc.

If we look at the Ayah as progressive, the first thing a believer should have is Taqwah (fearful of Allah, cautious of Allah). After we establish the basic relationship of being cautious of Allah, we should love Allah. In-order to love Allah, we should get closer to Him. When you get close to Him, you are passionate about doing what He wants you to do. You do not do it just out of fear. So you become a *Mujahidh fee Sabeelillah* and you struggle to the utmost in the path of Allah.

*Iflah* is to earn success after putting a lot of labour in. So the believers will have to put in a lot of labour to earn the ultimate success.

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5:36

إِنَّ الَّذِينَ كَفَرُوا لَوَآتَ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ  
مَعَهُ، لِيَفْتَدُوا بِهِ، مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَهُمْ  
عَذَابُ أَلِيمٌ

Translation - Muhsin Khan:

Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would never be accepted of them, and theirs would be a painful torment.

Tafseer – Nouman Ali Khan:

The particular sequence of usage seen in this Ayah [“Verily” | “Those who disbelieve” | “if they had all that is in the earth” | etc ] instead of the normal usage of [“Verily if the disbeliever had all that is in the earth”] shows that Allah is disgusted with the disbelievers.

If the disbelievers even had possessions of what is in two planet earths to ransom to get out of the torment of the Day of Resurrection, it would not be accepted of them.

The torment of the Day of Resurrection is so colossal for the disbelievers. Remember that this comes before the torment of Hellfire.

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5:37

يُرِيدُونَ أَنْ يُخْرِجُوا مِنَ النَّارِ وَمَا هُمْ بِمُخْرِجِينَ مِنْهَا وَلَهُمْ  
عَذَابٌ مُّقِيمٌ

Translation - Muhsin Khan:

They will long to get out of the Fire, but never will they get out therefrom, and theirs will be a lasting torment.

Tafseer – Nouman Ali Khan:

The disbelievers are going to want to come out of the Hellfire. But they would not be able to do so.

*Maa* in itself is not just a negation, but it is refutation. On top of that there is *Bi* and *H'aarij* which are in nominal form. These suggest that the disbelievers are never ever going to come out of the torment of the Hellfire. For them is an established punishment, a standing punishment or an installed punishment.

5:38

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا  
مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Translation - Muhsin Khan:

Cut off (from the wrist joint) the (right) hand of the thief, male or female, as a recompense for that which they committed, a punishment by way of example from Allah. And Allah is All-Powerful, All-Wise.

Tafseer – Nouman Ali Khan:

Stealing was a common practise among the Arabs of the time. And by the coming down of this Ayah it is completely clamped down with the harshest criminal law. This is a means of deterring others.

In today's society we notice that stealing is not just about the goods that are stolen, it creates much worse crimes in the process, such as murders and permanent injury to others.

And the punishment given in today's society for stealing is doing time in jail. This is not enough deterrence as provisions are taken care of in the jail and it is an incentive for the criminals to become perpetual criminals.

Allah mentions that He is the Ultimate Authority. Allah is always the Ultimate Authority and now in the context of the establishment of the Islamic state, the Rules decreed by Allah could be enforced as well. And, whether people understand it or not, Allah's Laws are full of Wisdom.

5:39



فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ  
غَفُورٌ رَحِيمٌ ﴿٣٩﴾

Translation - Muhsin Khan:

But whosoever repents after his crime and does righteous good deeds (by obeying Allah), then verily, Allah will pardon him (accept his repentance). Verily, Allah is Oft-Forgiving, Most Merciful.

Tafseer – Nouman Ali Khan:

Even a previous criminal, if he repents sincerely, Allah will forgive him. So human beings are not supposed to make absolute judgements about people by their looks or their past records.

5:40

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَنْ  
يَشَاءُ وَيَغْفِرُ لِمَنْ يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٠﴾

Translation - Muhsin Khan:

Know you not that to Allah (Alone) belongs the dominion of the heavens and the earth! He punishes whom He wills and He forgives whom He wills. And Allah is Able to do all things.

Tafseer – Nouman Ali Khan:

Allah is the actual owner of everything in the world. And so if anybody should be offended for something stolen, it should be Allah, since He is the Rightful Owner.

Also the Ayah points to the fact that how you are judged by other people does not indicate to the way in which Allah will Judge you.

5:41

﴿يَأْتِيهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسْرِعُونَ فِي الْكُفْرِ  
 مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ وَمِنَ  
 الَّذِينَ هَادُوا سَمَّعُونَ لِلْكَذِبِ سَمَّعُونَ لِقَوْمٍ  
 آخِرِينَ لَمْ يَأْتُوكَ يَحْرِفُونَ الْكَلِمَ مِنْ بَعْدِ مَوَاضِعِهِ يَقُولُونَ  
 إِنْ أُوتِينَا هَذَا فَخُذُوهُ وَإِنْ لَمْ تُؤْتُوهُ فَأَحْذَرُوا وَمَنْ يُرِدِ اللَّهُ  
 فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنْ اللَّهِ شَيْئًا أُولَئِكَ الَّذِينَ لَمْ  
 يُرِدِ اللَّهُ أَنْ يُطَهِّرْ قُلُوبَهُمْ فِي الدُّنْيَا خِزْيٌ لَهُمْ فِي  
 الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿٤١﴾

Translation - Muhsin Khan:

O Messenger (Muhammad SAW)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Al-Fitnah [error, because of his rejecting the Faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

Tafseer – Nouman Ali Khan:

Allah's Messenger is sad about the fact that even after establishing the Islamic state, and after the path to shirk has been cut off, and all avenues towards the Right Path is open, still there are people who likes to go into the path of disbelief and Jahannam. Allah is telling his Messenger not to grieve over such people.

Allah also tells Rasoolullah not to worry about the Jews. They were given the Word of Allah, but they changed it and they like to tell lies.

Taurath was completely lost at some point of time in the history of the Banee Israel. Allah sent additional messengers like Uzzair alaihissalam to recompile the original Taurath through

revelation. And after all this, the Jews still does not “keep the Ayah in its places” and would like to change it according to their own wishes. And the Jews say within their community that if the Quran corresponds to their distorted version of the Taurath, “Then accept it” and if it does not, “Then watch out”. So the scholarship of the Jewish community misguided their followers.

This is the difference in scholarship between Judaism/Christianity and Islam. Islam has a transparent scholarship - meaning that the followers are allowed to question the scholars on the source of the information. Muslims should not just accept the words that come from their scholars/leaders blindly.

And whoever Allah wants to put in Al-Fitnah, then nobody can do anything to save them. *Fithnathahu* (Ilaafah) is used as opposed to *Fithnathan* which means that the Fitnah does not leave them. They own it. It owns them.

Muslims sometime feel that just because a person is from the family of Rasoolullah they have a free pass to Jannah. This is not true. There is a famous hadith of Rasoolullah advising Fathimah raliallahu anha which says: “Fathimah –daughter of Muhammed, have Taqwa of Allah. I will have no authority when it comes to Allah”.

5:42

سَمَّعُونَ لِلْكَذِبِ أَكَلُونَ لِلسُّحْتِ فَإِنْ جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ وَإِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَضُرُّوكَ شَيْئًا وَإِنْ حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

Translation - Muhsin Khan:

(They like to) listen to falsehood, to devour anything forbidden. So if they come to you (O Muhammad SAW), either judge between them, or turn away from them. If you turn away from them, they cannot hurt you in the least. And if you judge, judge with justice between them. Verily, Allah loves those who act justly.

Tafseer – Nouman Ali Khan:

When a person listens to lies all the time, the lie starts tainting the person’s heart. Allah says that, if anybody comes with lies, turn away from them and do not listen to them.

This is also an advice to the youth of today, who goes online and watches garbage about the deen. If you watch it, it slowly starts affecting your Eeman.

*Suhath* means impermissible things particularly dealing with money – impermissible way of earning money, impermissible way of spending money, impermissible way of making

investments, buying and selling haram things, etc. *Suhath* is particularly mentioned in the context of Banee Israel. They had become obsessed with Riba and many side practises. They were very particular about the laws of kosher, but not so much about the way in which they earned money to buy the kosher meat.

Allah says that those who tell lies and have *Suhath*, either ignore them (turn away from them) or judge between them. If you ignore them, they would not be able to hurt you in any way. If you judge between them, judge in a just manner, since Allah loves those who act justly.

#### Ma'idah Part 5 Ayat 55 - 76

5:55

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ  
وَهُمْ رَاكِعُونَ

#### Transliteration

Innama waliyyukumu Allahuwarasooluhu wallatheena amanoo allatheenayuqeemoona assalata wayu/toona azzakatawahum rakiAAoon

#### Sahih International

Your ally is none but Allah and [therefore] His Messenger and those who have believed - those who establish prayer and give zakah, and they bow [in worship].

**Wallatheena Amanoo – those who believe – includes the weak, the strong everybody. This is too broad, so Allah (swt) specifies/adds a constraint – those who establish Salah and give Zakah.**

**Raka – means to be humble. They have humility in establishing of Salah and give Zakah. They are truly humble believers that accomplish these things with the right attitude.**

5:56

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

#### Transliteration

Waman yatawalla Allaha warasoolahu wallatheenaamanoo fa-inna hizba Allahi humu alghaliboon

#### Sahih International

And whoever is an ally of Allah and His Messenger and those who have believed - indeed, the party of Allah - they will be the predominant.

**Hizb – a party or strong group that has an agenda. This is not restricted to a particular group, i.e. in Lebanon. Our dua is to be a hizb of Allah (swt).**

5:57

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُوًا وَلَعِبًا مِّنَ الَّذِينَ  
أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ وَالْكَفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ إِنَّ كُنتُم مَّوْمِنِينَ ﴿٥٧﴾

#### Transliteration

Ya ayyuha allatheena amanoola tattakhithoo allatheena ittakhathoodeenakum huzuwan walaAAiban mina allatheena ootoo alkitabamin qablikum walkuffara awliyaa wattaqooAllaha in kuntum mu/mineen

#### Sahih International

O you who have believed, take not those who have taken your religion in ridicule and amusement among the ones who were given the Scripture before you nor the disbelievers as allies. And fear Allah , if you should [truly] be believers.

**Don't take them as protective friends - those that take your religion as something play around with. Don't rush towards them, don't rely on them. Kuffaar are the starch enemies of Islam. Protect yourselves from making Allah (swt) unhappy.**

5:58

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوًا وَلَعِبًا ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا  
يَعْقِلُونَ ﴿٥٨﴾

#### Transliteration

Wa-itha nadaytum ila assalatiittakhathooha huzuwan walaAAiban thalikabi-annahum qawmun la yaAAaqiloon

#### Sahih International

And when you call to prayer, they take it in ridicule and amusement. That is because they are a people who do not use reason.

An example of how they make religion into a joke: When you give the Adhaan, they take it as a joke – something to play with, like a game.

5:59

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ أَمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا  
أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ ﴿٥٩﴾

#### Transliteration

Qul ya ahla alkitab haltanqimoona minna illa an amanna billahiwama onzila ilayna wama onzila min qabluwaanna aktharakum fasiqoon

#### Sahih International

Say, "O People of the Scripture, do you resent us except [for the fact] that we have believed in Allah and what was revealed to us and what was revealed before and because most of you are defiantly disobedient?"

**Naqama – to take vengeance from somebody.**

**When corruption spreads in the Muslim community, the one who does the right thing because the subject of ridicule, criticism, and hate. One of the things protects our faith is good company – Shaitan tricks us into thinking otherwise.**

5:60

قُلْ هَلْ أُنبِئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَنْ لَعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ  
وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ  
عَنْ سَوَاءِ السَّبِيلِ ﴿٦٠﴾

#### Transliteration

Qul hal onabbi-okum bisharrin min thalikamathoobatan AAinda Allahi man laAAanahu Allahuwaghadiba AAalayhi wajaAAala minhumu alqiradata walkhanazeerawaAAabada attaghooti ola-ika sharrun makananwaadallu AAan sawa-i assabeel

#### Sahih International

Say, "Shall I inform you of [what is] worse than that as penalty from Allah ? [It is that of] those whom Allah has cursed and with whom He became angry and made of them apes and pigs and slaves of Taghut. Those are worse in position and further astray from the sound way."

**The worst punishment is that they become a worshipper of Taghut. Those people are far worse. They are the most far misled.**

5:61

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ<sup>ع</sup> وَاللَّهُ أَعْلَمُ  
بِمَا كَانُوا يَكْتُمُونَ ﴿٦١﴾

**Transliteration**

Wa-itha jaookum qaloo amannawaqad dakhloo bilkufri wahum qad kharajoo bihi wallahuaAAlamu bima kanoo yaktumoon

**Sahih International**

And when they come to you, they say, "We believe." But they have entered with disbelief [in their hearts], and they have certainly left with it. And Allah is most knowing of what they were concealing.

**Whenever they came to you, they would say we have emaan as well. They had already entered with disbelief in their hearts and it is that very disbelief that they left with. These people were talked about in Surah Al-Imran.**

5:62

وَتَرَى كَثِيرًا مِنْهُمْ يُسْرِعُونَ فِي الْأَثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتِ<sup>ع</sup>  
لَيْسَ مَا كَانُوا يَعْمَلُونَ ﴿٦٢﴾

**Transliteration**

Watara katheeran minhum yusariAAoonafee al-ithmi walAAudwani waaklihimu assuhtalabi/sa ma kanoo yaAAamaloon

**Sahih International**

And you see many of them hastening into sin and aggression and the devouring of [what is] unlawful. How wretched is what they have been doing.

**Suhta – has to do with finances.**

لَوْلَا يَنْهَاهُمْ رَبَّنَا عَنْ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ  
 لَبِئْسَ مَا كَانُوا يَصْنَعُونَ ﴿٦٣﴾

**Transliteration**

Lawla yanhahumu arrabbaniyyoonawal-ahbaru AAan qawlihimu al-ithmawaaklihimu  
 assuhta labi/sa ma kanooyasnaAAoon

**Sahih International**

Why do the rabbis and religious scholars not forbid them from saying what is sinful and devouring what is unlawful? How wretched is what they have been practicing.

labi/sa ma kanooyasnaAAoon: What a horrible thing they have been manufacturing. **Whose been manufacturing? There are two groups. The audience that consumers haraam. They're manufacturing their hellfire and their haraam business. Then, the scholar and da'ee who purposely doesn't speak out about to build his own career.**

**Suna – to build/manufacture something.**



وَقَالَتِ الْيَهُودُ يُدُلُّ اللَّهُ مَغْلُوبَةً غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا بَلْ يَدَاهُ  
 مَبْسُوطَتَانِ يُنْفِقُ كَيْفَ يَشَاءُ وَلِيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ  
 رَبِّكَ طُغْيَانًا وَكُفْرًا وَالْقَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ كَلَّمَا  
 أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا وَاللَّهُ لَا  
 يُحِبُّ الْمُفْسِدِينَ ﴿٦٤﴾

### Transliteration

Waqalati alyahoodu yadu Allahimaghloolatun ghullat aydeehim waluAAainoo bima  
 qaloobal yadahu mabsootatani yunfiq kayfa yashaowalayazeedanna katheeran  
 minhum ma onzila ilayka minrabbika tughyanan wakufuran waalqaynabaynahumu  
 alAAadawata walbaghdaa ilayawmi alqiyamati kullama awqadoo naran lilharbiatfaaha  
 Allahu wayasAAawna fee al-ardifasadan wallahu la yuhibbualmufsideen

### Sahih International

And the Jews say, "The hand of Allah is chained." Chained are their hands, and cursed  
 are they for what they say. Rather, both His hands are extended; He spends however  
 He wills. And that which has been revealed to you from your Lord will surely increase  
 many of them in transgression and disbelief. And We have cast among them animosity  
 and hatred until the Day of Resurrection. Every time they kindled the fire of war [against  
 you], Allah extinguished it. And they strive throughout the land [causing] corruption, and  
 Allah does not like corrupters.

**The worse corruption they try to create is start wars. Allah says he puts the  
 light of war out.**

5:65

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ ءَامَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ  
سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاهُمْ جَنَّاتِ النَّعِيمِ ﴿٦٥﴾

**Transliteration**

Walaw anna ahla alkitabi amanoowattaqaw lakaffarna AAanhum sayyi-  
atihimwalaadkhalnahum jannati annaAAeem

**Sahih International**

And if only the People of the Scripture had believed and feared Allah , We would have removed from them their misdeeds and admitted them to Gardens of Pleasure.

**This means that People of the Book were engaged in some serious evil deeds.**

**Gardens characterized by constant, endless blessings.**

5:66

وَلَوْ أَنَّهُمْ أَقَامُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْهِمْ مِنْ رَبِّهِمْ  
لَأَكَلُوا مِنْ فَوْقِهِمْ وَمِنْ تَحْتِ أَرْجُلِهِمْ مِّنْهُمْ أُمَّةٌ مُّقْتَصِدَةٌ وَكَثِيرٌ  
مِّنْهُمْ سَاءَ مَا يَعْمَلُونَ ﴿٦٦﴾

**Transliteration**

Walaw annahum aqamoo attawratawal-injeela wama onzila ilayhim min  
rabbihimlaakaloo min fawqihim wamin tahti arjulihim minhum ommatunmuqtasidatun  
wakatheerun minhum saa mayaAAamaloon

**Sahih International**

And if only they upheld [the law of] the Torah, the Gospel, and what has been revealed to them from their Lord, they would have consumed [provision] from above them and from beneath their feet. Among them are a moderate community, but many of them - evil is that which they do.

**wama onzila ilayhim min rabbihim – means what is being revealed now, i.e. The Qur'an or even the Sunnah of their Prophets**

**they would have consumed [provision] from above them and from beneath their feet – Allah is talking about this life (dunya), not Jannah. They would live a beautiful life in**

this world. Allah says if you abide by the law, He would have taken care of you in the Akhira and the dunya.

5:67

﴿يَأْتِيهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا  
بَلَّغْتَ رِسَالَتَهُ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ  
الْكَافِرِينَ﴾

### *Transliteration*

Ya ayyuha arrasooluballigh ma onzila ilayka min rabbika wa-in lam tafAAal  
famaballaghta risalatahu wallahu yaAAsimukamina annasi inna Allaha la  
yahdeecalqawma alkafireen

### *Sahih International*

O Messenger, announce that which has been revealed to you from your Lord, and if you do not, then you have not conveyed His message. And Allah will protect you from the people. Indeed, Allah does not guide the disbelieving people.

**Balligh comes from the root word Tableegh which means to get the word out/to spread the word. This is the instruction to the Prophet (s) in the beginning of the seerah. But this is the and Allah is saying that if people have accepted the Eman with their mouths, it does not mean that the message of the Deen and the taqwa that's supposed to be instilled by the word of Allah has reached all the way into their hearts. You should make judgments with justice, but at the end of day, you have to continue to preach. If you didn't do so, you didn't do justice to Allah's message. You cannot stop your preaching until Allah says. This is not just for non-Muslims.**

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ  
 وَالْإِنجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِن رَّبِّكُمْ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُم مَّا  
 أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا فَلَا تَأْسَ عَلَى الْقَوْمِ  
 الْكَافِرِينَ



### *Transliteration*

Qul ya ahla alkitab lastumAAala shay-in hatta tuqeemoo attawratawal-injeela wama onzila ilaykum min rabbikumwalayazeedanna katheeran minhum ma onzila ilayka minrabbika tughyanan wakufrafla ta/sa AAalaalqawmi alkafireen

### *Sahih International*

Say, "O People of the Scripture, you are [standing] on nothing until you uphold [the law of] the Torah, the Gospel, and what has been revealed to you from your Lord." And that which has been revealed to you from your Lord will surely increase many of them in transgression and disbelief. So do not grieve over the disbelieving people.

**Laysa Aala shay is a figure of speech in Arabic. It's used in Surah Baqara when the Jews and Christians speak against each other. This means to have no foundation, no basis, no justification for existence – to be pointless, worthless.**

5:69

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالصَّابِغُونَ وَالنَّصَارَىٰ مَن ءَامَنَ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ  
يَحْزَنُونَ

**Transliteration**

Inna allatheena amanoo wallatheenahadoo wassabi-oona wannasaraman amana billahi walyawmi al-akhiriwaAAamila salihan fala khawfun AAalayhim walahum yahzagoon

**Sahih International**

Indeed, those who have believed [in Prophet Muhammad] and those [before Him] who were Jews or Sabeans or Christians - those [among them] who believed in Allah and the Last Day and did righteousness - no fear will there be concerning them, nor will they grieve.

**Inna allatheena amanoo wallatheenahadoo – this is left open ended because this is a review.**

5:70

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِم رُسُلًا كَمَا  
جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا  
يَقْتُلُونَ

**Transliteration**

Laqad akhathna meethaqabanee isra-eela waarsalna ilayhim rusulan kullamajaahum rasoolun bima la tahwaanfusuhum fareeqan kaththaboo wafareeqan yaqtuloon

**Sahih International**

We had already taken the covenant of the Children of Israel and had sent to them messengers. Whenever there came to them a messenger with what their souls did not desire, a party [of messengers] they denied, and another party they killed.

**Every time a messenger came to them with something they didn't like, a group among them denied and another group tried to kill.**

5:71

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ  
ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِنْهُمْ وَاللَّهُ بِصِيرٍ بِمَا  
يَعْمَلُونَ ﴿٧١﴾

### Transliteration

Wahasiboo alla takoonafitnatun faAAamoo wasammoo thumma taba AllahuAAalayhim  
thumma AAamoo wasammoo katheerun minhum wallahubaseerun bima yaAAamaloon  
*Sahih International*

And they thought there would be no [resulting] punishment, so they became blind and deaf. Then Allah turned to them in forgiveness; then [again] many of them became blind and deaf. And Allah is Seeing of what they do.

**Katheerun – a form of taujjud. A huge number of htem became blind and deaf.**

5:72

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ هُوَ الْمَسِيحُ ابْنُ مَرْيَمَ وَقَالَ  
الْمَسِيحُ يَا بَنِي إِسْرَائِيلَ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ إِنَّهُ مَن يُشْرِكْ  
بِاللَّهِ فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ الْجَنَّةَ وَمَأْوَاهُ النَّارُ وَمَا لِلظَّالِمِينَ مِنْ  
أَنْصَارٍ ﴿٧٢﴾

### Transliteration

Laqad kafara allatheena qalooinna Allaha huwa almaseehu ibnu maryama  
waqalaalmaseehu ya banee isra-eela oAAabudoo Allaharabbee warabbakum innahu man  
yushrik billahi faqadharrama Allahu AAalayhi aljannata wama/wahuannaru wama  
liththalimeenamin ansar

### *Sahih International*

They have certainly disbelieved who say, " Allah is the Messiah, the son of Mary" while the Messiah has said, "O Children of Israel, worship Allah , my Lord and your Lord." Indeed, he who associates others with Allah - Allah has forbidden him Paradise, and his refuge is the Fire. And there are not for the wrongdoers any helpers.

Esa (AS) said don't forbid heaven from yourself – don't commit shirk.

And there are not for the wrongdoers any helpers - The irony is that Christians think that Esa himself, will be the come to help on The Day of Judgment.

5:73

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمِمَّنْ إِلَهٌ  
إِلَّا إِلَهُ وَاحِدٌ وَإِن لَّمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ  
كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

#### *Transliteration*

Laqad kafara allatheena qalooinna Allaha thalithu thalathatin wamamin ilahin illa ilahun wahidun wa-inlam yantahoo AAamma yaqooloona layamassanna allatheenakafaroo minhum AAathabun aleem

#### *Sahih International*

They have certainly disbelieved who say, " Allah is the third of three." And there is no god except one God. And if they do not desist from what they are saying, there will surely afflict the disbelievers among them a painful punishment.

**Why does Allah say from among them? This implies that Allah is highlighting those who have come to learn from the Prophet (S) and they are still holding on to that kufaar belief. That particular group has a special punishment.**

5:74

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونََهُ، وَاللَّهُ غَفُورٌ  
رَّحِيمٌ

#### *Transliteration*

Afala yatooboona ila Allahiwayastaghfiroonahu wallahu ghafoorun raheem

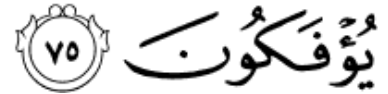
*Sahih International*

So will they not repent to Allah and seek His forgiveness? And Allah is Forgiving and Merciful.

**One of the main reasons people do shirk is because they don't want to deal with Allah. They don't want to be committed fully to Allah so they hide behind those who may be close to Allah, hoping these intermediaries will defend them against Allah.**

5:75

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ  
الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ أَنْظُرْ  
كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنَّى  
يُؤْفَكُونَ



#### *Transliteration*

Ma almaseehu ibnu maryama illarasoolun qad khalat min qablihi arrusulu waommuhu  
siddeeqatunkana ya/kulani attaAAamaonthur kayfa nubayyinu lahumu al-ayatithumma  
onthur anna yu/fakoon

*Sahih International*

The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him. And his mother was a supporter of truth. They both used to eat food. Look how We make clear to them the signs; then look how they are deluded.

**The Messiah, son of Mary, was not but a messenger; [other] messengers have passed on before him - Allah (swt) also says this when referring to Prophet Muhammad (S). Allah (swt) put that in place so we don't go on the same road the Christians took. Esa (AS) was a messenger and Muhammad (S) was also a messenger.**

**The fact that they ate food is enough for us to understand that they were human beings.**



5:76

قُلْ أَتَعْبُدُونَ مِن دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا  
نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٦﴾

*Transliteration*

Qul ataAbudoona min dooni Allahi mala yamliku lakum darran wala nafAAan  
wallahuhuwa assameeAAu alAAaleem

*Sahih International*

Say, "Do you worship besides Allah that which holds for you no [power of] harm or benefit while it is Allah who is the Hearing, the Knowing?"

**Allah (swt) invites us to be even more closer to him.**

Surah Al Maaidah

5:77

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا  
تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِن قَبْلُ وَأَضَلُّوا كَثِيرًا  
وَضَلُّوا عَن سَوَاءِ السَّبِيلِ ﴿٧٧﴾

Say (O Muhammad ﷺ): "O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of people who went astray in times gone by, and who misled many, and strayed (themselves) from the Right Path."

Say people of the book, don't go beyond limits, don't go over board, on extremes, meaning don't say something out of proportion, without justification of doing so. And don't follow the vanity, the vain desires of a nation, a group of people, that have been lost way before. They themselves are lost, how are you going to follow them. The result they have misled many others from the straight path. They were lost then, misled many and they are still lost.

5:78

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُدَ  
وَعِيسَى ابْنِ مَرْيَمَ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٧٨﴾

Those among the Children of Israel who disbelieved were cursed by the tongue of Dawud (David) and 'Iesa (Jesus), son of Maryam (Mary). That was because they disobeyed (Allah and the Messengers) and were ever transgressing beyond bounds

its very interesting, in Jewish history, the two prophets that have fundamentally spiritual message, Esa (as) and Dawood (as).

Dawood (as) was given saums which were essentially hamd of Allah swt and Esa (as) was given fundamentally spiritual message because their hearts had become hard. The shariyah was already there in the Taurat and the Injeel just came to confirm it and then add a dimension that was missing. At the same time the spiritual message included ayats of scolding both by Dawood (as) and Esa (as). Both scolded Bane Israel quite harshly, all of that on account of that because they disobeyed and they use to continually transgress and breech the limits.

5:79

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ لَبِئْسَ مَا  
كَانُوا يَفْعَلُونَ ﴿٧٩﴾

They used not to forbid one another from the *Munkar* (wrong, evil-doing, sins, polytheism, disbelief, etc.) which they committed. Vile indeed was what they used to do

They didn't use to stop each other

**Naha, Yanha** means 'to stop'

**Intaha** means 'to stop yourself'

yantaha means 'to stop each other'

to stop each other from any kind of evil that they do, What a horrible thing they were up to, thoughtlessly, they didn't consider stopping each other.

5:80

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لِبِئْسَ مَا  
قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَنْ سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ هُمْ  
خَالِدُونَ

You see many of them taking the disbelievers as their *Auliya'* (protectors and helpers). Evil indeed is that which their own selves have sent forward before them, for that (reason) Allah's Wrath fell upon them and in torment they will abide

You observe a huge number in them, they will befriending with those who disbelieved. In other words people of the book prefer to make friends with quraish of Makah rather than be friends with Muslims, and said these people are more guided than the Muslims are! They would say about the idol worshippers, we prefer them, we don't like them but when it comes to Muslims, we will take them.

How terrible what they have invested for themselves,

قَدَّمَ, **yuqaddimu**, to send forward in old Arabic.

In new Arabic, to offer.

Old قَدَّمَ means, to send, to make your investment for the future.

**Taqdeem** in old Arabic, want to bring something earlier, **taqdeem o takheer**. Also means قَدَّمَ to send something ahead, something was going to go later, you brought it ahead. But it's usually used for investments. You make an investment and you sent the returns on it into the future and you need that returns later on. Also means what you priorities.

Allah is extremely in rage with them. When rage turns into harsh punishment it's called سَخَطًا '.

It is in punishment that they will be forever.

5:81

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا  
اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَسِيقُونَ ﴿٨١﴾

And had they believed in Allah, and in the Prophet (Muhammad ) and in what has been revealed to him, never would they have taken them (the disbelievers) as *Auliya'* (protectors and helpers), but many of them are the *Fasiqun* (rebellious, disobedient to Allah).

Had they only continually believed in Allah and the prophet and what was revealed to him, they would not have taken them (quraish, kuffar) as their protectors, friends and guardians. However a huge number of them are inherently corrupt.

5:82

﴿لَتَجِدَنَّ أَشَدَّ النَّاسِ عَدَاوَةً لِلَّذِينَ ءَامَنُوا الْيَهُودَ وَالَّذِينَ  
 أَشْرَكُوا وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِلَّذِينَ ءَامَنُوا الَّذِينَ  
 قَالُوا إِنَّا نَصْرِيُّ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِيِينَ وَرُهَبَانَا  
 وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾

Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are *Al-Mushrikun* (see V.2:105), and you will find the nearest in love to the believers (Muslims) those who say: "We are Christians." That is because amongst them are priests and monks, and they are not proud.

You are going to find no doubt about it, the worst of people when it comes to animosity, in regard to Muslims, are Jews and who have committed shirk (quraish).

interestingly today also you will find Jews have very serious hatred for Muslims, it comes out in their literature, culture and poetry and things like that, their political rehteric. Also Hindus have a particularly serious allergy to muslims, Quran burning and things like that. They are new for some crazy Christians in Florida but old news for Hindus. Tearing down Masjids, massacre of Muslims and things like that.

This is not to speak of all Jews and all Hindus but compare to other nations they have a particular hatred against Muslims.

And you will certainly find closest in term of love and compassion to those who believe, those who say that we are christians, in other words, not the political chirstans but actually religious Christians, church going, community service chirstians, they actually have a softer heart.

Now Christianity is being politicized specially in this country Christianity has been politicized very very fast. So lot of the preachers and conservatives are a fassad for political agenda. But in genuine Christian discourse, you will find lot of co operation between Muslims and Christians. One time there was an attack on a masjid and the church came out and made a human shield around the masjid and provided for them and let them pray in their space.

Churches in New York, Muslims have been making Jummah in many churches like years and they have a very courteous relationship.

That is because amongst them till this day there are 'قِسِيِينَ' 'Qassa shai' yani 'Taqarraba ilaihi'

**Qassasa** in Arabic 'to get close to something'.

قَسَّيسِينَ is actually a fiqhi term within Christianity. Being the middle rank within the hierarchy of church, like priest, cardinal, pops n bishops. This is a specific rank of priest that has displayed a certain inclination to be closer and closer to God.

So among them are those who are very spiritually inclined and trying to get closer to Allah.

رُهَبَانًا is the one who basically become aloof to worldly persuits, out of the fear of Allah, they have no interest left in worldly life.

رُهَبَانٌ is like the Persian word 'darwaish'. He doesn't want to settle in this dunya because his heart is with Allah swt.

And that is because they don't show arrogance.

5:83

وَإِذَا سَمِعُوا مَا أُنزِلَ إِلَى الرَّسُولِ تَرَىٰ أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ  
مِمَّا عَرَفُوا مِنَ الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ ﴿٨٣﴾

And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses.

And when they hear what came down on the messenger (saw), you will see their eyes,

**fada, yafeedu ,faidun**, something like a drop come out of the kettle or a lake from where little bit water starts trickling out easily, forcefully.

So you will see their eyes, easily trickle water means they cry and Allah adds ' مِنْ الدَّمْعِ ' with tears. This is interesting because Allah azzawajal appreciates tears so

much that He mentions them, it is out of appreciation because you could end the sentence on 'تَرَىٰ أَعْيُنُهُمْ تَفِيضُ' but 'مِنَ الدَّمْعِ'. Allah appreciates each and every tear. We find this mention in the Quran in couple of places, tearing and Allah's appreciation of it. Even ayat e sajda are sometimes related to it. Then you have lot of hadith of prophet salawatu wassalam valuing the tear of a believer out of fear of Allah. Theres a story of Abu bakr siddique (ra), a group of Christians came who wanted to hear Quran and when the Quran was recited to them, they all started crying, the entire group started crying. Abu bakr siddique said something so scary; at that point, he said 'that is how we used to be until our hearts become hard'.

**ahhh....where do we stand!**

There is a friend of mine who is in Colorado and he does a lot of talk about Islam in the churches. He says I just go and recite surah maryam and do easy translation and he says the whole church is crying. It's amazing!

From what they recognize <sup>صلى</sup> 'مِنَ الْحَقِّ'. We have really done injustice with the Christian community in the country. their hearts are soft mann! Our khutba, people are sleeping, texting, checking the watches, showing imam their watches...thats us! But seriously there are some very sincere people wanting to be closer to Allah. When you check genuine sincerity, they leave us wayyy behind...way way behind. Just the amount of work they put in, the amount of humanitarian work they do without any agenda, it's incredible. It's something to learn from.

That why genuine soft dawah to them is so important because they are so ripe for the message. So many revert Muslims who were Christians are offended by the fact, that they say the only thing that brought them to Islam is the Qadr of Allah accident. Not because of the organized dawah efforts of Muslims but just randomly, they got the copy of the Quran or some friend told them etc.

We are not a small population, we are in millions. We should have a good organized effort to reach out and restart healthy conversation. Here is what we believe about Jesus. You are willing to let Mormons into your church and explain their faith to you, who believe in a prophet in late 1800 from Utah and that acceptable to you so let's present our case. Than just read from Quran. You don't have to come up with a speech, just explain what Quran says. It would do wonders I believe. The few communities that are doing it, it already doing wonders.

They say our master we have come to believe and write us amongst the witnesses.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا  
مَعَ الْقَوْمِ الصَّالِحِينَ ﴿٨٤﴾

"And why should we not believe in Allah and in that which has come to us of the truth (Islamic Monotheism)? And we wish that our Lord will admit us (in Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad and his Companions)."

What would be wrong with us if we wouldn't believe in Allah and what has come to us from the truth. And we have real aspirations,

'طَمَعٌ' mean long term hope, real serious hope,

that our master is going to enter us amongst righteous nations.

5:85

فَأَثَبَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا  
وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ ﴿٨٥﴾

So because of what they said, Allah rewarded them Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of good-doers

Than Allah rewarded them, poured on to them because of what they said.

فَأَثَبَهُمُ 'Asaba' can be good or bad, something that happens to you. It creates a mystery. Allah made something happened to them. Allah said He poured on them because of what they said....what He poured on them, He explains...gardens of jannah where rivers flow and they will remain in there forever. That is the compensation of those who excel!



It's beautiful because they just became Muslims and Allah calls them not Muslims but mohsin. Mohsin is something you graduate to...right but these people have the qualities of ehsan already and the only thing missing was Islam. Ehsan was already there. Their ehsan just had to be validated by Islam...subhanallah

5:86

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ ﴿٨٦﴾

But those who disbelieved and belied Our *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

Those who disbelieved and lied against the our miraculous signs and ayat, meaning they lied deliberately,

Those are the people of blazing fire, the roaring flame.

5:87:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

O you who believe! Make not unlawful the *Taiyibat* (all that is good as regards foods, things, deeds, beliefs, persons, etc.) which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.

Those of you who have Iman don't go around making haram the good and pure things that Allah has made halal for you, in other words the violations of Allah's law is making things halal for yourself but don't become so religious that you become more religious than Quran....saying everything is haram until proven halal.

He created for you whatever is on the earth. The default assumption of things on the earth is that they are permissible until you find a reason for which they are impermissible. The Quran is **not** full of a long list that is halal for you. The Quran is

full of a short list that is haram for you. And what Allah did not speak about, He left open for us. When you try to get a fatwa of making something haram that Allah didn't directly make haram, you are asking for trouble. Like the cow story in surah baqarah...what color it should be, what type etc etc. You are creating more trouble for yourself. However though this is not the fiqh discussion, it's an ethical discussion. There are some things that are impermissible because they are not food or business, they have ethical implications, and they have character implications. Somebody comes out and says facebook is haram; it's a problematic thing to say because there are so many benefits in it and so many harms in it. There are some elements in media that are problematic and lead to a lot of evil. And if you are of the people that are going to end up into a wrong thing than probably its best for you to stay away. But shouldn't say its haram, its problematic.

There is a You tube video about you tube being haram... :)) so cool...

Okay...there are harms in the You tube...yeah...there are harms in the internet, first internet was haram, and before that cartoons were haram...any new thing becomes haram. Thats our first reaction stay safe..HARAM! Cell phones than software on cell phones than listening to recitation on tape in the car, MP3 etc etc but our first assumption is that its haram. From childhood on and even kids, the way they would talk to each other, hey what are you eating? Jolly ranchers!! Its haram...and what are you eating? Nachos ...they are even more haram. Hey don't do that...its haram! They think what Islam means that everything is haram. But thats not the mentality of the Muslim. There are some things that are forbidden and then there are some things about which Allah didn't say anything so they are open and then you have to ask your conscious about things that are kind of in the middle. Instead of saying Allah made it haram, say its grey area and I should stay away from grey area. So it becomes a judgment call for a person. Mostly that people look for fatwas anyway, number one they don't follow them or they use it not for themselves but to pass judgment on others! This is a bigger sickness than fatwa itself. Its not a solutions.

يَا أَيُّهَا الَّذِينَ آمَنُوا do not forbid yourself the good and pure things that Allah has made halal for you and don't go beyond limits...on both sides...making something haram halal and making something that is halal, haram.dont cross lines. Certainly Allah doesn't like those who cross lines.

5:88

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ



And eat of the things which Allah has provided for you, lawful and good, and fear Allah in Whom you believe.

And consume from what Allah has provided to you, halal,open,permissible,clearly good and pure. **Halal and Tayyeb** comes together alot in Quran.it implies that what Allah has made halal, is infact good and pure. And be cautious of Allah whom you believe in.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ  
الْأَيْمَانَ فَكَفَّرتَهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تَطْعَمُونَ  
أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ  
أَيَّامٍ ذَلِكَ كَفْرَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ وَاحْفَظُوا أَيْمَانَكُمْ كَذَلِكَ  
يَبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ ﴿٨٩﴾

Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation (a deliberate oath) feed ten *Masakin* (poor persons), on a scale of the average of that with which you feed your own families; or clothe them; or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn . And protect your oaths (i.e. do not swear much) . Thus Allah make clear to you His *Ayat* (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

Allah will not held you account for casual pointless talks n oaths like wallahi...etc.However He will hold you account for the oath you made tying it up, you tied up the knot of the oath, like 'I swear to Allah'.

Then the expiation for this kind of oath is feeding ten people from the average of what you eat usually in other words what you feed your family.

Or clothe them the way you clothe your family or freeing of a neck meaning somebody who is enslaved or bounded into debt.

And whoever couldn't find the financial means, couldn't find a slave etc etc, then theres going to be three days of fasting.

That is going to be the expiation, the opening up of the oaths that you have taken.

**IMAN**, it comes out of a word '**Yameen**' which means right hand. When Arabs are serious about some oath, they usually shake hands with each other so the right hand became kind of majaz of expressions of oaths.

Now Allah adds another word for the oaths **حَلَفْتُمْ** ! **Halafa** in Arabic is to make a commitment to something. Also means to make a commitment to stay out of trouble or not to fight with somebody. A Qabeela that is **Haleef**, is a tribe that is not going to fight with them.

A person that is '**Haleef**' is a foreigner who has taken oath with somebody so now he is under his protection. He is safe.

When Allah says now when you have taken an oath with Allah that you are not going to mess around with oaths anymore, but you still did than fasting going to open it up.

And guard your oaths to begin with, don't look for excuses and don't make mockery out of the law because the final instruction is 'guard your oaths'.

That is how Allah clarifies His miraculous signs to you **so that you may be grateful.**

If you took an oath and broke it, it's a pretty heavy thing before Allah so if you never expiated for it, you never got off the hook of the little promise that you made! Is that going to be a huge thing on judgment day? SURE!! Now Allah is giving you a way out for you not to pay on the judgment day. You will be great full on that day when you will see the consequences, that you actually paid the taxes on breaking that oath.

5:90

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ  
الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَفْلِحُونَ ﴿٩٠﴾

O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, *Al-Ansab* , and *Al-Azlam* (arrows for seeking luck or decision) are an abomination of *Shaitan's* (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful .

O'you who believe, no doubt about it, wine (الْخَمْرُ),

الْخَمْرُ is the figurative name of wine.

**Khmara** in Arabic, **yakhmuroo**, **khamrun** is actually a veil, a covering, it covers your mind, you ability to judge, that's why any intoxicant that covers your mind.

**Khimaar** is the head cover for women, same origin, that's the fundamental meaning.

And gambling (الْمَيْسِرُ)

And الْأَنْصَابُ , (**naseeb**) is a rock put in place as a monument or reminders. Then from there it evolved into a statue that would be reminder of a great person. In jahiliyyah time these statues started developing more and more values, people go put flower on it, pray there and turn it into a shrine.

Allah says stay away from that all together.

Then (الْأَزْلَمُ) lottery, shooting of arrows and drawing luck out of it. Basically any kind of omen, throwing the penny into the pond, the VG board, the superstitious stuff, palm reading, gypsies, fortune cookies and all that kind of stuff.

(رِجْسٌ) **rijs** means abomination, dispickble, blasphemy, horrible, evil,

From the work of devil,

فَاجْتَنِبُوهُ, then avoid them,

(Ijtinaab) to avoid something, to stay away from something,

(Jaanib) side, to side step something, just don't even get close.

لَعَلَّكُمْ تُفْلِحُونَ, so that you may be successful.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ  
وَالْمَيْسِرِ وَيُصَدِّكُمُ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

*Shaitan* (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from *As-Salat* (the prayer). So, will you not then abstain?

Shaitan only wants that he install among you,

(**auqa,yuqi,iqaa**) to install, to put, to situate.

So to install between you animosity and hatred from alcohol and gambling. Out of the four things Allah picks out these two. Alcohol creates fights in bars, it creates abuse in households, creates feuds, all kind of problems occur with alcohol. Gambling creates hatred and a violent culture.

And above all of this, the biggest problem, they will obstruct you from *zikr of Allah!*  
And even from *salat*.

These things are addictive, you lose track of time like video games, you get so involved in them, get lost in them you lose track of time. They will take you away from *salat*, *salat* is calling but you are in the middle of a game, you can't leave!

فَعَلَّ أَنْتُمْ مُنْتَهُونَ! Are you going to stop or what? This is a threat from Allah swt, three step process,

**First** verdict was, they ask you about *khamr* and *mesir* tell them there is sin in it,

**Second** time, dont go near *salat* when you are drunk.

Now the **third** is that you are not even making *salat* because it is preventing you from remembering Allah and making *salat*.

Are you going to stop or not? *That's not a question where you need a very intelligent answer.*

5:92

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى  
رَسُولِنَا الْبَلَّغُ الْمُبِينُ ﴿٩٢﴾

And obey Allah and the Messenger (Muhammad ﷺ), and beware (of even coming near to drinking or gambling or *Al-Ansab*, or *Al-Azlam*, etc.) and fear Allah. Then if you turn away, you should know that it is Our Messenger's duty to convey (the Message) in the clearest way.

And obey Allah and obey the messenger, continuation of the conversation of surah nisa, same conversation.

Moving to the next step, (وَأَحْذَرُوا<sup>ج</sup>) and watch out stay clear and if you were to turn away you had better know that our messenger's only responsibility is to communicate the message in a way that it becomes absolutely clear and clarifies all issues.

Clear and clarifying communication.

5:93

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا  
مَا اتَّقَوْا وَءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَءَامَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا  
وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ ﴿٩٣﴾

Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allah (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allah and believe, and once again fear Allah and do good deeds with *Ihsan* (perfection). And Allah loves the good-doers.

When sahaba heard these ayats about alcohol, they were worried that there must not be a single vein in my body that not has alcohol in it! so Allah gave this ayah as



an opening, There is no harm on those who believe and did good deeds, for whatever they consumed in the past, when they came to taqwa, when they decided that they want to protect themselves. They were already doing good deeds and the only reason they were drinking because it was not haram yet. Now after this ayah they are going to be protecting themselves and be cautious about this. Then again *وَعَمَلُوا الصَّالِحَاتِ* then they will continue to have iman and doing good deeds, this is the **next stage of iman**.

**They already had iman but their iman is now going to flourish because they abandon alcohol.**

*When their iman flourished their taqwa was renewed again. It's like the layers of an onion, when you do good deeds and you are trying to improve your character, its like peeling a layer of an onion, once you do you see that you have other character flaws that you didn't realize before and you start working on those so you peel another layer of onion. thats an act of taqwa, getting closer to the center by peeling layers one by one, getting closer to Allah swt and eventually they will go to iman and righteous deeds (Islam) to iman (mature state of faith). When faith and righteous deeds are mentioned together it means Islam and above this is 'iman'.*

*Iman is faith, its the state of being of the heart.*

**Allah says their Islam developed and their taqwa lead them to the mature state of iman. Then they continue and they reach the state of ehsaan. These are the ayaat of the progress of a believer.**

**Islam to iman to ehsaan.** Starting off with faith to developing serious conviction, excelling in your conviction when you constantly recognize Allah's presence. The stepping stone is taqwa. Taqwa is the act of part of my faith. Faith is passive, taqwa is how you refresh it all day. Be conscious of your words and actions.

What you are going to eat, how you are going to spend, how you are going to respond to people's ignorance etc. These are all exercises of taqwa. When you maintain taqwa in your daily activities, your ibadaat will experience a new khushoo, a new quality of your prayers and that will lead you into more taqwa and that will lead you to ehsaan. May Allah make us of the mohsineen. Ameen

5:94

يَأْتِيهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَكُمْ ءَللّٰهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهُ ءَأَيْدِيكُمْ  
وَرِمَاحُكُمْ لِيَعْلَمَ ءَللّٰهُ مَن يَخَافُهُ بِالْغَيْبِ فَمَنۢ أَعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ

الِيمُ ٩٤

O you who believe! Allah will certainly make a trial of you with something in (the matter of) the game that is well within reach of your hands and your lances, that Allah may test who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

Those of you who have iman, Allah will certainly test you thoroughly in any sort of thing,

(الصَّيْدَ) any sort of animal that comes to you for hunting.

Muslims are on hajj, in a state of ihram and there is a shortage of food and a deer shows up, your hands can reach them but its only to test who fears Allah without seeing him.

Another meaning is when no one seeing him except Allah! It's one thing when you are in a class or in a masjid and another thing when you are all by yourself, you still afraid Allah or not! Whoever violate and cross the line after that he will have a painful punishment.

5:95

يَأَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا  
فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا بَلِيغَ  
الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا لِيَذُوقَ وَبَالَ  
أَمْرِهِ ؕ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو

أَنْتِقَامٍ ۝ ٩٥

O you who believe! Kill not game while you are in a state of *Ihram* for *Hajj* or *'Umrah* (pilgrimage), and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka'bah, of an eatable animal (i.e. sheep, goat, cow, etc.) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed *Masakin* (poor persons), or its equivalent in *Saum* (fasting), that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is All-Mighty, All-Able of Retribution.

Those of you who have Iman, don't kill the animal to be hunted while you are in the state of ihraam and whoever did kill among you on purpose, then the compensation would be an animal just like that one will be given from the cattle. And the judgment of whether that animal is equal or not will be made by two fair people, it will be dedicated, a gift, a sacrifice, a sadaqa that must reach the kaba or the expiation is going to be feeding of masakeen or an equalant to them in term of fasts. So he may taste the consequences of his decision.

Allah already forgave what has been done before, and whoever comes back and does that again then Allah is going to revenge from him and Allah is the ultimate authority and having the power of taking revenge.

5:96

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ، مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ  
صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا اللَّهَ الَّذِي تَتَوَكَّلُونَ عَلَيْهِ

تُحْشَرُونَ ﴿٩٦﴾

Lawful to you is (the pursuit of) water-game and its use for food - for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as long as you are in a state of *Ihram* (for *Hajj* or '*Umrah*). And fear Allah to Whom you shall be gathered back.

The animals that can be hunted in the ocean are made halal for you and its food is a utility for you and for the entire caravan.

The animal to be hunted on the land is haram on you so long you are in the state of ihraam and be watchful of Allah towards whom you are going to be herded anyway. It's beautiful that Allah ends this ayah this way because literally the act of hajj is the simulation of us being herded to Allah. So Allah says you are going to hajj and you forget that you will be gathered towards **Me**.

﴿ جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَمًا لِلنَّاسِ وَالشَّهْرَ  
 الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَٰلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ  
 وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

Allah has made the Ka'bah, the Sacred House, an asylum of security and *Hajj* and *'Umrah* (pilgrimage) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals, etc. marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.

Allah has made kaba a sacred house,

(الْحَرَامَ) **hurma** has two things, forbidden and respect.

Forbidden house means certain things are haram in there.

As a place of station, people can stay there and He made the sacred months the same way, (الْهَدَى) the dedicated animals and the (الْقَلَائِدَ) **Qalaid** the animal who got something around its neck dedicated to sacrifice.

That is so you may know that Allah knows everything in the skies and everything in the earth and that Allah is knowledgeable of all things. **What that means at the end of ayah?**

*That I've given you rules and you ask question, why? Why can't we? Whats the big deal?? So Allah says I know and you don't. So know your place, I have given you these rules and I don't need to explain you why!! So understand who you are dealing with!*

Ayah 98

إِعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٩٨)

*You had better know that Allah is intense in taking vengeance also in executing consequences and certainly Allah is exceedingly forgiving, always merciful.*

Ayah 99

مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ  
(٩٩)

*There is no responsibility on the messenger at all except to communicate the message clearly; Allah knows what you are showing and what you are hiding.*

Ayah 98 tells us about what Allah is and the next ayah informs us about what Allah expects from the messenger (peace be upon him). This shows us that it is not the messenger who is going to come after you but Allah will.

Ayah 100

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ  
فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ تُفْلِحُونَ (١٠٠)٪

*Tell them – the filthy and the good and pure are not equal, even if the multitude/ huge quantity of the filthy impresses you. Then be cautious of Allah, o people of pure minds so that you may be successful.*

- From this ayah we learn that evil and bad things when they come in plenty, they stop looking so bad. You become desensitized to them. In a culture or surrounding where filthy language is used all the time, the first time you heard, it bothered a lot, the next 200<sup>th</sup> or 300<sup>th</sup> time it becomes like part of daily exercise like breathing and before you know. It's not just something you hear but it is coming out of your own mouth too.
- It's the conditioning human beings go through when they get used to evil things.
- So keeping religion in its pure form is important because sometimes we include cultural practices in our religion and there are some variations from what we are supposed to be doing. Eventually everybody starts doing it and the proof for why we are doing it is because 'everybody does that'
- So Allah is teaching us that people with pure minds do not give in to peer pressure. They are able to think for themselves and pass judgments on it themselves.

The word lub has already been explained before, it means free from vanities.

Ayah 101

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تَبَدَّلَ لَكُمْ تَسْوُكُمْ ۚ وَ  
إِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلُ الْقُرْآنُ تَبَدَّلَ لَكُمْ ط عَفَا اللَّهُ عَنْهَا ۗ  
اللَّهُ غَفُورٌ حَلِيمٌ (١٠١)

*Those of you, who have emaan, don't go asking about things, if the answers to those became exposed to you, they will be very bad for you/*

*you wouldn't like it at all. And if you are going to be asking these kind of questions (in the era in which) the Qur'an is still coming down, it will be made exposed to you. Allah has pardoned it (those kinds of questions) and Allah is exceedingly forgiving and extremely forbearing (He knows what you are going through)*

There is a corresponding story to this Ayah in the Seerah of the Prophet Mohammed (s.a.w) in which a companion comes to the prophet and asks, 'is hajj mandatory every year?' the prophet (s.a.w) turned away. He came again on the other side and asked, 'is hajj mandatory every year?' and the prophet (s.a.w) turned away. Then he came around the third side and asked, 'is hajj mandatory every year?' the prophet (s.a.w) said, 'if I would have said 'yes' it would have been'.

- The sahabas (companions of the prophet(s.a.w) ) had a huge responsibility since the Prophet was around them and if the prophet (s.a.w) approved of anything that they asked then it would enter the religion
- If you are going to ask about stuff then be genuine.

Ayah 102

قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ (١٠٢)

*These kinds of questions were asked by a group of people much before you, and then they became disbelievers because of them.*

- If people get answers they did not like then they became ungrateful to the religion or left it altogether.



Ayah 103

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيْلَةٍ وَلَا حَامٍ وَلَا  
لَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَ أَكْثَرُهُمْ لَا  
يَعْقِلُونَ (١٠٣)

*Allah did not authorize any validity to bahira, any validity to saa'iba, any validity to waseela or haam. However the disbelievers, those who disbelieve, they make up these lies against Allah and make these things sacred. Most of them do not understand.*

- Bahira- is an animal whose milk is dedicated to the idols and hence considered sacred.
- Saa'iba – is an animal that was released in an idol's name
- Waseela- is a she-camel that would have a she-camel after she-camel. So after a number of she-camels. That animal is considered sacred because the owner gets a lot of money and a number of camels
- Haam- is a camel that has been with a lot of she-camels and has had many offsprings and so cannot be touched.
- When Islam became victorious, the believers wondered about the validity of such animals whether they were filthy themselves and Allah refutes such beliefs.

Ayah 104

وَ إِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَ إِلَى الرَّسُولِ قَالُوا  
حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۗ أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ  
شَيْئًا وَ لَا يَهْتَدُونَ (١٠٤)

*And when it is said to them come on up to what Allah had sent down and come on up to the messenger, they say, whatever we found our forefathers committed to is enough for us. Their ancestors did not even know any thing and as a result, they weren't committed to any guidance.*

- Word analysis-ta'aalau- The word ta'alau comes as a command form only. The origin of the word comes from a'la or ya'lu which means height, indicating 'come on up'. So the imagery in the Ayah is that there is a person at the bottom of the valley and a person on top of the valley who has a bigger view. He sees something awesome; he wants the people at the bottom of the valley who are deprived of it to come up as well. The only way they can put the effort of climbing the mountain is by trusting on the person who is on top.
- In other words the Messenger is asking you to 'lift yourselves' to become more decent human beings.
- The people don't even care to find out and are happy where they are, the word used here is wa jad'na which means to find something in contrast to mindless picking up.
- These kinds of ayahs reveal the attitude of the people.

Ayah 105

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا  
 ابْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ  
 (١٠٥)

*Those of you, who have emaan, you are responsible for yourselves. The one who has misguided himself will not be able to harm you, so long as you remain committed to guidance. To Allah alone is your final return altogether. Then He will thoroughly inform you of all the things that you used to do.*

- At the time of Abu bakr siddique some of the people said that since this is a later revelation and thus what applies to us is that we are only responsible for our own selves since Some of the earlier ayahs talk about inviting people to Islam, enjoining good and forbidding evil but now Allah says all you have to worry is about

yourselves. Abu bakr siddique heard this and he gave a khutbah about how this ayah is being misunderstood. He said that it means, all of us are answerable to Allah. The accountability you have is to yourselves

- Islam cannot be passed down mindlessly.
- We simply cannot follow things that our parents used to do since we are all individually answerable to Allah.
- Misunderstanding of the Qur'an is also very real at the time of the sahabas.

Ayah 106

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمْ الْمَوْتُ حِينَ  
الْوَصِيَّةِ اثْنِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرِينَ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ  
ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا  
مِن بَعْدِ الصَّلَاةِ فَيُقْسِمُن بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَ  
لَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَثِمِينَ  
(١٠٦)

*Those of you who have emaan, the valid testimony that you have among yourselves when death presents itself to one of you at a time when you are about to give the will, two people of fair calibre (level headed) should be witnesses from among you (Muslims) or others who are not among you (non-Muslims or strangers from a different tribe), when you are beating a path in the earth, then at that point calamity of death struck upon you.*

*You will hold them (the two witnesses) in custody after salat then they will both have to swear by Allah, if you are in doubt (you do not know what/who these guys are) who will not sell of what he told us for any kind of price even if he(beneficiary) was a close relative and we will not hide*

*the testimony of Allah, and if we did then we would truly be counted as among sinful.*

- **Shahadat-ul Allah** is La illaha ilAllah. So Allah gives the testimony the status of La illaha ilAllah.

Ayah 107

فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَأَخْرَجْنَا يَقُولُونَ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانِ فَيَقْسِمُونَ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا ۗ إِنَّا إِذَا لَمِنَ الظَّالِمِينَ (١٠٧)

*And if it becomes apparent that both of them have deserved sin then two other (nearest in kin from among those who claim a lawful right) stand up where they were standing. Those who deserve more to stand there than the first two who stood. Then they will swear to Allah, our testimony is more truthful than their testimony and we haven't crossed any lines and if we were to have cross lines, we would be from the wrongdoers.*

- The part of the witnesses is to swear by Allah but the duty of the community is to have an investigation in the matter, to actually find out if the witnesses are speaking the truth.

Ayah 108

ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ آيْمَانِهِمْ ۖ وَاتَّقُوا اللَّهَ ۚ وَاسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ (١٠٨)٪

*That is closer(to being safe) this is better than you just taking testimonies on its face values or you are afraid that their oaths will be*

*rejected even after they have taken the oath. And have fear of Allah and listen. And Allah does not guide the corrupt nation.*

- The word ad'na means closer
- In this ayah Allah is telling to listen to the people (witnesses) carefully because corruption might break out.

Ayah 109

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمْ<sup>ط</sup> قَالُوا لَا عِلْمَ لَنَا<sup>ط</sup>  
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ (١٠٩)

*The day on which Allah will gather the messengers then He will say to them, what were you responded with? They will say we don't know anything. You know the best.*

- The prophets will be afraid to say that the people disbelieved in us because they are terrified even for the kaafir nation since the aakhirah has become reality.
- What is scary in this ayah is that although the rasools will say 'we don't know anything'. Muhammad (s.a.w) will testify that 'my master my nation abandoned the Qur'an.

Ayah 110:

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَى  
وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَ  
كَهْلًا ۗ وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۗ  
وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ  
طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالأَبْرَصَ بِإِذْنِي ۗ وَإِذْ تُخْرِجُ  
الْمَوْتَى بِإِذْنِي ۗ وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ  
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ (١١٠)

*When Allah will say 'ya eesa son of maryam mention my favor upon you and the favor I did to your mother when I aided you by means of ruh of purity ( jibril alayhis salam). You were speaking to the people in the cradle and in the middle age, and when I taught you the law and the wisdom (meaning) the taurat and the injeel. And when from clay you were creating a shape of a bird by my permission then you blew into it. Then it turned into a bird by my permission. And You were curing the leper, the sick and the blind by my permission and when you were bringing the dead back to life by my permission and when I held bani israel's hand from you (from attacking you) when you came to them with the clearest proofs. Those bent upon disbelief among them said, this is nothing but obvious magic.*

Ayah 111

وَ إِذْ اَوْحَيْتُ اِلَى الْحَوَارِیْنَ اَنْ اٰمِنُوْا بِیْ وَ بِرِسُوْلِیْ ؕ قَالُوْا  
اٰمَنَّا وَ اَشْهَدُ بِاَنَّآ مُسْلِمُوْنَ (۱۱۱)

*And when I revealed to the disciples (helpers) that you should believe in Me and my messenger, they said we testify that we are Muslims.*

Ayah 112

اِذْ قَالَ الْحَوَارِیُّوْنَ یٰعِیْسَى ابْنَ مَرْیَمَ بَلْ یَسْتَطِیْعُ رَبُّكَ اَنْ  
یُنزِلَ عَلَیْنَا مَائِدَةً مِّنَ السَّمَآءِ ۗ قَالَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِیْنَ  
(۱۱۲)

*When the disciples said, ya Isa son of maryam, is your master capable of sending a table spread from the sky. He said, have taqwa of Allah, if you have any emaan.*

- Note that Allah keeps mentioning 'o Isa son of maryam' and even his followers say 'o isa son of maryam'. Stressing on the fact that Isa (a.s) is not the son of God.

Ayah 113

قَالُوْا نُرِیْدُ اَنْ نَّاْكُلَ مِنْهَا وَ تَطْمَیْنُ قُلُوْبُنَا وَ نَعْلَمَ اَنْ قَدْ صَدَقْتَنَا  
وَ نَكُوْنُ عَلَیْهَا مِنَ الشَّٰهِدِیْنَ (۱۱۳)

*They said, we just want to eat from it so that our hearts can be satisfied. We know deep inside our hearts that you are truly telling the truth and we are going to be absolute witnesses to that truth.*

Ayah 114

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ  
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ ۗ وَارْزُقْنَا وَأَنْتَ  
خَيْرُ الرَّازِقِينَ (١١٤)

*Said Isa son of maryam, o Allah our rabb (our master) send upon us a table spread from the sky, it will be a celebration for us, for the first of us and for the last of us and it will be a miraculous sign from You, and provide us. And You are the best of all providers.*

Ayah 115:

قَالَ اللَّهُ إِنَّي مُنْزِلُهَا عَلَيْكُمْ ۚ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ  
عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ (١١٥)٪

*Said Allah, no doubt about it, I am absolutely sending it to you, then whoever would be ungrateful or disbelieve after this, any among you. Then there is no doubt, I will torture him with a serious torture, I have not tortured anybody from all of the nations (nobody has ever been tortured like this.)*

- This is probably the harshest punishment mentioned in the Qur'an.



Ayah 116 :

وَ إِذْ قَالَ اللّٰهُ يُعِيسَى ابْنَ مَرْيَمَ ءَاَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُوْنِي  
وَ اُمِّي الْهَيْنِ مِنْ دُوْنِ اللّٰهِ ۗ قَالَ سُبْحٰنَكَ مَا يَكُوْنُ لِيْ اَنْ  
اَقُوْلَ مَا لَيْسَ لِيْ \* بِحَقِّ صِدْقٍ اِنْ كُنْتُ قُلْتَهُ فَقَدْ عَلِمْتَهُ ۗ تَعَلَّمَ مَا  
فِيْ نَفْسِيْ وَ لَا اَعْلَمُ مَا فِيْ نَفْسِكَ ۗ اِنَّكَ اَنْتَ عَلٰمُ الْغُيُوْبِ  
(۱۱۶)

*And when said Allah, o Isa son of maryam, did you say to the people to take me and my mother as Gods to be worshipped, besides Allah. He said, how far above that claim you are, it is not becoming of me, to say something I have no right to say at all, if I did ever said it then You definitely knew it. You know what is inside me and I do not know what is inside of You. No doubt about it, You exclusively are the knower of the unseen.*

- Over here Isa (a.s) separates himself from what some people say that, 'Jesus and God are one, He is in Him and He is in Him'.

Ayah 117:

مَا قُلْتُ لَهُمْ اِلَّا مَا اَمَرْتَنِيْ بِهٖ اَنْ اَعْبُدُوْا اللّٰهَ رَبِّيْ وَ رَبَّكُمْ ۗ وَ  
كُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيْهِمْ ۗ فَلَمَّا تَوَفَّيْتَنِيْ كُنْتُ اَنْتَ  
الرَّقِيْبَ عَلَيْهِمْ ۗ وَ اَنْتَ عَلٰى كُلِّ شَيْءٍ شَهِيدٌ (۱۱۷)

*From what I can tell, I never said at all to them except what you commanded me to say, to enslave yourselves to Allah, my master and your master. I was a witness over them so long as I was with them. Then when you took me away, You were the only watcher over them after that. And you are a witness to all things.*

Ayah 118

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرَ لَهُمْ فإِنَّكَ أَنْتَ الْعَزِيزُ  
الْحَكِيمُ (١١٨)

*If you torture them, then they are your slaves, then if you forgive them, then You are the ultimate authority of our lives and whatever decision You make is full of wisdom.*

Ayah 119

قَالَ اللَّهُ بِذَا يَوْمٍ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ (١١٩)

*Allah will say, this is the day on which the truthful will benefit from the truth. They are going to have gardens at the foots of which rivers will flow. They will remain in it forever. Allah is pleased with them and as a result they are pleased with Allah. That is the ultimate success.*

Ayah 120:

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ  
قَدِيرٌ (١٢٠)٪

*Allah alone exclusively owns the kingdom of the sky and the earth and whatever is in it. And Allah is in complete control of all things.*