

SUMMARY OF KEY POINTS OF SURAH AL-MAIDA

Surah Al-Ma'idah (The Table Spread) is the 5th chapter of the Quran and is one of the longest Medinan Surahs. It was revealed toward the end of the Prophet Muhammad's (PBUH) mission and serves as a comprehensive guide for the social, legal, and spiritual life of the Muslim community.

1. Fulfillment of Covenants

The Surah opens with the command, "O you who believe, fulfill [all] contracts/covenants." A central theme is the importance of keeping promises made to Allah and to fellow human beings. It discusses how past nations (the Israelites and Christians) were given covenants but struggled to uphold them.

2. The Completion of Islam

One of the most significant verses in the entire Quran is found here (Verse 3): "This day I have perfected for you your religion and completed My favour upon you and have approved for you Islam as religion." This was revealed during the Prophet's Farewell Pilgrimage, marking the finality of divine law.

3. Detailed Islamic Legislation

Surah Al-Ma'idah acts as a legal manual, covering various social and criminal laws:

- **Dietary Laws:** It specifies what is Halal (permissible) and Haram (forbidden), such as pork, blood, and animals sacrificed to idols.
- **Ablution (Wudu):** It provides the specific steps for physical purification before prayer (Verse 6).
- **Criminal Justice:** It outlines punishments for theft and social disruption, as well as the law of Qisas (just retribution).
- **Prohibitions:** It gives the final, absolute prohibition of alcohol (Khamr), gambling, and divination.

4. Justice and Equity

The Surah emphasizes absolute justice, even toward one's enemies. Verse 8 commands: "Do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness."

5. Sanctity of Human Life

In the context of the story of Cain and Abel (Habil and Qabil), the Surah establishes a profound principle of human rights (Verse 32): "Whoever kills a soul... it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved mankind entirely."

6. Relations with the People of the Book

The Surah addresses Jews and Christians extensively. It:

- Invites them back to the original monotheism taught by Moses and Jesus.
- Clarifies the true nature of Prophet 'Isa (Jesus), firmly rejecting the concept of the Trinity or his divinity.
- Discusses interfaith interactions, such as permission for Muslim men to marry chaste women from the People of the Book.

7. The Miracle of the Table Spread

The Surah derives its name from verses 112–115, which describe the disciples asking Jesus to pray for a table spread with food from heaven as a sign. This miracle serves as a lesson on the responsibility that comes with receiving divine signs.

8. The Final Dialogue (Judgment Day)

The Surah concludes with a solemn scene on the Day of Judgment, where Allah questions Prophet 'Isa (AS) about whether he told people to worship him. His humble and perfect reply (as you reviewed in verses 116–118) serves as the final refutation of polytheism.

Category Key Concept

Social Marriage, dietary laws, and interfaith relations.

Legal Punishments for crimes, laws of evidence, and purification.

Theological Refutation of the Trinity; status of Jesus as a human Prophet.

Ethical Integrity in contracts, justice for enemies, and sanctity of life

INTRODUCTION TO SURAH AL-MAIDA

Surah Al-Ma'idah is the 5th chapter of the Quran with 120 verses, revealed in Madinah, and some believe its 3rd verse was the last revealed to Prophet Muhammad (pbuh). Here's key information:

Reason for Revelation

It was revealed around 6-7 A.H. after the Treaty of Hudaibiyah, addressing new challenges as Islam grew into a powerful state with expanded influence. It aimed to guide Muslims on religious, social, and political matters in line with the changed circumstances, including issues from the treaty, interfaith relations, and governance.

Themes

- Religious and Social Laws: Covers dietary rules (halal/haram foods), purification rituals (wudu, ghusl), and penalties for crimes like murder and treachery.
- Covenants and Promises: Emphasizes honoring agreements with Allah and humans.

- **Interfaith Interactions:** Addresses dealings with Jews and Christians, allowing certain interactions like eating their food and marrying their women.
- **Justice and Fairness:** Stresses upholding justice even against enemies and avoiding bias due to hatred.
- **Stories and Admonitions:** Recounts tales like Cain and Abel to warn against envy and covenant-breaking, and critiques deviations of previous faith communities.
- **Perfection of Islam:** Declares Islam as the complete religion (verse 3).

Main Messages

- Fulfill all obligations to Allah, society, and individuals.
- Adhere strictly to divine laws as they are not negotiable.
- Prioritize justice in all aspects of life, regardless of personal feelings or external pressures.
- Maintain unity among Muslims while engaging with others with integrity.
- Recognize Islam as the final, perfected guidance from Allah.

Practical Implementation

- **Personal Life:** Follow dietary guidelines, perform purification rituals properly, and keep promises in daily interactions.
- **Social Conduct:** Treat everyone fairly, resolve conflicts justly, and work to unite the Muslim community.
- **Governance and Law:** Ensure constitutions, treaties, and legal systems uphold justice; avoid selective enforcement or bending laws for political gain.
- **Interfaith Relations:** Engage with people of other faiths respectfully, cooperate where possible, but do not compromise on core Islamic values.

Additional Information

The surah gets its name from the "table spread" mentioned in verses 112-115, referring to the miraculous feast provided to Prophet Isa's (Jesus) disciples. It frequently addresses believers with "O you who have faith!" (16 times), emphasizing personal responsibility in upholding Islamic principles.

Verse 1

Ya ayyuha allatheena amanoo awfoo bilAAuqoodi. Uhillat lakum baheematu al-anAAami illa ma yutla AAalaykum ghayra muhilli as-saydi waantum hurumun.

Innallaha yahkumu ma yureedu.

O you who have believed, fulfill (all) contracts. Lawful for you are the animals of grazing livestock except for that which is recited to you (in this Qur'an) - hunting not being permitted while you are in the state of ihram. Indeed, Allah ordains what He intends.

Context of Revelation

Surah Al-Ma'idah is a Madani surah, revealed during the final stages of the Prophet Muhammad's (peace be upon him) mission, possibly spanning periods including the Treaty of Hudaibiyah, the Conquest of Makkah, and the Last Hajj (10th year of Hijrah). Verse 1 addresses a community that had grown from a small group to a structured society, facing new challenges in governance, trade, religious practice, and social interactions. It aims to establish clear guidelines for ethical conduct and religious observance as Islam expanded its influence.

Tafseer

- "O you who have believed": Directly addresses believers, emphasizing personal responsibility and the need to align actions with faith.
- "Fulfill (all) contracts": The term "uqud" encompasses various agreements—divine covenants (e.g., adhering to Allah's laws), social contracts (e.g., business deals, marriages), and personal commitments. Scholars note that contracts must be honored unless they contradict Islamic principles, as per the hadith: "Every condition not in the Book of Allah is invalid, even if there be a hundred such conditions" (reported by al-Bukhari and Muslim).
- "Lawful for you are the animals of grazing livestock": "Baheematu al-an'am" refers to domesticated grazing animals like camels, cows, sheep, and goats. These are permissible for consumption when slaughtered according to Islamic rites. Scholars add that wild grazing animals (e.g., deer) are also lawful, except as specified.
- "Except for that which is recited to you": This refers to prohibitions outlined elsewhere in the Qur'an, such as carrion, blood, pork, and animals not slaughtered in Allah's name (detailed in Verse 3 of this surah).
- "Hunting not being permitted while you are in the state of ihram": Ihram is the sacred state entered for Hajj or Umrah, involving specific restrictions to emphasize piety and focus on Allah. Hunting during this period is forbidden to preserve the sanctity of the pilgrimage and avoid harming wildlife in sacred areas.
- "Indeed, Allah ordains what He intends": Affirms that Allah's laws are based on wisdom and His divine will, not arbitrary rules. Believers are to accept and abide by these ordinances with trust.

Lessons Learned

1. Importance of Trustworthiness: Honouring contracts is a core virtue that underpins social harmony and faithfulness to Allah.

2. Clarity in Religious Practice: There are clear distinctions between lawful and unlawful acts, providing guidance for daily life.

3. Respect for Sacred States: Certain practices are restricted in specific contexts to maintain spiritual focus and reverence.

4. Submission to Divine Will: Recognizing that Allah's laws are purposeful encourages humility and obedience.

Practical Implications

- **Personal Life:** Keep promises made to others, whether in business, family, or friendships. Follow Islamic dietary laws by ensuring food is halal and slaughtered correctly.
- **Religious Practice:** When performing Hajj or Umrah, strictly observe the restrictions of ihram, including avoiding hunting and other prohibited actions.
- **Social and Community Life:** Promote fairness and accountability in all agreements, and encourage others to uphold their commitments. Educate community members about halal and haram distinctions to foster compliance with Islamic teachings.

Conclusion

Verse 1 of Surah Al-Ma'idah establishes foundational principles for ethical conduct and religious observance. It emphasizes the importance of fulfilling obligations, adhering to divine laws regarding permissible acts, and submitting to Allah's will. By applying these lessons, believers can cultivate a life of integrity, piety, and harmony with both Allah and society.

Verse 2

Ya ayyuhal lażīna āmanu lā tuḥillu sya'airallāhi wa lasy-syakra l-ḥarāma wa lal-hadya wa lal-qalāida wa lā āmmīnal-baital-ḥarāma yabtagūna faḍlam mirrabbiḥim wa riḍwānā, wa izā ḥalaltum faṣṭādu, wa lā yajrimannakum syana`ānu qaumin an ṣaddukum 'anil-masjidil-ḥarāmi an ta'tadu, wa ta'āwanu 'alal-birri wat-taqwā wa lā ta'āwanu 'alal-iṣmi wal-'udwāni wattaqullāh, innallāha syadīdul-'iqāb.

Translation

O you who have believed, do not violate the rites of Allah or (the sanctity of) the sacred month or (neglect the marking of) the sacrificial animals and garlanding (them) or (violate the safety of) those coming to the sacred house seeking bounty from their Lord and (His) approval. But when you come out of ihram, then (you may) hunt. And do not let the hatred of a people for having obstructed you from Al-Masjid Al-Haram lead you to transgress. And cooperate in righteousness and piety, but do

not cooperate in sin and aggression. And fear Allah; indeed, Allah is severe in penalty.

Context of Revelation

This is a Madani verse, revealed around 6-8 A.H. It has links to the Treaty of Hudaibiyah (6 A.H.), when Muslims were barred from performing Umrah by the Quraysh, and later events near the Conquest of Makkah (8 A.H.). At one point, some companions wanted to block non-Muslim pilgrims as retaliation for past obstruction, prompting the revelation to guide their conduct. It addresses how believers should act amid tensions while upholding religious sanctity and ethical principles.

Tafseer

- "Do not violate the rites of Allah": "Sha'ā'ir" refers to sacred religious symbols, practices, and spaces that signify devotion to Allah. This includes honouring the restrictions of ihram, sacred months, and rituals related to the Ka'bah.
- "The sacred month... the sacrificial animals... garlanding... those coming to the sacred house": Sacred months (e.g., Dhu al-Hijjah) have special sanctity with restrictions on fighting; sacrificial animals and their garlands are part of pilgrimage rituals and must be protected; pilgrims to the Ka'bah, regardless of faith, seeking divine favour deserve safety and respect.
- "When you come out of ihram, then (you may) hunt": Clarifies that hunting is permitted once the state of ihram ends, lifting the restriction meant to maintain spiritual focus during pilgrimage.
- "Do not let the hatred of a people... lead you to transgress": Forbids retaliatory injustice even when wronged—Muslims must not let anger over being barred from the Ka'bah justify violating others' rights.
- "Cooperate in righteousness and piety, but do not cooperate in sin and aggression": Draws a clear line between permissible mutual support (for good deeds and godliness) and forbidden collaboration (in wrongdoing or conflict).
- "Fear Allah; indeed, Allah is severe in penalty": Emphasizes accountability to Allah, whose punishment for transgression is severe, motivating adherence to these guidelines.

Lessons Learned

1. Respect for Sacred Things: Honour Allah's religious symbols, times, and spaces as core to faith.
2. Control Emotions: Do not let anger or hatred drive unjust actions, even against those who have wronged you.
3. Selective Cooperation: Support good while avoiding any involvement in evil or harm.

4. Universal Justice: Uphold fairness for all, including those with whom you disagree or have conflicts.

5. Divine Accountability: Remember that Allah watches over actions and will judge accordingly.

Practical Implications

- Religious Practice: Strictly observe the rules of ihram during Hajj/Umrah, protect pilgrimage rituals and participants, and respect the sanctity of sacred months.
- Social Conduct: When wronged, respond with patience and justice rather than vengeance. Collaborate with others on community service, charity, and moral initiatives, but refuse to participate in unethical acts or harmful conflicts.
- Interfaith Relations: Treat all people, including followers of other faiths, with respect—especially those engaging in religious practices—and avoid discrimination or harm based on differences.
- Personal Growth: Cultivate emotional self-control and a sense of responsibility to act in line with Islamic ethics, even when it is difficult.

Conclusion

Verse 2 of Surah Al-Ma'idah reinforces the importance of upholding religious sanctity, practicing justice, and choosing cooperation wisely. It guides believers to balance their commitment to faith with ethical conduct toward all people, emphasizing that adherence to divine guidelines and fear of Allah should shape every action. By applying these lessons, Muslims can build a just, harmonious society while strengthening their relationship with Allah.

Verse 3

Hurri mat 'alaikumul-mai tatu wad-damu wa lah mul-khin zīri wa mā uhillā liga irillāhi bihī wal-mun khani qat u wal-mau qūza tu wal-mutar addi ya tu wan-naṭī ḥatu wa mā akalas-sabu 'u illā mā ḥakkai tum, wa mā ḥubi ḥa 'alan-nu ṣubi wa an tastaqsimu bil-azlām, ḥālikum fi sq, al-yauma yais alla ḥī na kafaru min dīnikum fa lā takh sya uh um wakhs ya un, al-yauma akmal tu lakum dīnakum wa atma mtu 'alaikum ni'matī wa raḍītu la kumul-islāma dīnā, fa man idṭurra fī makhmaṣatin gaira mutajānifil liis min fa innallāha gafurur raḥīm.

Forbidden to you are carrion, blood, the flesh of swine, that animal on which the name of someone other than Allah is invoked at the time of slaughtering, and the animal that dies by strangling, and the animal beaten to death by a violent blow, and the animal which dies by falling, and the animal gored to death, and the animal which wild beasts have eaten, unless you still slaughter it (after it being wounded, in the correct manner), and the animal slaughtered on the stones set up for the idols and that you should allot shares (or decide fortunes) by the divining arrows—all of that is

a transgression. Today, the disbelievers have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But whoever is forced by necessity, without willful disobedience, nor transgressing due limits—then indeed, Allah is Oft-Forgiving, Most Merciful.

Context of Revelation

This verse was revealed on the Day of Arafah during the Prophet Muhammad's (peace be upon him) Last Hajj in the 10th year of Hijrah. At this time, the Conquest of Makkah and most of Arabia was complete, and Islamic law was widely established. Some disbelievers had abandoned hope of turning Muslims away from their faith, and there was a need to clarify dietary and religious rules definitively, as well as affirm Islam's status as the final religion.

Tafseer

- Forbidden items:
 - Carrion: Animals that die without proper Islamic slaughter, which may carry health risks and is considered impure. Fish and locusts are exempted per hadith.
 - Blood: Refers to flowing blood; liver and spleen are allowed as they contain blood that does not flow freely.
 - Flesh of swine: Entire body of pigs is prohibited, as it is seen as harmful physically and spiritually.
 - Animals slaughtered in other names: Slaughtering while invoking anyone other than Allah is shirk (associating partners with Allah), making the meat unlawful.
 - Animals that die by strangling, beating, falling, goring, or eaten by wild beasts: These are forbidden unless slaughtered properly before death.
 - Animals slaughtered for idols: Such acts are linked to polytheism and are prohibited.
 - Divining arrows: Using arrows to decide matters or allocate shares is a form of superstition and transgression.
- "The disbelievers have given up hope...": Indicates that disbelievers no longer thought they could eliminate Islam, so Muslims should fear only Allah, not others.
- "I have perfected your religion...": Affirms Islam as the complete and final religion, with all necessary guidance provided.
- "Whoever is forced by necessity...": Allows consumption of forbidden items in cases of extreme need (e.g., starvation), as long as there is no intent to sin.

Lessons Learned

1. Clear Boundaries: Allah has defined what is lawful and unlawful to protect believers' physical and spiritual well-being.
2. Islam's Finality: Islam is the perfected religion, and no further prophets or religions will come after it.
3. Fear of Allah: Believers should prioritize their fear and obedience to Allah over fear of people.
4. Mercy of Allah: Allah is forgiving and understanding in cases of genuine necessity.
5. Avoid Superstition: Practices like divining arrows are forbidden as they rely on false means rather than trust in Allah.

Practical Implications

- **Personal Life:** Adhere to dietary laws by ensuring food is halal. Avoid superstitious practices and rely on Allah for guidance in decision-making.
- **Religious Practice:** Recognize Islam as the complete way of life and follow its teachings fully.
- **Social Conduct:** Educate others about halal and haram distinctions with wisdom and compassion. Show understanding to those who may face necessity and need to consume forbidden items.
- **Community Life:** Work to establish Islamic values and laws in society while respecting the mercy of Allah in exceptional circumstances.

Conclusion

Verse 3 of Surah Al-Ma'idah provides definitive guidance on permissible and forbidden acts, affirms Islam's status as the final religion, and emphasizes Allah's mercy and the importance of fearing Him above all else. By following these teachings, believers can maintain physical and spiritual purity while upholding the integrity of their faith.

Verse 4

Yas'alunaka mada uhillu lahum. Qul uhillu lakumu at-tayyibatu. Wama 'allamtum mina al-jawarihi mukallibin tu'allimunahunna mimma 'allamakumu Allahu. Fakulu mimma amsakna 'alaykum wadhkurū isma Allahi 'alayhi. Wattaqullah. Innallaha sarī'u al-hisābi.

They ask you, (O Muhammad), what has been made lawful for them. Say, "Lawful for you are (all) good foods and (game caught by) what you have trained of hunting animals which you train as Allah has taught you. So eat of what they catch for you, and mention the name of Allah upon it, and fear Allah." Indeed, Allah is swift in account.

Context of Revelation

This verse was revealed after the Prophet Muhammad (peace be upon him) ordered the killing of stray dogs in Madinah, as angels do not enter homes with images or dogs. Some companions then asked about the permissibility of consuming game caught by trained hunting dogs or other animals. Additionally, 'Adi bin Hatim and others inquired about what was allowed for them to eat, prompting the revelation to clarify these dietary matters. It is a Madani verse, revealed during a time when Islamic laws were being refined to address practical questions of daily life.

Tafseer

- "They ask you what has been made lawful for them": Refers to companions and others seeking clarity on permissible foods, particularly regarding game caught by trained hunting animals.
- "Lawful for you are (all) good foods": "At-tayyibatu" encompasses all pure, beneficial, and wholesome things—including grains, fruits, and permissible animals—excluding what is explicitly forbidden elsewhere in the Quran. This emphasizes that Allah has made most things lawful for believers' benefit.
- "(Game caught by) what you have trained of hunting animals which you train as Allah has taught you": "Al-jawarihi" refers to trained hunting animals like dogs, falcons, or hawks. These animals must be trained properly (in a way consistent with Islamic principles) to catch game and hold it for their owners rather than eating it themselves.
- "Eat of what they catch for you, and mention the name of Allah upon it": The name of Allah must be invoked when sending the trained animal to hunt. If this is done, the game is permissible to eat even if the animal kills it, unless another untrained or uninvoked animal joins the hunt.
- "Fear Allah. Indeed, Allah is swift in account": Reminds believers to adhere to divine guidelines out of reverence for Allah, who will judge all actions quickly and justly.

Lessons Learned

1. Clarity in Law: Allah provides clear guidance on permissible and forbidden matters to ensure believers live in accordance with His will.
2. Benefit and Purity: Lawful things are those that are good, pure, and beneficial to both body and soul.
3. Proper Intent and Procedure: Even permissible actions like hunting require following specific rules (e.g., invoking Allah's name) to remain lawful.
4. Reverence for Allah: Obedience to divine laws should stem from fear and love of Allah, with awareness of His accountability.

5. Practicality of Islamic Law: Islamic teachings address real-life concerns and provide balanced solutions that accommodate legitimate needs.

Practical Implications

- **Personal Life:** Ensure food consumed is pure and lawful. When hunting with trained animals, invoke Allah's name before releasing them and only eat game they catch and hold for you.
- **Religious Practice:** Seek knowledge of Islamic dietary laws to understand what is allowed and forbidden, and follow these guidelines consistently.
- **Social Conduct:** Educate others about the rules of permissible hunting and eating with wisdom and clarity. Avoid consuming or promoting forbidden items.
- **Community Life:** Encourage practices that prioritize purity and benefit, and support efforts to ensure food available in the community is halal.

Conclusion

Verse 4 of Surah Al-Ma'idah clarifies permissible foods and hunting practices, emphasizing the importance of purity, proper procedure, and reverence for Allah. By following these teachings, believers can maintain physical and spiritual well-being while upholding the integrity of their faith.

Verse 5

Al-yawma uhillu lakumu at-tayyibatu. Wata'āmu alladhīna ūtū l-kitāba hillun lakum, wa ta'āmukum hillun lahum. Wal-muḥṣanātu mina l-mu'mināti wal-muḥṣanātu mina alladhīna ūtū l-kitāba min qablikum, idhā ātaytumūhunna ujūrahunna muḥṣinīna ghayra musāfiḥīna walā mutta khidhī akhdānin. Waman yakfur bil-īmāni faqad ḥabiṭa 'amalu hu, wahuwa fī l-ākhirati mina l-khāsirīna.

This day (all) good foods have been made lawful, and the food of those who were given the Scripture is lawful for you and your food is lawful for them. And (lawful in marriage are) chaste women from among the believers and chaste women from among those who were given the Scripture before you, when you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking (secret) lovers. And whoever denies the faith - his deeds have become worthless, and he, in the Hereafter, will be among the losers.

Context of Revelation

It is a Madani verse, part of the section on the perfection of Islam (verses 1-5) revealed around 5-7 A.H., with some elements linked to the Last Hajj in 10 A.H. At that time, Muslims were interacting more with Jews and Christians, leading to

questions about permissible food and marriage. The verse clarifies these matters while also addressing the need to maintain faith integrity, as some were at risk of compromising their beliefs due to social ties.

Tafseer

- "This day (all) good foods have been made lawful": Reaffirms that all pure, beneficial things are allowed, building on Verse 4. The phrase "this day" ties to the completion of Islamic law as stated in Verse 3.
- "The food of those who were given the Scripture is lawful for you and your food is lawful for them": "People of the Book" refers to Jews and Christians. Their slaughtered food is permissible as long as they invoke the name of God during slaughter, which aligns with their own religious teachings. This fosters social harmony while maintaining Islamic dietary principles.
- "Chaste women from among the believers and chaste women from among those who were given the Scripture before you": Permits marriage to chaste women of these faiths, provided the marriage is conducted properly with the payment of dowry. The conditions ensure the union is based on commitment, not immorality or exploitation.
- "When you have given them their due compensation, desiring chastity, not unlawful sexual intercourse or taking (secret) lovers": Dowry is a right for the wife, and the marriage must be for the purpose of mutual respect and purity, not for forbidden relationships.
- "Whoever denies the faith - his deeds have become worthless, and he, in the Hereafter, will be among the losers": Emphasizes that rejecting faith nullifies all good actions, highlighting the importance of upholding belief in Allah.

Lessons Learned

1. Permissibility of Good Things: Allah has made most things lawful for believers' benefit, with clear boundaries to protect their well-being.
2. Positive Social Interaction: Muslims can engage with People of the Book in permissible ways, fostering understanding and cooperation.
3. Importance of Proper Marriage: Marriages must be based on commitment, respect, and adherence to Islamic principles.
4. Faith as the Foundation: All actions are meaningless without faith in Allah, and denying the faith leads to spiritual loss.

Practical Implications

- **Personal Life:** Consume only good and lawful food, including permissible food from People of the Book. When considering marriage, choose chaste partners and ensure the union follows Islamic guidelines with a proper dowry.

- **Social Conduct:** Interact respectfully with Jews and Christians, recognizing shared values while maintaining Islamic identity. Avoid any relationships or actions that compromise faith or morality.
- **Religious Practice:** Continuously strengthen faith and avoid anything that could lead to disbelief. Educate others about the permissibility of certain interactions with People of the Book within Islamic boundaries.
- **Community Life:** Promote harmony among different faith communities by upholding the principles of this verse, while ensuring that Islamic values are preserved in all aspects of community life.

Conclusion

Verse 5 of Surah Al-Ma'idah clarifies permissible food and marriage with People of the Book, emphasizing the importance of faith, purity, and positive social engagement. By following these teachings, believers can maintain their spiritual integrity while building constructive relationships with others, ensuring their actions are grounded in Allah's guidance.

Verse 6

Ya ayyuha allatheena amanoo idha qumtum ilas-salati faghsiloo wujoohakum wa aydeyakum ilal-marafiq wamsahoo biru'usikum wa arjulakum ilal-ka'bain. Wa in kuntum junuban fattahharoo. Wa in kuntum marḍaa aw 'ala safarin aw ja'a ahadun minkum mina al-gha'iti aw lamastum al-nisaa falam tajidoo ma'an fatayammumoo sa'eedan tayyiban famsahoo biwujoohikum wa aydeekum minh. Ma yureedu allahu liyaj'ala 'alaykum min ḥarajin walakin yureedu liyutahhirakum waliyutimma ni'matahu 'alaykum la'allakum tashkurun.

O you who have believed, when you rise to (perform) prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles. And if you are in a state of janabah, then purify yourselves. But if you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it. Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful.

Context of Revelation

This verse was revealed when the Prophet Muhammad (peace be upon him) and his companions were traveling and stopped at a dry place called Bayda or Dhat al-Jaysh. A'ishah's necklace broke and was lost, so they had to stay overnight to search for it. By morning, no water was available for purification before prayer, leading to the revelation of this verse which outlines the rules for wudu (ablution), ghusl (ritual bath), and tayammum (dry ablution).

Tafseer

- "When you rise to (perform) prayer, wash your faces and your forearms to the elbows and wipe over your heads and wash your feet to the ankles": Details the steps of wudu, which is a prerequisite for prayer. The face includes from the hairline to the chin and between the ears; forearms must be washed fully to the elbows; wiping the head can be done over a small area (per Shafi'i school), the whole head (Maliki), or a quarter (Hanafi); feet must be washed to the ankles.
- "If you are in a state of janabah, then purify yourselves": Janabah refers to major ritual impurity, such as after sexual intercourse, wet dreams, or menstruation/postpartum bleeding (for women). Purification here means performing ghusl, which involves washing the entire body.
- "If you are ill or on a journey or one of you comes from the place of relieving himself or you have contacted women and do not find water, then seek clean earth and wipe over your faces and hands with it": Specifies situations where tayammum is allowed as an alternative to water. The earth used must be clean (free from impurities), and only the face and hands need to be wiped.
- "Allah does not intend to make difficulty for you, but He intends to purify you and complete His favour upon you that you may be grateful": Emphasizes that Islamic laws are designed for ease and to purify believers both physically and spiritually, and that gratitude should be shown for these provisions.

Lessons Learned

1. Purity is Essential: Physical and spiritual cleanliness is a key requirement for worship and a fundamental aspect of faith.
2. Islam is Practical: The religion provides flexible solutions for different circumstances, ensuring that worship is accessible to all.
3. Gratitude for Divine Favours: Believers should be thankful for the guidance and ease provided by Allah.
4. Discipline in Worship: Following the prescribed rituals with care shows commitment to faith.
5. Holistic Purification: The rules of purification apply not just to the body but also encourage cleansing of the heart and mind from negative thoughts and actions.

Practical Implications

- Personal Worship: Perform wudu correctly before prayer, ensuring all required parts are washed or wiped. When in a state of janabah, perform ghusl before resuming prayer or other acts of worship. Use tayammum when water is unavailable or using it would cause harm (e.g., to an illness).
- Daily Life: Maintain cleanliness in all aspects of life, as it is favoured by Allah and

helps keep away spiritual and physical harm.

- **Travel and Emergencies:** Be prepared for situations where water may be scarce by knowing how to perform tayammum properly.
- **Teaching Others:** Educate fellow believers about the correct procedures for purification and the wisdom behind them, promoting understanding and adherence to Islamic practices.

Conclusion

Verse 6 of Surah Al-Ma'idah establishes clear guidelines for purification before worship, highlighting Islam's balance of rigor and practicality. It reminds believers that Allah's laws are meant to purify and benefit them, encouraging gratitude and consistent adherence to these important practices.

Verse 7

Wa othkuroo niaamata Allahi 'alaikum wa meethaqahu allathee waathaqaikum bihi ith qultum samia'an wa a'ta'an wa ittaqoo Allah. Inna Allah 'aleemun bithati as-sudoor.

And remember the favour of Allah upon you and His covenant with which He bound you when you said, "We hear and we obey"; and fear Allah. Indeed, Allah is knowing of that within the breasts.

Context of Revelation

Surah Al-Ma'idah is a Madani surah. This verse was revealed as the Muslim community was growing and facing new social and religious dynamics. Some scholars link the "covenant" mentioned to the pledge of allegiance made by believers to the Prophet Muhammad (peace be upon him) to obey in both easy and difficult circumstances. Others note it could also refer to the primordial covenant Allah made with all humanity when He asked, "Am I not your Lord?" (Surah Al-A'raf, Verse 172). The verse serves to remind believers of their commitments amid expanding interactions and potential challenges to their faith.

Tasfeer

- **"Remember the favour of Allah upon you":** Allah commands believers to reflect on both religious and worldly blessings. Religious favours include guidance to Islam, the Quran, and the Prophet (peace be upon him). Worldly favours encompass provisions, safety, and community. Remembering these fosters gratitude and strengthens faith. According to Tafseer Al-Muyassar (Saudi Ministry of Islamic Affairs), this includes the blessings of the Shariah ordained for believers. Tafsir Ibn Kathir adds that it refers to the great religion of Islam and the noble Prophet sent to guide them.
- **"His covenant with which He bound you":** The "covenant" refers to the agreement between Allah and believers to follow His commands. When believers say "We hear and we obey," it signifies not just listening but understanding, accepting, and acting on divine guidance—covering all aspects of religious practice and moral conduct. As per Tafsir Al-Madinah Al-Munawwarah, it is a commitment to believe in Allah and His Messenger and to obey both.

Tafsir Kemenag (Indonesia) states it is a pledge to obey the Prophet (peace be upon him) in all situations, easy or difficult.

- "When you said, 'We hear and we obey'": This phrase emphasizes active commitment. It is not merely verbal assent but a pledge to uphold Allah's laws in all situations, whether favourable or challenging. Tafsir Al-Mukhtashar notes this is the oath taken when embracing Islam, promising to follow the Prophet's guidance regardless of personal feelings or circumstances.
- "Fear Allah": "Taqwa" (fear of Allah) means to avoid what is forbidden and do what is commanded, out of reverence for Him. It encompasses both outward actions and inner intentions. All major tafsirs emphasize that this involves adhering to Allah's commands and staying away from His prohibitions.
- "Indeed, Allah is knowing of that within the breasts": Allah has complete knowledge of all thoughts, intentions, and secrets in people's hearts. This reminds believers that sincerity is essential, as no action or motive is hidden from Him. All referenced tafsirs highlight that Allah knows even what is concealed in the soul, so believers must be sincere in their faith and actions.

Lessons Learned

1. Gratitude is Fundamental: Regularly reflecting on Allah's favours cultivates a thankful heart and deepens one's connection to Him.
2. Covenants Must Be Honoured: The commitment to follow Allah's guidance is a sacred trust that requires consistent effort to uphold.
3. Obedience Requires Understanding: "Hearing" implies comprehending divine teachings, while "obeying" means putting them into practice.
4. Taqwa Guides Conduct: Reverence for Allah should shape all decisions and actions, ensuring alignment with His will.
5. Sincerity Matters: Since Allah knows all inner thoughts, actions must be motivated by faith rather than personal gain or pretence.

Practical Implications

- Personal Life: Take time daily to reflect on Allah's blessings. Strive to understand Islamic teachings and apply them in daily activities, from prayer and fasting to interactions with others.
- Religious Practice: Fulfill religious obligations with sincerity, avoiding ritualistic performance without conviction. When faced with difficult choices, recall the pledge to obey Allah.
- Social Conduct: Treat others with kindness and justice, as part of upholding Allah's covenant. Avoid actions that contradict Islamic values, even when no one is watching.

- **Community Life:** Encourage fellow believers to remember Allah's favours and honour their commitments. Educate others about the importance of taqwa and sincerity in faith.

Conclusion

Verse 7 of Surah Al-Ma'idah emphasizes the importance of gratitude, commitment to divine guidance, and reverence for Allah. It reminds believers that their relationship with Allah is based on both outward obedience and inner sincerity, and that Allah's all-knowing nature calls for integrity in all aspects of life. By applying these teachings, believers can strengthen their faith and live in accordance with Allah's will.

Verse 8

Ya ayyuhal-lazina amanoo koonoo qawwameena lillahi shuhada'a bil-qisti wa la yajrimannakum shana'anuu qawmin 'ala alla ta'dilu. I'dilu, huwa aqrabu littaqwa wa ittaqoo Allah. Inna Allah khabeerun bimata 'maloon.

O you who have believed, be persistently standing firm for Allah, witnesses in justice, and do not let the hatred of a people prevent you from being just. Be just; that is nearer to righteousness. And fear Allah; indeed, Allah is acquainted with what you do.

Context of Revelation

This is a Madani verse revealed during a period when Muslims were increasingly interacting with non-believers—including some who had previously opposed and persecuted them. There were concerns that lingering animosity might lead believers to act unjustly toward these groups, or to withhold justice when it was due to them. Some scholars link it to incidents where Muslims were tempted to deny rights to non-believers in trade, disputes, or legal matters out of resentment. The verse clarifies that justice must be upheld regardless of personal feelings or past conflicts.

Tasfeer

- "O you who have believed, be persistently standing firm for Allah, witnesses in justice":
 - Tafsir Ibn Kathir states this means believers must uphold justice as representatives of Allah, acting as truthful witnesses and enforcers of fairness in all matters—whether between Muslims, or between Muslims and non-Muslims.
 - Tafsir Al-Muyassar explains "standing firm for Allah" implies prioritizing His commands over all other considerations, while "witnesses in justice" requires speaking the truth even if it is difficult or unpopular.
 - Tafsir Al-Madinah Al-Munawwarah adds that this applies to all spheres of life: personal disputes, community affairs, governance, and legal proceedings.
- "And do not let the hatred of a people prevent you from being just":
 - Tafsir Kemenag (Indonesia) notes this addresses the human tendency to let negative

emotions cloud judgment—believers must not discriminate against or mistreat others because of differences in faith, tribe, or past conflicts.

- Tafsir Al-Jalalayn clarifies that even if a group has wronged Muslims or opposed their faith, justice must still be served to them when they are owed rights.
- Tafsir Ibn Abbas emphasizes that hatred should never be a barrier to doing what is right.
- "Be just; that is nearer to righteousness":
 - All major tafsirs agree this establishes justice as a core pillar of taqwa (reverence for Allah). Tafsir Al-Qurtubi states that acting justly is one of the closest ways to attain piety, as it reflects obedience to Allah's command to treat all people fairly.
 - Tafsir Al-Mukhtashar adds that justice is foundational to a harmonious society and a pure heart.
- "And fear Allah; indeed, Allah is acquainted with what you do":
 - Tafsir Ibn Kathir highlights that fear of Allah should be the primary motivation for justice—believers must act fairly not just to please others or maintain order, but out of reverence for Him.
 - Tafsir Al-Muyassar notes that Allah has full knowledge of every action, intention, and decision, so no unjust act goes unseen or unaccounted for.

Lessons Learned

1. Justice is a Sacred Duty: Upholding fairness is not optional—it is a requirement of faith and a way to serve Allah.
2. Emotions Must Not Dictate Ethics: Personal feelings, resentment, or prejudice must never override the obligation to act justly.
3. Justice Links to Piety: Being fair to all people is closely connected to developing taqwa and drawing closer to Allah.
4. Accountability is Certain: Allah sees and judges all actions, so justice must be practiced with sincerity.
5. Justice Applies to All: Fair treatment is a right for every person, regardless of their faith, background, or relationship to the believer.

Practical Implications

- **Personal Life:** When resolving disputes with others—even those you disagree with—seek to be fair and impartial, prioritizing truth over winning or proving a point.
- **Community & Social Conduct:** Speak out against injustice wherever you see it, even if it benefits someone you dislike or harms your own interests. Advocate for equal rights and fair

treatment for all members of society.

- **Governance & Legal Matters:** If involved in law, leadership, or decision-making, ensure rules are applied consistently and without bias. Support systems that promote justice and protect the rights of all people.
- **Religious Practice:** When teaching or discussing faith, avoid unfair criticism of other groups and focus on conveying truth with integrity. Treat people of all faiths with justice and respect.

Conclusion

Verse 8 of Surah Al-Ma'idah establishes justice as a non-negotiable principle of Islam, requiring believers to prioritize fairness over personal feelings or external pressures. It links justice directly to piety and reminds us that Allah holds all accountable for their actions. By upholding this teaching, believers not only fulfill their duty to Allah but also contribute to building just, harmonious communities.

Verse 9

Wa'ada Allahu allatheena amanoo wa 'amiloo as-salihati lahum maghfiratin wa ajrun 'azeem.

Allah has promised those who have believed and done righteous deeds that for them there will be forgiveness and a great reward.

Context of Revelation

This verse follows the command to uphold justice (Verse 8), serving as reassurance to believers who may face difficulty or opposition while adhering to Allah's teachings. It was revealed during a time when Muslims were being tested—some faced pressure to compromise their faith or act unjustly for personal gain or social acceptance. The verse confirms that Allah's promises are certain, even when following His path seems challenging. Some scholars link it to the period after the Treaty of Hudaibiyah, when believers were encouraged to remain steadfast in faith and good works despite temporary setbacks.

Tasfeer

- "Allah has promised those who have believed and done righteous deeds":
 - Tafsir Ibn Kathir emphasizes that this promise is conditional on two things: sincere faith in Allah and His Messenger, and consistent performance of good deeds. Faith alone is not sufficient—action must accompany belief.
 - Tafsir Al-Jalalayn states that "believed" refers to accepting all articles of faith, while "done righteous deeds" includes acts of worship (prayer, fasting, charity) and moral conduct (justice, kindness, honesty).
 - Tafsir Al-Muyassar clarifies that this applies to all believers, regardless of their background or the era in which they live—Allah's promise is universal and unchanging.

- "That for them there will be forgiveness":

- Tafsir Al-Madinah Al-Munawwarah explains that forgiveness covers sins committed out of human weakness, as long as believers repent sincerely and strive to avoid repeating them. It does not apply to those who persist in disbelief or major sins without remorse.

- Tafsir Kemenag (Indonesia) adds that forgiveness is one of Allah's greatest mercies—He wipes away the burden of sin so believers can stand pure before Him in the Hereafter.

- Tafsir Ibn Abbas notes that forgiveness precedes reward, highlighting that Allah prioritizes mercy over punishment for those who turn to Him.

- "And a great reward":

- Tafsir Al-Qurtubi describes the "great reward" as Paradise, which includes endless blessings, comfort, and nearness to Allah. It also encompasses worldly blessings that come from living a righteous life—peace of mind, respect from others, and divine protection.

- Tafsir Al-Mukhtashar states that the reward is proportionate to faith and deeds, but Allah gives more than what is deserved due to His generosity.

- Tafsir Ibn Kathir adds that the reward is guaranteed because Allah never breaks His promises—this certainty should motivate believers to persist in doing good.

Lessons Learned

1. Faith and Action Are Linked: True faith is demonstrated through righteous conduct—both are required to attain Allah's mercy and reward.

2. Allah's Promises Are Certain: Believers can trust that Allah will fulfill His commitments, even when facing challenges or delays.

3. Forgiveness Is Available: Allah is merciful and forgiving to those who repent and strive to improve.

4. Good Deeds Have Dual Rewards: Righteous actions benefit both this world and the Hereafter.

5. Steadfastness Is Rewarded: Persevering in faith and justice, despite difficulties, leads to great blessings.

Practical Implications

- Personal Life: Combine regular acts of worship with moral behaviour—be honest in dealings, kind to others, and just in all actions. When you make a mistake, repent sincerely and resolve to do better.

- Religious Practice: Prioritize both faith and good works—do not focus only on rituals while neglecting ethical conduct, or vice versa. Share the message of Allah's mercy and promises with others.

- **Social Conduct:** Engage in acts of service to the community, help those in need, and uphold justice even when it requires effort or sacrifice. Trust that Allah will reward these actions.
- **During Hardship:** When facing challenges to your faith or moral values, remember Allah's promise of forgiveness and reward to stay steadfast.

Conclusion

Verse 9 of Surah Al-Ma'idah reinforces the vital connection between faith and righteous action, while assuring believers of Allah's unwavering mercy and generous reward. It serves as a source of motivation and comfort, reminding us that living in accordance with Allah's teachings is never in vain—He sees all good deeds and fulfills His promises without fail.

Verse 10

Wallāzina kafarū wa kaẓẓabū biāyātina ulāika aṣ-ḥābul-jahīm.

But those who disbelieved and denied Our signs—those are the companions of Hellfire.

Context of Revelation

This is a Madani verse, part of the same discourse revealed around 6-7 A.H., following the Treaty of Hudaibiyah. At that time, while Islam was growing in strength, some people continued to reject the faith and dismiss the Quranic verses and signs of Allah. The verse serves as a clear contrast to the promise of reward for believers in Verse 9, emphasizing the consequences of rejecting divine guidance. It also addresses those who mocked or denied the messengers and their teachings, reinforcing the principle of divine justice.

Tasfeer

- "But those who disbelieved":
 - Tafsir Ibn Kathir explains that "disbelieved" refers to those who reject the oneness of Allah, deny His messengers, and refuse to follow His commands. This is not mere ignorance but a deliberate choice to turn away from truth.
 - Tafsir Al-Jalalayn states that disbelief here encompasses both rejecting faith outright and practicing polytheism or other forms of deviation from Islamic teachings.
 - Tafsir Kemenag (Indonesia) adds that it includes those who oppose the spread of Islam and mistreat believers.
- "And denied Our signs":
 - Tafsir Al-Muyassar clarifies that "Our signs" refer to both the verses of the Quran and the natural signs of Allah's existence and power (such as the creation of the universe, life and death, and the seasons). It also includes the miracles of the Prophet Muhammad (peace be upon him).

- Tafsir Al-Madinah Al-Munawwarah notes that denial here means not just ignoring these signs but actively rejecting and mocking them.
- Abul A'la Maududi emphasizes that this denial stems from a refusal to reflect on the evidence presented, driven by arrogance or attachment to worldly desires.
- "Those are the companions of Hellfire":
 - Tafsir Ibn Kathir states that this is a just consequence of disbelief and denial, as Allah's justice requires that actions be met with appropriate recompense. Hellfire is a place of punishment for those who reject His mercy and guidance.
 - Tafsir Al-Qurtubi explains that "companions" implies eternal residence in Hellfire, as those who persist in disbelief will not be saved from it.
 - Tafsir Kemenag adds that this serves as a warning to all people to reflect on the signs of Allah and embrace faith before it is too late.

Lessons Learned

1. Rejection of Truth Has Consequences: Deliberate disbelief and denial of Allah's signs lead to severe punishment in the Hereafter.
2. Divine Justice Is Absolute: Allah treats all people fairly, rewarding good deeds and punishing evil actions.
3. Signs of Allah Are Clear: The Quran and the natural world provide abundant evidence of Allah's existence and power—ignoring or rejecting them is a choice with serious implications.
4. Arrogance and Worldly Desires Hinder Faith: Attachment to material things or pride can prevent people from accepting the truth.
5. Warning Is a Form of Mercy: This verse serves as a merciful warning to guide people away from destruction and towards salvation.

Practical Implications

- **Personal Life:** Reflect regularly on the signs of Allah in the Quran and nature to strengthen your faith. Avoid arrogance and attachment to worldly desires that may cloud your judgment.
- **Religious Practice:** Share the message of Islam with others with wisdom and compassion, emphasizing the evidence of Allah's existence and the importance of faith.
- **Social Conduct:** Treat those who reject faith with patience and kindness, but do not compromise your own beliefs or engage in actions that support disbelief.
- **Self-Reflection:** Continuously examine your heart and actions to ensure you are not denying or ignoring any of Allah's signs in your life.

Conclusion

Verse 10 of Surah Al-Ma'idah serves as a clear warning about the consequences of disbelief and denial of Allah's signs, while reinforcing the principle of divine justice. It reminds us that faith is a choice that carries profound implications for our eternal destiny, and encourages us to reflect on the evidence of Allah's existence and embrace His guidance. By heeding this warning, we can strive to live in accordance with His will and avoid the punishment of Hellfire.

Verse 11

"Ya ayyuhalladheena amanoo, othkuroo nia'amata Allahi 'alaikum, idh hamma qawmun an yabsutoo ilaykum aydiyahum, fakaffa aydiyahum 'ankum; wa ittaqoo Allah. Wa 'ala Allahi falyatawakkalil mu'minoon."

"O ye who believe! Call in remembrance the favour of Allah unto you when certain men formed the design to stretch out their hands against you, but (Allah) held back their hands from you: so fear Allah. And on Allah let believers put (all) their trust."

Context of Revelation

Verse 11 is believed to refer to one or more specific incidents where early Muslims faced plots of aggression but were protected by Allah. Scholars mention possible events such as:

- A Bedouin named Ghurth bin Al-Harith attempting to attack the Prophet Muhammad (peace be upon him) but being prevented from harming him.
- A plot by some Jews to poison or harm the Prophet and his companions through tainted food, which was revealed and averted.
- A scheme by the Banu Nadir tribe to drop a rock on the Prophet when he visited them to seek help in resolving a matter, with Allah warning him in time.

Tafseer

- "O you who have believed, remember the favour of Allah upon you": This addresses believers directly, urging them to reflect on Allah's protective grace. The reminder of past deliverance strengthens faith and gratitude.
- "When a people determined to extend their hands (in aggression) against you, but He withheld their hands from you": The phrase "extend their hands" signifies physical harm or violent plots. Allah's intervention shows His control over all affairs and His care for the believers, even when threats seem imminent.
- "And fear Allah": Taqwa (God-consciousness) is emphasized as a response to Allah's protection. It means adhering to His commands and avoiding what He has forbidden, recognizing that His protection is linked to righteous conduct.

- "And upon Allah let the believers rely": Believers are instructed to place their complete trust in Allah alone, as He is the ultimate protector and provider. This trust should guide their actions and decisions in all aspects of life.

Lessons Learned

1. Gratitude for divine protection: Recognizing Allah's role in safeguarding believers from harm fosters a deeper connection with Him.
2. Allah controls all plots: No scheme against the faithful can succeed without Allah's permission, which brings comfort and security.
3. Taqwa is a duty: Protection from Allah should motivate believers to live righteously and maintain awareness of His presence.
4. Trust in Allah is essential: Relying on Allah rather than worldly means or one's own strength is a core tenet of faith.

Practical Implications

- Reflect on past blessings: Regularly recall times when Allah has helped or protected you, whether in small or significant ways.
- Stay mindful of Allah: Let the awareness of Allah's protection guide your behaviour, encouraging you to avoid sin and do good.
- Trust Allah in difficult times: When facing challenges or threats, turn to Allah in prayer and place your trust in His plan, rather than becoming overwhelmed by fear.
- Avoid relying solely on human efforts: While taking practical precautions is wise, remember that ultimate success and safety come from Allah.

Conclusions

Verse 11 of Surah Al-Ma'idah reminds believers of Allah's protective favour, the importance of God-consciousness, and the necessity of placing complete trust in Him. It teaches that despite the plots of enemies, Allah is in control and will safeguard those who remain faithful. By applying these lessons, Muslims can navigate life's challenges with confidence and faith.

Verse 12

"Wala qad akhatha allahu meethaqa banee isra-eela waba aaa thna minhumu it hnay aaa shara naqeeb an waqala allahu innee maaaakum la-in aqamtumu assalata waa tay tumu azza kata waa mantum biru su lee waaaazzartumoohum waaq rad tumu allaha qardan hasan an laokaffiranna aaankum say yi-atikum wala od khil anna kum jannat in taj ree min tahti ha al-an haru faman kafara baaada thalika minkum faqad dalla sawaa assabeel"

"And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders. And Allah said, 'I am with you. If you establish prayer and give zakah and believe in My messengers and support them and loan Allah a goodly loan, I will surely remove from you your misdeeds and admit you to gardens beneath which rivers flow. But whoever of you disbelieves after that has certainly strayed from the soundness of the way.'"

Context of Revelation

This verse is part of a Madinan surah that addresses the Children of Israel and also holds lessons for all believers. It refers to the covenant Allah made with the Israelites after they were freed from Pharaoh's oppression in Egypt, as they were being guided towards the Promised Land of Palestine (then inhabited by the powerful Canaanites). Allah commanded Prophet Musa to select twelve leaders—one from each tribe—to oversee and guide the people in upholding the covenant. However, when these leaders were sent to scout the land, most returned fearful and spread discouragement among the community, breaking the covenant. Additionally, the verse emphasizes obligations that were to be followed not only by the Israelites but also extended to subsequent messengers, including Prophet Muhammad (peace be upon him).

Tafseer

- "And Allah had already taken a covenant from the Children of Israel, and We delegated from among them twelve leaders": The "covenant" was a binding agreement between Allah and the Israelites, outlining their duties and Allah's promises of support and reward. The twelve leaders were chosen to ensure accountability and guide the community in fulfilling their commitments.
- "And Allah said, 'I am with you'": This is a reassurance of divine support, but it is conditional on the people upholding their end of the covenant. It highlights that Allah's assistance is available to those who remain faithful and obedient.
- "If you establish prayer and give zakah": Prayer (salat) is the foundation of a believer's relationship with Allah, fostering mindfulness and devotion. Zakah (charitable giving) purifies wealth and strengthens community bonds by supporting the less fortunate.
- "Believe in My messengers and support them": This requires accepting all of Allah's messengers without distinction and aiding them in spreading the message of truth, whether through material support, advocacy, or following their teachings.
- "Loan Allah a goodly loan": This refers to spending wealth in the way of Allah—such as through charity, helping those in need, or supporting religious causes—with sincerity and the understanding that Allah will reward it manifold.
- "I will surely remove from you your misdeeds and admit you to gardens beneath

which rivers flow": These are the promised rewards for obedience: forgiveness of sins and entry into paradise, a place of eternal bliss.

- "But whoever of you disbelieves after that has certainly strayed from the soundness of the way": This warns that those who reject faith after receiving clear guidance have deviated from the right path and will face the consequences of their disbelief.

Lessons Learned

1. Covenants must be honoured: Allah holds believers accountable for fulfilling their commitments, and breaking them has serious spiritual consequences.
2. Divine support is conditional: While Allah is always ready to help, His assistance is linked to our obedience and faithfulness.
3. Core obligations are universal: The duties of prayer, zakah, believing in messengers, and charitable giving apply to all believers, regardless of their background.
4. Sincerity in giving matters: Spending in Allah's way with pure intention is highly rewarded, as it reflects trust in and devotion to Him.
5. Rejection after guidance is grave: Turning away from faith after receiving clear signs and teachings leads to spiritual loss.

Practical Implications

- Uphold commitments: Be diligent in keeping promises made to Allah, others, and yourself, ensuring integrity in all aspects of life.
- Prioritize prayer and zakah: Establish a consistent prayer routine and fulfill zakah obligations to nurture your faith and contribute to the community.
- Respect all messengers: Learn about and honour the teachings of all prophets, recognizing their shared mission of guiding humanity to Allah.
- Give generously: Look for opportunities to help others and support good causes, doing so with sincerity and without seeking worldly recognition.
- Reflect on guidance: Regularly review and reflect on religious teachings to avoid straying from the right path, especially when faced with challenges or doubts.

Conclusions

Verse 12 of Surah Al-Ma'idah serves as a reminder of the importance of honouring covenants with Allah, fulfilling core religious obligations, and remaining faithful to guidance. It emphasizes that obedience brings divine support, forgiveness, and eternal reward, while disbelief after clear guidance leads to spiritual deviation. These lessons are relevant for all believers, encouraging them to live with integrity, devotion, and compassion.

Verse 13

"Fabima naqdihim mithaaqahum la'annahum waja'alna quloobahum qa siyyatan. Yuharrifoona al-kalima 'an mawadi'i hi, wanasoo hazzan mimmaa dhukkiroo bihi. Wala tazalu tattali'u 'alaa khaa'inatin minhum illaa qaleelan minhum. Fa'fu 'anhum wasfah. Inna Allaha yuhibbul muhsineen."

"So for their breaking of the covenant We cursed them and made their hearts hard. They distort words from their (proper) usages and have forgotten a portion of that of which they were reminded. And you will still observe deceit among them, except a few of them. But pardon them and overlook (their misdeeds). Indeed, Allah loves the doers of good."

Context of Revelation

This verse continues the discussion about the Children of Israel from verse 12. It addresses the consequences of their breaking the covenant with Allah. After being freed from Egypt and given guidance through Prophet Musa, many Israelites repeatedly violated their commitments, distorted the teachings of the Torah, and engaged in deceitful behaviour. The verse was revealed to remind the Prophet Muhammad (peace be upon him) and the early Muslims about the outcomes of disregarding divine covenants, while also instructing them on how to respond to such behaviour. A small group of Jews, like Abdullah bin Salam, embraced Islam sincerely and were exceptions to the general pattern described.

Tafseer

- "So for their breaking of the covenant We cursed them and made their hearts hard": Breaking the sacred agreement with Allah led to divine punishment, including spiritual hardening of the heart. This hardness made it difficult for them to accept truth and practice righteousness.
- "They distort words from their (proper) usages and have forgotten a portion of that of which they were reminded": They altered the intended meaning of divine revelations by taking words out of context and neglected parts of the guidance they received. This was a deliberate act of deviating from the truth, as the original Torah was lost after the Babylonian conquest and not preserved like the Quran.
- "And you will still observe deceit among them, except a few of them": The verse acknowledges that while most engaged in treachery, a small number remained faithful to the truth.
- "But pardon them and overlook (their misdeeds). Indeed, Allah loves the doers of good": Believers are instructed to respond with forgiveness and patience, rather than retaliation. This reflects the Islamic values of mercy and doing good even to those who wrong you.

Lessons Learned

1. Breaking covenants has serious consequences: Violating commitments to Allah leads to spiritual decline and divine displeasure.
2. Preserving divine guidance is crucial: Distorting or forgetting religious teachings can lead to deviation from the right path.
3. Not all in a group are the same: There may be exceptions to negative patterns within a community, so we should avoid broad generalizations.
4. Forgiveness and patience are virtues: Responding to wrongdoing with mercy aligns with Allah's love for those who do good.

Practical Implications

- Honour commitments: Be faithful to all promises, especially those related to religious duties.
- Seek accurate understanding: Study religious texts in their proper context to avoid misinterpretation.
- Avoid stereotypes: Judge individuals based on their own actions and beliefs, not on the behaviour of their community.
- Practice forgiveness: Cultivate patience and mercy in dealing with others, even when they have wronged you.

Conclusions

Verse 13 of Surah Al-Ma'idah highlights the consequences of breaking divine covenants and distorting guidance, while also emphasizing the importance of forgiveness and doing good. It serves as a reminder for believers to uphold their commitments, seek truth, and respond to others with mercy.

Verse 14

Wa minalladzîna qâlû innâ nashârâ akhadhnâ mîtsâqa hum fa nasû hadhdham mimmâ dzukkirû bihî fa aghrainâ baina humul-'adâwata wal-baghdâlâ'a ilâ yaumil-qiyâmah, wa saufa yunabbi'uhumullâhu bimâ kânû yashna'ûn.

"From those who say, 'Indeed, we are Christians,' We have taken their covenant, but they forgot a portion of that which they were reminded. So We caused among them animosity and hatred until the Day of Resurrection. And Allah will inform them about what they used to do." (English translation)

Context of Revelation

This verse follows Verse 13 which addresses the Jews' breach of covenant. It is part of a section in Surah Al-Maida that discusses the covenants Allah made with

different religious communities and the consequences of breaking them. The context relates to the period when the message of Islam was being conveyed, and there were interactions between Muslims, Jews, and Christians in Arabia. It highlights how some among the Christians deviated from the original teachings they were entrusted with.

Tafseer

- **Covenant with Allah:** Allah took a covenant from those who claimed to be Christians, requiring them to believe in Him, His prophets, and follow His commands as outlined in the Gospel. This included believing in the final prophet Muhammad (peace be upon him) as foretold in their scriptures.
- **Forgetting the Reminder:** They neglected or intentionally forgot part of what they were instructed. This involved distorting teachings, adding doctrines like the Trinity not present in the original revelation, and rejecting the Prophet Muhammad (peace be upon him).
- **Consequence of Disobedience:** As a result of breaking the covenant, Allah allowed animosity and hatred to arise among them. This manifested as sectarian divisions within Christianity (such as Nestorians, Jacobites, and Malkites with differing beliefs about Jesus) and also tensions between Christians and Jews. These divisions will persist until the Day of Resurrection, when Allah will hold them accountable for their actions.

Lessons Learned

- **Importance of Keeping Covenants:** Allah holds people accountable for the commitments made to Him, and breaking them leads to negative consequences.
- **Preserving Divine Teachings:** It is crucial to safeguard and follow the original message of religion without adding or removing anything, as distortion leads to division and strife.
- **Accountability in the Hereafter:** All actions and deviations from the truth will be brought to light on the Day of Resurrection, and no one can escape Allah's judgment.

Practical Implications

- **For Believers:** Stay steadfast to the authentic teachings of Islam, avoid innovation in faith, and strive to maintain unity within the Muslim community.
- **Interfaith Relations:** Approach interactions with people of other faiths with respect, while being clear about the truth of Islam. Recognize that divisions often stem from deviating from original religious teachings.
- **Personal Responsibility:** Each individual is responsible for learning and practicing their faith correctly, and for avoiding actions that cause discord or division.

Conclusions

Surah Al-Maida Verse 14 serves as a reminder of the significance of upholding one's covenant with Allah, preserving divine guidance, and the inevitability of accountability. It highlights how deviation from truth leads to division and conflict, and emphasizes the need for all people to reflect on their beliefs and actions in light of divine teachings.

Verse 15:

Yā ahla al-kitābi qad jā'akum rasūlunā yubayyinu lakum kathīran mimmā kuntum tukhfūna mina al-kitābi waya'fū 'an kathīrin. Qad jā'akum mina Allāhi nūrun wa kitābun mubīn.

"O People of the Scripture, there has come to you our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear book."

Context of Revelation

This verse follows Verse 14 which addresses Christians' deviation from their covenant. It is directed at the People of the Scripture (Jews and Christians) who had been concealing or distorting parts of their sacred texts. The revelation occurred during a time when Prophet Muhammad (peace be upon him) was conveying the message of Islam, and there were interactions between Muslims and followers of these earlier faiths in Arabia. Some among the People of the Scripture hid teachings related to the coming of a final prophet and altered divine laws to maintain their worldly status and influence.

Tafseer

- **Address to the People of the Scripture:** Allah calls out to those who had received previous revelations, reminding them of their responsibility to uphold the truth.
- **Role of Prophet Muhammad:** The Prophet was sent to clarify what they had concealed, such as the law of stoning (rajam) mentioned in the Torah but hidden by some Jews, and teachings about the final prophet. He also overlooked much that would not bring benefit, as dwelling on every distortion would serve little purpose.
- **Light and Clear Book:** The "light" refers to Prophet Muhammad, who guided humanity from ignorance to faith and knowledge. The "clear book" is the Quran, which explains divine laws comprehensively and exposes the alterations made to earlier scriptures.

Lessons Learned

- **Importance of Revealing Truth:** Concealing or distorting divine teachings is wrong; truth should be made clear for the benefit of all.

- **Prophet Muhammad as Universal Guide:** He was sent not only for Muslims but for all people, including the People of the Scripture.
- **Value of the Quran:** It is a clear, guiding light that supersedes and clarifies earlier revelations, providing complete guidance for life.
- **Avoid Worldly Motives:** Letting concerns for status or influence lead to altering faith is a dangerous deviation.

Practical Implications

- **For Believers:** Study and follow the Quran diligently, ensuring its teachings are not concealed or distorted. Share its message with clarity and wisdom.
- **Interfaith Engagement:** Approach discussions with People of the Scripture with respect, while clearly presenting the truth of Islam and the role of Prophet Muhammad.
- **Personal Integrity:** Avoid letting personal or group interests influence one's adherence to religious truth; prioritize faith over worldly gains.

Conclusions

Surah Al-Maida Verse 15 emphasizes that Allah sends guidance to humanity through prophets and clear scriptures. It warns against concealing truth and highlights the Quran as the ultimate source of guidance, with Prophet Muhammad as the light to lead people out of darkness. It calls on all to embrace the truth and uphold divine teachings with sincerity.

Verse 16

Yahdee bihi Allahu mani attaba'a ridwanahu subula as-salami wayukhrijuhum mina az-zulumati ila an-noori bi-idhnihi wayahdeehim ila siratin mustaqeem.

"Through which Allah guides all those who seek His goodly acceptance to ways of peace, and He brings them out of the depths of darkness into the light by His leave, and guides them to a straight path."

Context of Revelation

This verse follows Verse 15, which addresses the People of the Scripture about the coming of Prophet Muhammad (peace be upon him) and the Quran as a light and clear book. The context continues the theme of guiding humanity to truth, emphasizing the Quran's role in leading those who sincerely seek Allah's pleasure away from deviation and towards righteousness. It was revealed during a time when many were in spiritual darkness due to distorted teachings or disbelief, and the Quran was sent to provide clear direction.

Tafseer

- The "It" in "Through Which": The pronoun refers to the Quran (the "clear book" mentioned in Verse 15) or the combined guidance of the Prophet and the Quran. It is the source of divine direction.
- Guiding to Ways of Peace: Those who strive to please Allah are led to paths of safety, both in this world and the Hereafter, free from fear, conflict, and spiritual harm.
- Deliverance from Darkness to Light: "Darkness" symbolizes disbelief, ignorance, and moral corruption; "light" represents faith, knowledge, and righteousness. Allah rescues sincere seekers from spiritual blindness to clarity by His will.
- Guidance to the Straight Path: This refers to the path of Islam, which is upright, balanced, and leads to ultimate success.

Lessons Learned

- The Quran as a Guiding Light: It is the ultimate source of direction for humanity, capable of leading people out of all forms of misguidance.
- Sincerity is Key: Only those who genuinely seek Allah's pleasure and follow His commands will receive His guidance.
- Divine Will in Guidance: While the Quran provides clear instructions, Allah's permission and will are essential for a person to benefit from it and be guided.

Practical Implications

- For Believers: Regularly recite, study, and act upon the Quran to stay on the straight path. Seek Allah's pleasure in all actions.
- Sharing the Message: Convey the Quran's teachings with wisdom and compassion to help others find their way from darkness to light.
- Self-Reflection: Continuously assess one's life to ensure alignment with the Quran's guidance and seek Allah's help in overcoming spiritual obstacles.

Conclusions

Surah Al-Maida Verse 16 highlights the Quran's transformative power as a guide for humanity. It reassures that those who sincerely pursue Allah's pleasure will be led to peace, light, and the straight path. This verse emphasizes the importance of embracing divine guidance and relying on Allah's will for spiritual growth and success.

Verse 17

Laqad kafar alladhīna qālū innallāha huwal-masīḥu ibnu maryam. Qul faman yamliku mina Allāhi shay'an in arāda an yuhlikal-masīḥa ibna maryama wa ummahū wa man fil-arḍi jamī'ān. Wa lillāhi mulku s-samāwāti wal-arḍi wa mā baina humā, yakhluqu mā yasyā', wallāhu 'alā kulli shay'in qadīrun.

"They have certainly disbelieved who say that Allah is Christ, the son of Mary. Say, 'Then who could prevent Allah at all if He had intended to destroy Christ, the son of Mary, or his mother or everyone on the earth?' And to Allah belongs the dominion of the heavens and the earth and whatever is between them. He creates what He wills, and Allah is over all things competent."

Context of Revelation

This verse continues addressing deviations among the People of the Scripture, specifically targeting the Christian belief that Jesus (peace be upon him) is Allah or the son of Allah. It follows verses that discussed the Quran as a guiding light and the consequences of distorting divine teachings. The revelation came at a time when such beliefs were prevalent, and the Quran was clarifying the true nature of Allah and the status of His prophets.

Tafseer

- **Condemnation of Polytheism:** Those who claim Jesus is God are labelled disbelievers because this contradicts the core Islamic tenet of Tawhid (the oneness of God). Jesus was a prophet and servant of Allah, not divine.
- **Logical Refutation:** The verse poses a rhetorical question to highlight the absurdity of the claim—if Jesus were God, no one could harm him, but Allah has absolute power over all creation, including Jesus and everything on earth.
- **Allah's Sovereignty:** It emphasizes that Allah alone owns the heavens, earth, and all between them. He creates as He wills (including Jesus without a father) and has complete power over all things.

Lessons Learned

- **Uphold Tawhid:** The oneness of Allah is the foundation of faith; associating partners with Him or attributing divine qualities to humans is a grave sin.
- **Prophets are Servants:** All prophets, including Jesus, are chosen by Allah to convey His message and are not divine beings.
- **Allah's Absolute Power:** Nothing is beyond Allah's control; His will governs all creation.

Practical Implications

- **For Believers:** Strengthen understanding of Tawhid through Quranic study and avoid any beliefs or practices that compromise it.

- **Interfaith Dialogue:** When engaging with Christians, clarify the Islamic view of Allah and Jesus with wisdom and respect, focusing on the core principle of monotheism.
- **Avoid Misrepresentation:** Ensure accurate communication of Islamic beliefs to prevent misunderstandings about the nature of Allah and His prophets.

Conclusions

Surah Al-Maida Verse 17 firmly establishes the oneness of Allah and refutes the deification of Jesus. It reminds believers of Allah's sovereignty and the importance of adhering to pure monotheism, while also providing a clear response to theological deviations among the People of the Scripture.

Verse 18

Waqā lati al-yahūdū wanna sara nahnū ab nā al-lahī waa hib baa hu qul falima yu'aaaththibukum bithun oobi kum bal antum basharun mimman khalaqa yagh firu liman yashao wayu'aaaththibu man yashao walillahi mulku assamawati wal-ardi wama baynahuma wa-ilayhi almasheer

"But the Jews and the Christians say, 'We are the children of Allah and His beloved.' Say, 'Then why does He punish you for your sins?' Rather, you are human beings from among those He has created. He forgives whom He wills, and He punishes whom He wills. And to Allah belongs the dominion of the heavens and the earth and whatever is between them, and to Him is the (final) destination."

Context of Revelation

This verse addresses claims made by some Jews and Christians that they were "children of Allah" and "His beloved," implying special status that exempted them from accountability. According to some narrations, when Prophet Muhammad (peace be upon him) warned certain Jewish leaders of Allah's punishment for wrongdoing, they responded with this claim to dismiss the warning. The verse is part of a section correcting theological misconceptions among the People of the Scripture and emphasizing Allah's universal justice and sovereignty.

Tafseer

- **Refutation of Special Status Claims:** The assertion of being "children of Allah" is rejected because if true, they would not face punishment for sins—yet Allah does hold all accountable. The term "children of Allah" in authentic scripture refers to those who follow His commands, not a hereditary or exclusive group.
- **Humanity's True Nature:** All people are created human beings, equal in the eyes of Allah, with no inherent exemption from divine law.
- **Allah's Authority:** He alone has the power to forgive or punish as He wills, based on justice and mercy. His dominion encompasses all creation, and all will ultimately return to Him for judgment.

Lessons Learned

- **Equality Before Allah:** No group or individual has special privilege; everyone is responsible for their actions.
- **Avoid False Claims:** Do not attribute to oneself or one's community unwarranted status or favour with Allah.
- **Trust in Allah's Justice and Mercy:** His decisions are fair, and He extends forgiveness to those who repent sincerely.

Practical Implications

- **For Believers:** Treat all people equally, regardless of faith background, and avoid arrogance about one's own religious community. Focus on righteous action rather than claiming special status.
- **Interfaith Engagement:** When discussing faith with Jews or Christians, clarify the Islamic view of equality before Allah and the importance of accountability.
- **Personal Reflection:** Regularly assess one's own actions, seek forgiveness for sins, and rely on Allah's mercy rather than any perceived entitlement.

Conclusions

Surah Al-Maida Verse 18 corrects the misconception of exclusive divine favor and emphasizes Allah's universal sovereignty and justice. It reminds all people that they are equal in His sight and will be held accountable for their deeds, while also affirming His power to forgive.

Here is the tafseer of Surah Al-Maida Verse 18:

Transliteration

Verse 19

Yā ahla al-kitābi qad jā'akum rasūlunā yubayyinu lakum 'alā fatratin mina al-rusuli an taqūlū mā jā'anā min bashīrin wa lā nadzīrin. Fa qad jā'akum bashīrun wa nadzīrun. Wa Allāhu 'alā kulli shay'in qadīrun.

"O People of the Scripture, there has come to you Our Messenger to make clear to you much of what you used to conceal of the Scripture and to overlook much. There has come to you from Allah a light and a clear book." (Note: The correct meaning for Verse 19 is as follows) "O People of the Scripture, Our Messenger has come to you to explain to you [the religion] after a period [of suspension] of messengers, lest you say, 'No warner has come to us, nor a giver of good tidings.' But indeed, a giver of good tidings and a warner has come to you. And Allah is over all things competent."

Context of Revelation

According to narrations from Ibn Ishaq and Ibn Abbas, this verse was revealed when Prophet Muhammad (peace be upon him) invited some Jews to embrace Islam. They rejected the invitation, claiming that Allah had not sent any messenger or revealed any book after Prophet Moses (peace be upon him), so they had no one to bring them good tidings or warn them. The verse addresses this claim, noting that there was a "fatrat" (period of suspension) of messengers between Prophet Jesus (peace be upon him) and Prophet Muhammad (peace be upon him), during which some teachings of earlier scriptures were distorted or forgotten. The verse clarifies that Prophet Muhammad (peace be upon him) was sent to fill this gap and provide clear guidance.

Tafseer

- **Address to the People of the Scripture:** The verse is directed at Jews and Christians, reminding them of their responsibility to recognize the final prophet.
- **The "Fatrat" Period:** This refers to the interval when no new messengers were sent, which led to confusion and deviation in religious teachings. Prophet Muhammad (peace be upon him) was sent to clarify these matters and restore the true message of monotheism.
- **Role of the Prophet:** He acts as both a "bashir" (giver of good tidings) of reward for those who believe and follow his teachings, and a "nadhir" (warner) of punishment for those who reject the truth.
- **Allah's Omnipotence:** The verse concludes by emphasizing that Allah has complete power over all things, including sending messengers and revealing scriptures.

Lessons Learned

- **Divine Guidance is Continuous:** Allah sends messengers throughout history to guide humanity, and the final message was brought by Prophet Muhammad (peace be upon him).
- **No Excuse for Rejection:** The coming of the Prophet removes any justification for claiming ignorance of the truth.
- **Trust in Allah's Plan:** The period of suspension was part of Allah's wisdom, and the arrival of the final prophet was timely to correct deviations.

Practical Implications

- **For Believers:** Study the life and teachings of Prophet Muhammad (peace be upon him) to understand the complete message of Islam. Share this message with wisdom and compassion.
- **Interfaith Engagement:** When interacting with People of the Scripture, explain the role of Prophet Muhammad (peace be upon him) as the final messenger sent to

clarify and complete divine guidance.

- **Personal Growth:** Reflect on the importance of following the Prophet's example to stay on the straight path and avoid deviation.

Conclusions

Surah Al-Maida Verse 19 emphasizes that Prophet Muhammad (peace be upon him) was sent to guide humanity after a period of suspended revelation, serving as both a bearer of good news and a warner. It reaffirms Allah's omnipotence and the importance of accepting His final message to avoid misguidance.

Verse 20:

Wa-ith qala Moosa liqawmihi ya qawmi ithkuroo ni'mata Allahi 'alaykum ith ja'ala feekum anbiyaa' wa ja'alakum mulookan wa 'aataakum maa lam yu'ti ahadan mina al-'aalameen.

"And [mention, O Muhammad], when Moses said to his people, 'O my people, remember the favour of Allah upon you when He appointed among you prophets and made you possessors and gave you that which He had not given anyone among the worlds.'"

Context of Revelation

This verse is part of a passage that recounts events from the history of the Children of Israel (Bani Isra'il). It follows verses addressing the People of the Scripture and precedes the account of Musa commanding his people to enter the Holy Land for jihad. The context aims to remind believers of Allah's blessings upon previous nations and the consequences of ingratitude or disobedience. Specifically, it references the period after Bani Isra'il were freed from Pharaoh's slavery, when Allah bestowed special favours upon them to guide them towards righteousness and fulfill their destiny.

Tafseer

- **Remembrance of Allah's Favours:** Musa (peace be upon him) urges his people to reflect on Allah's kindness, which included raising prophets from among them (such as Yusuf, Sulaiman, and others) to guide them to the truth.
- **"Made You Possessors/Mulookan":** Interpretations vary—some say it means Allah granted them self-governance and freedom after slavery; others note that having a home, spouse, and servant was considered a sign of "kingship" among them. It signifies dignity and autonomy.
- **Unique Blessings:** Allah gave them things not granted to other nations, like splitting the sea for their safety, providing manna and quails as sustenance, and sending

clouds to shade them in the desert. These were signs of His special care.

Lessons Learned

- **Gratitude is Essential:** Recognizing and thanking Allah for His blessings is a core duty; ingratitude can lead to loss of favour.
- **Prophets as Guides:** Allah sends prophets to all nations to convey His message, and following their guidance is key to success.
- **History as a Teacher:** The experiences of past nations offer lessons about the consequences of both obedience and disobedience to Allah.

Practical Implications

- **For Believers:** Regularly reflect on Allah's blessings in daily life, from basic needs to spiritual guidance. Follow the teachings of Prophet Muhammad (peace be upon him) as the final guide.
- **Community Responsibility:** Work towards building just and dignified communities, as Allah intends for believers to be examples of righteousness.
- **Learn from the Past:** Study Islamic history and the stories of previous nations to avoid repeating mistakes related to ingratitude or arrogance.

Conclusions

Surah Al-Maida Verse 20 emphasizes the importance of remembering Allah's favours and being grateful. It highlights that Allah bestows blessings to guide people towards Him, and neglecting this guidance can lead to downfall. The verse serves as a reminder for all believers to appreciate Allah's gifts and follow His path.

PRACTICAL IMPLEMENTATION QUESTIONS & ANSWERS: SURAH AL-MAIDA

(VERSES 1-20)

These questions are designed to assess understanding of how to apply the chapter's lessons to everyday life

QUESTION 1

Verses 1-5 outline rules for permissible food, oaths, and avoiding corruption. Think of a scenario where you're offered a meal by a non-Muslim friend that includes food you're unsure about. How would you apply the lessons from these verses to handle the situation with wisdom, respect, and adherence to your faith?

ANSWER

- First, recall that Verse 5 states lawful food for People of the Scripture is lawful for Muslims (with exceptions like pork or alcohol). I would politely ask about the ingredients to clarify what's in the meal.

- If the food is permissible, I would accept it gratefully to maintain good relations—aligning with the verse’s emphasis on avoiding unnecessary division.
- If it’s not permissible, I would explain my religious practices respectfully without judging my friend’s choices, and offer to share a meal I prepare instead—upholding my commitment to Allah while honoring the bond of friendship (avoiding corruption or harm in relationships as warned in Verse 3).
- Additionally, if I had previously mentioned I’d eat with them, I’d ensure my response is honest and consistent with keeping oaths (Verse 1).

QUESTION 2

Verses 6-9 link physical purification to spiritual readiness for prayer. Imagine you’re traveling and can’t access water for wudu. How would you apply these verses to maintain your connection with Allah, and what mindset would you adopt?

ANSWER

- I would perform tayammum as instructed in Verse 6, using clean earth or dust to purify my face and hands.
- Mindset-wise, I’d remember that Allah’s laws are merciful and flexible—tayammum isn’t a "second-best" option but a divinely ordained way to prepare for worship.
- I’d use the act of tayammum as a moment to reflect on spiritual purification too: asking Allah to cleanse my heart of negative thoughts (like frustration about the situation) and to help me focus on the purpose of prayer—drawing closer to Him.
- Even if traveling is busy, I’d prioritize prayer to uphold the lesson that maintaining connection with Allah is essential regardless of circumstances (Verse 9 emphasizes guarding prayer).

QUESTION 3

Verses 10-13 warn against altering divine teachings and breaking covenants. If you hear a fellow believer sharing a religious practice that isn’t supported by the Quran or Sunnah, how would you apply these lessons to address the issue?

ANSWER

- I’d start by reminding myself of Verse 13’s warning about distorting Allah’s words—my goal is to preserve truth, not shame the person.
- I’d approach them privately and respectfully, asking where they learned the practice. I’d share relevant verses or authentic narrations to clarify the original teaching, just as Prophet Muhammad (peace be upon him) clarified what was concealed.

- I'd emphasize that we have a covenant with Allah to follow His guidance as revealed, and that adding or removing from it can lead to confusion and division in the community—echoing the consequences faced by the Children of Israel.
- If they're open to it, I'd offer to study the topic together to deepen our understanding, fostering unity rather than conflict.

QUESTION 4

Verses 14-15 address how deviation leads to division, yet also emphasize overlooking minor issues for the sake of guidance. Suppose you're in a discussion with a Christian friend who holds beliefs different from yours about Jesus (peace be upon him). How would you balance correcting misinformation with showing mercy and respect?

ANSWER

- I'd start by acknowledging the values we share, like belief in one God (even if our understanding differs) and the importance of Jesus as a prophet of Allah.
- When discussing theological differences, I'd reference Verse 15—explaining that the Quran clarifies what was distorted, but that we don't need to dwell on every point of disagreement.
- I'd focus on core truths (Allah's oneness, the role of prophets as servants) rather than getting caught up in debates that don't serve to guide.
- I'd listen actively to their perspective, showing respect for their faith journey, and offer to share more about Islam if they're interested—embodying the role of a guide rather than a critic.

QUESTION 5

Verse 16 describes the Quran as a light that leads from darkness to light. Think of an area of your life where you've been struggling (e.g., making a difficult decision, overcoming a bad habit). How would you apply the lessons from this verse to find clarity and guidance?

ANSWER

- I'd turn to the Quran for specific verses related to my struggle—for example, if deciding between two paths, I'd read verses about seeking Allah's guidance and making choices based on righteousness.
- I'd reflect on what "darkness" represents in my situation: perhaps confusion, selfish desire, or fear. I'd use the Quran's teachings to identify how these are leading me away from what is good.
- I'd establish a regular practice of reciting and reflecting on the Quran, using it as a daily "light" to guide my thoughts and actions.

- I'd also pray for Allah's help to follow the guidance I find, remembering that He brings people out of darkness by His leave—so I need to be sincere in seeking His will.

QUESTION 6

Verse 17 emphasizes Allah's absolute oneness and power. When you face a situation that feels beyond your control (e.g., illness, financial hardship), how would you apply this verse to strengthen your faith and respond constructively?

ANSWER

- I'd remind myself that Allah has dominion over all things—nothing happens without His will, and He is competent to handle every situation. This would help me avoid despair or blaming others.
- I'd reflect on the fact that even prophets like Jesus (peace be upon him) were servants of Allah, so I too must rely on Him rather than my own strength.
- I'd respond by taking practical steps to address the issue (e.g., seeking medical help, budgeting carefully) while placing my trust in Allah—knowing that He can bring good from any circumstance.
- I'd also use the experience to draw closer to Allah through prayer and gratitude for the blessings I still have, reinforcing my commitment to Tawhid in both easy and hard times.

QUESTION 7

Verse 18 rejects claims of exclusive favor and emphasizes equality before Allah. If you witness someone in your community acting as if their family or background makes them "better" than others, how would you apply this verse to promote equality?

ANSWER

- I'd address the behavior gently by referencing the verse: "We're all human beings created by Allah—no one has inherent privilege, and we're all accountable for our actions."
- I'd share examples of how Allah favors those who do good, regardless of their background—like the companions of the Prophet (peace be upon him) who came from diverse tribes and nations.
- I'd take practical steps to promote equality in the community, such as ensuring everyone has a voice in discussions, including people from all backgrounds in activities, and treating everyone with the same respect.

- I'd lead by example, interacting with people based on their character and faith rather than their status or heritage.

QUESTION 8

Verse 19 states that Prophet Muhammad (peace be upon him) was sent as a warner and bearer of good tidings. How would you apply this role in your own life when interacting with people who don't know about Islam?

ANSWER

- As a "bearer of good tidings," I'd share the positive aspects of Islam—like the peace that comes from faith, the emphasis on family and community, and the promise of reward for good deeds.
- As a "warner," I'd gently explain the consequences of actions that go against divine guidance, but always pair this with hope for repentance and change.
- I'd remember that the Prophet (peace be upon him) came after a period of confusion, so my role is to clarify rather than condemn—answering questions honestly and patiently.
- I'd look for opportunities to share my faith through my actions (e.g., being kind, honest, and helpful) as much as through words, letting my life reflect the message I'm sharing.

QUESTION 9

Verse 20 reminds us to be grateful for Allah's favors. Think of three specific blessings in your daily life you might take for granted. How would you apply this verse to cultivate consistent gratitude for them?

ANSWER

- Example blessings: access to clean water, the ability to read the Quran, supportive family and friends.
- I'd start each day by naming at least one of these blessings in my morning prayer, thanking Allah specifically for it.
- For clean water: I'd remember that many people don't have this luxury, and I'd use it mindfully—including for wudu, which connects the blessing to my faith.
- For the ability to read the Quran: I'd set aside time daily to read and reflect on it, rather than letting it sit unused.
- For supportive relationships: I'd express gratitude to Allah and to the people in my life, and strive to be a source of support for others—turning gratitude into action.

QUESTION 10

Verses 1-20 emphasize both individual responsibility and community accountability. How would you apply these lessons to balance your personal spiritual growth with contributing to the well-being of your local Muslim community?

ANSWER

- Personal growth: I'd prioritize daily prayer, Quran recitation, and self-reflection to ensure my actions align with Allah's commands—avoiding the mistake of focusing only on community work while neglecting my own faith.
- Community contribution: I'd volunteer for initiatives that serve the community (e.g., feeding the hungry, teaching Quran to children, supporting new Muslims), remembering that Allah blessed earlier communities to be examples for others.
- I'd encourage other community members to stay connected to authentic teachings, helping to prevent deviation and division—echoing the warnings in the chapter about the consequences of collective disobedience.
- I'd work to build unity by respecting differences of opinion on non-essential matters, while ensuring core beliefs are upheld—balancing mercy with commitment to truth. Would you like to focus on developing a practical action plan for applying any of these lessons to your own daily routine?

Verse 21

Yā qawmi-dkkhulul-arḍal-muqaddasatal-latī kataballāhu lakum wa lā tartaddū ‘alā adbārikum fatanqalibū khāsirīn.

"O my people! Enter the Holy Land which Allah has assigned to you and do not turn back [in fear], for then you will return as losers."

Context of Revelation (Asbab al-Nuzul)

This verse recounts the history of the Children of Israel (Bani Isra'il) after their exodus from Egypt. Following their rescue from Pharaoh, Prophet Musa (AS) led them toward the land of Canaan (Palestine/Jerusalem). The land had been promised to them as an inheritance for those who remained faithful. However, it was inhabited by a powerful, formidable people. Musa (AS) delivered this command to test their faith and their willingness to strive for the sake of Allah after they had already witnessed numerous miracles.

Tafseer

- "The Holy Land" (Al-Ard al-Muqaddasah): Prominent commentators such as Ibn Abbas identify this as Jerusalem (Bayt al-Maqdis) and the surrounding regions. It is termed "Holy" because it served as the residence of many Prophets and was a center for the worship of the One God.
- "Which Allah has assigned to you": This indicates that, at that specific time in history, Allah had decreed the land for them. It emphasizes that territory and victory are ultimately granted by Divine decree.
- "Do not turn back": Musa (AS) warned them against retreating in fear. Turning back represented a lack of conviction and a failure to trust in Allah's protection.
- "Return as losers": Disobedience would result in the loss of both worldly dignity and spiritual reward.

Lessons Learned

1. Trust in Divine Support: Success is guaranteed when one acts upon Allah's commands, regardless of the apparent strength of the opposition.
2. The Consequence of Hesitation: Delaying or refusing to fulfill a religious obligation out of fear leads to stagnation and failure.
3. Gratitude through Action: Since Allah saved them from Pharaoh, the appropriate way to show gratitude was to obey the next command to enter the land.

Practical Implications

- Courage in Faith: Believers are encouraged to face life's challenges with the understanding that spiritual strength outweighs material odds.
- Avoiding Moral Retreat: Just as the verse warns against physical retreat, it serves as a metaphor for not abandoning one's values when faced with social or worldly pressure.
- Leadership Responsibility: The verse highlights the role of a leader to motivate and remind followers of their higher purpose during times of crisis.

Conclusion

Verse 21 of Surah Al-Ma'idah illustrates a critical test of faith. It shows that while Allah provides opportunities for success and "assigns" blessings, the recipients must demonstrate the courage and obedience necessary to claim them. The subsequent failure of the people to enter the land serves as a reminder that divine promises are often tied to the steadfastness of the believers.

ADDITIONAL INFORMATION

Based on the majority of historical and classical Islamic commentaries (Tafseer), the "Holy Land" (Al-Ard al-Muqaddasah) mentioned in Surah Al-Ma'idah refers to the region that encompasses modern-day Palestine, specifically Jerusalem (Al-Quds) and its surrounding areas.

However, scholars have offered varying scopes for what this term includes:

- **Jerusalem and Jericho:** Many classical commentators, such as Ibn Abbas and As-Suddi, identified it specifically as the city of Jerusalem (Bayt al-Maqdis) and the city of Jericho (Ariha).
- **The Land of Palestine and Greater Syria:** Others, like Al-Kalbi and Qatadah, defined it more broadly to include Palestine, Jordan, and parts of modern-day Syria (Bilad al-Sham).
- **The Land of the Prophets:** It is called "Holy" because it was the residence and burial place of many Prophets, including Ibrahim (Abraham), Ishaq (Isaac), and Ya'qub (Jacob).

Historical Context in the Verse:

In the context of the verse, Prophet Musa (AS) was commanding the Children of Israel to enter this land to reclaim it from the "tyrants" (the Amalekites or Canaanites). According to the Tafseer of Ibn Kathir, this land was considered their "inheritance" at that time because it was the home of their forefather, Ya'qub (AS), before the family moved to Egypt during the time of Prophet Yusuf (AS).

While the exact borders discussed by scholars can vary—some limiting it to the city of Jerusalem and others extending it to the entire Levant—it is universally agreed that modern-day Palestine is the core of what the Quran refers to as the "Holy Land" in this verse.

Verse 23

Qāla rajulāni minal-ladhīna yakhāfūna an‘amallāhu ‘alayhimad-khulū ‘alayhimul-bāba fa-idhā dakhaltumūhu fa-innakum ghālibūn; wa ‘alallāhi fatawakkalū in kuntum mu‘minīn.

"Two men from among those who feared [disobeying Allah] and upon whom Allah had bestowed favor said, 'Assault them through the gate; for when you enter it, victory will be yours. And put your trust in Allah if you are indeed believers.'"

Context of Revelation (Asbab al-Nuzul)

After the majority of the Children of Israel expressed terror at the prospect of fighting the powerful inhabitants of the Holy Land (as seen in Verse 22), two specific men stood up to challenge the cowardice of the masses. While the rest of the scouts sent by Musa (AS) discouraged the people by spreading fear, these two individuals—identified by most commentators as Yusha bin Nun (Joshua) and Kalab bin Yufannah (Caleb)—remained steadfast. They sought to remind the people that victory depends on Divine aid, not physical

stature.

Tafseer

- "Those who feared": This refers to their "Taqwa" or fear of Allah. Because they feared Allah's displeasure more than they feared the physical strength of the "giants," they were granted courage and clarity of mind.
- "Upon whom Allah had bestowed favour": Their favour was the gift of firm faith and the ability to remain loyal to their Prophet when others wavered. It highlights that the strength to speak the truth is a blessing from Allah.
- "Enter through the gate": This was a strategic piece of advice. They argued that the initial step—the "assault through the gate"—was the only barrier. They understood that the enemies, despite their size, were spiritually weak and would collapse once the believers showed resolve.
- "Put your trust in Allah": They identified the root cause of the people's failure: a lack of Tawakkul (reliance on Allah). They linked true belief (Iman) directly to the act of trusting Allah in the face of danger.

Lessons Learned

1. The Power of the Minority: Truth is not determined by numbers. Two faithful men were more valuable than a whole nation of doubters.
2. Fear of Allah Conquers All Fears: When a heart is filled with the fear of Allah, it becomes immune to the intimidation of worldly powers.
3. Strategy Combined with Faith: The two men didn't just say "trust Allah"; they also proposed a plan ("enter the gate"). Islam teaches us to take the necessary means (Asbab) while relying on the Creator for the outcome.

6. Practical Implications

- Standing Up Against Groupthink: It is a religious duty to speak the truth even when the majority of people around you are being driven by fear or negativity.
- The "First Step" Principle: Often, the hardest part of any challenge is the beginning ("the gate"). Once a person commits to the path of obedience, Allah makes the subsequent steps easier.
- Faith is the Foundation of Courage: If one feels afraid to do what is right, they should examine their Tawakkul. Strengthening one's relationship with Allah is the practical cure for cowardice.

Conclusion

Verse 23 serves as a ray of hope and a model for leadership. It shows that even in a failing community, Allah provides individuals who act as reminders of the truth. The advice of

Yusha and Kalab was simple: take the first step in obedience, and Allah will handle the "giants." Their words shifted the focus from the strength of the enemy to the Power of the Almighty, establishing that victory is a spiritual state before it is a physical reality. Additional information.

ADDITIONAL INFORMATION

The conquest of the Holy Land

The conquest of the Holy Land took place after the death of Prophet Musa (AS) and after the entire generation that refused to fight had passed away.

Here are the specific details regarding that timeline:

1. The 40 Years of Wandering

Because the Children of Israel refused to enter the land (as seen in Verse 22) and said to Musa (AS), "Go, you and your Lord, and fight; we are sitting here" (Verse 24), Allah decreed that they would wander in the wilderness of Sinai for forty years.

Allah states in Surah Al-Ma'idah, Verse 26:

"He [Allah] said, 'Then it is indeed forbidden to them for forty years; they shall wander in the earth...'"

2. The Passing of the Generation

The wisdom behind the forty-year period was to allow the generation that had been "broken" by the humiliation of slavery in Egypt—and who lacked the courage and faith to fight—to pass away. During these forty years, a new generation was raised in the desert. This new generation was rugged, independent, and had a stronger spiritual connection to the teachings of Musa (AS).

3. The Death of Musa (AS) and Harun (AS)

Both Prophet Harun (AS) and Prophet Musa (AS) passed away during this forty-year wandering period in the wilderness. Musa (AS) died shortly before the crossing into the Holy Land. According to Hadith, when the Angel of Death came to Musa (AS), he asked Allah to bring him "within a stone's throw" of the Holy Land, which he could see but was not decreed to enter himself.

4. The Conquest under Joshua (Yusha bin Nun)

After Musa (AS) passed away, the leadership of the believers fell to Yusha bin Nun (Joshua), who is the "attendant" mentioned alongside Musa (AS) in Surah Al-Kahf.

- The Leader: Yusha bin Nun led the new, courageous generation across the Jordan River.
- The Conquest: They successfully besieged and conquered the city of Jericho and subsequently the rest of the land.
- The Miracle: It is recorded in authentic Hadith (Sahih Muslim) that during one of these

battles, Yusha bin Nun addressed the sun, saying, "You are under command and I am under command," and asked Allah to stop the sun from setting so they could finish the conquest before the Sabbath began. Allah stopped the sun until the victory was complete.

5. The Fate of Caleb (Kalab)

Caleb (Kalab bin Yufannah), the second faithful man mentioned in Verse 23, remained a prominent leader and warrior alongside Yusha. In Islamic tradition, he is often cited as a righteous leader who helped maintain the faith of the people during the transition of leadership from Musa (AS) to Yusha.

Summary

The conquest did not happen during Musa's lifetime. It was a reward for the second generation, led by Joshua (Yusha), who possessed the faith and trust in Allah that their fathers had lacked.

Verse 24

Qālū yā mūsā innā lan nadkhulahā abadan mā dāmū fīhā fadh-hab anta wa rabbuka faqātilā innā hāhunā qā'idūn.

"They said, 'O Moses! We will never enter it as long as they are there. So go, you and your Lord, and fight; we are staying right here.'"

Context of Revelation (Asbab al-Nuzul)

This verse marks the climax of the rebellion of the Children of Israel against Prophet Musa (AS). After the two righteous men (Joshua and Caleb) attempted to motivate them in Verse 23, the people responded with even greater insolence. They completely rejected the command to enter the Holy Land, explicitly stating their refusal to participate in any struggle. This moment of defiance led directly to the divine decree of their forty-year wandering in the wilderness.

Tafseer

- "We will never enter it": Their refusal was absolute and emphatic (using the word *abadan*, meaning "ever"). It showed a total lack of resolve and an abandonment of their covenant with Allah.
- "As long as they are there": They reiterated their demand for a risk-free victory, refusing to take any action until the obstacles were removed for them by divine intervention alone.
- "Go, you and your Lord, and fight": This is considered one of the most disrespectful statements made to a Prophet in the Quran. By saying "your Lord," they distanced themselves from Allah, treating Him as the Lord of Musa only. It was a sarcastic and mocking rejection of the concept of religious struggle.
- "We are staying right here" (*Inna hahuna qa'idun*): The word *qa'idun* means "sitting" or "remaining stationary." It symbolizes their spiritual and physical paralysis—a total refusal to

move forward in the path of Allah.

Lessons Learned

1. The Danger of Disrespect: Mocking the commands of Allah or speaking insolently to a Prophet leads to spiritual ruin and the loss of divine guidance.
2. The Result of Mockery: When a community mocks the means of success (struggle and faith), they are deprived of the end result (victory and the land).
3. Contrast in Companionship: Islamic tradition often contrasts this verse with the Sahaba (companions of Prophet Muhammad ﷺ). During the Battle of Badr, Miqdad ibn Aswad (RA) famously told the Prophet: "We will not say to you as the Children of Israel said to Musa... rather, we say: 'Go, you and your Lord, and fight, and we will fight alongside you.'"

Practical Implications

- Avoiding "Spectator" Faith: True faith is participatory. One cannot simply wait for Allah to "fix everything" without making a personal effort to change their situation.
- Guarding the Tongue: The verse warns against the use of sarcasm or dismissive language regarding religious duties. Words spoken in moments of frustration can have long-lasting spiritual consequences.
- Understanding Divine Assistance: Allah helps those who help themselves. Expecting a miracle while refusing to obey the basic command is a misunderstanding of how Allah's support works.

Conclusion

Verse 24 is the ultimate expression of a "broken" people who chose comfort over conviction. Their refusal to fight alongside their Prophet was not just a military failure but a theological one, as they viewed Allah as a tool to be used for their convenience rather than a Master to be obeyed. This verse serves as a permanent warning against the "sitting" mentality—the choice to remain stationary when faith requires movement.

Verse 25

Qāla rabbi innī lā amliku illā nafsī wa akhī fafruq baynanā wa baynal-qawmil-fāsiqīn.

"He [Moses] said, 'My Lord! I have power over none but myself and my brother, so separate us from the rebellious people.'"

Context of Revelation (Asbab al-Nuzul)

Following the blatant refusal and mockery of the Children of Israel in Verse 24, Prophet Musa (AS) realized that the majority of his people had completely abandoned their faith and courage. Deeply grieved and hurt by their insolence, he turned to Allah in a private supplication. This verse records his emotional plea and his acknowledgment that he could no

longer lead a people who refused to follow.

Tafseer

- "My Lord! I have power over none but myself and my brother": Musa (AS) expressed his utter helplessness. Even though he was their leader and Prophet, he recognized that he could not force faith or courage into their hearts. He stood alone with only his brother, Harun (AS), as his loyal supporter.
- "Separate us": The word *fafruq* can mean to "separate," "distinguish," or "judge." Musa (AS) was asking Allah to create a distinction between those who were obedient (himself and Harun) and those who were defiant, so that the righteous would not be punished along with the wicked.
- "From the rebellious people" (Al-Qawmil-Fasiqin): Musa (AS) labeled them *Fasiqun* (the defiantly disobedient). This signifies that their refusal to enter the land was not just a military decision, but a religious rebellion that placed them outside the boundaries of divine obedience.

Lessons Learned

1. Individual Responsibility: On the Day of Judgment and in times of trial, a person is primarily responsible for their own soul and those directly under their authority.
2. The Pain of Leadership: Prophets and leaders often face immense emotional distress when their people reject the truth. Musa's prayer is a sign of his reaching a breaking point after years of patience.
3. Seeking Separation from Evil: When a community persistently indulges in sin and rebellion despite constant reminders, it is a Prophetic sunnah to distance oneself spiritually and seek Allah's protection from their collective punishment.

Practical Implications

- Doing Your Best: We are only tasked with what is within our control. Musa (AS) fulfilled his duty; the failure of the people did not diminish his own status before Allah.
- Choosing Your Company: Being part of a "rebellious" group can bring collective consequences. This verse encourages believers to align themselves with the righteous and avoid being "counted" among those who mock divine commands.
- Turning to Allah in Distress: When faced with the failure of others or social pressure, the first and most effective recourse is to make *Du'a* (supplication) to Allah for guidance and safety.

Conclusion

Verse 25 is a poignant moment of isolation for Prophet Musa (AS). It serves as a transition from his role as an active leader of a nation to a witness against them. His prayer was not one of malice, but of justice—asking Allah to judge between truth and falsehood. This plea paved

the way for the divine decree in the next verse, which would formally initiate the forty-year wandering as a purification for the nation.

Verse 26

Qāla fa-innahā muḥarramatun ‘alayhim arba‘īna sanah; yatīhūna fil-arḍ; falā ta’sa ‘alal-qawmil-fāsiqīn.

"[Allah] said, 'Then indeed, this land is forbidden to them for forty years; they shall wander through the land [lost and bewildered]. So do not grieve over the defiantly disobedient people.'"

Context of Revelation (Asbab al-Nuzul)

This verse is the Divine response to Prophet Musa’s (AS) supplication in the previous verse. After the Children of Israel displayed extreme cowardice and mocked the command to fight, Allah issued His judgment. The decree was a physical and spiritual consequence for a nation that had been liberated from slavery but refused to embrace the responsibility of freedom and faith.

Tafseer

- "Forbidden to them for forty years": The "Holy Land" was not forbidden to them forever, but for a specific period of 40 years. This timeframe was sufficient for the generation that grew up in the humiliation of Egypt to pass away and for a new, resilient generation to be born and raised in the desert.
- "They shall wander through the land": This refers to the "Tih" (The Wilderness of Sinai). It is recorded in historical accounts that despite traveling all day, the people would find themselves back where they started by morning. They were trapped in a geographical loop by Divine Decree—an open-air prison without walls.
- "Do not grieve over the defiantly disobedient": Allah comforted Musa (AS) by telling him not to feel pity for them. As a compassionate Prophet, Musa (AS) might have felt sadness for the suffering of his people during these 40 years, but Allah reminded him that this was a just punishment for their Fisq (rebellion).

Lessons Learned

1. Justice is Balanced with Mercy: While the 40 years were a punishment, they were also a period of purification. It allowed the nation to reset and produce a generation (led by Joshua) that was actually capable of carrying the message.
2. The Psychology of the Desert: The wilderness served as a training ground. Stripped of the comforts of Egypt and the sedentary life they craved, the new generation learned total reliance on Allah through miracles like the Manna and Salwa.
3. The Limitation of Prophet's Compassion: Even a Prophet is told not to grieve when Divine

Justice is served. There comes a point where individuals must face the consequences of their choices.

Practical Implications

- **The Cost of "Sitting Still":** Just as they said "we are sitting here," Allah "detained" them in one place. In our lives, refusing to move forward when faith calls can lead to spiritual stagnation where we "wander" without making actual progress.
- **Generational Change:** Sometimes, progress is stalled because of the mindset of an older generation. This verse teaches that leadership and success often require a fresh, courageous perspective unburdened by past traumas of "slavery" or defeatism.
- **Finding Purpose in the "Wilderness":** If one feels "lost" or stuck in life, it may be a period of Divine discipline. The goal is to use that time to reconnect with Allah so that when the 40 years (or the period of trial) end, one is ready to enter the "Holy Land."

Conclusion

Verse 26 concludes this historical episode by showing that the "Holy Land" is a gift for the brave and the faithful, not the stagnant and the fearful. The wandering was both a punishment for the fathers and a preparation for the sons. It stands as a reminder that while Allah's promises are true, they are inherited by those who are willing to walk through the gate of struggle.

ADDITIONAL INFORMATION

Why did Allah swt took the Land of Palestine from the Children of Israel

From an Islamic perspective, the "taking away" of the land from the Children of Israel (Bani Isra'il) is not viewed as a single event, but as a consequence of spiritual and moral decline over several centuries.

According to the Quran and classical exegesis (Tafseer), the right to the land was always conditional upon their obedience and righteousness. When they violated their covenant and turned away from the teachings of their Prophets, they were removed through divine decrees executed by worldly powers.

The two major "takings" or removals are described in Surah Al-Isra (The Night Journey), Verses 4–7:

1. The First Removal: The Babylonian Conquest (Approx. 586 BCE)

After a long period of internal strife and the abandonment of the Torah's laws, Allah allowed the Babylonian King Nebuchadnezzar to invade the land.

- **The Event:** Jerusalem was besieged, and the Temple (the First Temple or Haykal of Sulayman) was destroyed.
- **The Result:** A large portion of the Bani Isra'il were killed or taken into exile to Babylon.

This is referred to in the Quran as the first of the two "great corruptions" followed by punishment.

2. The Second Removal: The Roman Conquest (70 CE)

After being allowed to return to the land (under the Persians) and rebuilding the Temple, the Bani Isra'il eventually fell back into transgression. According to Islamic tradition, their rejection of Prophet Zakariyya, Prophet Yahya (John the Baptist), and finally Prophet 'Isa (Jesus) marked the final breach of the covenant.

- The Event: Allah sent the Roman Empire, specifically under Titus, who laid waste to Jerusalem.
- The Result: The Second Temple was destroyed, and the Bani Isra'il were scattered throughout the world (The Diaspora). The Quran describes this as the second punishment: "to sadden your faces and to enter the Temple as they entered it the first time" (Quran 17:7).

3. The Spiritual Transfer of Leadership

In Islamic theology, the final "taking away" of the spiritual authority over the land occurred with the advent of Prophet Muhammad ﷺ.

- The Change of Qibla: Initially, Muslims prayed toward Jerusalem (Al-Quds). When the Qibla was changed to Makkah, it symbolized that the "Inheritance of the Prophets" had passed from the line of Ishaq (Isaac) to the line of Isma'il (Ishmael).
- The Rule of Righteousness: Quranic scholars like Ibn Kathir explain that the land belongs to the "righteous servants of Allah" (Al-Anbiya 21:105). Therefore, when the early Muslims (led by Umar ibn al-Khattab) entered Jerusalem in 637 CE, it was viewed as the land being returned to those who truly followed the monotheistic path of Ibrahim, Musa, and 'Isa.

Conclusion

Allah took the land away from the Bani Isra'il as a national entity in 70 CE following their rejection of the later Prophets. From the Islamic viewpoint, the "promise" of the land was never based on race or bloodline, but on faithfulness to Allah. Once the final Messenger (Muhammad ﷺ) was sent, the guardianship of the Holy Land was transferred to the Ummah that followed him.

Further Information

In Islamic thought and history, the question of the "Holy Land" (Al-Ard al-Muqaddasah) is viewed through the lens of spiritual guardianship rather than ethnic or racial entitlement. From an Islamic perspective, the land belongs to those who uphold the monotheism of the Prophets, and this is the core of the argument regarding the Palestinians as the rightful stewards of the land today.

The Land of the Prophets: A Trust, Not a Birthright

The Quranic narrative regarding Palestine makes it clear that the land was always a trust

(Amanah) from Allah. While Surah Al-Ma'idah (Verse 21) mentions that Allah "assigned" the land to the Children of Israel at the time of Prophet Musa (AS), this was strictly conditional. The Quranic principle established in Surah Al-Anbiya (21:105) states: "And We have already written in the Psalms... that the land is inherited by My righteous servants."

This verse establishes that the "inheritance" of the land is not a permanent genetic right, but a spiritual one. When the Children of Israel followed the Prophets, they were the stewards. When they turned away, rejected the Prophets (such as Zakariyya, Yahya, and 'Isa), and violated the covenant, that stewardship was revoked by Divine Decree.

The Continuity of the Palestinian People

The Palestinian people are not merely a modern political group; they represent the continuity of the land's history.

1. Ancestral Roots: Modern Palestinians are the descendants of the various civilizations that have inhabited the land for millennia, including those who embraced Islam, Christianity, and Judaism throughout history. They are the people who remained on the land, tilled its soil, and guarded its holy sites for centuries.

2. The Inheritors of the Message: From an Islamic viewpoint, when the Prophet Muhammad ﷺ was taken on the Night Journey (Isra and Mi'raj) to Al-Aqsa, it signaled the transfer of the "Leadership of the Prophets" to his Ummah. The Palestinians, as the Muslim and Christian inhabitants who stayed faithful to the land and its sanctity, became the natural guardians of this Prophetic legacy.

The Concept of "Righteousness" vs. "Zionism"

In Islamic theology, the "Jew" referred to in the Quran as being given the land in the time of Musa (AS) was a believer in the Torah and the monotheism of the time. Modern Zionism, however, is often viewed by scholars as a political ideology that seeks to claim the land based on a racial or nationalistic "promise," while ignoring the spiritual conditions set by Allah.

Islamic scholarship argues that:

- The Promise has expired: The specific "assignment" mentioned in the time of Musa was for that generation and those who followed the law of that time. With the coming of Islam, the "covenant" was completed and redirected toward those who follow the Final Messenger ﷺ.
- Oppression invalidates claims: Allah does not grant "Holy Land" to those who practice Zulm (oppression). The displacement of the indigenous Palestinian population is seen as a violation of the very sanctity that makes the land "Holy."

Conclusion: The Moral and Spiritual Claim

The Land of Palestine belongs to the Palestinians because they are the indigenous people who have never abandoned it, and because, in the eyes of Islam, they are the ones who currently uphold the sanctity of the land and its mosques.

The claim of the Jewish people based on ancient scripture is viewed in Islam as being

superseded by the final revelation of the Quran and the persistent disobedience of the previous nations. Therefore, the land is seen as a Waqf (Islamic Endowment) for the entire Ummah, with the Palestinian people acting as its frontline defenders and rightful inhabitants. The land belongs to those who inhabit it with justice and faith, not those who claim it through modern political conquest.

Verse 27

Watlu ‘alayhim naba’ab-nay Ādama bil-ḥaqqi idh qarrabā qurbānan fatuqubbla min aḥadihimā wa lam yutaqabbal minal-ākhar; qāla la-aqtulannaka qāla innamā yataqabbalullāhu minal-muttaqīn.

"And recite to them the story of the two sons of Adam in truth, when they both offered a sacrifice [to Allah], and it was accepted from one of them but was not accepted from the other. The latter said, 'I will surely kill you!' The former replied, 'Indeed, Allah only accepts from the righteous [who fear Him].'"

3. Context of Revelation (Asbab al-Nuzul)

After discussing the rebellion and spiritual failure of the Children of Israel, Allah commands Prophet Muhammad ﷺ to recite the story of the first two human brothers (traditionally identified as Habil/Abel and Qabil/Cain). The context serves as a warning against envy (Hasad) and arrogance—the same traits that led the Children of Israel to reject the truth. It illustrates that even from the very beginning of humanity, the struggle between righteousness and ego has existed.

Tafseer

- "Recite to them... in truth": This indicates that the story is a factual historical account, not a myth. It was intended to clarify the truth for the people of the book who had their own versions of this narrative.
- "They both offered a sacrifice": Both brothers sought to draw near to Allah with an offering. According to tradition, Habil offered his best livestock, while Qabil offered poor-quality crops.
- "Accepted from one... but not from the other": The acceptance was made visible (traditionally by a fire from heaven consuming the accepted offering). Allah accepted Habil's sacrifice because of his sincerity and rejected Qabil's because of his poor intention and lack of piety.
- "I will surely kill you!": Instead of reflecting on his own failure, Qabil's envy turned into murderous rage against his innocent brother.
- "Allah only accepts from the righteous": Habil's response is a profound theological statement. He reminds his brother that acceptance by Allah is not arbitrary; it is tied to Taqwa (God-consciousness).

Lessons Learned

1. Envy is a Deadly Sin: Envy was the first sin committed in the heavens (by Iblis) and the first sin committed on earth (by Qabil). It blinds a person to their own faults.
2. Quality of Intention: Allah does not look at the size of the offering but the sincerity of the heart. A small but sincere act is better than a large, insincere one.
3. The Nature of Taqwa: Success in the eyes of Allah is reserved for the Muttaqin (the righteous). No amount of ritual or sacrifice matters if the heart is devoid of the fear of Allah.

Practical Implications

- Self-Reflection over Blame: When we fail or when others are blessed more than us, we should look inward at our own relationship with Allah rather than resenting others.
- The Danger of Ego: Qabil's ego could not handle "rejection." We must learn to handle life's setbacks with humility (Sabr) rather than aggression.
- Responding to Hostility with Wisdom: Habil did not respond to the death threat with a counter-threat; he responded with a reminder of religious truth. This teaches us to maintain our character even when faced with aggression.

Conclusion

Verse 27 shifts the focus from national failure (the Children of Israel) to individual moral failure. It establishes that the root of all rebellion—whether it is a nation refusing to enter a land or a brother killing his brother—is the lack of Taqwa. By stating that "Allah only accepts from the righteous," the verse provides a universal criteria for human success that transcends time and lineage.

Verse 28

La'im basatta ilayya yadaka litaqtulanee maa ana bibaasitin yadiya ilayka liaqtulaka innee akhaaful laaha rabbal 'aalameen.

"If you should raise your hand against me to kill me—I shall not raise my hand against you to kill you. Indeed, I fear Allah, Lord of the worlds."

Context of Revelation (Asbab al-Nuzul)

The verse narrates part of the story of the two sons of Adam: Habil (Abel) and Qabil (Cain).

- The Conflict: Adam (AS) had been instructed to marry the twin sister of one son to the other son. Qabil was dissatisfied because he wanted to marry his own twin sister.
- The Test: To resolve the dispute, Adam (AS) suggested they both offer a sacrifice to Allah. Habil, a shepherd, offered his best livestock, while Qabil, a farmer, offered poor-quality crops.

- The Result: Allah accepted Habil's sacrifice and rejected Qabil's. In a fit of jealousy and rage, Qabil threatened to kill his brother. Verse 28 is Habil's response to this death threat.

Tafseer

According to major commentators like Ibn Kathir and At-Tabari:

- Non-Aggression: Habil makes it clear that even if Qabil initiates the violence, Habil will not retaliate with the intent to kill. He refuses to become a murderer or engage in a cycle of mutual killing.
- The Motive (Taqwa): Habil's restraint is not due to weakness or cowardice, but due to Khauf-Allah (Fear of Allah). He understands that the sanctity of life is paramount and that killing a soul unjustly is a grave sin.
- A High Standard of Character: While self-defense is permissible, Habil chose the highest level of patience and piety to avoid the sin of fratricide, essentially saying, "I would rather be the oppressed victim than the oppressive murderer."

Lessons Learned

1. The Root of Evil is Envy: The story shows how jealousy can lead a person to commit the ultimate sin—murder—even against their own blood.
2. Piety is the Shield: Habil's fear of Allah acted as a moral compass that prevented him from descending into the same hatred as his brother.
3. Acceptance is Based on Sincerity: Allah accepts deeds based on the quality of the heart and the intention, not just the outward act.
4. The Sanctity of Life: The verse emphasizes that a believer should be extremely cautious about shedding blood, prioritizing the pleasure of Allah over personal ego.

Practical Implications

- Conflict Resolution: In modern disputes, one should strive to be the "better person." If an argument escalates, the believer should try to de-escalate rather than matching the aggression.
- Emotional Intelligence: We must monitor our hearts for signs of jealousy. If we see others being blessed, we should ask Allah for His bounty instead of resenting others.
- Internal Restraint: True strength is not in physical dominance, but in controlling one's "Nafs" (self) when provoked.

Conclusion

Verse 28 of Surah Al-Ma'idah serves as a timeless reminder of the power of faith over impulse. Habil's response is the epitome of the "peaceful heart." He chose to lose his life while maintaining his relationship with Allah, rather than saving his life by staining his soul

with the blood of his brother. It sets the foundation for the Quranic principle that killing an innocent soul is as if one has killed all of humanity.

Building upon the previous verse, here is the detailed Tafseer of Surah Al-Ma'idah, Verse 29, maintaining the same structure and excluding the Arabic text.

Verse 29

Innee ureedu an taboo'a bi ithmee wa ithmika fatakoona min as-haabin-naar; wa dhaalika jazaa'uz-zaalimeen.

"Indeed, I want you to obtain [the sin of] my sin and your sin so you will be among the companions of the Fire. And that is the recompense of wrongdoers."

Context of Revelation (Asbab al-Nuzul)

This verse continues the dialogue from Verse 28. Habil (Abel) has already informed his brother, Qabil (Cain), that he will not raise a hand in retaliation. Now, Habil explains the spiritual and legal consequences that Qabil will face if he proceeds with the murder. It is a final, stern warning intended to discourage Qabil from committing the crime by highlighting the heavy burden of sin he will carry.

Tafseer

According to classical scholars like Ibn Kathir, Ibn Abbas, and At-Tabari:

- "Obtain my sin and your sin": This does not mean Habil wants his brother to go to Hell out of malice. Rather, it means: "If the choice is between me killing you or you killing me, I prefer that you bear the sin of my death rather than I bear the sin of yours."
- "My sin" refers to the sin of killing Habil (the victim's blood).
- "Your sin" refers to the previous sins Qabil had already committed (such as his insincerity in the sacrifice and his jealousy).
- The Burden of the Oppressor: On the Day of Judgment, if a person is murdered, the victim's sins may be transferred to the murderer if the murderer has no good deeds left to compensate the victim. This is a divine mechanism of justice.
- "Companions of the Fire": Habil warns that murder is not just a worldly crime but a spiritual disaster that leads to eternal punishment.
- "Recompense of wrongdoers": This confirms that the punishment of the Fire is a just consequence for those who violate the lives of others.

Lessons Learned

1. Truth is Blunt: A believer should clearly state the consequences of evil actions to those who intend to harm others.

2. Choosing the Lesser of Two Evils: Habil teaches us that it is better to be the one wronged than to be the one who commits the wrong.

3. Accountability: Every action has a consequence that follows a person into the afterlife. One cannot "get away" with a crime simply because they weren't caught in this world.

4. The Weight of Murder: Taking a life is a "major sin" (Kabirah) that can nullify one's previous good deeds and lead to a permanent state of loss.

6. Practical Implications

- Warning Others: If you see someone about to commit a sin, warn them of the spiritual consequences and the punishment of Allah, as Habil did.
- Patience under Pressure: Even when faced with death, Habil remained focused on the afterlife and the moral weight of his choices. This teaches us to keep an "Akhirah-centric" (afterlife-centric) mindset during worldly trials.
- Justice will be Served: For those who have been victims of oppression and did not receive justice in this world, this verse provides comfort that the oppressor will eventually bear the full burden of their actions.

Conclusion

Verse 29 completes Habil's psychological and spiritual defense. By telling Qabil that he would have to carry the weight of both his own past sins and the sin of the murder, Habil was attempting to use Qabil's own self-interest (saving himself from the Fire) to prevent the crime. It highlights the Islamic concept that the ultimate loser in a crime is not the victim who dies, but the perpetrator who must face the Lord of the Worlds with blood on their hands. Here is the comprehensive Tafseer of Surah Al-Ma'idah, Verse 30, continuing the narrative of the two sons of Adam.

Verse 30

Fa tawwa'at lahu nafsuhu qatla akheehi fa qatalahu fa asbaha minal-khaasireen.

"And his soul permitted to him (prompted him) the murder of his brother, so he killed him and became among the losers."

Context of Revelation (Asbab al-Nuzul)

This verse marks the climax of the story. Despite Habil's (Abel's) logical and spiritual warnings in the previous verses, Qabil (Cain) allowed his jealousy to fester. This verse describes the internal psychological process where Qabil's base desires finally overcame his conscience, leading to the first murder in human history.

Tafseer

According to classical scholars like Ibn Kathir and Al-Qurtubi:

- "His soul permitted to him": The word *tawwa'at* suggests that Qabil's inner self made the idea of murder seem "easy," "manageable," or even "justified." It implies a process of self-delusion where the ego (*Nafs*) overcomes the natural human aversion to killing.
- The Act of Murder: Some narrations suggest Qabil did not initially know how to kill, as death had not yet occurred among humans. It is mentioned in some traditions that Iblis (Satan) appeared in the form of a bird or animal and demonstrated how to crush a head with a stone, which Qabil then mimicked while Habil was sleeping.
- "Became among the losers": Qabil is described as a "loser" (*Khasireen*) because:
 - In this world: He lost his brother, earned the curse of his father (Adam), and lived the rest of his life in fear and wandering.
 - In the Hereafter: He earned the wrath of Allah. The Prophet Muhammad (peace be upon him) said: "No soul is killed unjustly except that the first son of Adam (Qabil) bears a portion of the sin, for he was the first to start the tradition of murder." (*Sahih Bukhari*).

Lessons Learned

1. The Danger of the Self (*Nafs*): The internal "*Nafs*" can be a person's greatest enemy, capable of making a heinous crime like murder seem like a logical solution to a problem.
2. Jealousy Blinds: Qabil was so blinded by his lack of acceptance that he killed the one person who truly cared for his spiritual well-being.
3. The Burden of Innovation in Evil: Being the "first" to commit a sin carries an extra weight, as the person bears the sin of everyone who follows that bad example until the Day of Judgment.
4. True Loss is Spiritual: Real failure is not losing a worldly argument, but losing one's morality and standing before Allah.
6. Practical Implications
 - Controlling the *Nafs*: We must constantly check our internal dialogue. If our mind starts "permitting" or "justifying" wrongdoing, we must seek refuge in Allah.
 - Conflict De-escalation: This verse serves as a warning of what happens when anger is left unchecked. It encourages us to resolve disputes before they reach a point of no return.
 - Awareness of Influence: Be careful not to set a "bad precedent" in your family or community, as you may be held accountable for those who imitate your negative actions.

Conclusion

Verse 30 is a tragic turning point. It shows that knowledge and warnings (provided by Habil in the previous verses) are not always enough if a person's heart is hardened by pride. By killing his brother, Qabil did not solve his problem; he instead became the ultimate "loser," carrying a burden of guilt and sin that would last for eternity. This verse transitions the story from the act of sin to the immediate aftermath and the realization of the horror of the deed.

VERSE 31

Fa-ba'atha Allahu ghuraban yab-hathu fil-ardi liyuriyahu kayfa yuwaru saw'ata akhihi; qala ya waylata a-'ajaztu an akuna mithla hadhal-ghurabi fa-uwariya saw'ata akhi; fa-asbaha minan-nadimin.

"Then Allah sent a crow searching [i.e., scratching] in the ground to show him how to hide the disgrace of his brother. He said, 'O woe to me! Have I failed to be like this crow and hide the body of my brother?' And he became of the regretful."

Context of Revelation (Sabab al-Nuzul)

This verse is part of the story of the two sons of Adam, Cain (Qabil) and Abel (Habil). After their offerings to Allah were made, Abel's was accepted while Cain's was not, due to Cain's lack of piety and sincerity. Driven by jealousy and arrogance, Cain threatened and eventually murdered his brother.

The context of this specific verse (31) arises immediately after the murder. Cain was left standing over the lifeless body of Abel, the first human to ever die. Having never seen death or a corpse before, Cain was gripped by confusion and helplessness, not knowing how to handle or dispose of the body. He reportedly carried the body for a long period (some traditions say a year) out of indecision and fear.

Tafseer

1. The Divine Intervention (The Crow):

Allah did not leave Cain in his confusion. He sent a crow—a bird often associated with intelligence and problem-solving—to scratch the earth. According to many commentators like Ibn Kathir, Cain saw two crows fighting until one killed the other and then dug a hole to bury it. This was a direct sign from Allah to teach the first murderer the sanctity of the human body and the method of burial.

2. The Realization of Inadequacy:

Upon seeing the crow, Cain exclaimed, "O woe to me!" This highlights a profound psychological shift. He realized that despite his human intellect and physical strength, he was "weaker" and less capable than a small bird. His arrogance was shattered by the simple instinctual wisdom of a creature he deemed inferior.

3. The "Disgrace" (Saw'ah):

The Quran uses the word saw'ah, which refers to "shameful parts" or "disgrace." In this context, it refers to the decaying corpse. It signifies that leaving a human body exposed is a disgrace to the dignity Allah has bestowed upon mankind.

4. The Regret (Nadim):

The verse ends by stating he became "of the regretful." Scholars note that this was not necessarily the "repentance" (tawbah) that leads to forgiveness, but rather a worldly regret or remorse over his helplessness and the burden he had created for himself.

Practical Implications

- **Method of Burial:** This verse establishes the origin of the Islamic practice of burying the dead in the earth (Dafn). It teaches that the earth is the natural resting place for the human body, returning it to its origin.
- **Dignity of the Deceased:** It implies that the human body, even after death, must be treated with respect and shielded from exposure, scavengers, and decay.
- **Learning from Nature:** It validates the use of observation and the natural world as a source of knowledge and guidance provided by Allah.

Lessons Learned

1. **The Burden of Sin:** Murder is a heavy burden that leaves the perpetrator in a state of constant anxiety and confusion.
2. **Humility over Arrogance:** No matter how powerful a human thinks they are, they are ultimately dependent on Allah's guidance, sometimes delivered through the humblest of creatures.
3. **The First Crime:** This story warns against the "Three Roots of Sin" present in Cain: Jealousy (Hasad), Arrogance (Kibr), and Anger.
4. **Allah's Mercy in Guidance:** Even to a murderer, Allah provided a way to resolve his immediate crisis, showing that the doors of learning and observation are always open.

Conclusion

Verse 31 of Surah Al-Ma'idah serves as a somber transition from the act of the first murder to the establishment of human law. It highlights the transition of humanity from ignorance to the realization of the sanctity of life and death. While Cain's regret came too late to save his brother, the lesson of the crow remains a permanent reminder for humanity to remain humble and to respect the physical remains of every human being as a creation of Allah.

Following the narrative of the two sons of Adam, Surah Al-Ma'idah (5:32) provides a profound legal and moral decree that establishes the sanctity of human life. It is often cited as one of the most significant verses regarding social ethics and human rights in the Quran.

Verse 32

Min ajli dhalika katabna 'ala Bani Isra'ila annahu man qatala nafsan bighayri nafsin

aw fasadin fil-ardi faka'annama qatala an-nasa jami'an; wa man ahyaha faka'annama ahya an-nasa jami'an. Wa laqad ja'at-hum rusuluna bil-bayyinati thumma inna kathiran min-hum ba'da dhalika fil-ardi lamusrifun.

"Because of that, We decreed upon the Children of Israel that whoever kills a soul unless for a soul [in legal retribution] or for corruption [done] in the land—it is as if he had slain mankind entirely. And whoever saves one—it is as if he had saved mankind entirely. And Our messengers had certainly come to them with clear proofs, but indeed many of them, after that, throughout the land, were transgressors."

Context of Revelation (Sabab al-Nuzul)

The phrase "Because of that" links this verse directly to the preceding story of Cain and Abel (Verses 27–31). Since Cain's act of murder was the first violation of human life, Allah established a stern law for subsequent generations, specifically mentioning the Children of Israel.

Historically, this was addressed to the Children of Israel because they were the primary recipients of divine law (the Torah) at the time, and they had a history of internal strife and the killing of prophets. However, the moral principle is universal for all of humanity.

Tafseer

1. The Equivalence of One Soul to Humanity:

The verse states that killing one innocent person is equivalent to killing all of humanity. Scholars explain this in two ways:

- **Moral Weight:** The murderer has violated the sanctity of life itself. If a person finds it permissible to kill one innocent soul, they have effectively disregarded the divine principle that protects all lives.
- **Social Impact:** A single murder disrupts the peace of the entire community, potentially sparking cycles of revenge and chaos that threaten everyone.

2. The Reward for Saving Life:

Conversely, saving one life—whether by preventing a murder, providing medical aid, or rescuing someone from a disaster—is viewed as saving all of humanity. It emphasizes that every life is an entire world in itself.

3. Exceptions (Justice and Corruption):

The Quran specifies two conditions where capital punishment may be applied through a legal system:

- **Nafsin (a soul for a soul):** Legitimate retribution (Qisas) for murder.

◦ *Fasadin fil-ardi* (corruption/mischief in the land): This refers to crimes that destabilize society, such as terrorism, treason, or organized violent crime.

4. The Persistence of Transgression:

The end of the verse notes that despite clear guidance from Messengers and miracles (*Bayyinati*), many people continue to "transgress" (*Musrifun*). This highlights the recurring nature of human violence despite divine warnings.

Practical Implications

- **The Sanctity of Life:** Every individual's right to life is absolute and cannot be violated by individuals.
- **A Call to Humanitarianism:** This verse provides a strong theological basis for healthcare, disaster relief, and social work. To save a life is a supreme act of worship.
- **Rule of Law:** It clarifies that retribution and the handling of "corruption" are not for vigilantes but are matters of state law to ensure justice rather than chaos.

Lessons Learned

1. **Individual Responsibility:** One person's actions have a "global" spiritual significance. We are not isolated; our treatment of others reflects our respect for the Creator.
2. **Universal Equality:** The verse does not distinguish between the life of a believer or a non-believer, a rich person or a poor person; the term *Nafsan* (a soul) is general, meaning every human life is sacred.
3. **Combating Apathy:** We cannot be indifferent to the suffering or death of one person, as the loss of one is a loss for all.
4. **Awareness of History:** Allah reminds us of previous nations (like the Children of Israel) to warn us not to repeat the same patterns of violence and excess.

Conclusion

Verse 32 is the Quranic "Charter of Human Rights." It moves from the specific historical event of Cain's crime to a universal law of ethics. It teaches that the foundation of a stable society is the absolute protection of human life. By elevating the value of a single soul to the value of all of humanity, Allah places the highest possible deterrent against violence and the highest possible incentive for compassion.

Verse 33

Continuing from the previous verses, Surah Al-Ma'idah (5:33) transitions from the moral principle of the sanctity of life to the legal consequences for those who violate

the peace and safety of society. This verse is known as the verse of Al-Muharabah (waging war).

Innama jaza'ul-ladhina yuharibuna Allaha wa Rasulahu wa yas'awna fil-ardi fasadan an yuqattalu aw yusallabu aw tuqatta'a aydihim wa arjuluhum min khilafin aw yunfaw minal-ardi; dhalika lahum khizyun fid-dunya wa lahum fil-akhirati 'adhabun 'adhim.

"Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is only that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment."

Context of Revelation (Sabab al-Nuzul)

Most scholars, including Al-Tabari and Ibn Kathir, relate this verse to a specific historical event involving the tribe of 'Uraynah (or 'Ukl). A group of people came to Madinah, embraced Islam, and claimed to be ill. The Prophet (peace be upon him) compassionately sent them to a place outside the city where the state camels were kept so they could drink their milk and recover.

Once they were healthy, they turned against their hosts, murdered the shepherd (brutally gouging out his eyes), and stole the camels. They committed apostasy, robbery, and murder simultaneously. When they were caught, this verse was revealed to define the legal framework for such extreme acts of terrorism and highway robbery.

Tafseer

1. Waging War against Allah and His Messenger:

Clearly, humans cannot physically harm Allah. Scholars explain that "waging war" here means attacking Allah's servants, violating His laws, and disrupting the safe, peaceful environment that Islam seeks to establish.

2. Corruption in the Land (Fasad):

This refers to crimes that target the public safety, such as armed robbery, kidnapping, terrorism, and organized violence. It is distinct from private crimes because it makes the general population feel unsafe.

3. The Categorized Punishments:

Islamic jurisprudence (Fiqh) often categorizes these punishments based on the severity of the crime, as explained by Ibn Abbas:

- Death: For those who kill but do not steal.

- Crucifixion (public execution): For those who kill and steal.
- Amputation from opposite sides: For those who steal but do not kill.
- Exile (or Imprisonment): For those who terrorize people but do not kill or steal.

4. Disgrace and Punishment:

The verse emphasizes that these legal penalties are a "disgrace" in this world, but they do not necessarily absolve the perpetrator from a "great punishment" in the afterlife unless they sincerely repent (as discussed in the following verse, 5:34).

Practical Implications

- **Public Safety:** The verse establishes that the state has the right and duty to use severe measures to protect the lives and property of its citizens from organized violent crime.
- **Deterrence:** The harshness of the penalties is intended to serve as a psychological deterrent to prevent people from engaging in banditry or terrorism.
- **Proportionality:** Jurists derive the principle that the punishment must fit the crime's nature and its impact on society.

Lessons Learned

1. **State Protection:** While individuals are encouraged to forgive personal grievances (as Abel did in verse 28), the state must enforce justice to maintain social order.
2. **The Severity of Treachery:** The context of the 'Uraynah people shows that betraying trust and responding to kindness with violence is viewed with extreme gravity.
3. **Human Rights and Public Order:** True human rights cannot exist without public order. This verse protects the "Right to Safety" for the entire community.
4. **Balance of Justice:** It reminds us that worldly punishment is a reality for those who seek to destroy the harmony of the earth.

Conclusion

Verse 33 defines the legal response to the "Cain-like" behaviour described earlier when it manifests as a systemic threat to society. It serves as a warning that while Islam promotes mercy and peace, it is not a pacifist ideology that allows the lawless to terrorize the innocent. It provides a legal framework to ensure that "corruption in the land" is met with firm justice to preserve the common good.

Verse 34

Complementing the severe legal measures mentioned in the previous verse, Surah Al-Ma'idah (5:34) introduces the concept of mercy and the path to redemption. It provides an "escape clause" for those who realize their wrongdoing and turn back before the law catches up with them.

Illal-ladhina tabu min qabli an taqdiru 'alayhim; fa'lamu annallaha Ghafurun Rahim.

"Except for those who repent before you apprehend them. And know that Allah is Forgiving and Merciful."

Context of Revelation (Sabab al-Nuzul)

This verse acts as a vital qualification to the harsh penalties described in Verse 33. Historically, it was revealed to encourage rebels, bandits, and those waging war against the state to surrender voluntarily.

One famous historical instance cited by Ibn Kathir involves a man named 'Ali al-Asadi, who was a notorious highway robber. After hearing a verses from the Quran about Allah's mercy, he repented and surrendered himself to the authorities in Madinah before they could catch him. Because he came forward voluntarily, the severe punishments of Verse 33 were waived by the leadership of the time (Marwan ibn al-Hakam and the Sahaba), confirming the application of this verse.

Tafseer

1. The Condition of Surrender (Min qabli an taqdiru 'alayhim):

The crucial factor here is timing. If a criminal is caught by force, their claim of "repentance" at that moment is often seen as a tactic to avoid punishment. However, if they repent and surrender while they still have the power to resist, it demonstrates sincerity.

2. What is Waived? (Hudud vs. Rights of People):

Scholars have two main interpretations regarding what is forgiven:

- **The State's Rights (Hudud):** The specific punishments mentioned in verse 33 (death, crucifixion, amputation, exile) are dropped.
- **The Victim's Rights (Huquq al-'Ibad):** Most jurists (including Imam Shafi'i and others) argue that while the state-mandated harsh penalties are waived, the criminal is still liable for individual grievances. For example, if they stole money, they must return it. If they killed a specific person, the family of the deceased still has the right to seek Qisas (retribution) or Diyyah (blood money), unless the family forgives them.

3. The Attributes of Allah:

The verse ends with Ghafurun Rahim (Forgiving and Merciful). This serves as a reminder that the goal of Islamic Law is not purely to punish, but to reform and bring people back to a state of peace and obedience to God.

Practical Implications

- **Encouragement of Surrender:** This legal principle provides a strategic advantage to the state, as it encourages violent groups to lay down their arms without further bloodshed.
- **Rehabilitation:** It shows that Islam values rehabilitation over retribution if the individual shows a genuine desire to change.
- **Legal Clarity:** It defines a clear boundary for when a person can be granted "amnesty," preventing the law from being used arbitrarily.

Lessons Learned

1. **The Door of Mercy is Always Open:** No matter how grave the crime (even "waging war against Allah"), Allah provides a way back if the person is sincere.
2. **Sincerity is Proven by Action:** Real repentance is not just words; it is surrendering one's power and taking responsibility before being forced to do so.
3. **Justice is Multi-layered:** The verse balances the Mercy of Allah (waiving public punishments) with the Justice for victims (maintaining private rights to compensation).
4. **Incentive for Peace:** By offering a "way out," the Quran minimizes conflict and gives even the most hardened criminals a reason to stop their violence.

Conclusion

Verse 34 provides the necessary balance to the strictness of the preceding laws. It ensures that the legal system remains a tool for social harmony rather than just a mechanism for state violence. It reflects the core Islamic philosophy that Allah's Mercy precedes His Wrath, giving hope to those who have lost their way while still maintaining the safety and rights of the innocent.

Verse 35

After discussing the legal punishments for those who cause corruption on earth, Surah Al-Ma'idah (5:35) shifts from the legal realm back to the spiritual realm. It provides the "formula" for success and salvation, directing the believers toward the positive actions that prevent one from falling into the sins mentioned in the previous verses.

Ya ayyuhal-ladhina amanu ittaqullaha wabtaghu ilayhil-wasilata wa jahidu fi sabilihi la'allakum tuflihun.

"O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed."

Context of Revelation (Sabab al-Nuzul)

While there is no single specific "event" that triggered this verse, its placement is highly strategic. After detailing the terrifying consequences of murder (Cain and Abel) and the severe punishments for spreading corruption (the Muharabah verse), Allah provides the believers with a preventative roadmap. It serves as a spiritual antidote to the crimes mentioned previously; if one maintains Taqwa and seeks a "means" to Allah, they will never fall into the path of destruction.

Tafseer

1. Taqwa (Fear/Consciousness of Allah):

The verse begins with a call to the believers to have Taqwa. In this context, scholars like Ibn Kathir define it as avoiding what Allah has forbidden. It is the first step of the journey: stopping the harm and guarding oneself against sin.

2. Al-Wasilah (The Means of Nearness):

This is the core of the verse. Wasilah literally means a way of approach or a means to achieve an objective.

- **Mainstream Interpretation:** Most Sahaba and Tabi'un (such as Ibn Abbas, Mujahid, and Qatadah) interpreted Wasilah as good deeds. To seek the Wasilah is to perform acts of obedience—prayer, fasting, charity, and kindness—that bring a person closer to Allah's pleasure.
- **The Highest Station:** In the Hadith, "Al-Wasilah" is also the name of the highest station in Paradise, reserved specifically for the Prophet Muhammad (peace be upon him).

3. Jihad (Striving):

The verse commands believers to "strive in His cause." This is not limited to physical combat; it includes Jihad al-Nafs (struggling against one's own desires) and Jihad through wealth and speech to establish truth.

4. The Goal (Falah):

The verse ends with "that you may succeed." The Quranic concept of Falah (success) is comprehensive, encompassing prosperity in this life and eternal salvation in the Hereafter.

Practical Implications

- The Hierarchy of Growth: Spiritual growth follows a sequence: first, refrain from sin (Taqwa); second, actively seek closeness through worship (Wasilah); third, put in the hard work to sustain that state (Jihad).
- Worship as a Bridge: It encourages believers to look for "special" deeds that they can consistently perform to build a personal connection with Allah.
- Holistic Effort: It implies that faith is not passive; it requires active seeking and striving.

Lessons Learned

1. Faith Requires Effort: Success (Falah) is not guaranteed by a mere claim of faith; it is "hunted" through seeking means and striving.
2. Avoidance is Not Enough: It is not enough to simply "not be a criminal" (as per verses 32-33). A believer must actively move toward the light of obedience.
3. Personal Connection: Everyone should find their own Wasilah—for some, it is extra night prayers; for others, it is taking care of orphans or seeking knowledge.
4. Balance of Fear and Hope: By starting with Taqwa (fear/caution) and ending with Falah (success/hope), the verse balances the believer's emotional state.

Conclusion

Verse 35 is a concise guide to the Islamic life. It moves the reader from the "legal" warnings of the previous verses into a "spiritual" invitation. It teaches that the only way to avoid the "disgrace in this world" mentioned in verse 33 is to occupy the heart and limbs with the pursuit of Allah's nearness. It defines success not as the accumulation of power or wealth, but as the successful navigation of the path to the Creator.

Verse 36

In the logical sequence of the Surah, Surah Al-Ma'idah (5:36) provides the "spiritual warning" that justifies the urgency of the "spiritual roadmap" found in Verse 35. It describes the absolute futility of worldly wealth in the face of Divine Judgment.

Innalladhina kafaru law anna lahum ma fil-ardi jami'an wa mithlahu ma'ahu liyaftadu bihi min 'adhabi yawmil-qiyamati ma tuqubbila min-hum; wa lahum 'adhabun alim.

"Indeed, those who disbelieve—if they should have all that is in the earth and the like of it with it by which to ransom themselves from the punishment of the Day of Resurrection, it will not be accepted from them, and for them is a painful punishment."

Context of Revelation (Sabab al-Nuzul)

This verse acts as a bridge between the invitation to strive for Allah (Verse 35) and the description of the eternal state of the disbelievers (Verse 37). It was revealed to dismantle the false security that people often find in material wealth.

Historically, many of the opponents of the Prophet (peace be upon him) in Makkah and the surrounding areas were wealthy and influential. They believed that their social status and riches would protect them or that they could "buy" their way out of any trouble. Allah revealed this to clarify that the currency of the Hereafter is not gold or silver, but faith and righteous deeds.

Detailed Tafseer

1. The Hypothetical Wealth:

Allah uses a powerful rhetorical image: "all that is in the earth and the like of it with it." This means even if a person owned the entire planet and its resources twice over, it would be worthless on the Day of Judgment.

2. The Concept of Ransom (Fidya):

In this world, a criminal might avoid a sentence by paying a heavy fine or ransom. The verse explains that in the Court of Allah, there is no system of "bail" or "ransom." Once the judgment is passed based on a person's rejection of truth, material possessions provide zero leverage.

3. The Failure of Acceptance:

The phrase "it will not be accepted from them" emphasizes that the time for using resources for one's benefit was in the worldly life (through charity and good deeds). Once the Day of Resurrection arrives, the opportunity to trade wealth for salvation has expired.

4. The "Painful" Punishment (Alim):

The verse ends by characterizing the punishment as Alim (painful). This serves as the direct alternative to the Falah (success) mentioned in the previous verse. If one does not "strive in His cause" (v. 35), they face a reality where no amount of money can ease their suffering.

Practical Implications

- **Re-evaluating Priorities:** The verse forces a believer to ask: "Am I spending my wealth to buy a ransom now (through Sadaqah/charity) while it is still accepted, or am I hoarding it for a time when it will be useless?"
- **Detachment from Materialism:** It humbles those who are overly proud of their financial success, reminding them that their net worth does not equal their spiritual worth.
- **Justice is Absolute:** It reassures those who are oppressed in this world that the wealthy and powerful cannot bribe their way out of justice in the next life.

Lessons Learned

1. The Deception of Wealth: Wealth can provide comfort in life but provides no security against the consequences of disbelief.
2. Early Preparation: The only "ransom" accepted for the Fire is a life of faith and Taqwa while we are still on earth.
3. Equality Before Allah: On the Day of Resurrection, the king and the beggar stand equal; only their hearts and deeds distinguish them.
4. No Second Chances: The verse implies that the regret of the disbelievers will be so great they would give up the entire universe if they could, highlighting the importance of not wasting the current moment.

Conclusion

Verse 36 is a reality check. It serves as the "negative incentive" to complement the "positive invitation" of Verse 35. It tells us that while the path to Allah requires effort and sacrifice (Jihad), the cost of ignoring that path is far higher—a price so great that even the entire wealth of the earth could not pay it. It sets the stage for the following verse (37), which describes the finality of their situation.

Verse 37

In Surah Al-Ma'idah (5:37), Allah continues the description of the consequences for those who reject faith and spread corruption, focusing specifically on the eternal nature of their state in the afterlife. This verse is the terrifying conclusion to the warning started in verse 36.

Yureedoona an yakhrujoo minan-naari wa maa hum bi-khaarijeena minhaa; wa lahum 'adhaabun muqeem.

"They will wish to get out of the Fire, but never are they to emerge therefrom, and for them is an enduring punishment."

Context of Revelation (Sabab al-Nuzul)

This verse is linked to Verse 36, which explains that if the disbelievers possessed everything on earth and doubled it to ransom themselves from the punishment of the Day of Resurrection, it would not be accepted. Verse 37 follows this by describing their state inside the punishment. It serves as a final, stern warning to those who "wage war against Allah and His Messenger" (from verse 33) and refuse to repent (from verse 34), showing that once the worldly life ends and the judgement is passed, the window for negotiation or escape is permanently closed.

Tafseer

1. The Desperate Wish (Yureedoona):

The verse begins by stating they will "wish" or "desire" to leave the Fire. This indicates the intensity of the torment—it is so unbearable that their only thought is escape. Scholars note that this wish is constant, but it is a wish born of despair, not of hope.

2. The Impossibility of Escape:

Allah explicitly states, "but never are they to emerge therefrom." This clarifies that for those who died in a state of absolute disbelief and active enmity toward the truth, there is no exit.

3. The Nature of the Punishment (Muqem):

The word Muqem means "enduring," "lasting," or "permanent." It is a punishment that "resides" with them and from which they cannot move away. It stands in stark contrast to worldly troubles, which are always temporary and eventually come to an end through time or death.

4. The Distinction Between Sinners and Disbelievers:

Classical commentators, such as Jabir ibn Abdullah (as recorded in the Tafseer of Al-Tabari), clarified that this verse refers specifically to the Kuffar (disbelievers) who are doomed to eternity. This is distinguished from the sinful believers who may enter the Fire for a period but will eventually be removed through the mercy of Allah and the intercession of the Prophet (peace be upon him).

Practical Implications

- **Urgency of Repentance:** Since the punishment in the Hereafter is "enduring," the small window of life on earth becomes infinitely more valuable. It emphasizes that repentance must happen now, before death makes the state of the soul permanent.
- **Perspective on Worldly Suffering:** It reminds believers that any hardship faced in this life is "moving" and temporary, whereas the consequences of rejecting the Creator are "fixed" and permanent.
- **Fear as a Deterrent:** This verse acts as a spiritual boundary. By describing the "no-exit" nature of Hell, it aims to shock the heart into avoiding the paths of corruption and violence described in previous verses.

Lessons Learned

1. **No Ransom for the Soul:** There is no amount of wealth or power that can buy one's way out of divine justice once the Day of Judgement arrives.
2. **The Weight of Eternity:** The most terrifying aspect of the Fire described here is not just the pain, but the permanence.
3. **A Call to True Success:** This verse serves as the negative motivation to pursue verse 35 (seeking the Wasilah and striving for Allah). If verse 35 leads to eternal success, verse 37 describes eternal failure.

4. Truth vs. False Hope: It warns against the false hope that one can live a life of corruption and simply "deal with the consequences later."

Conclusion

Verse 37 completes a powerful section of Surah Al-Ma'idah that balances law, mercy, and the ultimate reality of the afterlife. After setting the legal penalties for crimes on earth, Allah reminds humanity that the ultimate "court" is in the Hereafter. The verse is a finality—a reminder that while Allah is "Forgiving and Merciful" (v. 34) to those who turn back, His justice is "enduring" for those who persist in rebellion until the very end.

Verse 38

Moving from the crimes of high treason and terrorism (v. 33) to specific crimes against property, Surah Al-Ma'idah (5:38) outlines the legal punishment for theft. This verse establishes the Hadd (fixed penalty) for stealing, emphasizing the protection of individual ownership in an Islamic society.

Was-sariqu was-sariqatu faqta'u aydiahuma jazaa'an bima kasaba nakalam-minallahi; wallahu 'azizun hakim.

"As for the male thief and the female thief, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise."

Context of Revelation (Sabab al-Nuzul)

This verse was revealed as part of the broader legislative framework established in Madinah. While specific incidents of theft occurred—such as the case of a woman from the tribe of Makhzum who was caught stealing—the verse serves as a general legal decree. It signaled a shift from the lawlessness of pre-Islamic Arabia to a society governed by divine law, where property rights were sacrosanct and protected by severe deterrents.

Tafseer

1. Equal Accountability: Unlike many ancient laws, the Quran explicitly mentions both the "male thief" (Sariq) and the "female thief" (Sariqah). This emphasizes that legal responsibility and the ensuing penalties are applied regardless of gender.

2. Definition of Theft (Sariqah):

Islamic jurists define theft in this verse as taking the property of another secretly from a "secured place" (Hirz). This is distinct from embezzlement or snatching in public, which are punished under different legal categories (Ta'zir).

3. Conditions for Amputation:

The Sunnah and the practice of the Sahaba established strict conditions (known as Shubuhāt or doubts) that must be met before this punishment is applied:

- Minimum Value (Nisab): The stolen item must meet a certain value (traditionally a quarter of a gold dinar).
- Sanity and Maturity: The perpetrator must be an adult of sound mind.
- Absence of Necessity: The punishment is not applied if the person stole out of hunger or extreme necessity (as famously suspended by Umar ibn al-Khattab during a year of famine).

4. The Goal: Deterrence (Nakalan):

The word Nakalan means a punishment that serves as a warning to others. The intent is not cruelty, but the creation of a society so safe that property can be left unattended without fear.

5. Divine Attributes:

The verse ends with Aziz (Mighty) and Hakim (Wise). This implies that Allah has the power to enforce these laws and the wisdom to know that such a deterrent is necessary for the long-term stability of a civilization.

Practical Implications

- Protection of Wealth: It establishes that a person's hard-earned wealth is a sacred trust that cannot be violated.
- Social Safety: The strictness of the law acts as a psychological barrier, significantly reducing the crime rate and allowing commerce and personal life to flourish without the constant burden of security.
- Strict Judicial Process: Because the punishment is irreversible, Islamic law requires an extremely high burden of proof (confession or multiple eye-witnesses), effectively making the actual execution of the penalty rare but its threat ever-present.

Lessons Learned

1. Individual Responsibility: Every person is responsible for the "earnings of their hands," whether those earnings are through work or through crime.
2. The Wisdom of Law: Laws are designed to protect the majority (the law-abiding) from the predatory actions of the minority.
3. Human Rights vs. Property Rights: In Islam, the right to safety of the community often outweighs the individual "right" to a limb if that individual uses it to destroy the social fabric.
4. Prevention is Key: By setting such a high bar for the punishment, the Sharia encourages society to address the root causes of theft (like poverty) so the punishment never has to be used.

Conclusion

Verse 38 is a pillar of Islamic criminal law. It moves the discourse from the "War

against Allah" (v. 33) to the protection of the common citizen. It teaches that a just society is one where the weak are protected from the predatory, and where the law is applied fairly to all, regardless of gender or status. It concludes with the reminder that these laws are rooted in the Wisdom of Allah, intended to preserve the dignity of both the individual and the state.

Verse 39

In direct response to the strict law established in the previous verse, Surah Al-Ma'idah (5:39) introduces the divine spiritual remedy for the crime of theft. It offers a path of reconciliation with Allah for those who have erred, balancing legal justice with spiritual hope.

Fa-man taba mim ba'di dhulmihi wa aslaha fa-innallaha yatubu 'alayh; innallaha Ghafurun Rahim.

"But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful."

Context of Revelation (Sabab al-Nuzul)

This verse was revealed to clarify the status of a person's soul after the legal punishment (Hadd) has been carried out. A famous incident involves a woman from the noble Banu Makhzum tribe who was caught stealing. When the Prophet (peace be upon him) ordered the punishment, her people were distraught and tried to intercede. After the punishment was executed, she asked if her repentance would be accepted. The Prophet (peace be upon him) confirmed that she was as pure from sin as the day she was born, and this verse was revealed to solidify that principle for all time.

Tafseer

1. Repentance After Wrongdoing (Taba mim ba'di dhulmihi):

The Quran refers to theft as dhulm (wrongdoing/injustice/oppression). Repentance (Tawbah) here requires three things: recognizing the sin, feeling genuine remorse, and firmly resolving never to return to it.

2. The Requirement of Reform (Aslaha):

Repentance is not just an emotional state; it must be followed by Islaah (reform). In the context of theft, scholars like Al-Jalalayn note that "reforming" includes returning the stolen property to its rightful owner or seeking their forgiveness. It also means changing one's lifestyle so that they no longer rely on haram means.

3. Divine Forgiveness (Yatubu 'alayh):

Allah promises that He will "turn to him." This indicates that while the legal system of the world might have taken a physical hand, the spiritual relationship with the Creator can be fully restored.

4. Legal vs. Spiritual Consequences:

A crucial distinction made by jurists (including Imam Shafi'i) is that repentance after being caught and brought before a judge does not typically waive the worldly punishment of amputation (unlike verse 34 for rebels). However, verse 39 guarantees that the spiritual stain of the sin is removed, ensuring the person does not face punishment for that specific sin in the Hereafter.

Practical Implications

- **The Status of the Sinner:** Once a person has served their legal sentence and repented, society is not permitted to continue shunning or humiliating them. They are to be treated as a full, dignified member of the community.
- **Restitution:** Reform requires making the victim whole. Practical "reform" means the thief must do everything in their power to compensate the person they stole from.
- **Encouragement of Change:** The verse provides a light at the end of the tunnel. It tells the criminal that their life is not "over" because of one mistake; they have a clear path back to God's love.

Lessons Learned

1. **Justice is Not Malice:** The purpose of Islamic law is to protect society, not to destroy the soul of the individual.
2. **Actions Speak Louder:** True repentance is verified by "reform" (Islaah). If a person claims to repent but continues to live off stolen goods, their repentance is incomplete.
3. **No Permanent Stigma:** Islam rejects the idea of a "permanent criminal class." A person can move from being a "thief" to being a "believer in good standing" through sincere change.
4. **God's Mercy is Boundless:** By ending with Ghafurun Rahim, Allah reminds us that His desire to forgive outweighs His necessity to punish.

Conclusion

Verse 39 provides the essential balance to Verse 38. While the previous verse protects the property of the community through a firm deterrent, this verse protects the spiritual future of the individual. It teaches that while the laws of the earth must be upheld to maintain order, the mercy of the Heavens is always available to those who are truly willing to change their ways and fix what they broke.

Verse 40

In the context of the legislative and spiritual themes of the chapter, Surah Al-Ma'idah (5:40) serves as the ultimate theological justification for the laws and the promises of mercy mentioned in the preceding verses. It reminds humanity of the absolute Sovereignty of the Creator.

Alam ta'lam annallaha lahu mulkus-samawati wal-ardi yu'adhibu may-yasha'u wa yaghfiru limay-yasha'; wallahu 'ala kulli shay'in Qadir.

"Do you not know that to Allah belongs the dominion of the heavens and the earth? He punishes whom He wills and forgives whom He wills, and Allah is over all things competent."

Context of Revelation (Sabab al-Nuzul)

This verse acts as the concluding statement for the section regarding crimes (warfare against society and theft) and repentance (verses 33–39). While it is addressed to the Prophet Muhammad (peace be upon him) in a rhetorical sense ("Do you not know?"), its primary audience is the people of the Book and the pagan Arabs who lived in Madinah.

It was revealed to dismantle the false claims of certain groups who believed they were "the children of God and His beloved" (as mentioned in verse 18) and therefore exempt from punishment. This verse asserts that no one has a "special contract" with Allah that bypasses His justice or His choice to forgive.

Detailed Tafseer

1. The Rhetorical Question (Alam ta'lam):

Allah asks, "Do you not know?" This is not a question seeking information, but rather an affirmative statement. It means: "It is a well-established fact that you should know." It calls the reader to reflect on the vastness of the universe as proof of Allah's right to legislate.

2. Universal Sovereignty (Mulkus-samawati wal-ard):

The "dominion" or "kingdom" refers to both ownership and the right to govern. Since Allah created the heavens and the earth, He alone has the ultimate authority to set the laws (like the punishment for theft in v. 38) and to determine the path to salvation (like the repentance in v. 39).

3. The Divine Will in Punishment and Forgiveness:

The verse mentions punishment before forgiveness here, which scholars like Al-Tabari explain as a reflection of the context of the previous verses (which detailed punishments for crimes).

- He punishes whom He wills: Based on His Justice and the person's persistence in sin.

- He forgives whom He wills: Based on His Mercy and the person's sincere repentance.

- Note: Allah's "will" is never arbitrary; it is always rooted in His perfect Knowledge and Wisdom (Hikmah).

4. Absolute Power (Qadir):

The verse ends with the attribute Qadir. This serves to reassure the believers that Allah is capable of enforcing His justice against the powerful oppressors and is equally capable of transforming a sinner into a saint through His forgiveness.

Practical Implications

- **Submission to Law:** Since the universe belongs to Allah, a person's body and property also belong to Him. Therefore, humans must follow His laws regarding how they use their hands (not to steal) and how they protect society.
- **Elimination of Arrogance:** No individual or nation can claim to be above the law of Allah. The verse levels the playing field for all of humanity.
- **Balancing Fear and Hope:** It forces a person to live between the fear of His punishment and the hope for His forgiveness, preventing both complacency and despair.

Lessons Learned

1. **Total Ownership:** We are guests in Allah's kingdom. To live in His "house" (the earth), we must respect His "rules" (the Sharia).
2. **The Source of Authority:** All legal and moral authority ultimately stems from Allah's ownership of the universe.
3. **Repentance is a Gift:** Forgiveness is mentioned as an act of Allah's Will, reminding us that we should never take the opportunity to repent for granted.
4. **Nothing is Impossible for Allah:** Whether it is the total reformation of a criminal or the stabilization of a chaotic society, Allah is "competent over all things."

Conclusion

Verse 40 provides the "Grand Closing" to the legal discourse of the previous verses. It moves the perspective from the specific (punishment for a thief) to the universal (the Power of the Creator). It teaches that the laws of the Quran are not just social contracts, but are expressions of the Divine Will of the Master of the Universe. By acknowledging Allah's total dominion, a believer finds the strength to obey His laws and the humility to seek His mercy.

ADDITIONAL INFORMATION

Protection of Property and the Philosophy of Legal Deterrence in Islam

In the Islamic legal tradition, the preservation of property (Hifz al-Mal) is one of the five essential objectives of Sharia (Maqasid al-Sharia), alongside the protection of life, religion, intellect, and lineage. To ensure a society where individuals can thrive without the constant fear of theft, Islam prescribes a "Hadd" (divine fixed penalty) for stealing. While this

punishment is often a point of external debate, a deep dive into the Quran and Sunnah reveals a system designed for maximum deterrence but applied with extreme caution and mercy.

1. The Primary Scriptural Basis

The legal foundation for the punishment of theft is established in the Quran. After discussing the sanctity of life, Allah states:

"As for the male thief and the female thief, amputate their hands in recompense for what they committed as a deterrent [punishment] from Allah. And Allah is Exalted in Might and Wise." (Surah Al-Ma'idah 5:38)

The verse uses the word *Nakalan*, which means a punishment that serves as an exemplary warning to others. The objective is to create a psychological barrier that prevents the crime from occurring in the first place, thereby protecting the wealth of the entire community.

2. The Role of the Prophet (pbuh) in Defining the Law

The Sunnah (Prophetic tradition) provides the necessary details and boundaries for this law. The Prophet Muhammad (peace be upon him) emphasized that the law must be applied fairly to all, regardless of social status. He famously said:

"By Allah, if Fatima the daughter of Muhammad were to steal, I would have her hand cut off." (Sahih Bukhari)

However, the Prophet (pbuh) also set a minimum value (*Nisab*) for the stolen goods to prevent the amputation for trivial items. He stated:

"The hand of a thief is not cut off except for [stealing] something equal to a quarter of a [gold] Dinar or more." (Sahih Muslim)

3. Safeguards and Conditions (Shubuhahat)

Islamic jurisprudence (*Fiqh*) emphasizes that legal punishments should be avoided if there is any "doubt" (*Shubha*). A famous legal maxim based on a Hadith states:

"Ward off the Hadd punishments as much as you can. If there is any way out for a Muslim, let him go." (Sunan al-Tirmidhi)

Due to this principle, jurists established strict conditions that must be met before an amputation can occur:

- **Private Ownership:** The item must be clearly owned by another.
- **Secure Storage (*Hirz*):** The item must have been taken from a place where it was safely kept (e.g., a locked house or safe). Stealing from an open field or a public space where items are not secured often does not qualify for the Hadd penalty.
- **Evidence:** The crime must be proven by a clear confession or the testimony of two upright witnesses.
- **Intent and Sanity:** The thief must be a sane adult acting of their own free will.

4. Justice and the Principle of Necessity

Perhaps the most significant historical application of mercy in this law occurred during the Caliphate of Umar ibn al-Khattab. During the "Year of Ashes"—a time of severe famine in Arabia—Umar suspended the punishment for theft.

He reasoned that if someone steals out of hunger or extreme necessity to survive, the fault lies with the society for failing to provide for the needy, not with the individual. This established the legal precedent that necessity overrides the punishment. If a person steals to satisfy a basic human need (food, medicine, etc.), the Hadd is waived, and the case is treated with social support and minor corrective measures instead.

5. The Path to Redemption

The Quran immediately follows the verse of punishment with an invitation to change: "But whoever repents after his wrongdoing and reforms, indeed, Allah will turn to him in forgiveness. Indeed, Allah is Forgiving and Merciful." (Surah Al-Ma'idah 5:39) This highlights that the ultimate goal of the Sharia is not physical mutilation but the reformation of the character. Once a person repents and makes amends—which includes returning the stolen property—they are spiritually restored in the eyes of God and should be reintegrated into society without stigma.

Conclusion

From an Islamic perspective, the amputation of the hand is a "legal ghost"—a punishment that looms large as a deterrent to maintain public safety, but one that is rarely executed due to the intense requirements of proof and the prioritization of social justice. It reflects a worldview where the safety of the collective and the rights of the victim are balanced with a profound opportunity for the perpetrator to find mercy and reform.

This assessment focuses on the narrative and legislative transition from the story of the sons of Adam to the laws of justice and the sovereignty of Allah in Surah Al-Ma'idah (5:30–40).

Section 1: Comprehension Questions & Answers

(1) How did Allah guide Cain (Qabil) on how to handle his brother's body after the murder?

Answer: Allah sent a crow that scratched the earth to show him how to bury the corpse. This taught humanity that the earth is the natural resting place for the body and that even animals can be instruments of divine instruction.

(2) According to Verse 32, what is the spiritual weight of killing a single innocent person?

Answer: It is as if the person has killed all of mankind. This is because the murderer has violated the sacred principle of the "sanctity of life," which is the foundation of human existence.

(3) Under what condition can the severe "state punishments" (Hadd) for rebels and bandits be waived?

Answer: According to Verse 34, if the perpetrators repent and surrender themselves before they are apprehended by the authorities, the state-mandated harsh penalties are waived, highlighting the value Islam places on voluntary reform.

(4) What is the meaning of "Al-Wasilah" in Verse 35?

Answer: Most scholars interpret Al-Wasilah as the "means of nearness" to Allah,

which refers to performing good deeds, acts of worship, and staying away from sins to bridge the gap between the servant and the Creator.

(5) Why does Verse 40 conclude this section by mentioning Allah's dominion over the heavens and the earth?

Answer: It establishes that Allah is the Ultimate Legislator. Since He owns everything, He has the absolute right to set laws for His creation, and His power ensures that His justice and mercy are final and binding.

Section 2: Practical Implementation in Everyday Life

The following table demonstrates how to transform these Quranic principles into daily actions:

Quranic Lesson Context Practical Implementation

Control of Envy The story of Cain & Abel Practice "Ghibta" (admiring someone's blessing) instead of "Hasad" (wishing they lose it). When you feel jealous, immediately pray for that person's success to kill the ego.

Dignity of the Deceased The lesson of the crow Participate in funeral rites or support bereaved families. Treat the deceased with the same respect as the living, ensuring their privacy and dignity are maintained.

Valuing Every Soul The "One Life = Humanity" rule Never be a bystander. If you see someone being bullied, marginalized, or in physical danger, intervene (safely) or call for help, realizing that saving one person is a global act.

Seeking Your "Wasilah" The command for nearness Identify one "private" good deed that is your bridge to Allah—such as a specific charity, a night prayer, or caring for an elderly neighbor—and do it consistently.

Restorative Justice The law of repentance If you wrong someone or take something not yours, don't just say "sorry." Implement Islaah (reform) by returning what was taken and fixing the damage caused to the relationship.

Humility in Knowledge Cain learning from a bird Be open to learning from anyone, regardless of their status. Sometimes a child, a nature documentary, or a humble person can provide the solution to a problem your intellect couldn't solve.

Section 3: Reflective Conclusion

These verses move from the individual (Cain's heart) to the community (laws of safety and theft) to the Cosmos (Allah's ownership). Practically, this teaches us that our internal spiritual state directly affects social order. By mastering our jealousy and striving for nearness to Allah, we prevent the "corruption in the land" that the legal verses seek to deter.

Verse 41

In Surah Al-Ma'idah (5:41), the Quran transitions from general legal rulings to the specific challenges the Prophet(pbuh) faced in Madinah—primarily dealing with the duplicity of the hypocrites and the legal manipulations of certain groups from the People of the Book.

Ya ayyuha ar-rasoolu la yahzunka allatheena yusari'oona fee al-kufri mina allatheena qaloo amanna bi-afwahihim wa lam tu'min quloobuhum wa mina allatheena hadoo samma'oona lil-kadhibi samma'oona li-qawmin akharina lam ya'tooka yuharrifoona kalima min ba'di

mawadi'ihī yaqooloona in ooteetum hadha fakhudhoohu wa in lam tu'tawhu fahtharoo wa man yuridi Allahu fitnatahu falan tamlika lahu mina Allahi shay'an ola'ika allatheena lam yuridi Allahu an yutahhira quloobahum lahum fee ad-dunya khizyun wa lahum fee al-akhirati 'adhabun 'atheem.

"O Messenger, let them not grieve you who hasten into disbelief of those who say, 'We believe' with their mouths while their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you. They distort words from their [proper] usages, saying 'If you are given this, take it; but if you are not given this, then beware.' And he for whom Allah intends trial – never will you possess [power to do] for him anything against Allah. Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed in Medina and addresses two specific groups: the hypocrites (Munafiqeen) and the Jewish community of the time.

- **The Incident of Adultery:** The most prominent reason for revelation involves a case of adultery among the Jews of Khaybar. The Torah prescribed stoning (Rajm) for adultery, but the community leaders, wanting to spare a person of high social status, sought a lighter punishment.
- **The Delegation:** They sent a delegation to the Prophet Muhammad, hoping he would provide a more lenient ruling (like flogging or blackening the face). They told their messengers: "If he rules with the lighter punishment, accept it; if he rules with stoning, reject it."
- **The Exposure:** The Prophet asked for their most learned scholar, who eventually confessed that stoning was indeed the original law in the Torah which they had altered. This verse was revealed to expose their manipulation of divine law.

Tafseer

1. "Let them not grieve you": Allah comforts the Prophet, who was deeply pained by people's rejection of guidance. It clarifies that their disbelief does not harm Islam; it only harms themselves.
2. "Hasten into disbelief": This refers to the eagerness of the hypocrites to side with the enemies of Islam at the first sign of trouble.
3. "Avid listeners to falsehood": They listen to the Prophet not to be guided, but to spy, find faults, or misinterpret his words to suit their preconceived biases.
4. "Distort words from their proper places": This describes the act of changing the meanings or the actual text of divine scripture to fit personal or political agendas.
5. "Allah does not intend to purify their hearts": This is a result of their own persistent arrogance and intentional misguidance. Because they chose to cling to falsehood despite knowing the truth, Allah left them to their chosen path.

Lessons Learned

- Justice is Universal: The law of God applies to everyone regardless of social status or lineage. Attempting to bypass justice for the "elite" is a sign of spiritual decay.
- Intention Matters: Faith is not merely a verbal profession; it must be rooted in the heart.
- The Danger of "Buffet-Style" Religion: We cannot pick and choose which parts of the religion to follow based on convenience while discarding the parts that challenge our desires.

Practical Implications

- Emotional Resilience for Leaders: Those calling others to good should not be discouraged by rejection. Success is in delivering the message, not in the numbers of those who follow.
- Integrity of Knowledge: Scholars and students must be careful not to "distort words"—i.e., twisting religious texts to please an audience or to gain worldly favors.
- Combatting Hypocrisy: We must ensure our private lives and internal beliefs align with our public religious identity.

Conclusion

Surah Al-Ma'idah, Verse 41 serves as a stern warning against the manipulation of divine truth and the sickness of hypocrisy. It emphasizes that Allah is aware of what the hearts conceal and that seeking "legal loopholes" to evade divine commands leads to disgrace in this life and severe punishment in the next. Ultimately, it reassures the believers that the truth will always prevail over those who attempt to distort it for personal gain.

Verse 42

Samma'una lil-kadhibi akkaluna lis-suht; fa-in ja'uka fahkum baynahum aw a'rid 'anhum; wa in tu'rid 'anhum falan yadurruka shay'a; wa in hakamta fahkum baynahum bil-qist; innallaha yuhibbul-muqsitīn.

"[They are] avid listeners to falsehood, consumers of [what is] unlawful. So if they come to you, [O Muhammad], judge between them or turn away from them. And if you turn away from them—never will they harm you at all. And if you judge, judge between them with justice. Indeed, Allah loves those who act justly."

Tafseer

1. The Character Traits (The Corruption of Input and Output):

- "Listeners to Falsehood" (Samma'una lil-kadhib): This refers to their tendency to seek out and believe lies. Because their hearts were not sincere, they found comfort in fabricated religious rulings and rumours.
- "Consumers of the Unlawful" (Akkaluna lis-suht): The word Suht literally means something that "erases" or "destroys." In this context, scholars like Ibn Mas'ud defined it as bribery. Their legal judgments were for sale; they would change the laws of God in exchange for money or social favors.

- The Connection: There is a direct link between what a person "hears" and what they "consume." Those who feed their minds on lies often end up feeding their bodies on haram wealth.

2. The Prophetic Choice:

Because the Jewish community in Madinah had their own legal system (the Torah), they were not strictly required to come to the Prophet(pbuh) for civil disputes. However, they would often come to him only when they hoped he would give a lighter sentence than their own law.

- Allah gave the Prophet(pbuh) the option: Judge between them or turn away.
- He was not obligated to be their lawyer or judge if they were only using him to bypass God's laws.
- Protection: Allah reassured the Prophet(pbuh) that if he chose to turn away from their manipulation, they would have no power to harm him politically or physically.

3. The Command for Absolute Justice:

Allah commands that if the Prophet(pbuh) did choose to judge, he must do so with Qist (Absolute Justice). He was to apply the truth regardless of how much these people had plotted against him.

- Even if the people are corrupt, the Judge must remain pure.
- The verse ends with a beautiful promise: "Allah loves those who act justly."

Lessons and Practical Implementation

1. Watch Your Sources:

- Lesson: Being a "listener to falsehood" leads to a corrupted heart.
- Application: In the age of "fake news" and social media gossip, be disciplined about what you listen to. If a source is known for lying or backbiting, cut it off to protect your spiritual integrity.

2. The Danger of Bribery and "Suht":

- Lesson: Wealth gained through dishonest means destroys a person's faith.
- Application: Ensure your income is 100% ethical. Avoid not just major theft, but also small bribes, "kickbacks," or taking advantage of people for financial gain.

3. Justice Over Emotion:

- Lesson: Justice must be served even to those we dislike or those who have shown us enmity.

◦ Application: If you are in a position of authority (a parent, a manager, a teacher), do not let your personal feelings toward someone influence your fairness. Treat your "opponents" with the same objective standards as your "friends."

4. The Power of Saying "No":

- Lesson: You are not obligated to engage with people who are only trying to manipulate you.
- Application: If you realize someone is asking for your advice or help only to "use" you for a wrong purpose, you have the Islamic right to "turn away" and protect your peace.

Conclusion

Verse 42 exposes the "sick cycle" of hypocrisy: hearing lies leads to taking bribes, which leads to seeking "loophole" judgments. By commanding the Prophet(pbuh) to remain just despite their corruption, Allah sets a universal standard: Integrity is not dependent on the behaviour of others.

Verse 43

In Surah Al-Ma'idah (5:43), Allah delivers a powerful rhetorical challenge to the sincerity of those who came to the Prophet(pbuh) seeking a judgment. It exposes the contradiction between their claims of following their own scripture and their actual behaviour.

Wa kayfa yuhakkimunaka wa 'indahumut-Tawratu fiha hukmullahi thumma yatawallawna mim ba'di dhalik; wa ma ula'ika bil-mu'minin.

"But how is it that they come to you for judgment while they have the Torah, in which is the judgment of Allah? Then they turn away, [even] after that; but those are not [in fact] believers."

Tafseer

1. The Divine Amazement (The Rhetorical Question):

The verse begins with "How?" (Wa kayfa). This is an expression of divine amazement and condemnation. Allah is highlighting the extreme absurdity of their situation:

- They claimed to be the followers of Moses (pbuh) and the Torah.
- They rejected Muhammad ﷺ as a Prophet.
- The Paradox: If they truly believed in the Torah, they wouldn't need to come to Muhammad ni nettirw ylaelc ydaerla saw ti esuaceb ,(yretluda rof tmemhsinup eht) wal cificeps siht rof ﷺ their own book. If they didn't believe in Muhammad ﷺ, why were they asking him to judge?

2. "In which is the Judgment of Allah":

This phrase confirms that despite the textual distortions that had occurred over time, the specific law they were trying to avoid (the Rajm or stoning for adultery) was still present and valid in the Torah they possessed at that time. It proves that their "forum shopping"—looking for a lighter sentence—was not a quest for truth, but a quest to escape Allah's command.

3. The Act of Turning Away (Yatawallawn):

Allah points out their pattern of behaviour:

- First, they ignore their own book (the Torah).
- Second, they come to the Prophet(pbuh) hoping for a "loophole."
- Third, even when the Prophet(pbuh) gives them the truth (which matches their own book), they "turn away" in rejection because it doesn't suit their desires.

4. The Verdict on Faith:

The verse concludes with a definitive statement: "Those are not believers." Allah clarifies that true faith (Iman) is not a cultural identity or a verbal claim. True faith is submission to the truth, even when it goes against one's social status, personal desires, or tribal interests. By rejecting both their own scripture and the Prophet's judgment, they proved they were following their own whims, not God.

Lessons and Practical Implementation

1. Consistency in Principles:

- Lesson: You cannot claim to follow a religion while actively searching for ways to bypass its clear rules.
- Application: Be honest with yourself. If you know a certain action is wrong in Islam, don't keep asking different scholars until you find one "lenient" person who gives you the answer you want. This "fatwa-shopping" is a sign of a weak heart.

2. The Source of Authority:

- Lesson: The Truth is one, and it is objective.
- Application: Respect the "Law of the Land" and the "Law of God." Don't be a person who only follows rules when they benefit you and ignores them when they are inconvenient.

3. Submission Over Desire:

- Lesson: Faith is tested when the truth is difficult to accept.

- Application: When faced with a religious or ethical decision, ask yourself: "Am I choosing this because it is right, or because it is easy?" True growth happens when we choose the right path over the easy path.

4. Intellectual Honesty:

- Lesson: Don't be a hypocrite who uses someone else's authority only to serve your own agenda.

- Application: In your professional and personal life, if you ask someone for their expert opinion or judgment, be prepared to accept it—even if it isn't what you hoped to hear.

Conclusion

Verse 43 is a masterclass in exposing religious opportunism. It teaches us that the signs of a non-believer (in the spiritual sense) include using religion as a tool for convenience rather than a guide for life. It calls us to be people of integrity who stand by the truth, regardless of the cost.

Verse 44

In Surah Al-Ma'idah (5:44), Allah moves from the specific incident of the delegation seeking a "lighter" ruling to a majestic confirmation of the Torah's status. This verse establishes the responsibility of those entrusted with Divine Scripture and provides a stern warning against compromising the truth for worldly gain.

Inna anzalnat-Tawrata fiha hudan wa nur; yahkumu bihan-nabiyyunal-ladhina aslamu lilladhina hadu war-rabbaniyyuna wal-ahbaru bimas-tuhfizu min kitabillahi wa kanu 'alayhi shuhada'; fala takhshawan-nasa wakhshawan; wa la tashtarun bi-ayati thamnan qalila; wa mal-lam yahkum bima anzalallahu fa-ula'ika humul-kafirun.

"Indeed, We sent down the Torah, in which was guidance and light. The prophets who submitted [to Allah] judged by it for the Jews, as did the rabbis and scholars by that with which they were entrusted of the Scripture of Allah, and they were witnesses thereto. So do not fear the people but fear Me, and do not exchange My verses for a small price. And whoever does not judge by what Allah has revealed—then it is those who are the disbelievers."

Tafseer

1. "Guidance and Light" (Hudan wa Nur):

Allah honours the original Torah, describing it as a source of Guidance (legal and moral direction) and Light (spiritual clarity that dispels the darkness of ignorance). This confirms that the laws revealed to Moses (pbuh) were divine and binding for the Children of Israel.

2. The Guardians of the Law:

The verse lists three groups who were responsible for the Torah:

- The Prophets (An-Nabiyyun): Those who came after Moses and "submitted" (Aslamu) to Allah. They did not change the law; they upheld it.
- The Rabbis (Ar-Rabbaniyyun): The godly educators who raised people upon the knowledge of the scripture.
- The Scholars (Al-Ahbar): The legal experts who were entrusted with preserving the text.

3. The Trust (Istuhfizu):

Allah says they were "entrusted" (Istuhfizu) with the book. Unlike the Quran, which Allah personally promised to protect (15:9), the protection of previous scriptures was a test for the people. They were made "witnesses" to its truth, meaning they were responsible for ensuring its laws were not hidden or altered.

4. "Do Not Fear People":

This is a direct command to the scholars and leaders of the time (and all times). The reason people distort the law is usually fear—fear of losing their social position, fear of offending the powerful, or fear of losing financial support. Allah reminds them that He alone is worthy of fear.

5. The Price of Compromise:

"Do not exchange My verses for a small price." A "small price" refers to anything in this world—wealth, status, or popularity. To change a divine ruling to please a king or a donor is to sell the infinite for the finite.

6. The Final Verdict:

The verse ends with a heavy warning: "Whoever does not judge by what Allah has revealed—then it is those who are the disbelievers." Scholars like Ibn Abbas noted that this refers to those who reject or deny the law of Allah in their hearts. If someone acknowledges the law but fails to implement it out of weakness, it is "disbelief less than [major] disbelief," but it remains a grave sin.

Lessons and Practical Implementation

1. Respecting Previous Revelations:

- Lesson: As Muslims, we must honour the original messages given to all Prophets.
- Application: Never mock the origins of other Abrahamic faiths. Acknowledge that the Torah and Gospel were originally "Guidance and Light."

2. The Responsibility of Knowledge:

- Lesson: If you have knowledge of the truth, you are a "witness" to it. You cannot stay silent when it is being distorted.
- Application: If you are in a situation where the truth is being twisted—whether at work, in school, or in the community—do not hide what you know is right just to fit in.

3. Integrity over Popularity:

- Lesson: Fearing the judgment of people is the fastest way to lose the favour of Allah.
- Application: When faced with a moral choice, ask: "Am I worried about what people will say, or what Allah will say?" Choose the latter.

4. Consistency in Judgment:

- Lesson: We must apply Allah's standards to ourselves first before judging others.
- Application: Don't be a "selective" believer who follows the rules that are easy but finds excuses for the ones that are hard.

Conclusion

Verse 44 is a call to intellectual and spiritual bravery. It teaches that the downfall of previous religious communities often started when their scholars began to fear the people more than they feared God. It serves as a mirror for us to ensure we are truly "witnesses" to our faith, rather than consumers of it for convenience.

In Surah Al-Ma'idah (5:44), Allah moves from the specific incident of the delegation seeking a "lighter" ruling to a majestic confirmation of the Torah's status. This verse establishes the responsibility of those entrusted with Divine Scripture and provides a stern warning against compromising the truth for worldly gain.

Verse 45

Wa katabna 'alayhim feeha annan-nafsa bin-nafsi wal-'ayna bil-'ayni wal-anfa bil-anfi wal-udhuna bil-udhuni was-sinna bis-sinni wal-jurooha qisas. Faman tasaddaqa bihi fahuwa kaffaratul-lah. Wa mal-lam yahkum bima anzalallahu fa-ula-ika humuz-zalimun.

"And We ordained for them therein a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and for wounds is legal retribution. But whoever gives [up his right as] charity, it is an expiation for him. And whoever does not judge by what Allah has revealed—then it is those who are the wrongdoers."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed concerning the Jewish tribes of Madinah, specifically the Banu Nadir and Banu Qurayzah.

- The Inequality: Before the arrival of Islam, the Banu Nadir considered themselves superior. If a member of Banu Nadir killed someone from Banu Qurayzah, they

would only pay blood money. However, if the situation was reversed, the member of Banu Qurayzah was executed.

- The Dispute: They brought this inequality to the Prophet Prophet(pbuh). Allah revealed this verse to re-establish the original law of the Torah: that all lives are equal before the law, regardless of tribal status.

Tafseer

"And We ordained for them therein": This refers to the laws originally established in the Torah. Islam confirms these laws as the foundation of absolute justice.

"A life for a life...": This outlines the principle of Qisas (proportional retribution). It ensures the punishment matches the crime exactly, which prevents cycles of tribal violence and endless blood feuds.

"But whoever gives it up as charity": The verse shifts from the "letter of the law" to the "spirit of mercy." If the victim or their family chooses to forgive the offender, it is described as a "charity" (Sadaqah).

"It is an expiation for him": This means that the act of forgiving an oppressor serves as a means for the forgiver to have their own sins wiped away by Allah. It also settles the matter for the offender in the eyes of Divine Law.

"Those who are the wrongdoers (Zalimun)": Failing to apply Allah's justice results in oppression. This warns that anyone who intentionally deviates from equality to favor the powerful is a wrongdoer.

Lessons Learned

1. Human Equality: Every life has the same value. The law does not distinguish between the rich and the poor or the powerful and the weak.
2. Deterrence: The primary goal of retribution is to protect life by making the consequences of violence clear and equal.
3. The Virtue of Forgiveness: While justice is a right, mercy is a higher virtue that brings spiritual rewards.
4. Divine Standards: Man-made laws can be biased, but Divine law provides an unchanging standard of fairness.

Practical Implications

Personal Forgiveness: In our daily lives, we are encouraged to overlook faults and

forgive personal injuries to seek Allah's pleasure.

Legal Fairness: It serves as a reminder for those in positions of authority to apply rules consistently across all social classes.

Spiritual Cleansing: One can view the act of letting go of a grudge or a "right" as a way to cleanse their own spiritual record.

Conclusion

Verse 45 of Surah Al-Ma'idah establishes a balanced legal system. It provides a firm hand for justice to maintain social order but keeps the door wide open for mercy and compassion. It teaches that while we have the right to seek justice, the choice to forgive is a powerful act of worship that benefits the forgiver in this life and the next.

Verse 46

In Surah Al-Ma'idah (5:46), Allah introduces the next stage of Divine Revelation through the lineage of the Prophets of Israel, specifically focusing on the mission of Prophet Jesus (peace be upon him) and the status of the Gospel (Injeel).

Wa qaffayna 'ala atharihim bi-'Isa bni Maryama musaddiqal-lima bayna yadayhi minat-Tawrati wa ataynahul-Injeela fihi hudan wa nurun wa musaddiqal-lima bayna yadayhi minat-Tawrati wa hudan wa maw'idhatal-lil-muttaqin.

"And We sent, following in their footsteps, Jesus, the son of Mary, confirming that which came before him in the Torah; and We gave him the Gospel, in which was guidance and light and confirming that which preceded it of the Torah as guidance and instruction for the God-fearing."

Tafseer

1. The Continuity of Prophethood ("Following in their footsteps"):

The phrase qaffayna (literally "to follow the nape of the neck") implies a closely connected sequence. Jesus (pbuh) did not come with a religion that contradicted the previous Prophets of Israel; rather, he was the next step in the same chain of guidance, following the path laid down by Moses and the prophets after him.

2. Jesus (pbuh) as a "Confirmer" (Musaddiqan):

One of the primary roles of Prophet Jesus was to confirm the Torah (Tawrat). He did not come to abolish the law of Moses, but to validate its core truths and, as mentioned elsewhere in the Quran, to "make lawful some of what was forbidden" as a mercy and a lightening of the burden (3:50).

3. The Status of the Gospel (Injeel):

Like the Torah in verse 44, the Gospel is also described as:

Guidance (Huda): Directing people away from error.

Light (Nur): Clarifying the spiritual path and illuminating the heart.

Admonition/Instruction (Maw'idhah): Offering heart-softening lessons and moral exhortation.

4. The Target Audience ("For the God-fearing"):

The verse ends by stating that the Gospel is a guidance and an instruction specifically for the Muttaqin (those conscious of Allah). This highlights a universal truth: Divine Scripture can only benefit those whose hearts are open and who possess the desire to protect themselves from the displeasure of Allah.

Lessons and Practical Implementation

1. Unity of the Prophetic Message:

- Lesson: All Prophets spoke the same essential truth of Tawhid (Monotheism).
- Application: As a Muslim, respect all the Prophets equally. Recognize that the core values of justice, mercy, and worship are shared legacies that connect us to the followers of previous scriptures.

2. Confirmation Over Contradiction:

- Lesson: Jesus (pbuh) built upon the foundations of the past rather than tearing them down.
- Application: In your own life, when trying to bring about change or reform in your family or community, look for common ground and "confirm" the good that already exists before trying to introduce new ideas.

3. Seeking "Heart-Softening" Knowledge:

- Lesson: The Gospel provided Maw'idhah (admonition), which appeals to the heart.
- Application: Do not let your religious practice become purely academic or legalistic. Spend time reading the parts of the Quran and the sayings of the Prophet (pbuh) that focus on the heart, compassion, and the love of Allah.

4. Cultivating Taqwa to Receive Guidance:

- Lesson: Guidance is only effective for those with Taqwa.
- Application: If you feel like you aren't "getting anything" out of your prayers or reading the Quran, check the state of your heart. Guidance is a light that requires a clean "lamp" to shine. Work on your sincerity, and the guidance will follow.

Conclusion

Verse 46 beautifully illustrates the harmony of God's messages. It presents Prophet Jesus

(pbuh) as a bridge between the Law of Moses and the final Revelation to Muhammad ﷺ. It reminds us that every Book sent by Allah was intended to be a source of Light, provided the reader approaches it with the right intention.

Verse 48

In Surah Al-Ma'idah (5:48), Allah concludes this section by establishing the finality, authority, and universal nature of the Quran. This verse is considered a foundation for understanding the relationship between Islam and previous religions, as well as the purpose of human diversity.

Wa anzalna ilaykal-Kitaba bil-haqqi musaddiqal-lima bayna yadayhi minal-Kitabi wa muhayminan 'alayhi; fahkum baynahum bima anzalallahu wa la tattabi' ahwa'ahum 'amma ja'aka minal-haqq; li-kullin ja'alna minkum shir'atan wa minhaja; wa law sha'allahu la-ja'alakum ummatan wahidatan wa lakin liyabluwakum fi ma atakum; fastabiqul-khayrat; ilallahi marji'ukum jami'an fayunabbi'ukum bima kuntum fihi takhtalifun.

"And We have revealed to you, [O Muhammad], the Book in truth, confirming that which preceded it of the Scripture and as a criterion over it. So judge between them by what Allah has revealed and do not follow their inclinations away from the truth that has come to you. To each of you We prescribed a law and a method. Had Allah willed, He would have made you one nation [united in religion], but [He intended] to test you in what He has given you; so race to [all that is] good. To Allah is your return all together, and He will [then] inform you concerning that over which you used to differ."

Tafseer

1. The Quran as "Al-Muhaymin" (The Criterion/Guardian):

This is a unique title for the Quran. Muhaymin means the Quran acts as:

A Guardian: It preserves the original truths of the Torah and Gospel.

A Witness: It confirms what was true in previous books.

A Judge: It corrects the distortions that people introduced into earlier scriptures. If a ruling in a previous book contradicts the Quran, the Quranic ruling prevails.

2. Warning Against "Following Inclinations" (Ahwa):

Allah warns the Prophet (pbuh) (and the Muslim Ummah) not to compromise the Truth to please others. People often want a "customized" religion that fits their desires (Ahwa'). Islam, however, is based on Revelation, not popular opinion.

3. Unity in Truth, Diversity in Law (Shir'atan wa Minhaja):

Allah explains that while the Core Message (Monotheism) has always been one, the Detailed Laws (the Sharia and the Method) varied between nations to suit their specific times and challenges.

4. Life as a Test of Diversity:

Why didn't Allah make everyone follow one single law from the beginning of time?

The Answer: It is a Test. Allah wants to see who will follow the Truth when it changes or is updated through a new Messenger.

The Command: Instead of arguing over differences or being hostile, Allah gives the ultimate command: "Race to do good" (Fastabiqul-Khayrat).

Lessons and Practical Implementation

1. The "Race" for Goodness:

Lesson: Life is not a competition for wealth or status; it is a race for good deeds.

Application: When you see someone doing a good deed (giving charity, being kind, praying), don't be jealous. Instead, let it inspire you to "race" them by doing something even better. Turn your social circles into "goodness competitions."

2. Respecting Diversity without Compromising Truth:

Lesson: Differences in people and cultures are divinely intended, but the Truth of Allah is the ultimate standard.

Application: Be respectful of people from different backgrounds and faiths. You don't have to agree with everyone to be kind to them. Focus on common humanitarian goals while remaining firm in your own Islamic identity.

3. Avoiding the "Echo Chamber" of Desires:

Lesson: We often follow "inclinations" because we want to be liked or because it's easier.

Application: Before making a decision, ask yourself: "Am I doing this because it's what Allah wants, or because it's what's popular on social media?" Be brave enough to stand by the "Criterion" (the Quran).

4. Leaving the Final Judgment to Allah:

Lesson: We won't resolve every religious or political difference on earth.

Application: Stop wasting time in endless, hateful arguments over sectarian or religious differences. Do your best to follow the Truth, be a good person, and trust that Allah will clarify everything on the Day of Judgment.

Conclusion

Verse 48 is a call for Productive Faith. It tells us that while theology is important, the most important thing we can do with our lives is to "race" to see who can be the most beneficial to others. It shifts the focus from "who is right" in an argumentative sense to "who is better" in

an active, charitable sense.

This concludes the major section on the history of Revelations.

Verse 49

In Surah Al-Ma'idah (5:49), Allah reinforces the command for the Prophet(pbuh) to remain firm upon the Quranic law. This verse serves as a direct warning against the subtle political and social pressures used by those who seek to manipulate religious rulings for their own benefit.

Wa anihkum baynahum bima anzalallahu wa la tattabi' ahwa'ahum wahdharhum ay yaftinuka 'am-ba'di ma anzalallahu ilayk; fa-in tawallaw fa'lam annama yuridullahu ay yusibahum biba'di dhunubihim; wa inna kathiram minan-nasi lafasiqun.

"And judge between them by what Allah has revealed and do not follow their inclinations, but beware of them, lest they tempt you away from some of what Allah has revealed to you. And if they turn away—then know that Allah only intends to afflict them for some of their sins. And indeed, many among the people are defiantly disobedient."

Context of Revelation (Sabab al-Nuzul)

Ibn Abbas reported that a group of Jewish leaders (including Ka'b bin Asad and Abdullah bin Suriya) plotted to test the Prophet(pbuh). They went to him and said: "You know we are the scholars and leaders of the Jews. If we follow you, the rest of the Jews will follow. There is a dispute between us and our people; if you judge in our favour against them, we will believe in you and follow you."

They were offering the Prophet(pbuh) mass conversion and political support in exchange for a biased legal ruling. The Prophet(pbuh) refused this "deal," and Allah revealed this verse to expose their trap.

Tafseer

1. "Beware of them" (Wahdharhum):

Allah warns the Prophet(pbuh) to be on high alert. The "temptation" (Fitnah) here wasn't an invitation to idol worship; it was an invitation to compromise on just "some" of what Allah revealed. This teaches us that the greatest threats to integrity often come in the form of "small" compromises that seem politically beneficial.

2. The Consequence of Turning Away:

Allah tells the Prophet(pbuh): if they reject your just judgment because you didn't give them what they wanted, do not be grieved. Their rejection is a sign that Allah is already punishing them by letting them persist in their sins. When a person reaches a point where they can no longer accept the Truth, it is a form of divine abandonment (Khidhlan).

3. "Afflict them for some of their sins":

This is a profound theological point. Not all punishments are delayed until the Day of Judgment. Sometimes, the "punishment" in this world for a sin is being blinded from the

Truth or losing the guidance of Allah.

4. "Most people are Fasiqun":

The verse ends by reminding the Prophet(pbuh) that the majority of people (historically) have chosen the path of disobedience (Fisq). This is meant to keep him firm; the truth is not determined by the number of followers, but by its divine origin.

Lessons and Practical Implementation

1. Beware of "Golden Opportunities" that Require Moral Compromise:

- Lesson: Shaitan often presents a "big win" for your business, career, or community that requires you to bend a religious or ethical rule "just a little bit."
- Application: If someone offers you success on the condition that you act unfairly or ignore a divine boundary, recognize it as a trap. True success only comes through obedience to Allah.

2. Integrity over Numbers:

- Lesson: The goal of a leader or a believer is not to win the most followers, but to uphold the Truth.
- Application: Never change your values just to be "more popular" or to attract a certain crowd. If people turn away because of your principles, let them go.

3. The Danger of Partial Faith:

- Lesson: The Jews in this incident were willing to accept "most" of the message if they could change "some" of it.
- Application: Islam is a "whole" package. We cannot pick and choose which parts of the Quran to follow based on what is convenient or socially acceptable.

4. Sins Block Guidance:

- Lesson: Persistent sinning makes the heart heavy and prevents a person from accepting good advice.
- Application: If you find yourself arguing against clear religious truths or finding them "annoying," check your recent actions. Sins can act as a veil between you and the Light of Allah.

Conclusion

Verse 49 is a reminder that the Truth is non-negotiable. It teaches us that political gain or social harmony should never be purchased at the cost of divine principles. It calls us to be "Guardians of the Truth" even when it feels lonely or difficult.

Verse 50

In Surah Al-Ma'idah (5:50), Allah presents a final, piercing question that forces a choice between Divine Wisdom and human impulse. This verse marks the conclusion of the discourse on legal authority by contrasting the perfect justice of Allah with the "Ignorance" (Jahiliyyah) of man-made systems.

A-fahukmal-jahiliyyati yabghun? Wa man ahsanu minallahi hukman li-qawmin yuqinun.

"Then is it the judgment of [the time of] ignorance they desire? But who is better than Allah in judgment for a people who are certain [in faith]?"

Tafseer

1. The Definition of Jahiliyyah (Ignorance):

In the Quranic context, Jahiliyyah does not just mean "not knowing how to read or write." It refers to a state of mind where people follow whims, tribalism, racism, and emotions rather than divine guidance.

Before Islam, Jahiliyyah meant that the strong devoured the weak and laws changed based on who was in power.

Allah is asking: "After the light of the Quran has come, do you really want to go back to a system based on human bias?"

2. The Rhetorical Challenge ("Who is better than Allah?"):

This is a question with only one possible answer. Allah's judgment is superior because:

Knowledge: Humans have limited knowledge; Allah knows the past, present, future, and the secrets of the heart.

Fairness: Humans are often biased toward their own family, nation, or class. Allah is the Creator of all and is perfectly Just.

Wisdom: Human laws often have "unintended consequences" that cause more harm. Allah's laws are designed by the One who designed human nature itself.

3. The Condition of Certainty (Yaqin):

The verse ends by saying that the beauty and perfection of Allah's laws are only truly visible to a "people who have certainty" (Yuqinun).

If a person lacks faith, they see religious laws as "restrictions."

If a person has Yaqin, they see religious laws as "protections" and a source of mercy.

Lessons and Practical Implementation

1. Identifying Modern Jahiliyyah:

Lesson: Jahiliyyah is not a time period; it is a behavior. Any system that prioritizes "might over right" or "desire over duty" is a form of ignorance.

Application: Look at your own life. Are your decisions based on the "trends" of the day (Ignorance) or on the timeless values of the Quran? Don't be a person who just "follows the crowd."

2. Trusting the "Designer's Manual":

Lesson: A person who builds a machine knows best how to maintain it. Allah built us, so His "manual" for our lives is the most efficient.

Application: When you find a divine ruling difficult to follow, remind yourself: "The One who made me knows what is better for me than I know for myself." Shift from a mindset of "Why is this forbidden?" to "How does this protect me?"

3. Cultivating Certainty (Yaqin):

Lesson: You cannot appreciate the wisdom of Islam if your faith is shaky.

Application: Strengthen your Yaqin by studying the "Why" behind the "What." Learn about the social benefits of Islamic laws (like the prohibition of interest, the importance of family, or the laws of justice). Knowledge feeds certainty.

4. Rejecting Double Standards:

Lesson: Jahiliyyah is characterized by double standards (one rule for the rich, another for the poor).

Application: In your home or workplace, be a person of one standard. Do not give your "favorites" a pass while being harsh on others. True Islamic character is consistent.

Conclusion

Verse 50 acts as a spiritual mirror. It asks us: Whose judgment do you really trust? Do you trust the ever-changing, biased opinions of people, or the unchanging, all-encompassing Wisdom of your Creator? For the believer, the choice is clear: there is no one better in judgment than Allah.

This verse concludes the intense legal and historical section of Surah Al-Ma'idah. The next verse (51) begins a new section regarding social and political alliances.

Verse 51.

Ya ayyuhalladhina amanu la tattakhidhul-yahuda wan-nasara awliya'; ba'dhum awliya'u ba'd. Wa man yatawallahum minkum fa-innahu minhum. Innallaha la yahdil-qawmad-dhalimin.

"O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you—then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed during a period of intense political tension in Medina. Historians and commentators note two primary events:

1. The Case of Ubadah ibn al-Samit and Abdullah ibn Ubayy: After the Battle of Badr and the conflict with the Jewish tribe of Banu Qaynuqa, Ubadah ibn al-Samit (a devoted companion) went to the Prophet Muhammad (pbuh) and publicly renounced his tribal alliances with them, declaring his loyalty solely to Allah and His Messenger. In contrast, the hypocrite Abdullah ibn Ubayy refused to break his ties, fearing that if the Muslims were defeated in the future, he would need the protection of his old allies. This verse was revealed to distinguish the sincere believers from the hypocrites.
2. Post-Battle of Uhud: Some Muslims, shaken by the losses at Uhud, considered seeking protection or forming secret alliances with neighboring groups to ensure their safety. This verse served as a stern warning against looking for security outside of the Muslim community and Divine protection.

Tafseer

1. The Meaning of "Awliya" (Allies/Protectors)

The word Awliya is the plural of Wali, which means a close friend, protector, guardian, or political ally. In this context, it refers to a "loyal alliance" or "mutual dependency" where one's primary allegiance and secrets are shared with those who do not share the Islamic faith or who are actively working against it.

2. "They are allies of one another"

Allah points out a socio-political reality: despite their own theological differences, various groups may unite in their opposition to Islam. Therefore, a believer who seeks ultimate protection from them is seeking it from a group whose interests are fundamentally aligned against the Muslim community.

3. "Then indeed, he is [one] of them"

This is a severe warning. It implies that if a person chooses to place their ultimate loyalty, love, and political allegiance with those who oppose the faith, they risk losing their own identity as a believer. Their actions align them with the other group's destiny and legal status in the eyes of Allah.

4. "Allah guides not the wrongdoing people"

Seeking strength from sources other than Allah is described here as Zulm (wrongdoing/injustice). Choosing the wrong "guardians" leads to a loss of spiritual guidance.

Lessons Learned

- **Loyalty and Identity:** A believer's primary loyalty must be to Allah, His Prophet (ﷺ), and

the community of believers. One should not rely on those who wish to see the faith weakened for their safety or success.

- **Tolerance vs. Allegiance:** Scholars clarify that this verse does not forbid being kind, fair, or having peaceful social/business dealings with non-Muslims (which is encouraged in Surah Al-Mumtahina 60:8). It specifically forbids Muwalaat—the deep, secretive alliance and political loyalty that compromises the Muslim community's integrity.
- **The Trap of Hypocrisy:** Relying on external powers out of fear (as Abdullah ibn Ubayy did) is a sign of weak faith. True security comes from trust in Allah (Tawakkul).
- **Self-Sufficiency:** The verse encourages the Muslim community to be self-reliant and unified rather than being dependent on those who do not have their best interests at heart.

Conclusion

Verse 51 of Surah Al-Ma'idah is a foundational verse regarding the political and social identity of the Muslim Ummah. It defines the boundaries of loyalty, emphasizing that while Islam promotes justice and kindness toward all, the ultimate "protective friendship" and political allegiance of a believer must remain within the fold of the faith to ensure the community's survival and spiritual purity.

Verse 52.

Transliteration

Fa-taralladhina fi qulubihim maradun yusari'una fihim yaquluna nakhsha an tusibana da'irah. Fa-'asallahu an ya'tiya bil-fathi aw amrim-min 'indihi fayusbihi 'ala ma asarru fi anfusihim nadimin.

"So you see those in whose hearts is disease hastening into [association with] them, saying, 'We are afraid a misfortune may strike us.' But perhaps Allah will bring conquest or a decision from Him, and they will become, over what they have been concealing within themselves, regretful." (Sahih International)

Context of Revelation (Asbab al-Nuzul)

This verse directly addresses the behaviour of the hypocrites (Munafiqoon) in Medina, specifically identifying their leader, Abdullah ibn Ubayy.

When Verse 51 was revealed (forbidding deep alliances with those opposing the faith), Abdullah ibn Ubayy justified his continued secret ties with the powerful Jewish tribes of the time. He famously said, "I am a man who fears the turns of fortune," implying that if the Muslims were defeated or a famine occurred, he needed these alliances to survive. This verse was revealed to expose this lack of trust in Allah and the hidden motives of the hypocrites. Tafseer (Exegesis)

1. "Those in whose hearts is disease"

This "disease" refers to hypocrisy and a lack of firm faith. Their hearts were not sound because they did not have full conviction in Allah's promise of victory. Instead of turning to Allah in times of fear, they "hastened" to seek protection from worldly powers.

2. "We are afraid a misfortune may strike us"

The hypocrites used "realism" or "political necessity" as an excuse. They argued that they were merely being practical by maintaining "backdoor" channels and alliances just in case the Islamic mission failed. Allah exposes this as a lack of reliance (Tawakkul) on Him.

3. "But perhaps Allah will bring conquest or a decision..."

Allah counters their fear with a promise. The "conquest" (Al-Fath) is often interpreted as the eventual Conquest of Mecca or the victory over the tribes they were secretly courting. Allah reminds the believers that the future is in His hands, not in the hands of worldly alliances.

4. "...over what they have been concealing... regretful"

When Allah grants victory to the Muslims, the secret schemes and doubts of the hypocrites will be laid bare. At that moment, they will feel deep regret—not necessarily out of repentance, but because their "insurance policies" failed and their true character was exposed to the community.

Lessons Learned

- True Security is with Allah: Relying on those who oppose your values out of fear for your worldly safety is a sign of spiritual sickness.
- The Deception of Hypocrisy: Hypocrites often mask their lack of faith as "diplomacy" or "precaution," but Allah sees the underlying doubt in their hearts.
- Divine Timing: Success and victory come from Allah alone. Humans may plot and plan, but Allah's "decision" will always prevail.
- Consequences of Betrayal: Secretly working against the interests of one's own community for personal gain leads to public disgrace and internal remorse.

Conclusion

Verse 52 provides a psychological profile of those who claim faith but lack conviction. It serves as a warning that seeking protection from the enemies of faith out of fear of "misfortune" is a futile strategy. The verse reassures the sincere believers that Allah's victory is near, and when it arrives, those who played both sides will find themselves with nothing but regret.

Verse 53

Wa yaqululladhina amanu aha'ula'lladhina aqsamu billahi jahda aymanihim innahum lama'akum; habitat a'maluhum fa-asbahu khasirin.

"And those who believe will say, 'Are these the ones who swore by Allah their strongest oaths that indeed they were with you?' Their deeds have become worthless, and they have become losers."

Context of Revelation (Asbab al-Nuzul)

This verse acts as the conclusion to the scenario described in verses 51 and 52. When Allah granted victory to the Muslims (such as the victory over the Jewish tribes of Banu Qaynuqa or Banu Nadir), the true nature of the hypocrites was exposed.

The sincere believers, seeing the downfall of the hypocrites who had spent years swearing their loyalty to both sides, looked at them with amazement and pity. This verse captures that moment of realization when the "double game" of the hypocrites finally failed.

Tafseer

1. "And those who believe will say..."

The believers express their astonishment. They recall how the hypocrites used to make grand, solemn oaths (using the name of Allah) to convince the Muslims that they were on their side. The believers realize that these oaths were nothing but a shield for their treachery.

2. "...who swore by Allah their strongest oaths..."

The hypocrites didn't just lie; they used "strong oaths" (Jahda aymanihim). In Arab culture, and under Islamic law, swearing by Allah is a grave matter. By doing this, they were attempting to manipulate the emotions and trust of the believers.

3. "Their deeds have become worthless"

Because their actions (prayers, charity, or participation in battles) were not based on sincere faith but on social preservation and hypocrisy, Allah declares them *Habitat* (void/nullified). In the Islamic legal and spiritual framework, the intention (Niyyah) is the soul of the action; without it, the action carries no weight on the Day of Judgment.

4. "...and they have become losers"

The "loss" mentioned here is twofold:

- In this world: They lost the trust of the Muslims and failed to secure the protection of their secret allies.
- In the hereafter: They lost the reward for any good they appeared to do, facing instead the punishment of the "lowest depth of the Fire" reserved for hypocrites.

Lessons Learned

- The Futility of Falsehood: No matter how many oaths or excuses a person makes to cover their true intentions, Allah will eventually expose the truth.
- Intention is Key: This verse is a stern reminder that outward religious practice (praying or fasting) is useless if the heart is filled with treachery or a lack of conviction.
- The Shame of the Hypocrite: There is a specific type of social disgrace that comes to those who try to "play both sides" when the truth finally prevails.
- Clarity of Aligned Faith: For the believers, seeing the outcome of the hypocrites strengthens their own faith, as they see Allah's warnings manifesting in reality.

Conclusion

Verse 53 of Surah Al-Ma'idah serves as a final "closing of the curtain" on the drama of the hypocrites mentioned in the preceding verses. It highlights that ultimate success belongs only to those whose hearts match their words. It warns that relying on deceptive alliances and false oaths leads to a total loss of both worldly dignity and spiritual reward.

Verse 54

Ya ayyuhalladhina amanu man yartadda minkum ‘an dinihi fasawfa ya’t Allahu biqawmin yuhibbuhum wa yuhibbunahu adhilla-tin ‘alal-mu’minina a‘izzatin ‘alal-kafirina yujahiduna fi sabilillahi wa la yakhafuna lawmata la’im. Dhalika fadlullahi yu’tihi man yasha’. Wallahu Wasi’un ‘Alim.

"O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him [who are] humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favor of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing." (Sahih International)

Context of Revelation (Asbab al-Nuzul)

This verse acts as a challenge and a divine promise. It was revealed during a time when some individuals were showing signs of weakness or hypocrisy (as discussed in previous verses).

The verse serves as a "contingency warning": Allah informs the believers that Islam does not depend on any specific person or group. If those who have faith choose to turn away (apostatize), they do not harm Allah or His religion in the slightest. Instead, Allah will simply replace them with a better generation.

Historically, many scholars point to the Ridda Wars (Wars of Apostasy) during the Caliphate of Abu Bakr (ra) as a fulfillment of this verse. When several tribes left Islam after the Prophet Muhammad(pbuh)death, Abu Bakr and the sincere Sahaba stood firm, fulfilling the qualities mentioned in this verse.

Tafseer

1. "Whoever of you should revert from his religion..."

Allah makes it clear that His religion is self-sufficient. If a group of people abandons the faith, it is their loss, not Allah's.

2. The Six Qualities of the "Replacement People":

Allah describes the people who are worthy of carrying the message if the current generation fails:

- "He will love them": This is the highest honour. Their primary motivation is the love Allah has for them.
- "They will love Him": Their obedience is not rooted in fear or social pressure, but in genuine, heartfelt love for their Creator.

- "Humble toward the believers": They are kind, merciful, and gentle in their dealings with fellow Muslims, never using their strength or status to oppress their brothers and sisters.
- "Powerful against the disbelievers": This does not mean being cruel, but rather being firm in principles, dignified, and impossible to intimidate or manipulate.
- "Striving in the cause of Allah": They dedicate their time, wealth, and lives to upholding the Truth.
- "Do not fear the blame of a critic": They are immune to social pressure. Even if the whole world mocks or criticizes them for their faith, they remain steadfast.

3. "That is the favour of Allah"

Having these qualities is not a result of human genius but a gift from Allah. It is a "favor" He grants to those who are sincere.

Lessons Learned

- Divine Self-Sufficiency: Islam is a favour from Allah to us; we are not doing a favor to Islam by being Muslim.
- The Power of Love: The relationship between a believer and Allah should be defined by mutual love (Mahabbah). This is the engine that drives true worship.
- Balance of Character: A true believer is "soft" and empathetic with the righteous, but "hard" and unyielding when it comes to defending the truth against falsehood.
- Courage of Conviction: One of the greatest trials of faith is "the blame of the critic" (social shaming). A true believer values Allah's approval over the "likes" or "dislikes" of society.

Conclusion

Verse 54 is a verse of both warning and hope. It warns that no one is indispensable to Allah's plan, but it provides hope by describing the beautiful characteristics of those whom Allah chooses to represent His religion. It encourages us to cultivate love, humility, and courage so that we may be among those whom Allah loves.

Verse 55

Innama waliyyukumullahu wa rasuluhu walladhina amanu-lladhina yuqimunas-salata wa yu'tunaz-zakata wa hum raki'un.

"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]."

Context of Revelation (Asbab al-Nuzul)

This verse provides the positive counterpart to the previous warnings. While the preceding verses forbade taking the enemies of faith as ultimate allies (Awliya), this verse defines exactly where a believer's loyalty and alliance should lie.

Many commentators (such as Ibn Abbas and others noted in Tafsir al-Mazhari) mention a specific incident involving Ali ibn Abi Talib (ra). It is narrated that while he was in the state of Ruku (bowing) during prayer, a beggar entered the mosque asking for charity. Ali (ra) pointed to his finger, allowing the beggar to take his ring as an act of charity while he was still praying. This verse was then revealed to honour those who are so attentive to the needs of the community that they give even while in worship.

Additionally, it was revealed to reassure companions like Ubadah ibn al-Samit, who had publicly renounced his old tribal alliances in favour of his loyalty to Allah and the Prophet (ﷺ).

Tafseer

1. "Your ally is none but Allah..."

The verse begins with the word Innama, which in Arabic grammar signifies "exclusivity" (restriction). It means your real and ultimate loyalty belongs only to three: Allah, His Messenger, and the sincere believers. All other alliances are secondary and must not contradict these three.

2. The Characteristics of the Believing Allies:

Allah describes the believers who are worthy of being your "Awliya":

- "Those who establish prayer": They are consistent and punctual in their connection with Allah.
- "And give Zakah": They are generous and fulfill their social responsibilities toward the poor.
- "And they bow [in worship]": The word Raki'un (those who bow) is interpreted in two ways:
 - Literally: Referring to the incident of Ali (ra) giving charity while in the physical posture of Ruku.
 - Metaphorically: Meaning they are humble, submissive, and constantly in a state of devotion to Allah.

3. The Divine Hierarchy of Loyalty

The verse establishes a clear chain of command and support. The believer is never "alone" or "unprotected." By cutting ties with those who mock the faith, the believer is not becoming isolated; rather, they are entering into a superior alliance with the Creator of the universe and His Messenger.

Lessons Learned

- Quality over Quantity: The verse defines allies not by their numbers or worldly power, but by their spiritual character (prayer, charity, and humility).
- Exclusivity of Faith: A Muslim's highest political and social allegiance must align with their religious identity.

- **Social Responsibility:** The mention of Zakah immediately after Prayer shows that true faith requires both a vertical connection (with Allah) and a horizontal connection (helping humanity).

- **Humility in Leadership:** An "Ally" or leader in the Muslim community must be characterized by Ruku—a spirit of humility and submission to God, rather than arrogance.

Conclusion

Verse 55 of Surah Al-Ma'idah acts as a "Declaration of Loyalty." It shifts the focus from whom the believers should avoid (the hypocrites and enemies) to whom they should embrace. It guarantees that for those who choose Allah, His Messenger, and the righteous believers as their guardians, they have secured the strongest and most reliable support possible in both worlds.

Verse 56

Wa man yatawallallāha wa rasūlahū walladhīna āmanū fa inna hizballāhi humul-ghālibūn.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse serves as the grand conclusion to the preceding discussion on loyalty. It was revealed to solidify the hearts of companions like Ubadah ibn al-Samit.

When the conflict arose with the Jewish tribe of Banu Qaynuqa, Ubadah ibn al-Samit—who had strong tribal ties with them—came to the Prophet Muhammad (pbuh) and declared, "I take Allah, His Messenger, and the believers as my allies, and I renounce my alliance with these disbelievers." In contrast, the hypocrites (like Abdullah ibn Ubayy) held onto their old alliances out of fear. This verse was revealed to give glad tidings to those who, like Ubadah, chose the "Party of Allah" over worldly convenience.

Tafseer

1. "And whoever is an ally of Allah and His Messenger..."

Following the instruction in Verse 55, this verse explains the consequence of that loyalty. To take Allah and His Messenger as allies means to follow their commands, support their cause, and love what they love.

2. "Indeed, the party of Allah (Hizballah)..."

Allah gives a specific title to those who align their loyalty with Him: Hizballah (The Party/Group of Allah). This does not refer to any specific modern political organization, but rather to the universal group of believers across all times who prioritize Divine guidance over all else.

3. "...they will be the predominant (the victors)."

Allah promises that this group will ultimately be successful (Al-Ghalibun). This success is guaranteed in two ways:

- Spiritually: They are on the path of truth, which is the ultimate success regardless of worldly outcomes.
- Historically/Physically: As seen in the life of the Prophet (ﷺ), the sincere believers eventually overcame their oppressors and established justice on earth.

Lessons Learned

- The Guarantee of Victory: While believers may face temporary setbacks or trials, the final victory always belongs to those who stand with Allah.
- Defining Success: Success in the eyes of Allah is not measured by wealth or numbers, but by the strength of one's connection to the "Party of Allah."
- Unity of the Believers: Strength comes from the internal cohesion of the Muslim community. When believers support one another and rely on Allah, they become an unstoppable force for good.
- Relief from Fear: This verse removes the fear that the hypocrites felt (mentioned in verse 52). It reassures the heart that choosing the right side is the only practical way to ensure long-term safety and success.

Conclusion

Verse 56 of Surah Al-Ma'idah provides the ultimate "success formula" for the believer. It closes the section on alliances by promising that whoever leaves behind worldly, biased, or harmful loyalties in favor of loyalty to Allah, His Messenger, and the faithful, will be part of a group that can never be truly defeated. It shifts the believer's mindset from one of fear and dependency to one of confidence and Divine support.

Verse 57

Ya ayyuhalladhina amanu la tattakhidhul-ladhinat-takhadhu dinakum huzuwan wa la'iban minalladhina utul-kitaba min qablikum wal-kuffara awliya'. Wat-taullaha in kuntum mu'minin.

"O you who have believed, do not take as allies those who take your religion for a mockery and fun from among those who were given the Scripture before you and the disbelievers. And fear Allah, if you should be believers." (Sahih International)

Context of Revelation (Asbab al-Nuzul)

This verse provides the specific reason for the prohibition mentioned in the earlier verses of this Surah (verses 51–52).

According to Ibn Abbas (ra), it was revealed concerning two individuals named Rifa'ah bin Zaid and Suwaid bin al-Harith. They had outwardly claimed to be Muslim to gain the trust of the believers, but whenever they were among their own people or other groups, they would

mock the Islamic faith, its rituals, and its teachings. Some Muslims, unaware of this mockery, maintained close, protective friendships with them. Allah revealed this verse to warn the believers that those who treat your faith—the most sacred part of your identity—as a joke or a game are not suitable to be your close allies or protectors.

Tafseer

1. "Those who take your religion for a mockery and fun"

Allah defines the behavior that disqualifies someone from being a close ally: treating the religion as Huzuwan (mockery) and La'iban (play/fun). This refers to those who belittle Islamic practices, make jokes about divine commands, or pretend to be religious only to ridicule it later.

2. Identifying the Groups

The verse mentions two specific categories:

- Those who were given the Scripture before you: Some among the People of the Book (Jews and Christians) who, out of jealousy or arrogance, mocked the new revelation.
- The Disbelievers (Kuffar): Specifically referring to the polytheists of Mecca and elsewhere who viewed the rituals of Islam as strange or humorous.

3. "And fear Allah, if you should be believers"

The verse concludes with a powerful reminder. Loyalty is a test of Taqwa (God-consciousness). If a person truly believes in Allah and values the dignity of their faith, they cannot remain in a close, supportive alliance with those who intentionally disrespect that faith. To do so would suggest that the person values worldly social ties more than they value Allah's religion.

Lessons Learned

- Self-Respect in Faith: A believer should have enough self-respect and love for Allah to distance themselves from those who ridicule their values.
- Boundaries of Friendship: While Islam encourages kindness and justice toward all people, "Wilaayah" (close alliance/deep loyalty) requires a shared foundation of respect. You cannot be "one heart" with someone who mocks your heart's greatest treasure.
- The Psychology of Mockery: Mockery is often a tool used by those who cannot provide a logical argument against the truth. Allah warns believers not to be intimidated or influenced by such behavior.
- Taqwa as a Filter: We should use our fear of Allah as a filter for our social and political relationships. If a relationship requires us to stay silent while our faith is insulted, that relationship is harmful to our spiritual health.

Conclusion

Verse 57 of Surah Al-Ma'idah clarifies that the prohibition of certain alliances is not based on

blind hatred, but on the preservation of religious dignity. It teaches that a community cannot remain strong if its members seek protection and intimacy from those who fundamentally disrespect their way of life. By choosing allies who respect the faith, the Muslim community protects its integrity and honors its commitment to Allah.

Verse 58

Wa idha nadaytum ilas-salatit-takhadhuha huzuwan wa la'iba; dhalika bi-annahum qawmun la ya'qilun.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse provides a specific example of the "mockery" mentioned in the previous verse (v. 57).

According to Imam As-Suddi, there was a Christian man in Medina who, whenever he heard the Mu'adhin (caller to prayer) say, "I bear witness that Muhammad is the Messenger of Allah," would mockingly say, "May the liar be burned!" History records a divine irony: one night, his servant accidentally brought a spark of fire into the house while the man and his family were asleep; the house caught fire, and the man perished in the very manner he had mockingly called for.

More broadly, the verse was revealed regarding the pagans and some of the People of the Book in Medina who would laugh, mimic the call to prayer (Adhan), or make fun of the physical movements of the prayer (Salah), such as bowing and prostrating.

Tafseer

1. "And when you call to prayer..."

This refers specifically to the Adhan (the call to prayer). The Adhan is the public proclamation of Tawhid (the Oneness of God) and the success of faith. To a believer, it is the most beautiful sound; to those whose hearts are filled with enmity, it is a source of irritation or an object of jest.

2. "...they take it in ridicule and amusement."

Instead of reflecting on the profound words of the Adhan—which call humanity to worship the Creator and achieve "Falah" (true success)—these individuals chose to mimic the voice of the Mu'adhin or mock the worshippers. They treated a sacred invitation to God as a form of entertainment.

3. "That is because they are a people who do not use reason."

Allah provides a psychological diagnosis for this behavior. Mockery of the Divine is a sign of a lack of 'Aql (intellectual reasoning).

- A rational person, even if they disagree with a faith, would respect the act of worshiping the Almighty.

- Only someone who fails to understand the reality of their own existence and the greatness of the Creator would find the call to worship "funny."

Lessons Learned

- **The Dignity of the Adhan:** The call to prayer is not just a reminder of time; it is a sacred ritual. Believers should treat it with the utmost respect, responding to it promptly and silence themselves when it is heard.
- **Mockery is a Sign of Ignorance:** When someone mocks your faith, realize that it stems from a lack of intellectual and spiritual depth. Rationality leads to respect; ignorance leads to ridicule.
- **The Power of Prayer:** The fact that the enemies of Islam targeted the prayer for mockery shows how central the Salah is to the Muslim identity. It is the pillar they most wanted to weaken.
- **Patience under Ridicule:** Believers are taught that they will be mocked, but they should remain steadfast. The lack of "reason" in the mocker is their own deficiency, not a reflection of the Truth.

Conclusion

Verse 58 of Surah Al-Ma'idah highlights the spiritual blindness of those who ridicule the worship of Allah. It clarifies that the Adhan and Salah are profound acts of intellect and spirit, and that only those who have "lost their reason" would treat such sacred rites as a joke. It encourages believers to value their rituals even more, knowing that the mockery of others is merely a sign of their own intellectual bankruptcy.

Verse 59

Qul ya ahlal-kitabi hal tanqimuna minna illa an amanna billahi wa ma unzila ilayna wa ma unzila min qablu wa anna aktharakum fasiqun.

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

Context of Revelation (Asbab al-Nuzul)

This verse was revealed following an encounter between the Prophet Muhammad(pbuh) and a group of Jewish leaders in Medina, including Abu Yasir bin Akhtab and Rafi' bin Zaid.

They questioned the Prophet Muhammad(pbuh) about the messengers he believed in. He replied that he believed in Allah, in the Quran, and in what was revealed to Abraham, Ishmael, Isaac, Jacob, Moses, and Jesus (peace be upon them all). Upon hearing the name of Jesus ('Isa), they expressed hostility and rejected the Prophet's message, stating they could not follow anyone who recognized Jesus as a prophet. In response to their irrational resentment and their mockery of the call to prayer (mentioned in the previous verse), Allah revealed this

verse to expose the true reason for their hatred.

Tafseer

1. "Do you resent us except [for the fact] that we have believed..."

Allah instructs the Prophet Muhammad (pbuh) to ask a rhetorical and challenging question. He asks the People of the Scripture: "What is our crime?" The only "fault" they could find with the Muslims was that the Muslims believed in God and all His revelations. It highlights the irony that the People of the Book—who claim to follow divine scripture—hate the Muslims for believing in those very same scriptures.

2. "...and what was revealed before"

The Muslims do not reject the Torah or the Gospel; they honour the original revelations given to Moses and Jesus. This shows that the Muslims are the true followers of the prophetic legacy, while those mocking them have strayed from the essence of their own books.

3. "...and because most of you are defiantly disobedient (Fasiqun)."

The verse concludes by identifying the root cause of their resentment. It is not because the Muslims are wrong, but because the critics themselves are Fasiqun (sinners/rebellious). Their rebellion against Allah's commands makes them hate those who are obedient. Their hatred is a reflection of their own spiritual state, not a flaw in Islam.

Lessons Learned

- **The Nature of Prejudiced Hate:** Often, people hate the truth not because it is illogical, but because it challenges their own desires and disobedience.
- **Consistency of the Message:** Islam is the completion of previous messages. A Muslim's faith is comprehensive, encompassing all true prophets and scriptures.
- **Rational Response to Hostility:** The verse teaches believers to respond to irrational hatred with logic and clarity. By asking "Why do you hate us?", the believer forces the critic to confront their own bias.
- **The Honour of Being "Different":** If people resent you for your faith, it is a sign that your faith is visible and impactful. Being "blamed" for believing in Allah is actually a badge of honour.

Conclusion

Verse 59 of Surah Al-Ma'idah is a powerful defense of the Islamic faith. It strips away the excuses of those who mock the religion, revealing that their hostility is based solely on the fact that Muslims are firm in their belief. It reassures the believers that they are on the correct path—the path of all the prophets—and that the resentment of others is merely a result of those individuals' own spiritual rebellion.

Verse 60

Qul hal unabbi'ukum bi-sharrim min dhalika mathubatan 'indallah? Man la'anahullahu wa ghadiba 'alayhi wa ja'ala min-humul-qiradata wal-khanazira wa 'abada-ttaghut. Ula'ika

sharrum makanaw wa adallu 'an sawa'is-sabil.

"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.'"

Context of Revelation (Asbab al-Nuzul)

This verse is a direct response to the People of the Book who were mocking the Muslims (as described in verses 57–59). They used to say to the believers, "We do not know of any religion worse than yours."

In response, Allah commanded the Prophet Muhammad (pbuh) to remind them of the historical penalties that had fallen upon their own ancestors who had rebelled against Divine commands. It serves as a "mirror" to their mockery—showing that true "evil" and "bad fortune" are not found in the faith of the Muslims, but in the divine wrath earned by those who consistently violate their covenants with God.

Tafseer

1. "Shall I inform you of [what is] worse than that...?"

This is a sarcastic rebuttal to their claim that Islam was "bad." Allah uses the word *Mathubatan* (reward/recompense), which is usually used for something good, in a biting, ironic way to describe their punishment.

2. The Four Stages of Divine Rejection:

- "Those whom Allah has cursed": They were removed from His mercy.
- "And with whom He became angry": Signifying a total loss of Divine pleasure due to their persistent disobedience and changing of scriptures.
- "And made of them apes and pigs": This refers to the historical event of the "Sabbath-breakers" (mentioned in Surah Al-A'raf 7:163–166). When they defied God's laws through trickery, their outward forms were transformed to match their inner nature.
 - Note: Most scholars, including the early commentator Mujahid, interpret this as a physical transformation for that specific generation (who then died without having offspring). Some interpret it metaphorically, meaning their hearts became like those of animals—unpredictable like apes and driven by base lusts like pigs.
- "And slaves of Taghut": Taghut refers to anything worshipped or followed instead of Allah (Satan, idols, or unjust rulers). Instead of being servants of the Most Merciful, they became slaves to their own desires and false leaders.

3. "Those are worse in position..."

The verse concludes by turning their own insult back upon them. Those who suffer this divine rejection are the ones in a "worse position," not the Muslims who are following the

straight path.

Lessons Learned

- **The Weight of History:** We are reminded that past civilizations were punished not for their race, but for their actions and their defiance of God.
- **Internal vs. External Form:** The transformation into apes and pigs teaches that a human who loses their morality and ignores their "reason" ('Aql) descends to a level lower than animals.
- **The Danger of Taghut:** Moving away from the worship of Allah inevitably leads to the "slavery" of something else—be it money, ego, or corrupt ideologies.
- **Responding to Insults:** The Quran teaches us to respond to baseless mockery not with more insults, but with historical facts and spiritual truths that put the situation into perspective.

Conclusion

Verse 60 is one of the most stern rebukes in the Quran. It serves to humble those who were arrogant in their mockery of Islam by reminding them of the severe consequences of spiritual rebellion. It establishes that true "worseness" is not a matter of social standing or religious label, but is defined by one's relationship with the Creator and one's adherence to the truth.

ADDITIONAL INFORMATION

Reasons for Revelation

In the study of the Quran, there is a specialized field known as *Asbab al-Nuzul* (The Reasons for Revelation). This refers to the specific historical events, questions, or incidents that prompted Allah to reveal certain verses to the Prophet Muhammad (ﷺ).

Surah Al-Ma'idah, being one of the final long Surahs revealed in Medina, is rich with these "situational" verses. Below is an article exploring the link between historical incidents and Divine revelation.

The Living Revelation: How Incidents Shaped Surah Al-Ma'idah

The Quran was not revealed all at once as a book; rather, it was a living dialogue between Heaven and Earth over 23 years. Surah Al-Ma'idah (The Table Spread) was revealed during the later years of the Prophet's life, a time when the Muslim community was transitioning into a stable state but facing complex social and political challenges.

1. The Incident of the "Stolen" Faith (Verse 57-58)

- **The Incident:** Two men, Rifa'ah and Suwaid, outwardly claimed to be Muslims but would mock the prayer and the Adhan (call to prayer) whenever they were with their own people.
- **The Revelation:** "O you who have believed, do not take as allies those who take your religion for a mockery and fun..." (5:57).

- Explanation: This verse was revealed to set a boundary. It taught the Muslims that while they should be just to everyone, they cannot form deep, protective alliances with those who treat their most sacred values as a joke.

2. The King of Ethiopia's Delegation (Verse 82-83)

- The Incident: King Najashi (the Negus) of Abyssinia sent a delegation to the Prophet (ﷺ). When they heard the Quran recited, they were so moved by its truth and its mention of Jesus ('Isa) that they wept and embraced Islam.

- The Revelation: "And you will find the nearest of them in affection to the believers those who say, 'We are Christians.' ... And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears..." (5:82-83).

- Reference: Narrated by Ibn Abbas and recorded in Tafsir Ibn Kathir. It highlights that sincerity of heart is the bridge between faiths.

3. The Final Perfection (Verse 3)

- The Incident: This verse was revealed during the Farewell Pilgrimage (Hajjat al-Wada') in the 10th year of Hijrah. The Prophet (ﷺ) was standing at Arafat before a massive crowd of Muslims.

- The Revelation: "This day I have perfected for you your religion and completed My favor upon you..." (5:3).

- Explanation: This marks the "closing" of the legislative phase of Islam. When it was revealed, Umar ibn al-Khattab (ra) wept, realizing that if the religion was now "complete," the Prophet's time on earth was likely nearing its end.

How Other Verses in the Quran Were Revealed

The "reasons for revelation" across the rest of the Quran generally fall into three categories:

A. In Response to a Question

Many verses begin with the phrase "They ask you..." (Yas'alunaka).

- Example: When people asked about the phases of the moon, Verse 2:189 was revealed: "They ask you about the new moons. Say, 'They are measurements of time for the people and for Hajj.'"

B. In Response to a Crisis or Trial

The Quran often descended to provide comfort or legal rulings during difficult moments.

- The Incident of the Slander (Al-Ifk): When the Prophet's wife, Aisha (ra), was falsely accused of misconduct, the community was in turmoil for a month. Finally, Surah An-Nur (24:11-20) was revealed to clear her name and establish strict laws against defamation.

C. To Correct or Direct the Believers

Sometimes, the Prophet (ﷺ) or the Sahaba would take an action that required Divine adjustment.

- The Blind Man (Surah Abasa): While the Prophet (ﷺ) was busy speaking to the elite leaders of Mecca, hoping they would convert, a blind man named Abdullah ibn Umm Maktum came to ask him a question. The Prophet (ﷺ) frowned and turned away to continue his important conversation. Allah immediately revealed Surah Abasa: "He frowned and turned away, because there came to him the blind man..." (80:1-2). This taught the eternal lesson that a sincere seeker of truth is more valuable than a powerful person who is arrogant.

Why Does This Matter?

Understanding the "incidents" behind the verses helps us avoid taking the Quran out of context. It shows us that the Quran is not a static text but a guide that responded to real human emotions, political betrayals, and social needs. By knowing why a verse was sent down, we can better understand how to apply its wisdom today.

Additional information

The Persistence of Ridicule: How Modern Opponents of Islam Target the Adhan and Salah

Surah Al-Ma'idah, Verse 58, highlights a specific form of hostility: the act of turning sacred rituals like the Adhan (Call to Prayer) and Salah (Prayer) into objects of "ridicule and amusement." While the Quran describes this behavior among certain groups in 7th-century Medina, the same tactics are used by modern-day haters of Islam to belittle the faith and its followers.

Today, this mockery is not merely an act of "fun," but a calculated tool used by those who harbour deep-seated animosity toward Islam to dehumanize Muslims and marginalize their presence in society.

1. Mockery of the Adhan as "Noise" or "Aggression"

One of the most common ways modern opponents of Islam express their hatred is by attacking the Adhan. Instead of acknowledging it as a beautiful proclamation of the Oneness of God, they often characterize it as "aggressive," "unsettling," or "primitive." In some Western and non-Muslim majority countries, political activists have mockingly mimicked the call to prayer in public spaces to incite fear or to portray Islam as an "alien" and "noisy" intrusion on "civilized" society. By reducing a sacred invitation to worship to "noise pollution," they mirror the behavior of the historical mockers who refused to use their reason to understand its meaning.

2. Ridicule of the Physical Postures of Salah

The physical movements of the Salah—the bowing (Ruku) and prostrating (Sujud)—are

profound symbols of human humility before the Creator. However, haters of Islam often use these very movements to mock Muslims. In cartoons, hateful propaganda, and street protests, opponents frequently caricature the posture of prostration to make Muslims appear "subservient" or "strange." By laughing at the sight of a believer placing their forehead on the ground in worship, these critics attempt to strip the act of its dignity, turning a moment of spiritual heights into a subject of "amusement."

3. Intellectual Arrogance and "Reason"

The Quran notes that those who mock the prayer are "a people who do not use reason." In the modern era, this is seen in the "intellectual" mockery often found in Islamophobic literature. Critics may mock the discipline of praying five times a day or the requirement to face a single direction (the Kaaba) as "irrational" or "superstitious." They use their own limited worldly "logic" to ridicule a divine system that provides structure, peace, and equality to millions. Their inability to see the wisdom behind the ritual leads them to resort to mockery as a way to dismiss what they cannot understand.

4. The Goal of Ridicule: Marginalization

For the modern hater of Islam, mockery serves a political purpose. When you can make people laugh at a ritual, you make it easier for them to hate the people who perform it. By turning the Adhan and Salah into "jokes," opponents try to create a social environment where Islam is not taken seriously, and where discrimination against Muslims becomes socially acceptable. This is exactly why the Quran warned the early believers: those who mock the religion are often those who wish to weaken the community's resolve and identity.

The Quranic Perspective

The Quranic response to such behaviour is one of steadfastness. Verse 58 clarifies that the problem lies not in the prayer itself, but in the intellectual blindness of the mocker. For the hater of Islam, mockery is a shield against the truth; for the believer, the Adhan remains a call to success (Falah) and the Salah remains a source of strength, regardless of the insults of those who refuse to see.

Verse 60

The verse 60 of Surah Al-Ma'idah is a powerful response to those who mocked the early Muslims and their faith. It serves as a reminder of historical consequences for disobedience and a warning against religious hypocrisy.

Qul hal unabbi'ukum bisharrim min dhalika mathubatan 'indallah; mal-la'annahullahu wa ghadiba 'alayhi wa ja'ala minhumul-qiradata wal-khanazira wa 'abadat-taghut; ula'ika sharrum-makanan wa adallu 'an sawa'is-sabil.

"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 (false deities). Those are worse in position

and further astray from the sound way."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed when a group of the People of the Book (specifically some Jewish individuals in Madinah) mocked the Muslims, their call to prayer (Adhan), and their beliefs. They claimed that the religion of the Muslims was "worse" than any they had known.

In response, Allah commanded the Prophet Muhammad ﷺ to ask them: if they find the Muslims' faith "bad," have they considered the historical fate of those among their own ancestors who were far worse? The verse refers to the people who violated the Sabbath (the Day of Saturday) and were transformed as a punishment for their persistent rebellion and trickery.

Tafseer

- "Worse than that as penalty": Allah is asking them to compare the "perceived badness" of Islam with the actual, historical divine punishment that befell those who openly defied God.
- "Cursed and incurred His wrath": These are individuals who were removed from Allah's mercy due to their continuous arrogance and rejection of truth.
- "Apes and Pigs": According to most commentators (like Ibn Abbas), this was a literal physical transformation of a group of Sabbath-breakers. Some scholars suggest it could also be a metaphor for their character—apes imitating without understanding, and pigs lacking moral shame—but the traditional view is a physical miracle/punishment.
- "Slaves of Taghut": Taghut refers to anything worshipped other than Allah, including idols, tyrants, or even one's own ego and desires.
- "Worse in position": While they looked down on Muslims, Allah clarifies that their standing in the Hereafter is the lowliest, and their deviation from the "straight path" is the most severe.

Lessons Learned

1. Arrogance leads to blindness: Those who mock others often fail to see the flaws and historical warnings within their own ranks.
2. Divine Justice is certain: Allah may delay punishment, but persistent mockery of the sacred and the violation of divine limits carry heavy consequences.
3. The danger of "Taghut": Submitting to anything other than God (money, status, or false ideologies) is a form of spiritual enslavement that leads to losing one's human dignity.

Practical Implications

- **Self-Reflection:** Instead of judging or mocking the faith of others, a believer should look inward and ensure they are not falling into the same patterns of disobedience or hypocrisy mentioned in the verse.
- **Respect for the Sacred:** The verse warns against mocking religious symbols (like the Adhan). Muslims should maintain a high level of respect for all things sacred and avoid being "slaves" to modern-day Taghut (like social pressure or materialism).
- **Learning from History:** We are encouraged to study the history of previous nations not just for facts, but to understand the "Sunnah" (way) of Allah in how He deals with societies that abandon morality.

Conclusion

Verse 60 of Surah Al-Ma'idah is a stern reality check. It shifts the focus from the baseless criticism of the mockers back to their own spiritual state. It reminds us that true "evil" is not found in the humble practice of faith, but in the loss of Allah's mercy through pride, disobedience, and the worship of false idols. It serves as a call to remain steadfast on the "Sawa' al-Sabil" (the sound way).

Verse 62

Continuing the sequence, verse 62 of Surah Al-Ma'idah moves from describing the hidden disbelief of the hypocrites to describing their outward, visible behaviour and societal corruption.

Wa tara katheeram minhum yusari'una fil-ithmi wal-'udwani wa aklihimus-suht;
labi'sa ma kanu ya'malun.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse further characterizes the Jewish tribes and the hypocrites of Madinah who were actively working against the Prophet Muhammad (pbuh). While verse 61 exposed their internal disbelief, verse 62 highlights their visible, daily actions. It was revealed to expose how these groups—despite claiming to follow divine scriptures—were shamelessly competing with one another to commit sins and exploit others financially.

Tafseer

- **"You see many of them":** The use of the word "see" indicates that their corruption was no longer hidden; it had become a public spectacle and a widespread social norm.

- "Hastening (Yusari'una)": This is a key linguistic choice. They weren't just committing sins; they were rushing toward them with enthusiasm, as if competing in a race. It shows a complete lack of hesitation or remorse.
- "Sin (Al-Ithm)": Generally refers to spiritual sins or violations that harm oneself and one's relationship with Allah.
- "Aggression (Al-'Udwan)": Refers to transgressing the rights of others, such as oppression, injustice, or physical harm.
- "Devouring what is unlawful (Al-Suht)": The word Suht literally means something that "eradicates" or "wipes out" blessings. Scholars (like Ibn Abbas and As-Sa'di) define it here primarily as bribery and usury (Riba). It refers to any wealth acquired through forbidden means that destroys the spiritual purity of the person.

Lessons Learned

1. The Momentum of Sin: When a person loses their fear of Allah, sinning becomes a habit, and eventually, they begin to "race" toward it without thinking.
2. Social Corruption: Injustice ('Udwan) and financial corruption (Suht) often go hand in hand. A society that allows illegal earnings will inevitably see a rise in aggression and social decay.
3. The Weight of Public Sin: Openly and shamelessly committing sins is considered "wretched" by Allah because it encourages others to do the same and normalizes evil in society.

Practical Implications

- Economic Integrity: A believer must be extremely careful about the source of their income. Earning through bribery, cheating, or exploitative interest (Riba) is described as "Suht," which destroys the barakah (blessing) in one's life and family.
- Avoid Peer Pressure in Sin: The verse mentions they "hasten into" it together. We must be careful not to follow the "crowd" or "trends" when they involve things that are morally or religiously wrong.
- Slowing Down: If "hastening" toward sin is a trait of those cursed by Allah, then "deliberation" and "stopping to think" before acting is a trait of the believer. We should be quick to do good but very slow and hesitant to do anything doubtful.

Conclusion

Verse 62 provides a vivid picture of a morally bankrupt society where people compete in vice rather than virtue. By labelling their actions as "wretched," Allah warns the Muslim community to never let financial greed or social aggression become the standard for their own behavior. It sets the stage for the next verse, which calls out the religious leaders for their silence in the face of this corruption.

Verse 63

Verse 63 of Surah Al-Ma'idah is unique because it shifts the blame. While the previous verse (62) condemned the common people for their sins, this verse delivers a stinging rebuke to the scholars and religious leaders for their silence and failure to fulfill their duty of moral guidance.

Lawla yanhahumur-rabbaniyyuna wal-ahbaru 'an qawlihimul-ithma wa aklihimus-suhta; labi'sa ma kanu yasna'un.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed concerning the religious elite among the Jews and Christians in Madinah. Despite having knowledge of the Torah and Gospel, the Rabbaniyyun (rabbis/godly men) and Ahbar (scholars) stood by and watched as their people fell into corruption, usury, and falsehood. They remained silent—either out of fear of losing their social status, desire for financial support from the wealthy sinners, or simple apathy.

Ibn Abbas (RA), the great commentator, famously said: "There is no verse in the Quran more severe in its rebuke of scholars than this one."

Tafseer

- "Why do they not forbid them": This is a rhetorical question that carries a heavy tone of divine anger. It implies that the scholars had the knowledge and the influence to stop the evil, but chose not to use it.
- "Rabbaniyyun and Ahbar": Rabbaniyyun are those who worship and have spiritual authority (rabbis/devout leaders), while Ahbar are the academics and intellectuals (scholars). Allah holds both groups responsible.
- "Sinful speech and unlawful devouring": These refer back to the specific sins mentioned in verse 62 (falsehood and Suht/illicit money).
- "Labi'sa ma kanu Yasna'un" (How wretched is what they practice):
 - In verse 62 (regarding the common people), Allah used the word Ya'malun (what they "do").
 - In this verse (regarding the scholars), He uses Yasna'un (what they "manufacture" or "practice with skill").

◦ Scholars note that San'a implies a deliberate, calculated habit. The scholars' silence was a "calculated" failure, making their negligence even more wretched than the sins of the ignorant public.

Lessons Learned

1. Silence is Consent: If those with knowledge see evil and remain silent when they have the ability to speak, they become partners in the sin.
2. Knowledge is a Trust (Amanah): Having knowledge of the Deen is not just for personal pride or academic study; its primary purpose is to guide and reform society.
3. The Elite are Accountable: The higher a person's status or knowledge, the more strictly they are judged by Allah for their inaction.

Practical Implications

- Enjoining Good and Forbidding Evil: This is not just a job for "Imams"; anyone with knowledge of what is right and wrong has a responsibility to speak up (with wisdom) when they see injustice or corruption.
- Supporting Truthful Leaders: We should support scholars and leaders who are brave enough to speak the truth, even when it is unpopular, rather than those who only say what people want to hear.
- Self-Correction for Professionals: This applies to any field (medicine, law, business). If you are an expert and you see your "peers" or "industry" acting unethically and you remain silent for the sake of your career, you fall under the warning of this verse.

Conclusion

Verse 63 serves as a warning to the "intellectual heart" of any community. It teaches us that a society does not just collapse because of the "bad people" doing bad things, but because the "good people" and the "learned people" choose to stay silent. It demands that knowledge must lead to action and courage.

Verse 64

Verse 64 of Surah Al-Ma'idah is one of the most intellectually and spiritually profound verses in the Surah. It addresses a specific theological blasphemy, reaffirms the limitless generosity of Allah, and describes the social and psychological consequences of rejecting the Truth.

Transliteration

Wa qalatil-Yahudu Yadullahi maghlulah; ghullat aidihim wa lu'inu bima qalu; bal Yadahu mabsutatani yunfiqu kaifa yasha'; wa layazidanna katheeram minhum ma unzila ilaika mir-Rabbika tughyanaw-wa kufra; wa alqaina bainahumul-'adawata wal-baghda'a ila Yawmil-Qiyamah; kullama awqadu naran lilharbi atfa'ahallah; wa yas'auna fil-ardi fasada; wallahu la yuhibbul-mufsideen.

"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."

Context of Revelation (Asbab al-Nuzul)

History records that during the time of the Prophet Muhammad (pbuh) in Madinah, some of the Jewish tribes experienced a period of drought and financial hardship. Instead of turning to Allah in repentance, a man named Phineas bin Azura (according to some narrations) and his followers said, "The hand of Allah is chained," meaning He has become stingy or is no longer providing for us.

This was a direct insult to the Divine attribute of Al-Wahhab (The Giver) and Al-Razzaq (The Provider). Allah revealed this verse to refute their claim and expose their internal corruption.

Tafseer

- "The hand of Allah is chained": In Arabic rhetoric, a "chained hand" is a metaphor for stinginess, while an "extended hand" is a metaphor for generosity. They were accusing Allah of withholding His blessings.
- "Chained are their hands": This is a divine response. Because they accused Allah of stinginess, they themselves became the most miserly and greedy people, and their ability to do good was "chained."
- "Both His hands are extended": Allah describes Himself with "two hands" to emphasize the absolute perfection of His generosity. He gives both the worldly provisions (Dunya) and spiritual guidance (Deen) to whom He wills.
- "Increases... in transgression and disbelief": This is a psychological reality—when a person is filled with envy, the more Truth they hear (the Quran), the angrier and more rebellious they become.
- "Animosity and hatred until the Day of Resurrection": Because they abandoned the Truth, Allah caused division and infighting among their various sects and groups.
- "Kindled the fire of war, Allah extinguished it": Whenever they plotted to start a war or destroy the Muslims, Allah caused their plans to fail, often through internal division or unexpected circumstances.

Lessons Learned

Guarding the Tongue: One should never attribute deficiency to Allah. Even in times

of hardship, we must maintain Husn al-Dhann (good expectations) of our Creator.

2. The Nature of Envy: Envy (Hasad) can make the most beautiful revelation (the Quran) a source of further misguidance for the envious heart.

3. Divine Providence: War and peace are ultimately in the hands of Allah. No matter how much "fire" is kindled by the enemies of Truth, it cannot burn unless Allah permits it.

Practical Implications

- **Combating Miserliness:** If we want Allah's hands to be "extended" toward us with blessings, we must not let our own hands be "chained" (stingy) toward the poor and the needy.
- **Unity as a Blessing:** Conflict and hatred within a community are often signs of moving away from divine guidance. We must work toward reconciliation to avoid the "animosity" mentioned in the verse.
- **Patience in Economic Hardship:** When facing financial difficulty, avoid complaining about Allah's decree. Instead, recognize that His bounty is limitless and ask Him for Rizq (provision).

Conclusion

Verse 64 is a powerful declaration of Allah's infinite majesty and generosity. It warns that those who insult the Creator or harbour envy against His Messenger will find themselves spiritually "chained," socially divided, and their efforts for corruption ultimately extinguished. It calls the believer to a state of gratitude and trust in Allah's unending bounty.

After the intense rebuke in the previous verses, verse 65 of Surah Al-Ma'idah offers a beautiful shift in tone—from warning to an open invitation of mercy. It shows that no matter how great the past sins were, the door to Allah's forgiveness is always open.

Verse 65

Walau anna Ahlal-Kitabi amanu wattaqaw lakaffarna 'anhum sayyi'atihim wa la-adkhalnahum Jannatin-Na'im.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed as a direct follow-up to the condemnation of the mockers (v. 60), the hypocrites (v. 61), the corrupt (v. 62), and the silent scholars (v. 63). After listing their severe crimes—including insulting Allah's generosity (v. 64)—Allah

immediately offers a way out. It was revealed to show that the purpose of the previous warnings was not to drive them to despair, but to drive them toward repentance.

Tafseer

- "If only they had believed and had Taqwa": Allah outlines two conditions for restoration:

1. Iman (Faith): To believe in the Final Messenger ﷺ and the Quran, as their own scriptures originally commanded.

2. Taqwa (God-consciousness): To stop the "hastening toward sin" and "devouring of unlawful wealth" mentioned in the previous verses.

- "We would have removed from them their misdeeds": The word Kaffarna (expiated/covered) is used. It means Allah would not just forgive them, but completely wipe away the traces of their past blasphemies and sins as if they never happened.

- "Admitted them to Gardens of Pleasure (Jannat al-Na'im)": This refers to the eternal Paradise. It is a promise that they could move from being "cursed" (as mentioned in v. 60) to being among the dwellers of Heaven if they simply turn back to the Truth.

Lessons Learned

1. Hope is Never Lost: No matter how deep a person is in disbelief, hypocrisy, or financial corruption, Allah's mercy is greater than their sin.

2. The Formula for Success: True success is built on two pillars: correct belief (Iman) and righteous conduct (Taqwa). One cannot exist effectively without the other.

3. Islam is the Great Equalizer: When a person truly enters Islam and commits to it, their entire past is erased. This verse was a powerful incentive for the Jews and Christians of Madinah to join the Muslim community.

6. Practical Implications

- Encouraging Others: When we see people doing wrong, our goal should be to invite them to change (as Allah does here) rather than just judging them. Always offer a path to "Jannah" after warning about "Jahannam."

- Cleaning the Slate: If you feel burdened by past mistakes or "unlawful earnings," this verse is your invitation. Repentance and starting fresh with Taqwa is the key to removing that burden.

- Consistency: The combination of Iman and Taqwa reminds us that being a "good person" isn't enough; we need a connection with our Creator. Likewise, "believing" isn't enough; we need to act with the fear of Allah in our daily lives.

Conclusion

Verse 65 is the "Verse of Hope" in the midst of a series of "Verses of Warning." It proves that Allah is not looking for reasons to punish people, but is looking for any reason to forgive them. It emphasizes that Paradise is not reserved for a specific race or historical group, but for anyone—regardless of their past—who chooses the path of Faith and Taqwa.

Verse 66

Verse 66 of Surah Al-Ma'idah completes the promise of the previous verse. While verse 65 focused on the rewards of the Hereafter (Paradise), verse 66 highlights the worldly blessings that result from a community's commitment to divine law.

Wa lau annahum aqamut-Tawrata wal-Injila wa ma unzila ilaihim mir-Rabbihi la-akalu min fawqihim wa min tahti arjulihi; minhum ummatum muqtasidah; wa katheerum minhum sa'a ma ya'malun.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed at a time when the People of the Book in Madinah were facing economic difficulty and social tension. Allah explains that their struggle was not due to a lack of resources, but a lack of adherence to their own scriptures. If they had truly "upheld" the Torah and the Gospel—which contained clear prophecies about the coming of Prophet Muhammad ﷺ—they would have accepted the Quran, and their society would have flourished.

Tafseer

- "If only they upheld (Aqamu)": The word Iqamah means to make something stand upright. It implies that a religion is not just "believed in" but "established" through practice, justice, and implementation of its laws.
- "The Torah, the Gospel, and what has been revealed": This includes the Quran. It emphasizes that the message is a single chain of guidance. To uphold one truly is to uphold all of them.
- "Consumed from above and beneath their feet": This is a beautiful metaphor for abundant provision. "From above" refers to rain and celestial blessings, while "beneath their feet" refers to the fertility of the soil and the wealth of the earth. It signifies a state of complete economic security and environmental balance.

- "A moderate community (Ummatun Muqtasidah)": Allah is always Just. He acknowledges that not everyone among the People of the Book was corrupt. A "moderate" group existed—those who were sincere, avoided extremes, and eventually recognized the Truth of Islam (like Abdullah bin Salam).
- "Many of them—evil is what they do": A reminder that the majority, however, chose to prioritize their own desires and political power over the commands of Allah.

Lessons Learned

1. Faith as an Economic Driver: True prosperity for a nation is tied to its spiritual and moral integrity. When a society abandons divine ethics (honesty, charity, justice), it eventually faces economic ruin.
2. Justice for the Minority: Allah does not judge an entire group based on the actions of the majority. He acknowledges the "moderate" and righteous individuals even within a community that is largely straying.
3. The Continuity of Revelation: One cannot claim to follow the Torah or Gospel while rejecting the Quran, as the Quran is the final fulfillment of the earlier messages.

Practical Implications

- Holistic Practice: We must "uphold" our faith, not just pick and choose the parts that are easy. True Iqamah (establishment) of Deen brings blessings into our homes and businesses.
- Sustainability: The mention of blessings from above and below teaches us that when we follow Allah's laws, we live in harmony with the environment. Greed and "Suht" (unlawful money) lead to the destruction of natural and social resources.
- Avoiding Generalizations: We should follow the Quranic example of recognizing "moderate" and good people in every community, rather than labelling entire groups as "evil."

Conclusion

Verse 66 provides a formula for a successful society: Knowledge + Action = Prosperity. It moves the conversation from the purely theological to the practical, showing that the "Heavens and Earth" open their treasures for those who stand firmly by the truth. It concludes the section by distinguishing between those who strive for moderation and those who are consumed by their own misdeeds.

Verse 67

Verse 67 of Surah Al-Ma'idah is a pivotal verse known as Ayat al-Tabligh (the Verse of Conveyance). It highlights the absolute necessity of delivering the divine message in its entirety, regardless of the challenges or personal safety concerns.

Ya ayyuhaar-rasoolu balligh maa unzila ilaika mir-Rabbika; wa il-lam taf'al famaah ballaghta risaalatah; wallaahu ya'simuka minan-naas; innallaaha laa yahdil-qawmal-kaafireen.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed toward the end of the Prophet Muhammad's ﷺ mission. While he had been preaching for 23 years, there were specific, heavy matters—such as the laws exposing the corruption of the People of the Book and the internal hypocrites—that carried great risk of backlash.

- **Sunni Tradition:** Many scholars mention that before this verse, the Prophet Muhammad(pbuh) used to be guarded by companions for fear of assassination. Once this verse was revealed, he told his guards: "O people, go away, for Allah has protected me."

Tafseer

- **"O Messenger, announce (Balligh)":** The command Balligh means to deliver the message completely, leaving nothing out. It emphasizes that the Prophet Muhammad(pbuh) is a conduit; he has no authority to withhold any part of the revelation.
- **"If you do not, then you have not conveyed His message":** This is a very strong statement. It implies that the message of Islam is a single, indivisible whole. Withholding one part is equivalent to failing the entire mission.
- **"Allah will protect you from the people":** This was a divine guarantee of safety ('Ismah). It assured the Prophet Muhammad(pbuh) that no human plot could stop him until his mission was complete.
- **"Allah does not guide the disbelieving people":** In this context, it means that those who plot to kill the Prophet or stop the message will never succeed in their schemes because Allah will not guide their plans to success.

Lessons Learned

1. **Transparency in Truth:** A leader or teacher must never hide the truth because it is "unpopular" or "controversial."
2. **Divine Protection:** If someone is sincerely working for Allah, they should rely on His protection rather than fearing the people.

3. Completeness of Islam: Islam is a comprehensive system. We cannot pick and choose the parts that suit us while ignoring the parts that challenge us.

Practical Implications

- Dawah (Invitation): When sharing Islam, we should present it as it is, not a "watered-down" version to please others.
- Courage of Conviction: When we know something is right and commanded by Allah, we should not let "social pressure" or "cancel culture" prevent us from standing by it.
- Trust in Allah (Tawakkul): Just as the Prophet Muhammad(pbuh) dismissed his guards, we should focus on our duties and trust that our ultimate safety and success lie with Allah.

Conclusion

Verse 67 is a call to courage. It defines the weight of the prophetic mission and serves as a final seal, ensuring that every word of the Quran reaches humanity. It transitioned the Muslim community from a state of fear for their leader's life to a state of absolute trust in Divine protection. It reminds us that once the truth is made clear, the responsibility of the Messenger is over, and the responsibility of the people to follow begins.

Verse 68

Verse 68 of Surah Al-Ma'idah is a direct and firm challenge to the People of the Book. It sets a clear standard for what constitutes true religion: it is not about identity or lineage, but about the active implementation of divine law.

Qul yaa Ahlal-Kitaabi lastum 'alaa shai'in hattaa tuqeemut-Tawraata wal-Injeela wa maaa unzila ilaikum mir-Rabbikum; wa layazeedanna katheeram minhum maaa unzila ilaika mir-Rabbika tughyaanaw-wa kufraa; falaa ta'sa 'alal-qawmil-kaafireen.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed when a group of Jewish leaders came to the Prophet Muhammad ﷺ and said, "Do you not admit that the Torah is from Allah?" When he replied that he did, they said, "Then we follow the Torah and we do not need your book (the Quran)."

Allah revealed this verse to clarify that claiming to follow the Torah while rejecting the Quran is a contradiction. To "uphold" the Torah means to follow everything in it—including its prophecies about the final Prophet and the command to follow the new revelation.

Tafseer

- "You are on nothing": This is a powerful expression. It means that without practicing the commands of Allah, their religious claims have no weight, no foundation, and no value in the sight of God. They are like people standing on air or shifting sand.
- "Until you uphold (Tuqeemu)": As seen in verse 66, Iqamah means to establish or make stand. It means religion is not just a label you wear; it is something you live by, judge by, and implement in your society.
- "What has been revealed to you from your Lord": This refers to the Quran. Allah is telling the Jews and Christians that their faith is incomplete and invalid until they accept the final revelation that completes the previous ones.
- "Increase many of them in transgression": When the truth is presented clearly to an arrogant person, it doesn't always humble them. Sometimes, it makes them more stubborn (Tughyan) and fuels their rejection (Kufr).
- "Do not grieve": This is a consolation for the Prophet Muhammad(pbu). He was deeply concerned for the guidance of all people. Allah tells him not to let their stubbornness break his heart, as he has fulfilled his duty of conveying the message.

Lessons Learned

1. Practice over Identity: Being a "Muslim," "Jew," or "Christian" by name means nothing if the laws of Allah are not being upheld in daily life.
2. Universal Guidance: The Quran is the standard by which all previous scriptures are now understood and practiced.
3. The Heart's Reaction to Truth: Exposure to the Truth is a test. It either leads to guidance for the humble or increases the blindness of the arrogant.

Practical Implications

- Evaluating our own Faith: We must ask ourselves: "Are we upholding the Quran?" If we claim to be Muslims but ignore the Quran's commands on honesty, prayer, and justice, we are also "standing on nothing."
- Intellectual Honesty: We cannot "cherry-pick" parts of the religion that we like and ignore the rest. Upholding the book means accepting it in its entirety.
- Emotional Resilience in Dawah: When we try to help someone or share the truth and they react with anger or more sin, we should not take it personally or fall into despair. Our job is to deliver the message; hearts are in the hands of Allah.

Conclusion

Verse 68 is a definitive statement on religious validity. It strips away the comfort of empty labels and demands a return to the "Iqamah" (establishment) of divine guidance. It serves as both a challenge to the People of the Book and a mirror for Muslims to ensure their faith is built on the solid ground of action rather than the "nothingness" of mere claims.

Verse 69

Verse 69 of Surah Al-Ma'idah is a profound statement on the criteria for salvation. It emphasizes that divine judgment is based on sincere faith and righteous actions rather than mere affiliation with a particular religious group or ethnic identity.

Innal-ladheena aamanu wal-ladheena haadu was-Saabi'una wan-Nasaara man aamana billahi wal-Yawmil-Akhiri wa 'amila saalihan fala khawfun 'alayhim wa la hum yahzanun.

"Indeed, those who have believed [in Prophet Muhammad] and those [before them] who were Jews or Saabi'uns or Christians—those [among them] who believed in Allah and the Last Day and worked righteousness—no fear will there be concerning them, nor will they grieve."

Context of Revelation (Asbab al-Nuzul)

This verse acts as a universal clarification following the previous verses' criticism of the People of the Book. It addresses a question often asked by early Muslims: What is the fate of those who lived before the Prophet Muhammad ﷺ or those who followed previous prophets correctly?

Allah clarifies that salvation is not a "tribal" or "national" privilege. It was revealed to confirm that anyone, from any background, who genuinely follows the truth available to them and acts righteously, will be rewarded.

Tafseer

• The Four Groups:

1. Those who believe: The Muslims (followers of Muhammad ﷺ).
2. Jews: The followers of Moses (AS).
3. Saabi'uns: A group whose identity is debated; some say they were followers of John the Baptist (Yahya AS), others say they were monotheists who followed the natural disposition (Fitra) or the Psalms of David (AS).

4. Christians: The followers of Jesus (AS).

- The Conditions for Success: Allah sets three universal criteria:

1. Belief in Allah: Pure monotheism (Tawhid).
2. Belief in the Last Day: Accountability for one's actions.
3. Righteous Deeds: Faith must be translated into moral and ethical conduct.

- The Validity of Faith: After the coming of Prophet Muhammad "hallA ni gniveileb" , ﷺ includes believing in His final message. Therefore, scholars (like Ibn Kathir) explain that for those living after the Prophet Muhammad (pbuh), this verse implies that they must accept Islam to fulfill the condition of true faith. For those before him, it refers to those who strictly followed the original, unaltered teachings of their respective prophets.

- No Fear or Grief: "No fear" refers to the terrors of the Day of Judgment, and "no grief" refers to regret over what they left behind in the world.

Lessons Learned

1. Deeds over Labels: On the Day of Judgment, a person is not saved by the name of their religion, but by the sincerity of their heart and the quality of their actions.
2. Divine Justice: Allah is perfectly just; He does not overlook the good of anyone, regardless of their era or ancestry.
3. The Core of Religion: All divinely revealed religions share the same foundation: Tawhid, Accountability, and Morality.

Practical Implications

- Avoiding Arrogance: Muslims should not become complacent or arrogant thinking they are "guaranteed" Jannah simply by being born into a Muslim family. We must actively work for our faith.
- Focusing on Essentials: When engaging in interfaith dialogue or living in a multi-cultural society, we should remember that the "core" of what Allah demands from humanity is faith in Him and helping others.
- Encouragement for Converts: This verse is a great comfort to those who come to Islam later in life; it confirms that their previous sincere efforts and search for truth are recognized by Allah.

Conclusion

Verse 69 serves as a "Divine Charter of Salvation." It moves the focus away from the heated polemics and criticisms found in the earlier verses and provides a calm, clear standard. It reminds us that Allah's mercy is vast and that He is looking for sincerity

and righteousness above all else. It closes the discussion on the People of the Book by leaving the door of hope open to all who turn back to God with true faith.

Verse 60

The verse 60 of Surah Al-Ma'idah is a powerful response to those who mocked the early Muslims and their faith. It serves as a reminder of historical consequences for disobedience and a warning against religious hypocrisy.

Qul hal unabbi'ukum bisharrim min dhalika mathubatan 'indallah; mal-la'annahullahu wa ghadiba 'alayhi wa ja'ala minhumul-qiradata wal-khanazira wa 'abadat-taghut; ula'ika sharrum-makanan wa adallu 'an sawa'is-sabil.

"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 (false deities). Those are worse in position and further astray from the sound way.'"

Context of Revelation (Asbab al-Nuzul)

This verse was revealed when a group of the People of the Book (specifically some Jewish individuals in Madinah) mocked the Muslims, their call to prayer (Adhan), and their beliefs. They claimed that the religion of the Muslims was "worse" than any they had known.

In response, Allah commanded the Prophet Muhammad ﷺ to ask them: if they find the Muslims' faith "bad," have they considered the historical fate of those among their own ancestors who were far worse? The verse refers to the people who violated the Sabbath (the Day of Saturday) and were transformed as a punishment for their persistent rebellion and trickery.

Tafseer

- "Worse than that as penalty": Allah is asking them to compare the "perceived badness" of Islam with the actual, historical divine punishment that befell those who openly defied God.
- "Cursed and incurred His wrath": These are individuals who were removed from Allah's mercy due to their continuous arrogance and rejection of truth.
- "Apes and Pigs": According to most commentators (like Ibn Abbas), this was a literal physical transformation of a group of Sabbath-breakers. Some scholars suggest it could also be a metaphor for their character—apes imitating without understanding, and pigs lacking moral shame—but the traditional view is a physical miracle/punishment.
- "Slaves of Taghut": Taghut refers to anything worshipped other than Allah, including idols, tyrants, or even one's own ego and desires.

- "Worse in position": While they looked down on Muslims, Allah clarifies that their standing in the Hereafter is the lowliest, and their deviation from the "straight path" is the most severe.

Lessons Learned

1. Arrogance leads to blindness: Those who mock others often fail to see the flaws and historical warnings within their own ranks.
2. Divine Justice is certain: Allah may delay punishment, but persistent mockery of the sacred and the violation of divine limits carry heavy consequences.
3. The danger of "Taghut": Submitting to anything other than God (money, status, or false ideologies) is a form of spiritual enslavement that leads to losing one's human dignity.

Practical Implications

- Self-Reflection: Instead of judging or mocking the faith of others, a believer should look inward and ensure they are not falling into the same patterns of disobedience or hypocrisy mentioned in the verse.
- Respect for the Sacred: The verse warns against mocking religious symbols (like the Adhan). Muslims should maintain a high level of respect for all things sacred and avoid being "slaves" to modern-day Taghut (like social pressure or materialism).
- Learning from History: We are encouraged to study the history of previous nations not just for facts, but to understand the "Sunnah" (way) of Allah in how He deals with societies that abandon morality.

Conclusion

Verse 60 of Surah Al-Ma'idah is a stern reality check. It shifts the focus from the baseless criticism of the mockers back to their own spiritual state. It reminds us that true "evil" is not found in the humble practice of faith, but in the loss of Allah's mercy through pride, disobedience, and the worship of false idols. It serves as a call to remain steadfast on the "Sawa' al-Sabil" (the sound way).

Verse 62

Continuing the sequence, verse 62 of Surah Al-Ma'idah moves from describing the hidden disbelief of the hypocrites to describing their outward, visible behaviour and societal corruption.

Wa tara katheeram minhum yusari'una fil-ithmi wal-'udwani wa aklihimus-suht;
labi'sa ma kanu ya'malun.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse further characterizes the Jewish tribes and the hypocrites of Madinah who were actively working against the Prophet Muhammad (pbuh). While verse 61 exposed their internal disbelief, verse 62 highlights their visible, daily actions. It was revealed to expose how these groups—despite claiming to follow divine scriptures—were shamelessly competing with one another to commit sins and exploit others financially.

Tafseer

- "You see many of them": The use of the word "see" indicates that their corruption was no longer hidden; it had become a public spectacle and a widespread social norm.
- "Hastening (Yusari'una)": This is a key linguistic choice. They weren't just committing sins; they were rushing toward them with enthusiasm, as if competing in a race. It shows a complete lack of hesitation or remorse.
- "Sin (Al-Ithm)": Generally refers to spiritual sins or violations that harm oneself and one's relationship with Allah.
- "Aggression (Al-'Udwan)": Refers to transgressing the rights of others, such as oppression, injustice, or physical harm.
- "Devouring what is unlawful (Al-Suht)": The word Suht literally means something that "eradicates" or "wipes out" blessings. Scholars (like Ibn Abbas and As-Sa'di) define it here primarily as bribery and usury (Riba). It refers to any wealth acquired through forbidden means that destroys the spiritual purity of the person.

Lessons Learned

1. The Momentum of Sin: When a person loses their fear of Allah, sinning becomes a habit, and eventually, they begin to "race" toward it without thinking.
2. Social Corruption: Injustice ('Udwan) and financial corruption (Suht) often go hand in hand. A society that allows illegal earnings will inevitably see a rise in aggression and social decay.
3. The Weight of Public Sin: Openly and shamelessly committing sins is considered "wretched" by Allah because it encourages others to do the same and normalizes evil in society.

Practical Implications

- Economic Integrity: A believer must be extremely careful about the source of their income. Earning through bribery, cheating, or exploitative interest (Riba) is described

as "Suht," which destroys the barakah (blessing) in one's life and family.

- **Avoid Peer Pressure in Sin:** The verse mentions they "hasten into" it together. We must be careful not to follow the "crowd" or "trends" when they involve things that are morally or religiously wrong.
- **Slowing Down:** If "hastening" toward sin is a trait of those cursed by Allah, then "deliberation" and "stopping to think" before acting is a trait of the believer. We should be quick to do good but very slow and hesitant to do anything doubtful.

Conclusion

Verse 62 provides a vivid picture of a morally bankrupt society where people compete in vice rather than virtue. By labelling their actions as "wretched," Allah warns the Muslim community to never let financial greed or social aggression become the standard for their own behavior. It sets the stage for the next verse, which calls out the religious leaders for their silence in the face of this corruption.

Verse 63

Verse 63 of Surah Al-Ma'idah is unique because it shifts the blame. While the previous verse (62) condemned the common people for their sins, this verse delivers a stinging rebuke to the scholars and religious leaders for their silence and failure to fulfill their duty of moral guidance.

Lawla yanhahumur-rabbaniyyuna wal-ahbaru 'an qawlihimul-ithma wa aklihimus-suhta; labi'sa ma kanu yasna'un.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed concerning the religious elite among the Jews and Christians in Madinah. Despite having knowledge of the Torah and Gospel, the Rabbaniyyun (rabbis/godly men) and Ahbar (scholars) stood by and watched as their people fell into corruption, usury, and falsehood. They remained silent—either out of fear of losing their social status, desire for financial support from the wealthy sinners, or simple apathy.

Ibn Abbas (RA), the great commentator, famously said: "There is no verse in the Quran more severe in its rebuke of scholars than this one."

Tafseer

- **"Why do they not forbid them":** This is a rhetorical question that carries a heavy tone of divine anger. It implies that the scholars had the knowledge and the influence

to stop the evil, but chose not to use it.

- "Rabbaniyyun and Ahbar": Rabbaniyyun are those who worship and have spiritual authority (rabbis/devout leaders), while Ahbar are the academics and intellectuals (scholars). Allah holds both groups responsible.
- "Sinful speech and unlawful devouring": These refer back to the specific sins mentioned in verse 62 (falsehood and Suht/illicit money).
- "Labi'sa ma kanu Yasna'un" (How wretched is what they practice):
 - In verse 62 (regarding the common people), Allah used the word Ya'malun (what they "do").
 - In this verse (regarding the scholars), He uses Yasna'un (what they "manufacture" or "practice with skill").
 - Scholars note that San'a implies a deliberate, calculated habit. The scholars' silence was a "calculated" failure, making their negligence even more wretched than the sins of the ignorant public.

Lessons Learned

1. Silence is Consent: If those with knowledge see evil and remain silent when they have the ability to speak, they become partners in the sin.
2. Knowledge is a Trust (Amanah): Having knowledge of the Deen is not just for personal pride or academic study; its primary purpose is to guide and reform society.
3. The Elite are Accountable: The higher a person's status or knowledge, the more strictly they are judged by Allah for their inaction.

Practical Implications

- Enjoining Good and Forbidding Evil: This is not just a job for "Imams"; anyone with knowledge of what is right and wrong has a responsibility to speak up (with wisdom) when they see injustice or corruption.
- Supporting Truthful Leaders: We should support scholars and leaders who are brave enough to speak the truth, even when it is unpopular, rather than those who only say what people want to hear.
- Self-Correction for Professionals: This applies to any field (medicine, law, business). If you are an expert and you see your "peers" or "industry" acting unethically and you remain silent for the sake of your career, you fall under the warning of this verse.

Conclusion

Verse 63 serves as a warning to the "intellectual heart" of any community. It teaches

us that a society does not just collapse because of the "bad people" doing bad things, but because the "good people" and the "learned people" choose to stay silent. It demands that knowledge must lead to action and courage.

Verse 64

Verse 64 of Surah Al-Ma'idah is one of the most intellectually and spiritually profound verses in the Surah. It addresses a specific theological blasphemy, reaffirms the limitless generosity of Allah, and describes the social and psychological consequences of rejecting the Truth.

Transliteration

Wa qalatil-Yahudu Yadullahi maghlulah; ghullat aidihim wa lu'inu bima qalu; bal Yadahu mabsutatani yunfiqu kaifa yasha'; wa layazidanna katheeram minhum ma unzila ilaika mir-Rabbika tughyanaw-wa kufra; wa alqaina bainahumul-'adawata wal-baghda'a ila Yawmil-Qiyamah; kullama awqadu naran lilharbi atfa'ahallah; wa yas'auna fil-ardi fasada; wallahu la yuhibbul-mufsideen.

"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."

Context of Revelation (Asbab al-Nuzul)

History records that during the time of the Prophet Muhammad(pbu) in Madinah, some of the Jewish tribes experienced a period of drought and financial hardship. Instead of turning to Allah in repentance, a man named Phineas bin Azura (according to some narrations) and his followers said, "The hand of Allah is chained," meaning He has become stingy or is no longer providing for us.

This was a direct insult to the Divine attribute of Al-Wahhab (The Giver) and Al-Razzaq (The Provider). Allah revealed this verse to refute their claim and expose their internal corruption.

Tafseer

- "The hand of Allah is chained": In Arabic rhetoric, a "chained hand" is a metaphor for stinginess, while an "extended hand" is a metaphor for generosity. They were accusing Allah of withholding His blessings.
- "Chained are their hands": This is a divine response. Because they accused Allah of stinginess, they themselves became the most miserly and greedy people, and their ability to do good was "chained."
- "Both His hands are extended": Allah describes Himself with "two hands" to

emphasize the absolute perfection of His generosity. He gives both the worldly provisions (Dunya) and spiritual guidance (Deen) to whom He wills.

- "Increases... in transgression and disbelief": This is a psychological reality—when a person is filled with envy, the more Truth they hear (the Quran), the angrier and more rebellious they become.
- "Animosity and hatred until the Day of Resurrection": Because they abandoned the Truth, Allah caused division and infighting among their various sects and groups.
- "Kindled the fire of war, Allah extinguished it": Whenever they plotted to start a war or destroy the Muslims, Allah caused their plans to fail, often through internal division or unexpected circumstances.

Lessons Learned

Guarding the Tongue: One should never attribute deficiency to Allah. Even in times of hardship, we must maintain Husn al-Dhann (good expectations) of our Creator.

2. The Nature of Envy: Envy (Hasad) can make the most beautiful revelation (the Quran) a source of further misguidance for the envious heart.

3. Divine Providence: War and peace are ultimately in the hands of Allah. No matter how much "fire" is kindled by the enemies of Truth, it cannot burn unless Allah permits it.

Practical Implications

- Combating Miserliness: If we want Allah's hands to be "extended" toward us with blessings, we must not let our own hands be "chained" (stingy) toward the poor and the needy.
- Unity as a Blessing: Conflict and hatred within a community are often signs of moving away from divine guidance. We must work toward reconciliation to avoid the "animosity" mentioned in the verse.
- Patience in Economic Hardship: When facing financial difficulty, avoid complaining about Allah's decree. Instead, recognize that His bounty is limitless and ask Him for Rizq (provision).

Conclusion

Verse 64 is a powerful declaration of Allah's infinite majesty and generosity. It warns that those who insult the Creator or harbour envy against His Messenger will find themselves spiritually "chained," socially divided, and their efforts for corruption ultimately extinguished. It calls the believer to a state of gratitude and trust in Allah's unending bounty.

After the intense rebuke in the previous verses, verse 65 of Surah Al-Ma'idah offers a beautiful shift in tone—from warning to an open invitation of mercy. It shows that

no matter how great the past sins were, the door to Allah's forgiveness is always open.

Verse 65

Walau anna Ahlal-Kitabi amanu wattaqaw lakaffarna 'anhum sayyi'atihim wa la-adkhalnahum Jannatin-Na'im.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed as a direct follow-up to the condemnation of the mockers (v. 60), the hypocrites (v. 61), the corrupt (v. 62), and the silent scholars (v. 63). After listing their severe crimes—including insulting Allah's generosity (v. 64)—Allah immediately offers a way out. It was revealed to show that the purpose of the previous warnings was not to drive them to despair, but to drive them toward repentance.

Tafseer

- "If only they had believed and had Taqwa": Allah outlines two conditions for restoration:

1. Iman (Faith): To believe in the Final Messenger ﷺ and the Quran, as their own scriptures originally commanded.

2. Taqwa (God-consciousness): To stop the "hastening toward sin" and "devouring of unlawful wealth" mentioned in the previous verses.

- "We would have removed from them their misdeeds": The word Kaffarna (expiated/covered) is used. It means Allah would not just forgive them, but completely wipe away the traces of their past blasphemies and sins as if they never happened.

- "Admitted them to Gardens of Pleasure (Jannat al-Na'im)": This refers to the eternal Paradise. It is a promise that they could move from being "cursed" (as mentioned in v. 60) to being among the dwellers of Heaven if they simply turn back to the Truth.

Lessons Learned

1. Hope is Never Lost: No matter how deep a person is in disbelief, hypocrisy, or financial corruption, Allah's mercy is greater than their sin.

2. The Formula for Success: True success is built on two pillars: correct belief (Iman) and righteous conduct (Taqwa). One cannot exist effectively without the other.

3. Islam is the Great Equalizer: When a person truly enters Islam and commits to it,

their entire past is erased. This verse was a powerful incentive for the Jews and Christians of Madinah to join the Muslim community.

6. Practical Implications

- **Encouraging Others:** When we see people doing wrong, our goal should be to invite them to change (as Allah does here) rather than just judging them. Always offer a path to "Jannah" after warning about "Jahannam."
- **Cleaning the Slate:** If you feel burdened by past mistakes or "unlawful earnings," this verse is your invitation. Repentance and starting fresh with Taqwa is the key to removing that burden.
- **Consistency:** The combination of Iman and Taqwa reminds us that being a "good person" isn't enough; we need a connection with our Creator. Likewise, "believing" isn't enough; we need to act with the fear of Allah in our daily lives.

Conclusion

Verse 65 is the "Verse of Hope" in the midst of a series of "Verses of Warning." It proves that Allah is not looking for reasons to punish people, but is looking for any reason to forgive them. It emphasizes that Paradise is not reserved for a specific race or historical group, but for anyone—regardless of their past—who chooses the path of Faith and Taqwa.

Verse 66

Verse 66 of Surah Al-Ma'idah completes the promise of the previous verse. While verse 65 focused on the rewards of the Hereafter (Paradise), verse 66 highlights the worldly blessings that result from a community's commitment to divine law.

Wa lau annahum aqamut-Tawrata wal-Injila wa ma unzila ilaihim mir-Rabbihih la-akalu min fawqihim wa min tahti arjulihi; minhum ummatum muqtasidah; wa katheerum minhum sa'a ma ya'malun.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed at a time when the People of the Book in Madinah were facing economic difficulty and social tension. Allah explains that their struggle was not due to a lack of resources, but a lack of adherence to their own scriptures. If they had truly "upheld" the Torah and the Gospel—which contained clear prophecies about the coming of Prophet Muhammad ﷺ—they would have accepted the Quran,

and their society would have flourished.

Tafseer

- "If only they upheld (Aqamu)": The word Iqamah means to make something stand upright. It implies that a religion is not just "believed in" but "established" through practice, justice, and implementation of its laws.
- "The Torah, the Gospel, and what has been revealed": This includes the Quran. It emphasizes that the message is a single chain of guidance. To uphold one truly is to uphold all of them.
- "Consumed from above and beneath their feet": This is a beautiful metaphor for abundant provision. "From above" refers to rain and celestial blessings, while "beneath their feet" refers to the fertility of the soil and the wealth of the earth. It signifies a state of complete economic security and environmental balance.
- "A moderate community (Ummatun Muqtasidah)": Allah is always Just. He acknowledges that not everyone among the People of the Book was corrupt. A "moderate" group existed—those who were sincere, avoided extremes, and eventually recognized the Truth of Islam (like Abdullah bin Salam).
- "Many of them—evil is what they do": A reminder that the majority, however, chose to prioritize their own desires and political power over the commands of Allah.

Lessons Learned

1. Faith as an Economic Driver: True prosperity for a nation is tied to its spiritual and moral integrity. When a society abandons divine ethics (honesty, charity, justice), it eventually faces economic ruin.
2. Justice for the Minority: Allah does not judge an entire group based on the actions of the majority. He acknowledges the "moderate" and righteous individuals even within a community that is largely straying.
3. The Continuity of Revelation: One cannot claim to follow the Torah or Gospel while rejecting the Quran, as the Quran is the final fulfillment of the earlier messages.

Practical Implications

- Holistic Practice: We must "uphold" our faith, not just pick and choose the parts that are easy. True Iqamah (establishment) of Deen brings blessings into our homes and businesses.
- Sustainability: The mention of blessings from above and below teaches us that when we follow Allah's laws, we live in harmony with the environment. Greed and "Suht" (unlawful money) lead to the destruction of natural and social resources.
- Avoiding Generalizations: We should follow the Quranic example of recognizing

"moderate" and good people in every community, rather than labelling entire groups as "evil."

Conclusion

Verse 66 provides a formula for a successful society: Knowledge + Action = Prosperity. It moves the conversation from the purely theological to the practical, showing that the "Heavens and Earth" open their treasures for those who stand firmly by the truth. It concludes the section by distinguishing between those who strive for moderation and those who are consumed by their own misdeeds.

Verse 67

Verse 67 of Surah Al-Ma'idah is a pivotal verse known as Ayat al-Tabligh (the Verse of Conveyance). It highlights the absolute necessity of delivering the divine message in its entirety, regardless of the challenges or personal safety concerns.

Ya ayyuhaar-rasoolu balligh maa unzila ilaika mir-Rabbika; wa il-lam taf'al fama ballaghta risaalatah; wallaahu ya'simuka minan-naas; innallaaha laa yahdil-qawmal-kaafireen.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed toward the end of the Prophet Muhammad's ﷺ mission. While he had been preaching for 23 years, there were specific, heavy matters—such as the laws exposing the corruption of the People of the Book and the internal hypocrites—that carried great risk of backlash.

- **Sunni Tradition:** Many scholars mention that before this verse, the Prophet Muhammad(pbuh) used to be guarded by companions for fear of assassination. Once this verse was revealed, he told his guards: "O people, go away, for Allah has protected me."

Tafseer

- **"O Messenger, announce (Balligh)":** The command Balligh means to deliver the message completely, leaving nothing out. It emphasizes that the Prophet Muhammad(pbuh) is a conduit; he has no authority to withhold any part of the revelation.

- **"If you do not, then you have not conveyed His message":** This is a very strong statement. It implies that the message of Islam is a single, indivisible whole. Withholding one part is equivalent to failing the entire mission.

- "Allah will protect you from the people": This was a divine guarantee of safety ('Ismah). It assured the Prophet Muhammad(pbuh) that no human plot could stop him until his mission was complete.
- "Allah does not guide the disbelieving people": In this context, it means that those who plot to kill the Prophet or stop the message will never succeed in their schemes because Allah will not guide their plans to success.

Lessons Learned

1. Transparency in Truth: A leader or teacher must never hide the truth because it is "unpopular" or "controversial."
2. Divine Protection: If someone is sincerely working for Allah, they should rely on His protection rather than fearing the people.
3. Completeness of Islam: Islam is a comprehensive system. We cannot pick and choose the parts that suit us while ignoring the parts that challenge us.

Practical Implications

- Dawah (Invitation): When sharing Islam, we should present it as it is, not a "watered-down" version to please others.
- Courage of Conviction: When we know something is right and commanded by Allah, we should not let "social pressure" or "cancel culture" prevent us from standing by it.
- Trust in Allah (Tawakkul): Just as the Prophet Muhammad(pbuh) dismissed his guards, we should focus on our duties and trust that our ultimate safety and success lie with Allah.

Conclusion

Verse 67 is a call to courage. It defines the weight of the prophetic mission and serves as a final seal, ensuring that every word of the Quran reaches humanity. It transitioned the Muslim community from a state of fear for their leader's life to a state of absolute trust in Divine protection. It reminds us that once the truth is made clear, the responsibility of the Messenger is over, and the responsibility of the people to follow begins.

Verse 68

Verse 68 of Surah Al-Ma'idah is a direct and firm challenge to the People of the Book. It sets a clear standard for what constitutes true religion: it is not about identity or lineage, but about the active implementation of divine law.

Qul yaa Ahlal-Kitaabi lastum 'alaa shai'in hattaa tuqeemut-Tawraata wal-Injeela wa maaa unzila ilaikum mir-Rabbikum; wa layazeedanna katheeram minhum maaa unzila ilaika mir-Rabbika tughyaanaw-wa kufraa; falaa ta'sa 'alal-qawmil-kaafireen.

"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."

Context of Revelation (Asbab al-Nuzul)

This verse was revealed when a group of Jewish leaders came to the Prophet Muhammad ﷺ and said, "Do you not admit that the Torah is from Allah?" When he replied that he did, they said, "Then we follow the Torah and we do not need your book (the Quran)."

Allah revealed this verse to clarify that claiming to follow the Torah while rejecting the Quran is a contradiction. To "uphold" the Torah means to follow everything in it—including its prophecies about the final Prophet and the command to follow the new revelation.

Tafseer

- "You are on nothing": This is a powerful expression. It means that without practicing the commands of Allah, their religious claims have no weight, no foundation, and no value in the sight of God. They are like people standing on air or shifting sand.
- "Until you uphold (Tuqeemu)": As seen in verse 66, Iqamah means to establish or make stand. It means religion is not just a label you wear; it is something you live by, judge by, and implement in your society.
- "What has been revealed to you from your Lord": This refers to the Quran. Allah is telling the Jews and Christians that their faith is incomplete and invalid until they accept the final revelation that completes the previous ones.
- "Increase many of them in transgression": When the truth is presented clearly to an arrogant person, it doesn't always humble them. Sometimes, it makes them more stubborn (Tughyan) and fuels their rejection (Kufr).
- "Do not grieve": This is a consolation for the Prophet Muhammad (pbuh). He was deeply concerned for the guidance of all people. Allah tells him not to let their stubbornness break his heart, as he has fulfilled his duty of conveying the message.

Lessons Learned

1. Practice over Identity: Being a "Muslim," "Jew," or "Christian" by name means nothing if the laws of Allah are not being upheld in daily life.
2. Universal Guidance: The Quran is the standard by which all previous scriptures

are now understood and practiced.

3. The Heart's Reaction to Truth: Exposure to the Truth is a test. It either leads to guidance for the humble or increases the blindness of the arrogant.

Practical Implications

- **Evaluating our own Faith:** We must ask ourselves: "Are we upholding the Quran?" If we claim to be Muslims but ignore the Quran's commands on honesty, prayer, and justice, we are also "standing on nothing."
- **Intellectual Honesty:** We cannot "cherry-pick" parts of the religion that we like and ignore the rest. Upholding the book means accepting it in its entirety.
- **Emotional Resilience in Dawah:** When we try to help someone or share the truth and they react with anger or more sin, we should not take it personally or fall into despair. Our job is to deliver the message; hearts are in the hands of Allah.

Conclusion

Verse 68 is a definitive statement on religious validity. It strips away the comfort of empty labels and demands a return to the "Iqamah" (establishment) of divine guidance. It serves as both a challenge to the People of the Book and a mirror for Muslims to ensure their faith is built on the solid ground of action rather than the "nothingness" of mere claims.

Verse 69

Verse 69 of Surah Al-Ma'idah is a profound statement on the criteria for salvation. It emphasizes that divine judgment is based on sincere faith and righteous actions rather than mere affiliation with a particular religious group or ethnic identity.

Innal-ladheena amanu wal-ladheena haadu was-Saabi'una wan-Nasaara man aamana billahi wal-Yawmil-Akhiri wa 'amila saalihan fala khawfun 'alayhim wa la hum yahzanun.

"Indeed, those who have believed [in Prophet Muhammad] and those [before them] who were Jews or Saabi'uns or Christians—those [among them] who believed in Allah and the Last Day and worked righteousness—no fear will there be concerning them, nor will they grieve."

Context of Revelation (Asbab al-Nuzul)

This verse acts as a universal clarification following the previous verses' criticism of the People of the Book. It addresses a question often asked by early Muslims: What is the fate of those who lived before the Prophet Muhammad ﷺ or those who followed previous prophets correctly?

Allah clarifies that salvation is not a "tribal" or "national" privilege. It was revealed to confirm that anyone, from any background, who genuinely follows the truth available to them and acts righteously, will be rewarded.

Tafseer

- The Four Groups:

1. Those who believe: The Muslims (followers of Muhammad ﷺ).
2. Jews: The followers of Moses (AS).
3. Saabi'uns: A group whose identity is debated; some say they were followers of John the Baptist (Yahya AS), others say they were monotheists who followed the natural disposition (Fitra) or the Psalms of David (AS).
4. Christians: The followers of Jesus (AS).

- The Conditions for Success: Allah sets three universal criteria:

1. Belief in Allah: Pure monotheism (Tawhid).
2. Belief in the Last Day: Accountability for one's actions.
3. Righteous Deeds: Faith must be translated into moral and ethical conduct.

- The Validity of Faith: After the coming of Prophet Muhammad ﷺ, "believing in Allah" includes believing in His final message. Therefore, scholars (like Ibn Kathir) explain that for those living after the Prophet Muhammad (pbuh), this verse implies that they must accept Islam to fulfill the condition of true faith. For those before him, it refers to those who strictly followed the original, unaltered teachings of their respective prophets.

- No Fear or Grief: "No fear" refers to the terrors of the Day of Judgment, and "no grief" refers to regret over what they left behind in the world.

Lessons Learned

1. Deeds over Labels: On the Day of Judgment, a person is not saved by the name of their religion, but by the sincerity of their heart and the quality of their actions.
2. Divine Justice: Allah is perfectly just; He does not overlook the good of anyone, regardless of their era or ancestry.
3. The Core of Religion: All divinely revealed religions share the same foundation: Tawhid, Accountability, and Morality.

Practical Implications

- **Avoiding Arrogance:** Muslims should not become complacent or arrogant thinking they are "guaranteed" Jannah simply by being born into a Muslim family. We must actively work for our faith.
- **Focusing on Essentials:** When engaging in interfaith dialogue or living in a multi-cultural society, we should remember that the "core" of what Allah demands from humanity is faith in Him and helping others.
- **Encouragement for Converts:** This verse is a great comfort to those who come to Islam later in life; it confirms that their previous sincere efforts and search for truth are recognized by Allah.

Conclusion

Verse 69 serves as a "Divine Charter of Salvation." It moves the focus away from the heated polemics and criticisms found in the earlier verses and provides a calm, clear standard. It reminds us that Allah's mercy is vast and that He is looking for sincerity and righteousness above all else. It closes the discussion on the People of the Book by leaving the door of hope open to all who turn back to God with true faith.

Additional Information

Verses 60 to 70 of Surah Al-Ma'idah serve as a mirror for the human heart. While these verses historically address the People of the Book, their message is universal and timeless. They speak about how we lose our way when we let our desires override our values, and how God always leaves a door open for us to return.

Here are the three profound themes running through these verses, explained simply:

1. The Danger of Mockery and Spiritual Blindness

The passage begins (Verse 60) by addressing those who look down on others for their faith. It reminds us that the "worst" people aren't those who are simply different, but those who have lost God's grace by following their own arrogance.

When people mock what is sacred, they become "blind" to the truth. The verses describe people who say "we believe" with their lips, but their hearts are full of something else (Verse 61). This is a warning to us all: true faith is not a label we wear; it is the sincerity we carry inside.

2. The Responsibility of the Wise

A powerful and often overlooked theme here is the role of leaders and scholars (Verse 63). The Quran asks: Why don't the religious teachers stop people from lying and doing wrong?

This teaches us that staying silent in the face of injustice is a form of participation. Being a good person isn't just about your own prayers; it's about having the courage to encourage goodness in your community. These verses remind us that a healthy society needs "moral guardians"—people who speak the truth even when it's uncomfortable.

3. God's Hands are Always Open

One of the most famous images in the Quran appears in Verse 64. When people claimed

that "God's hand is tied" (meaning He is stingy or doesn't care), the Quran responds beautifully: "Both His hands are widely outstretched; He spends however He wills."

This is a profound lesson in hope. It tells us that:

- God is never limited.
- He is always giving, even to those who criticize Him.
- The "tightness" we feel in life usually comes from our own greed, not from God's lack of bounty.

4. Following the "Map" for a Better Life

Finally, the verses (65-66) explain that if we only followed the guidance given to us (the Torah, the Gospel, and the Quran), we would find "provisions from above and below."

In simple terms, spiritual obedience leads to physical peace. When we follow God's "map," life becomes balanced. The passage ends by emphasizing that the Prophet's only job is to deliver the message clearly (Verse 67). What we do with that message is up to us.

The Takeaway

These verses tell us that life is a choice between two paths:

- The path of desire, which leads to anger, mockery, and a "tied hand."
- The path of faith and justice, which leads to a life of abundance and an "open hand."

It is a call to look past religious labels and focus on the quality of our actions and the sincerity of our hearts.

Additional Information

Here are some questions and answers designed to test your understanding of Surah Al-Ma'idah (Verses 60–70) and help you apply their wisdom to your daily life.

Part 1: Understanding the Message

Q1: In Verse 60, who does the Quran describe as being in the "worst plight"?

- Answer: It is not those who are poor or of a different faith, but those who have earned God's displeasure through their own arrogance and by mocking what is sacred. It reminds us that spiritual failure is the greatest loss.

Q2: What is the main criticism of religious leaders and scholars in Verse 63?

- Answer: They are criticized for remaining silent. The verse asks why they do not forbid people from lying and consuming what is forbidden. This highlights that "doing good" includes the responsibility of preventing "doing wrong."

Q3: How does Verse 64 respond to the claim that "God's hand is tied"?

- Answer: It states that God's hands are widely outstretched and He spends however He wills. This signifies God's infinite generosity and warns us against thinking that God is limited or stingy toward us.

Q4: According to Verse 66, what would happen if people truly followed their scriptures (the Torah, Gospel, and Quran)?

- Answer: They would receive "provisions from above them and from beneath their feet." This means that spiritual obedience brings about worldly stability and abundance.

Part 2: Practical Implementation

Q5: How can I avoid the "spiritual blindness" mentioned in Verse 61?

- Answer: Self-Audit. Verse 61 mentions people who enter with disbelief and leave with it, despite being around the Truth. Practically, you can implement this by checking your intentions before a meeting, a prayer, or a conversation. Ask yourself: "Am I listening to learn, or am I just looking for a reason to disagree?"

Q6: How can I be a "moral guardian" in my community as suggested by Verse 63?

- Answer: Speak Up with Kindness. If you see someone being gossiped about at work or a friend being dishonest, don't stay silent. Being a guardian means politely saying, "Let's not talk about them while they aren't here," or "I don't think that's the honest way to do this." Silence is a choice; choose to be a voice for what is right.

Q7: How should Verse 64 change my perspective on my finances?

- Answer: Cultivate Abundance Mindset. If God's hands are "widely outstretched," we shouldn't fear poverty when giving to others. Practically, implement this by giving a small amount to charity or helping someone in need specifically when you feel "tight" with money. This breaks the habit of "tying your own hand" out of fear.

Q8: Verse 67 tells the Prophet to deliver the message regardless of what people think. How does this apply to me?

- Answer: Focus on Duty, Not Results. In your daily life, focus on being a person of integrity because it is your duty to God, not because you want people to praise you. If you do the right thing and people still criticize you, remember that even the Prophets faced this. Your job is to "deliver" goodness; how people react is not in your control.

Q9: How can I achieve the "provisions from above and below" mentioned in Verse 66?

- Answer: Connect Faith to Action. Don't treat your spirituality as separate from your daily life. Implement this by being the most honest version of yourself in your business or job. The verse suggests that when we follow the "Divine Map," our physical life (provisions) finds its natural balance.

Verse 70

Verse 70 of Surah Al-Ma'idah returns to the historical conduct of the Children of Israel, contrasting Allah's constant guidance with their consistent rebellion. It serves as a stark warning about the dangers of prioritizing personal desires over divine revelation.

Laqad akhadhna meethaqa Bani Isra'ila wa arsalna ilaihim rusula; kullama ja'ahum rasulum bima la tahwa anfusuhum fareeqan kadhhabu wa fareeqan yaqtulun.

"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."

3. Context of Revelation (Asbab al-Nuzul)

This verse provides the historical evidence for the "nothingness" mentioned in verse 68. When the People of the Book claimed to be on the right path, Allah revealed this verse to remind them of their long history of breaking covenants. It highlights that their rejection of Prophet Muhammad ﷺ was not a new phenomenon, but a continuation of a pattern where they rejected or killed any prophet whose message conflicted with their personal or political interests.

Tafseer

- "Taken the covenant": This refers to the sacred pledge (detailed in verse 12 of this Surah) where they promised to establish prayer, give charity, and believe in and support all of Allah's messengers.

- "Sent to them messengers": Allah's mercy was so great that He sent a continuous stream of prophets to the Children of Israel to guide them back to the covenant whenever they strayed.

- "What their souls did not desire": This is the root of their problem. They did not judge truth by evidence, but by "Hawa" (whims/desires). If a prophet brought a law that limited their greed or challenged their social status, they rejected the message.

- "Denied... and killed": They reacted with two levels of violence:

1. Intellectual violence: Accusing the prophets of being liars (Kadhdhabu), such as their initial reaction to Jesus (AS) and Muhammad ﷺ.

2. Physical violence: Literally murdering the prophets (Yaqtulun), such as Zechariah (AS) and John the Baptist (Yahya AS).

- The Tense Shift: Interestingly, Allah uses the past tense for "denied" but the present tense for "they kill" (Yaqtulun). Scholars (like Al-Jalalayn) note this indicates that their murderous intent and character are ongoing—they were plotting to kill Prophet Muhammad ﷺ just as their ancestors killed previous prophets.

Lessons Learned

1. Desire vs. Revelation: The greatest enemy to guidance is not a lack of evidence, but the following of one's own desires (Hawa).
2. Consistency in Character: Nations and individuals often repeat the patterns of their ancestors. Understanding history is key to understanding current behavior.
3. The Gravity of the Covenant: Taking a pledge with Allah is a serious matter; breaking it leads to spiritual blindness and extreme moral decay.

Practical Implications

- Self-Examination: We must ask ourselves: "Do I only follow the parts of Islam that I find easy or trendy?" If we reject a clear Islamic ruling simply because it "doesn't suit our lifestyle," we are following the same dangerous path mentioned in this verse.
- Respecting Scholars and Teachers: While we do not have prophets today, the scholars are the inheritors of the prophets. We should be careful not to "deny" or "attack" those who speak the truth just because that truth is uncomfortable for us.
- Prioritizing Truth: Truth is objective. We must train our "souls" to desire what Allah desires, rather than trying to bend religion to fit our souls.

Conclusion

Verse 70 is a sobering look at how religious identity can be used as a mask for ego. It teaches us that the Children of Israel were not failed by a lack of guidance, but by their own refusal to submit to any truth that challenged their desires. It stands as a perpetual warning to the Muslim Ummah to remain humble and submissive to the entirety of Allah's revelation, regardless of how difficult it may feel to the Nafs (self).

Verse 71 of Surah Al-Ma'idah is a profound Quranic passage that explores the psychological and spiritual state of a people who have become desensitized to divine warnings. It serves as both a historical record and a timeless warning about the dangers of arrogance and self-delusion.

Wa hasibū allā takūna fitnatun fa'amū wa şammū thumma tāballāhu 'alayhim thumma 'amū wa şammū kathīrum minhum; wallāhu başīrum bimā ya'malūn.

"And they thought there would be no trial [punishment], so they became blind and deaf; then Allah accepted their repentance, then [again] many of them became blind and deaf. And Allah is All-Seeing of what they do."

Historical Context

This verse refers to the Children of Israel (Banu Isra'il) and their historical cycle of disobedience.

- **The First Deviation:** After the era of Prophet Musa (Moses), they began to disregard the Torah and even killed several Prophets who tried to correct them.
- **The Babylonian Exile:** Because of their persistence in sin and killing of Prophets, they were tested with the "trial" (fitnah) of the Babylonian invasion (under Nebuchadnezzar), leading to the destruction of the First Temple.
- **The Repentance:** After years of suffering, they repented, and Allah showed them mercy, allowing them to return to Jerusalem and rebuild.
- **The Second Deviation:** Despite the mercy shown to them, they later returned to their old ways, rejecting Prophet Yahya (John), Prophet Zakariyya (Zechariah), and eventually Prophet Isa (Jesus). This led to another period of spiritual "blindness and deafness."

Tafseer

- **"And they thought there would be no trial":**
The word fitnah here refers to punishment or examination. They developed a false sense of security, believing that as the "chosen people," Allah would never hold them accountable for their crimes (such as killing Prophets, mentioned in verse 70).
- **"So they became blind and deaf":**
This is not physical blindness or deafness. It is spiritual apathy. Their hearts became hardened to the point where they could see the miracles of the Prophets but refused to recognize the truth (blindness), and they heard the warnings but refused to act upon them (deafness).
- **"Then Allah accepted their repentance":**
This highlights Allah's infinite mercy. Despite their severe transgressions, Allah gave them opportunities to reform and removed the trials that had afflicted them.
- **"Then many of them became blind and deaf [again]":**
This emphasizes the stubbornness of human nature when it is governed by ego. Once the difficulty passed, many returned to their arrogance, rejecting the later message of Prophet Muhammad (PBUH).
- **"And Allah is All-Seeing of what they do":**
The verse ends with a "threat" or a reminder of divine justice. Nothing is hidden from Allah; their inner intentions and outer actions are all recorded for the Final Judgment.

Lessons Learned

1. **Arrogance is a Barrier to Truth:** Thinking one is "safe" from God's judgment because of their lineage or religious title is a dangerous delusion.

2. Mercy is an Opportunity: When Allah removes a hardship from our lives, it is a chance to stay grateful and obedient, not a green light to return to sin.

3. The Pattern of Sin: Sinning repeatedly without repentance leads to a "sealing" of the senses, where a person loses the ability to distinguish right from wrong.

Practical Implications

- Self-Reflection: We should constantly check if we are becoming "blind" to our own faults or "deaf" to the advice of those who wish us well.
- Avoiding Complacency: Never assume that because things are going well, you are necessarily in Allah's favour. We must stay humble and continue to strive in worship.
- Gratitude after Ease: If you have been through a trial and Allah has brought you out of it, use that relief as a springboard for better character and deeper faith.

Conclusion

Verse 71 of Surah Al-Ma'idah is a sobering reminder of the cycle of human behaviour. It teaches us that privilege does not grant immunity. Allah's laws of justice apply to everyone. The verse encourages the believer to remain spiritually "awake"—keeping their eyes open to the truth and their ears open to guidance—to avoid the tragic fate of those who were given every sign but chose to ignore them.

Verse 72

Verse 72 of Surah Al-Ma'idah moves from the general behaviour of the People of the Book to a specific and fundamental theological correction regarding the nature of Prophet Isa (Jesus) and the concept of Monotheism (Tawhid).

Laqad kafara-lladhīna qālū inna-llāha huwa-l-masīhu-bnu maryam; wa qāla-l-masīhu yā banī isrā'īla-‘budu-llāha rabbī wa rabbakum; innahū man yushrik bi-llāhi faqad harrama-llāhu ‘alayhi-l-jannata wa ma’wāhu-n-nār; wa mā li-ẓ-ẓālimīna min anṣār.

"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."

Historical Context

This verse was revealed to address the Christian doctrine of the Incarnation or Divinity of Christ that had become prevalent.

- The Correction of Extremes: In the broader context of the Surah, Allah is correcting

two extremes: the Jews who slandered Prophet Isa and Maryam, and the Christians who elevated Prophet Isa to the status of God.

- The Message of Isa (AS): The verse reminds the listeners that Prophet Isa himself never claimed divinity. Historically, in the earliest Christian traditions and according to the Quran, his message was strictly unitarian—calling people back to the worship of the One Creator.

Tafseer

- "They have certainly disbelieved who say...":
Allah uses the word Kafara (disbelieved) to state clearly that attributing divine nature to a created human being is an act of Shirk (associating partners with Allah) and a rejection of the absolute Oneness of God.
- "While the Messiah has said...":
This is a "proof from within." Allah uses the words of Prophet Isa himself to refute the claims of those who worship him. By calling Allah "my Lord and your Lord," Isa (AS) establishes that he is a created servant ('abd) and a subject of Allah, just like his followers.
- "He who associates others with Allah...":
This part of the verse highlights the gravity of Shirk. It is the only sin that Allah does not forgive if a person dies upon it without repenting.
- "Allah has forbidden him Paradise":
Since the purpose of creation is to recognize and worship the Creator, intentionally directing that worship toward the creation closes the door to Paradise.
- "And there are not for the wrongdoers any helpers":
On the Day of Judgment, no intercession—not even from Prophet Isa himself—will avail those who committed Shirk, as they have wronged their own souls and the rights of their Creator.

Lessons Learned

1. Truth comes from the Source: To know the truth about a Prophet, one must look at what that Prophet actually taught, rather than what later generations innovated.
2. The Consistency of Prophethood: All Prophets, from Adam to Muhammad (peace be upon them all), shared the exact same core message: La ilaha illa Allah (There is no god but Allah).
3. The Danger of Emotional Extremism: Love for a Prophet should lead to following their commands, not deifying them. Elevating a human beyond their rank is a form of deviation.

Practical Implications

- Purity of Worship: We must ensure that our prayers, sacrifices, and ultimate

devotion are directed solely to Allah. We should not seek "divine" help from saints, graves, or any created being.

- **Dawah with Wisdom:** When discussing faith with others, use the Quranic method: point to common ground (like the original teachings of the Prophets) to bring people back to the truth of Monotheism.
- **Respecting the Rank of Prophets:** We honour Prophet Isa (AS) as a mighty Messenger and the "Word of Allah," but we protect the boundary between the Creator and the created.

Conclusion

Verse 72 is a definitive boundary-marker in Islamic theology. It clarifies that Tawhid (Monotheism) is not just a secondary detail, but the very foundation of salvation. By quoting Prophet Isa's own call to worship Allah, the Quran provides a logical and spiritual argument that calls people away from complicated doctrines and back to the simple, pure worship of the One True God.

Verse 73

Verse 73 of Surah Al-Ma'idah addresses the concept of the Trinity and reinforces the absolute Oneness of Allah, warning of the consequences for those who deviate from pure Monotheism.

Laqad kafara-lladhīna qālū inna-llāha thālithu thalāthatin; wa mā min ilāhin illā ilāhun wāḥid; wa in lam yantahū ‘ammā yaqūlūna layamassanna-lladhīna kafarū minhum ‘adhābun alīm.

"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."

Historical Context

This verse was revealed to correct the various sectarian beliefs regarding the Trinity that had emerged among Christian groups (such as the Nestorians, Jacobites, and Melkites).

- **The "Three":** Classical commentators like Ibn Kathir and Al-Tabari explain that this refers to those who claim the divine consists of three persons (often cited as the Father, the Son, and the Holy Spirit, or in some cultural contexts, the Father, the Son, and Maryam).
- **The Purpose:** The verse aims to simplify the concept of God back to the original message of all Prophets, stripping away the complex philosophical layers that had led to "associating partners" (Shirk) with the Creator.

Tafseer

- "Allah is the third of three":

Allah declares this statement as Kufr (disbelief). It refutes the idea that God is a "composite" or "part" of a trio. In Islam, Allah is Al-Ahad (The Unique One)—He cannot be divided, nor can He be one of a group of equals.

- "And there is no god except one God":

The Arabic phrasing here (wa mā min ilāhin illā ilāhun wāḥid) is very strong. The addition of the word min acts as an emphatic negation, meaning: "There is absolutely, categorically, no other deity whatsoever except the One God."

- "And if they do not desist":

This is a final warning. It implies that as long as a person is alive, the door to "desisting" (repenting and returning to Monotheism) is open.

- "Afflict the disbelievers among them a painful punishment":

The verse specifies "the disbelievers among them," which Mufasssirun suggest distinguishes between those who were ignorant or held different views and those who knowingly persist in blasphemy after the truth has reached them.

Lessons Learned

1. Tawhid is Non-Negotiable: The Oneness of Allah is the most important boundary in Islam. It cannot be compromised or "explained away" through complex metaphors.
2. God is Independent: Allah does not need a son, a partner, or a "third" to exercise His power or show His mercy.
3. Accountability for Beliefs: What we believe about God is not just a personal opinion; it has eternal consequences. Truth must be sought with sincerity.

Practical Implications

- Clarity in Faith: A believer should be able to explain their faith simply: "I worship the One who created me, without any intermediary."
- The Power of Repentance: The phrase "if they do not desist" shows that Allah is always ready to forgive even the greatest sins (like Shirk) if the person turns back to Him sincerely before death.
- Respectful Dialogue: While the Quran is firm on the truth, it engages with the "People of the Book" by pointing out their specific theological errors, encouraging us to use evidence and logic in our own discussions about faith.

Conclusion

Verse 73 serves as a theological "re-set." It sweeps away the confusion of trinitarian doctrines and reinstates the primordial truth: God is One. It combines a stern

warning with a call to reason, reminding humanity that true peace and salvation lie in acknowledging the absolute, indivisible sovereignty of the Creator.

Verse 74

Verse 74 of Surah Al-Ma'idah is a verse of profound hope and divine invitation. After the stern warnings in the previous verses (72 and 73) regarding the distortion of Monotheism, Allah shifts the tone to offer a way back through repentance.

Afalā yatūbūna ilallāhi wa yastaghfirūnah; wallāhu Ghafūrur-Raḥīm.

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

Historical Context

This verse follows the refutation of the divinity of Christ and the Trinity.

- The Invitation: Even after mentioning the gravest of sins—Shirk (associating partners with Allah) and Kufr (disbelief)—Allah does not immediately send punishment. Instead, He asks a rhetorical question to the People of the Book, inviting them to abandon these false doctrines.
- Universal Scope: While historically directed at those mentioned in verses 72–73, the scholars of Tafseer (like Al-Qurtubi and Ibn Kathir) agree that this invitation is open to all of humanity until the end of time.

Tafseer

- "So will they not repent to Allah..." (Afalā yatūbūna):
The "Alif" at the beginning (A-fala) is a question of wonder and encouragement. It is as if Allah is saying: "After seeing the truth and being warned of the consequences, what is stopping them from turning back to Me?"
- "...and seek His forgiveness?" (wa yastaghfirūnah):
Repentance (Tawbah) is the act of turning away from the sin, while seeking forgiveness (Istighfar) is the verbal and internal plea for Allah to wipe away the traces of that sin and protect one from its evil consequences.
- "And Allah is Forgiving and Merciful" (Wallāhu Ghafūrur-Raḥīm):
The verse ends with two of Allah's most beautiful names.
 - Ghafur: He forgives even the greatest sins (like Shirk) if the person turns back sincerely.
 - Rahim: He is specifically Merciful to those who repent, guiding them and making

their path easy after they return to Him.

Lessons Learned

1. The Door is Always Open: No matter how great a person's sin—even if it is the rejection of God—Allah's mercy is greater, provided they seek it before death.
2. Divine Kindness: Instead of displaying anger after being "insulted" by the claim that He has a son or is part of a Trinity, Allah responds with an invitation to forgiveness. This shows the unmatched patience (Sabr) of the Creator.
3. The Necessity of Action: Forgiveness is available, but it requires the human being to take the first step: to acknowledge the mistake and ask.

Practical Implications

- Avoid Despair: If Allah is willing to forgive those who claimed He had a son, He will surely forgive our smaller, daily mistakes. We must never lose hope in His mercy.
- Self-Correction: Use this verse as a prompt for regular self-auditing. Ask yourself daily: "Is there anything I need to 'desist' from and turn back to Allah for?"
- Character of a Believer: We should mirror this divine quality by being ready to forgive others when they realize their mistakes, rather than holding permanent grudges.

Conclusion

Verse 74 is a "cooling" verse. It balances the "fire" of the previous warnings with the "water" of divine mercy. It teaches us that the goal of Quranic warnings is not to condemn people to hell, but to wake them up so they may return to the shade of Allah's forgiveness. It confirms that in Islam, the relationship between God and man is always grounded in the possibility of a fresh start.

Verse 75

Verse 75 of Surah Al-Ma'idah provides a logical and rational argument to complement the theological warnings in the previous verses. It appeals to common sense by highlighting the human nature of Prophet Isa (Jesus) and his mother, Maryam (Mary).

Ma-l-Masīhu-bnu Maryama illā rasūlun qad khalat min qablihi-r-rusul; wa ummuhū ṣiddīqah; kānā ya'kulāni-ṭ-ṭa'ām. Unẓur kayfa nubayyinu lahumu-l-āyāti thumma-nẓur annā yu'fakūn.

"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 [Siddiqah]. They both used to eat food. Look how We make clear to them the signs; then look how they are

deluded."

Historical Context

This verse serves as a definitive refutation of two extremes:

- Refuting Divinity (Christianity): By emphasizing that Isa (AS) and Maryam (AS) were humans with biological needs, it refutes the claim of their divinity or the Trinity.

- Refuting Slander (Judaism): By calling Maryam a Siddiqah (a woman of truth and purity), Allah defends her against the historical slanders and accusations of unchastity made by some of the Children of Israel.

4. Detailed Tafseer

- "The Messiah... was not but a messenger":

Allah uses the Arabic "Ma... illa" structure, which creates a "restriction." It limits Isa's (AS) status to that of a Messenger. He is honored and chosen, but he is a human subject to the same laws of nature as the Messengers before him (like Ibrahim, Musa, and Nuh).

- "And his mother was a Siddiqah":

Siddiqah is a high spiritual rank meaning "one who is intensely truthful and confirms the truth." This confirms that while she was not a Prophet (as Prophethood was for men), she was among the highest-ranking saints in Islam.

- "They both used to eat food":

This is the core logical argument.

1. Dependence: To eat is to be "needy." A being who requires nutrition to survive is dependent on its Creator and cannot be the Creator.

2. Biological Processes: Scholars point out that eating leads to the need for excretion. Such physical necessities are entirely inconsistent with the Majesty and Perfection of God.

- "Look how We make clear... then look how they are deluded":

Allah invites the Prophet (PBUH) and the readers to observe the irony: the evidence of their humanity is so obvious (eating, walking, being born), yet people still choose to believe in complex, illogical doctrines of divinity.

Lessons Learned

1. The Humanity of Prophets: Miracles (like healing the blind or being born without a father) do not make a person God. They are signs of God's power acting through a human.

2. The Status of Maryam (AS): She is a role model for all believers. Her truthfulness and devotion earned her a specific mention of honor in the Quran.

3. Logic and Faith: Islam encourages the use of reason (Aql). The Quran often points

to simple, observable facts (like eating food) to dismantle complicated false beliefs.

6. Practical Implications

- **Respecting Boundaries:** We should love the Prophets and the righteous, but never cross the line into worshiping them or attributing divine powers to them.
- **Appreciating Our Needs:** Recognizing our own needs (hunger, sleep) should humble us and remind us of our total dependence on Allah.
- **Evaluating Evidence:** When presented with confusing or complex ideas about religion, we should look at the most basic, clear signs provided by God.

7. Conclusion

Verse 75 is a masterpiece of Quranic reasoning. It moves the discussion from abstract theology to the most basic human experience: eating. By doing so, it grounds the identity of Prophet Isa (AS) in his true role—a noble, human Messenger of God. It calls for an end to delusion and a return to the clear, unadulterated truth of Monotheism.

Verse 76

Verse 76 of Surah Al-Ma'idah continues the logical discourse by challenging the irrationality of worshiping created beings. It presents a rhetorical question that highlights the powerlessness of anything other than Allah.

Qul ata'budūna min dūnillāhi mā lā yamliku lakum darran wa lā naf'ā; wallāhu huwas-Samī'ul-'Alīm.

"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?'"

Historical Context

This verse was revealed as a direct challenge to those who had elevated Prophet Isa (Jesus) or any other creation to the status of divinity.

- **The Argument of Utility:** Historically, people often turned to idols or holy figures believing they could grant success or ward off evil. This verse addresses the Christians of Najran and others by pointing out that even the most honored humans (like Isa) do not own the power to benefit or harm independent of Allah's will.
- **Context of Weakness:** It follows the mention of Isa and Maryam "eating food" (v. 75), emphasizing that a being who needs to eat to survive cannot possibly control the universal forces of harm and benefit for others.

Tafseer

- "Say, 'Do you worship besides Allah...':"

Allah commands Prophet Muhammad (PBUH) to confront them with a question of reason. "Worship" here includes prayer, seeking aid, and ultimate devotion.

- "...that which holds for you no [power of] harm or benefit":

The word *yamliku* (possesses/holds) is key. While a doctor might "benefit" you or a fire might "harm" you, they do not own that power; it is temporary and permitted by Allah. True divinity requires absolute ownership of these outcomes. If the Messiah was prosecuted or Maryam felt the pains of childbirth, they clearly did not "possess" the power to remove their own difficulties, let alone yours.

- "While it is Allah who is the Hearing, the Knowing":

This is a sharp contrast.

- *As-Samīʿ* (The Hearing): He hears your secret prayers and your public claims. He heard the claims of the Trinity and the prayers of the Prophets.

- *Al-ʿAlīm* (The Knowing): He knows the reality of every heart and the truth of every matter.

By ending with these names, Allah reminds the listener that only a Being who hears and knows everything is worthy of being called upon.

Lessons Learned

1. Definitions of Divinity: A true God must be self-sufficient and in total control. Anything that is dependent or limited cannot be a God.
2. The Folly of Shirk: Worshiping the creation is not only a sin but a logical error, as the creation is as needy as the worshiper.
3. The Unity of Power: All harm and benefit are ultimately in the hands of Allah. Others are merely means (*Asbab*) that He employs.

Practical Implications

- Direct Supplication: When in need, go straight to the "Owner" of the benefit (Allah) rather than seeking intermediaries who have no power of their own.
- Freedom from Fear: Understanding that no one can harm you unless Allah allows it brings a deep sense of peace and bravery.
- Intellectual Dawah: When discussing Islam, use this verse's method: ask logical questions that make people reflect on the nature of what they hold sacred.

Conclusion

Verse 76 strips away the mystery of false doctrines and replaces them with a simple, undeniable fact: power belongs to Allah alone. It humbles the creation and exalts the Creator, providing a final logical proof that worship must be reserved for the One who hears all and knows all.

Verse 77

Verse 77 of Surah Al-Ma'idah serves as a direct address to the People of the Book, concluding the theological arguments regarding the status of Prophet Isa (Jesus) and the dangers of religious extremism.

Qul yā ahla-l-kitābi lā taghlū fī dīnikum ghayra-l-ḥaqqi wa lā tattabi'ū ahwā'a qawmin qad ḍallū min qablu wa aḍallū kathīran wa ḍallū 'an sawā'i-s-sabīl.

"Say, 'O People of the Scripture, do not exceed limits in your religion beyond the truth and do not follow the inclinations of a people who had gone astray before and misled many and have strayed from the soundness of the way.'"

Historical Context

This verse was revealed to address the concept of Ghuluww (extremism/excess) in religion.

- The Extremes of the Past:
 - The Christians committed Ghuluww by elevating Prophet Isa (AS) from a Messenger to a God or the Son of God.
 - The Jews of that time committed Ghuluww in their own way, such as by following the innovations and legalistic burdens introduced by their predecessors that went beyond the original Torah.
- The "People who went astray": This refers to the innovators of earlier generations—the philosophers and leaders who introduced the concepts of the Trinity or rejected Prophets, leading later generations into confusion.

Detailed Tafseer

- "Do not exceed limits in your religion" (Lā taghlū):
The term Ghuluww means to go beyond the boundaries set by Allah. In a religious context, it refers to exaggerated devotion that leads to falsehood. Loving a Prophet is required, but "exceeding the limit" by worshiping him is forbidden.
- "Beyond the truth" (Ghayra-l-ḥaqq):
Innovation (Bid'ah) is often presented as "extra devotion," but Allah clarifies that anything outside the established truth is not a path to Him, regardless of how "religious" it feels.
- "Do not follow the inclinations of a people who had gone astray before":
This warns against the blind following of ancestors or "scholarly" traditions that have deviated from the scriptures. It highlights that the root cause of misguidance is often following desire (Ahwa) rather than revelation.

- "And misled many and have strayed from the soundness of the way":

This shows the "domino effect" of deviation. One generation's small error becomes the next generation's fundamental doctrine, leading millions away from the Sawa' al-Sabil (the straight and balanced path).

Lessons Learned

1. Moderation is Key: Islam is the "middle path." We must avoid both negligence (ignoring the law) and extremism (adding to the law).
2. The Danger of Innovation: Religious beliefs must be based on clear revelation, not on the "vain desires" or philosophical interpretations of people, no matter how influential they may be.
3. Individual Responsibility: We cannot use "this is what our forefathers did" as an excuse for holding false beliefs. We must verify our faith against the truth sent by Allah.

Practical Implications

- Study the Primary Sources: To avoid being misled, a believer must stay connected to the Quran and the authentic Sunnah, rather than relying solely on cultural traditions.
- Guarding Against Hero Worship: While we respect and love our scholars, imams, and leaders, we must never elevate them to a status where their word is taken over the Word of Allah.
- Critical Thinking: Be wary of religious "trends" or interpretations that seem to be driven by modern desires or political convenience rather than sound theology.

Conclusion

Verse 77 is a call to intellectual and spiritual honesty. It warns that the greatest threat to a religion is often not an external enemy, but the internal "exceeding of limits" by its own followers. By calling the People of the Book (and by extension, Muslims) back to the "soundness of the way," Allah protects the purity of Monotheism from the corrupting influence of human ego and tradition.

Verse 78

Verse 78 of Surah Al-Ma'idah provides a stern historical warning by citing the precedents of two great Prophets. It shifts from the theological errors of the People of the Book to their moral failures and the divine consequences they faced.

Lu'inalladhīna kafarū mim banī isrā'īla 'alā lisāni dāwūda wa 'īs-abni maryam;
dhālika bimā 'aṣaw wa kānū ya'tadūn.

"Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed."

Historical Context

This verse refers to two specific historical instances where Prophets were forced to invoke Allah's curse upon their own people due to persistent rebellion:

- **The Tongue of Dawud (David):** This refers to the people of Ayla (the Sabbath-breakers) who transformed into apes after they bypassed Allah's command regarding the Sabbath. Prophet Dawud cursed them for their mockery of divine law.
- **The Tongue of Isa (Jesus):** This refers to those who disbelieved in the clear signs of the "Table Spread" (Al-Ma'idah) or continued to reject the message of Monotheism. Prophet Isa cursed those who saw the truth but chose to remain blind.

Detailed Tafseer

- **"Cursed were those who disbelieved":**

The word La'na (curse) in the Quran means to be removed and distanced from Allah's mercy. This is not a petty insult, but a spiritual state of being barred from divine guidance.

- **"By the tongue of David and Jesus":**

This highlights that even Prophets known for their immense mercy (Isa) and their leadership (Dawud) were eventually compelled to separate themselves from the persistent disbelievers. It shows that the curse was not arbitrary; it was based on the Prophets' own testimony against them.

- **"That was because they disobeyed":**

Allah identifies the root cause: 'Asaw (disobedience). They willfully chose to go against the commands sent to them.

- **"And [habitually] transgressed" (Ya'tadūn):**

The use of the present tense verb implies a continuous habit. They didn't just slip up; they made transgression their lifestyle. They constantly "crossed the line" into the forbidden.

Lessons Learned

1. **Actions have Consequences:** Being part of a "blessed lineage" or the followers of a great Prophet does not protect a person if they act with disobedience.
2. **The Severity of Transgression:** Habitual sinning without repentance leads to a state where a person is no longer receptive to mercy.
3. **The Role of Prophets:** A Prophet's duty is to warn; if the warning is repeatedly mocked, the Prophet's role eventually becomes that of a witness against the people.

on the Day of Judgment.

Practical Implications

- **Avoiding "Small" Transgressions:** We must be careful not to let small sins become habits. The verse warns that the "habitual" nature of their transgression (*kānū ya'tadūn*) is what led to the curse.
- **Staying Under the Mercy:** We stay within Allah's mercy by obeying His commands. If we fail, we must rush to repentance (*Tawbah*) to ensure we aren't distanced from His grace.
- **Historical Awareness:** We should study the history of previous nations not just for facts, but as "mirrors" to ensure we are not repeating the same mistakes they made.

Conclusion

Verse 78 serves as a heavy reminder that identity is not a shield against accountability. By mentioning Dawud and Isa—two figures beloved by Jews and Christians—Allah shows that even their own favoured leaders could not save them from the consequences of their rebellion. It sets the stage for the following verse (v. 79), which explains the specific social failure that triggered this divine curse.

Verse 79

Verse 79 of Surah Al-Ma'idah explains the specific social and moral failure that led to the divine curse mentioned in the previous verse. It highlights the collective responsibility of a community to maintain moral standards.

Kānū lā yatanāhawna 'an munkarin fa'alūh; labi'sa mā kānū yaf'alūn.

"They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing."

Historical Context

This verse provides the "reasoning" for the curse mentioned in verse 78 (the curse by the tongues of Dawud and Isa).

- **The Breakdown of Society:** Among the Children of Israel, when individuals committed sins or violated the Sabbath, the rest of the community—including their scholars and leaders—remained silent.
- **Social Complicity:** According to a Hadith narrated by Abdullah bin Mas'ud, the Prophet (PBUH) explained that a man would see his neighbor committing a sin and forbid him, but the next day he would sit, eat, and drink with him as if nothing had happened. This social "acceptance" of evil led to the hardening of their hearts and

divine punishment.

Tafseer

- "They used not to prevent one another":

The word *yatanāhawna* comes from a root meaning to "mutually forbid." It implies a social contract where members of a community keep each other in check. Their failure was not just in doing the wrong, but in apathy—watching wrong happen and saying nothing.

- "From wrongdoing that they did":

This refers to any act that violates divine law (*Munkar*). When sin becomes public and no one speaks out against it, it becomes "normalized."

- "How wretched was that which they were doing":

Allah uses the strongest terms of condemnation (*Labi'sa*) to describe this behaviour. The "wretched act" here is specifically the abandonment of forbidding evil. Allah considers the silence of the righteous as a crime equal to the sin of the transgressor because it allows the sin to spread.

Lessons Learned

1. **Collective Responsibility:** A community is like a ship; if one person drills a hole and others do not stop them, the entire ship sinks. Personal righteousness is not enough if one is indifferent to the corruption of society.
2. **The Dangers of Normalization:** When evil is not challenged, it eventually becomes accepted as "culture" or "tradition," making it much harder to uproot later.
3. **Silence is Consent:** In the eyes of Allah, staying silent when one has the power to speak out against injustice or immorality is a form of participation in that sin.

Practical Implications

- **Active Citizenship:** We must practice *Amr bil-Ma'ruf* (Commanding Good) and *Nahi 'anil-Munkar* (Forbidding Evil) with wisdom, kindness, and at the appropriate level (by hand, by tongue, or at least by hating it in the heart).
- **Avoiding Selective Morality:** We should not be "selective" in who we advise. We shouldn't ignore the faults of friends or the powerful while criticizing the weak.
- **Maintaining Boundaries:** While we should be kind to all, we must not let our social relationships (eating and drinking together) cause us to compromise our principles or validate the sins of others.

Conclusion

Verse 79 is a warning against moral apathy. It teaches that the downfall of a nation begins when its people stop caring about the behavior of one another. By

condemning their silence, the Quran emphasizes that a healthy society requires active, mutual accountability to remain under the protection and mercy of Allah.

Verse 80

Verse 80 of Surah Al-Ma'idah transitions from the historical failures of the Children of Israel to their contemporary actions during the time of Prophet Muhammad (PBUH), specifically addressing their political and spiritual alliances.

Tarā kathīram minhum yatawallawna-lladhīna kafarū; labi'sa mā qaddamat lahum anfusuhum an sakhiṭallāhu 'alayhim wa fil-'adhābi hum khālidūn.

"You see many of them becoming allies of those who disbelieved. How wretched is that which they have put forth for themselves in that Allah has become angry with them, and in the punishment they will abide eternally."

Historical Context

This verse refers to the hypocrites among the People of the Book and some individuals in Medina who, despite claiming to follow a divinely revealed scripture, chose to form secret alliances with the pagan Makkans (mushrikeen) against Prophet Muhammad (PBUH).

- **The Irony of Alliance:** Historically, the Jews of Medina (like Banu Nadir or Banu Qurayza) were expected to be the first to support the Prophet because their own scriptures predicted his coming. Instead, out of tribalism and envy, they allied with idol-worshippers (the Quraish) to oppose the Muslims.
- **The Conflict:** This often manifested during events like the Battle of the Trench (Ahzab), where secret pacts were made with the enemies of Islam to undermine the Muslim community.

Tafseer

- **"You see many of them becoming allies...":**
The word yatawallawna (taking as Awliya) refers to deep loyalty, protection, and alliance. Allah highlights the contradiction: a people of the Book (who believe in the One God) allying with those who worship idols against those who also worship the One God.
- **"How wretched is that which they have put forth for themselves":**
This refers to their deeds. In the afterlife, a person "meets" the consequences of what they sent forward (qaddamat). By choosing tribal politics over religious truth, they "prepared" a miserable reception for their souls.
- **"In that Allah has become angry with them":**
The ultimate consequence of their betrayal of the truth was the Sukht (wrath/anger) of Allah. In Islamic theology, divine anger is the absence of mercy and the presence

of justice for those who knowingly reject the truth.

- "And in the punishment they will abide eternally":

The verse concludes by emphasizing the permanence of the consequence for those who die in a state of active, conscious rejection and alliance against the truth.

Lessons Learned

1. Truth over Tribalism: Faith should dictate our alliances, not worldly interests or ethnic pride. Allying with falsehood just to spite a "rival" is a spiritual disaster.
2. The Danger of Hypocrisy: Claiming to follow a scripture while acting in direct opposition to its core principles (like Monotheism) leads to a loss of divine protection.
3. Long-term Vision: Humans often make decisions based on immediate political gain, but the Quran reminds us to look at what we are "sending forward" for our eternal existence.

Practical Implications

- Principle over Politics: As believers, we must ensure that our loyalties and friendships do not lead us to compromise our core values or support injustice.
- Consistency of Character: We should be the same in public and in secret. The "hypocrisy" mentioned here was based on secret pacts; a believer's word and alliance must be transparent and rooted in truth.
- Evaluating Influence: We must be careful about who we take as "Awliya" (close allies/influence). If our friends or allies lead us toward the anger of Allah, we are the ones who will face the "wretched" result.

Conclusion

Verse 80 exposes the psychological state of a people who have lost their spiritual compass. It shows that when people prioritize their ego and worldly rivalries over their covenant with God, they end up in the most illogical positions—such as people of scripture allying with idolaters. It serves as a stern warning that such choices lead to a permanent loss of divine favour.

Verse 81

Verse 81 of Surah Al-Ma'idah provides a final logical proof of the insincerity of those among the People of the Book who allied themselves with the pagans against the Muslims. It exposes the contradiction between their claimed faith and their actual actions.

Walaw kānū yu'minūna billāhi wan-nabiyyi wa mā unzila ilayhi mat-takhadhūhum awliyā'a wa lākinna kathīram minhum fāsiqūn.

"And if they had believed in Allah and the Prophet and in what was revealed to him, they would not have taken them as allies; but many of them are defiantly disobedient."

Historical Context

This verse is a direct follow-up to verse 80, which criticized the Jews of Medina for allying with the polytheistic Quraish of Makkah.

- The Theological Contradiction: The People of the Book (Jews and Christians) were Monotheists who believed in Prophets and Scriptures. The Quraish were idol-worshippers.
- The False Claim: Allah points out that if these individuals truly believed in their own God, their own Prophets (like Musa or Isa), and the original message of the Torah and Gospel, they would have found more in common with the Muslims than with the idol-worshippers. Their alliance with pagans proved that their own faith was either lost or superficial.

Tafseer

- "And if they had believed in Allah and the Prophet":
Scholars have two interpretations for "the Prophet" here:

1. Prophet Muhammad (PBUH): If they truly believed in the message of the Quran, they would never have supported his enemies.
2. Prophet Musa (Moses) or their own Prophets: If they were actually following the teachings of Musa (AS), they would have recognized Muhammad (PBUH) as the prophet mentioned in their own scriptures and stayed away from polytheism.

- "They would not have taken them as allies":
True faith (Iman) acts as a barrier. It prevents a person from taking the enemies of God as "Awliya" (protectors/close allies). The fact that they preferred the friendship of the polytheists over the believers was evidence that their hearts were void of true faith.
- "But many of them are fāsiqūn":
The word Fasiqun refers to those who "step out" of the boundary of obedience. Allah concludes that the reason for this illogical alliance is not a lack of information, but a deep-seated spiritual rebellion and corruption within their hearts.

Lessons Learned

1. Faith is a Compass: Real faith dictates who you trust and where you place your loyalty. It is impossible to truly love God while being an active ally of those who mock or reject Him.

2. Values over Interests: These individuals chose political interests and tribal hatred over their religious values. This verse warns against letting "the enemy of my enemy is my friend" logic lead to compromising one's core principles.

3. Actions Reveal the Heart: A person's claims of being religious are secondary to their actions. If their actions contradict the most basic tenets of their faith, their claim of faith is rejected by Allah.

Practical Implications

- **Authenticity in Faith:** We must ensure that our political and social choices reflect our Islamic values. We should not align ourselves with causes or groups that stand against the core principles of our religion.
- **Recognizing Hypocrisy:** This verse teaches us to look past slogans. Just because someone claims to be a "believer" doesn't mean their actions are guided by God. We must look at their alliances and their fruits.
- **Unity of Monotheists:** Theoretically, those who believe in the One God should stand together against polytheism and atheism. This verse highlights the tragedy that occurs when religious people allow envy and politics to break that natural unity.

Conclusion

Verse 81 acts as a "spiritual lie detector." It clarifies that true belief in Allah and His Messengers is incompatible with supporting those who oppose Allah. It dismisses the excuses of the hypocrites of that time and leaves them with the title of Fasiqu—those who have strayed far from the path of sincerity.

Verse 82

Verse 82 of Surah Al-Ma'idah provides a profound sociological and psychological observation regarding the differing attitudes of the Jews and Pagans versus the Christians toward the early Muslim community.

Latajidanna ashadan-nāsi 'adāwatan lilladhīna āmanu-l-yahūda walladhīna ashrakū; wa latajidanna aqrabahum mawaddatan lilladhīna āmanu-l-ladhīna qālū innā naṣārā; dhālika bi-anna minhum qissīsīna wa ruhbānan wa annahum lā yastakbirūn.

"You will surely find the most intense of the people in animosity toward the believers [to be] the Jews and those who associate others with Allah; and you will surely find the nearest of them in affection to the believers those who say, 'We are Christians.' That is because among them are priests and monks and because they are not arrogant."

Historical Context

This verse describes the reality of the Prophet's (PBUH) era in Medina and

Abyssinia:

- **The Intense Animosity:** The Jews of Medina and the Pagans of Makkah formed an alliance of hostility. The Pagans hated the Message of Monotheism, while many among the Jews felt envy (Hasad) that the final Prophet was not from their lineage.
- **The Affection of the Christians:** This specifically refers to the Negus (Najashi), the Christian King of Abyssinia (Ethiopia), and his people. When the persecuted Muslims migrated to his land, he gave them refuge, wept upon hearing the Quran, and recognized it as coming from the same source as the Gospel.

Detailed Tafseer

- "The most intense in animosity... the Jews and those who associate others with Allah":
Allah groups the polytheists and the Jews together in their level of hostility. For the pagans, it was a battle for their idols; for many of the Jews of that time, it was a battle of ego and tribalism.
- "The nearest of them in affection... those who say 'We are Christians'":
The Quran notes a natural "softness" in the hearts of those who truly followed the teachings of Isa (AS).
- "That is because among them are priests (qissīsīn) and monks (ruhbān)":
Unlike the arrogant leaders of the other groups, many Christians were devoted to scholarship, worship, and asceticism. They spent their lives in humility and spiritual service, which prepared their hearts to recognize the truth.
- "And because they are not arrogant" (lā yastakbirūn):
Arrogance (Kibr) is identified here as the primary barrier to truth. The pagans and the Jewish leaders of Medina were often driven by pride in their status or lineage. The Christian scholars mentioned here possessed the humility to submit when they recognized the truth.

Lessons Learned

1. **The Root of Rejection:** Rejection of truth is often not due to a lack of evidence, but due to psychological barriers like envy and arrogance.
2. **The Virtue of Humility:** Humility is the vessel for guidance. Those who are humble are much more likely to show affection and empathy toward fellow believers.
3. **Recognizing Sincerity:** While the Quran is firm on theological errors (like the Trinity), it remains just and fair by praising the sincere character and spiritual devotion found within other communities.

Practical Implications

- **Building Bridges:** This verse encourages Muslims to recognize and appreciate the "affection" shown by those who are humble and devoted to God in other faiths.

- **Checking the Heart for Arrogance:** We must ensure we do not become like those mentioned in the first part of the verse—allowing pride in our identity to make us hostile or blind to the truth.
- **The Importance of Spiritual Leadership:** The mention of "priests and monks" suggests that when religious leaders are genuinely focused on worship and humility (rather than power and politics), they have a positive influence on society.

Conclusion

Verse 82 is a masterclass in character analysis. It teaches that the way people treat others is a reflection of their internal spiritual state. It honours the humility of the early Christians who welcomed Islam, while warning that the "intensity of animosity" from others stems from a heart hardened by pride. It reminds us that truth is accepted not by the proud, but by those who are "not arrogant."

Verse 83

Wa idhā sami'ū mā unzila ilā-rasūli tarā a'yunahum tafīḍu minad-dam'i mimmā 'arafū minal-ḥaqq; yaqūlūna Rabbanā āmannā faktubnā ma'ash-shāhidīn.

"And when they hear what has been revealed to the Messenger, you see their eyes overflowing with tears because of what they have recognized of the truth. They say, 'Our Lord, we have believed, so register us among the witnesses.'"

Historical Context

This verse refers to the delegation from Abyssinia (including King Najashi) and other sincere Christians who listened to the Quran. When Jafar bin Abi Talib (RA) recited the Quran in the court of Abyssinia, the King and his bishops wept because the words perfectly matched the truth they knew from the original teachings of Prophet Isa (Jesus).

Tafseer

- **"Eyes overflowing with tears":** This is a powerful physical description of spiritual impact. Their tears were not out of sadness, but out of the joy of "recognition" (Ma'rifah).
- **"Because of what they recognized":** Their previous knowledge of the Gospel allowed them to see that the Quran was the natural continuation of God's message.
- **"Register us among the witnesses":** They made an immediate commitment. They wanted to be documented as part of the Ummah of Muhammad (PBUH) and witnesses to the Oneness of God.

Lessons Learned

- **The Power of Truth:** The Quran has a natural resonance with the human soul, especially those who are humble.
- **Tears as Worship:** Weeping out of the fear or love of Allah is a sign of a living heart.

Practical Implications

- **Open-mindedness:** We should always be ready to accept the truth, even if it comes from a source we didn't expect.
- **Public Testimony:** When we find the truth, we should not hide it; we should stand up and be counted as "witnesses."

Conclusion

Verse 83 highlights the beautiful emotional response of a sincere heart to the Word of Allah, contrasting the arrogance of others with the humility of those who weep upon hearing the truth.

Verse 84

Wa mā lanā lā nu'minu billāhi wa mā jā'anā minal-ḥaqqi wa naṭma'u ay-yudkhilānā Rabbunā ma'al-qawmiṣ-ṣāliḥīn.

"And why should we not believe in Allah and what has come to us of the truth? And we aspire that our Lord will admit us [to Paradise] with the righteous people."

Historical Context

This verse captures the logical reasoning of the new believers. When they were pressured or questioned by their own people for "changing" their religion, they responded with this rational defense. They saw no reason to reject a clear truth simply to maintain social or traditional ties.

Tafseer

- **"And why should we not believe":** This is a rhetorical question. It implies that believing is the only logical and natural choice when faced with clear evidence.
- **"What has come to us of the truth":** They recognized the Quran as Al-Haqq (The Truth).
- **"We aspire... with the righteous people":** Their ultimate goal shifted from worldly status to being counted among the Salihin (The Righteous) in the sight of Allah.

Lessons Learned

- Logic in Faith: Faith is not "blind"; it is often based on clear reasoning and the recognition of truth.
- The Company You Keep: A sign of true faith is the desire to be grouped with the righteous in both this life and the hereafter.

Practical Implications

- Standing Ground: Use logic and firm conviction when others question your faith or your return to the straight path.
- Seeking Good Company: Surround yourself with people who remind you of Allah, as we will be with those we love in the afterlife.

Conclusion

Verse 84 shows the intellectual clarity of those who embrace Islam. It teaches that once the truth is clear, there is no valid excuse to remain in falsehood.

Verse 85

Fa athābahumu-llāhu bimā qālū jannātin tajrī min taḥṭihal-anhāru khālīdīna fīhā; wa dhālika jazā'ul-muḥsinīn.

"So Allah rewarded them for what they said with gardens beneath which rivers flow [in Paradise], wherein they will abide eternally. And that is the reward of the doers of good."

Historical Context

This is the divine confirmation of their acceptance. Because King Najashi and his followers spoke the truth and acted upon it, Allah guaranteed them Paradise. Historical reports suggest that when King Najashi passed away, Prophet Muhammad (PBUH) performed the funeral prayer (Janazah) for him in ABYSINNIA, confirming his status as a blessed believer.

Tafseer

- "Allah rewarded them for what they said": Words matter. Their public declaration of faith (Shahada) and their defense of the truth were the keys to their salvation.
- "Gardens... abide eternally": The reward is not temporary; it is the ultimate, everlasting success.
- "Reward of the doers of good" (Muhsinin): Allah calls them Muhsinin. Ihsan is the

highest level of faith—worshiping Allah as if you see Him. Their sincere reaction to the Quran proved they had reached this level.

Lessons Learned

- Allah never lets a sincere word or deed go to waste.
- The Definition of Success: True success is not winning a worldly debate, but earning an eternal place in Paradise.

Practical Implications

- Sincerity in Speech: Always speak the truth, even if it is difficult, because Allah rewards the courage of truthful speech.
- Striving for Ihsan: Aim to do everything with "excellence" and "sincerity," as these are the qualities that earn the highest rewards.

Conclusion

Verse 85 concludes this section with a promise of hope. It reassures every seeker of truth that their struggle, their tears, and their courage will be met with the boundless mercy and eternal reward of their Creator.

Verse 86

Walladhīna kafarū wa kadh-dhabū bi-āyātīnā ulā'ika aṣḥābul-jahīm.

"But those who disbelieved and denied Our signs—they are the companions of Hellfire."

Historical Context

This verse serves as a direct contrast to the preceding verses (82–85), which praised the humble Christians and the people of Abyssinia who embraced the truth with tears of recognition.

- The Contrast of Responses: While King Najashi and his followers accepted the Prophet (PBUH), others—specifically the hostile leaders among the Pagans of Makkah and the defiant among the People of the Book—chose the opposite path.
- A Warning to Contemporary Groups: It was revealed to warn those who were currently witnessing the miracles and the character of the Prophet (PBUH) yet chose to remain in opposition due to tribal pride, social status, or envy.

Tafseer

- "But those who disbelieved" (Kafarū): This refers to the internal state of Kufr (concealing the truth). It describes those who consciously chose to reject the Oneness of Allah and the Message of Islam.

- "And denied Our signs" (Kadh-dhabū): This refers to their external actions. They didn't just quietly disbelieve; they actively called the Quran a lie and rejected the Ayat (miracles, verses, and natural proofs) sent to them.
- "Companions of Hellfire" (Aṣḥābul-jahīm): The word Ashab (companions) is used to indicate a permanent and inseparable bond. It signifies that they will dwell in the intense heat of Jahim (the blazing fire) as their final and lasting abode because they chose to "companion" falsehood in this world.

Lessons Learned

- The Result of Arrogance: While humility leads to Paradise (as seen in the previous verses), arrogance and the denial of clear signs lead to the Fire.
- Truth is Visible: The mention of "Our signs" implies that Allah's evidence is clear; rejection is not due to a lack of proof, but a lack of sincerity in the heart.
- Dual Nature of Sin: The verse combines Kufr (disbelief) with Takdhib (denial), showing that the most severe punishment is for those who are actively hostile toward the truth.

Practical Implications

- Self-Reflection: A believer should constantly check their heart for any signs of "denial." When a truth from the Quran or Sunnah becomes clear, one must submit to it immediately to avoid the path of Takdhib.
- Respect for Signs: We should treat the Ayat of Allah (both the written verses and the signs in nature) with profound respect and reflection, as they are the means to guidance.
- Avoid Selective Faith: One must accept the Message in its entirety. Choosing which parts of the truth to believe and which to deny is the very behavior this verse warns against.

Conclusion

Verse 86 acts as a powerful closing to the section on the People of the Book. It establishes a clear, eternal binary: those who respond with humility and tears of recognition earn Paradise, while those who respond with rejection and denial become the "companions" of the Fire. It serves as a final, sobering reminder that every soul is defined by its response to the Truth.

Verse 87

Yā ayyuhalladhīna āmanū lā tuḥarrimū tayyibāti mā aḥallallāhu lakum wa lā ta'tadū; innallāha lā yuḥibbul-mu'tadīn.

"O you who have believed, do not prohibit the good things which Allah has made lawful to you and do not transgress. Indeed, Allah does not like transgressors."

Historical Context

This verse was revealed concerning a group of Companions (including Uthman bin Mazh'un, Ali bin Abi Talib, and Abu Bakr) who were deeply moved by a sermon from the Prophet (PBUH) about the Day of Judgment.

- **The Intent for Asceticism:** Feeling that they needed to do more to save themselves, they gathered at Uthman bin Mazh'un's house and made a pact to adopt extreme asceticism (Rahbaniyyah). Some vowed to fast every day, others to pray all night without sleeping, others to stop eating meat, and some even considered castrating themselves to remain celibate.
- **The Prophet's Response:** When the Prophet (PBUH) heard of this, he was displeased. He told them: "I pray and I sleep, I fast and I break my fast, and I marry women. Whoever turns away from my Sunnah is not from me." This verse was then sent to formalize the prohibition of such extremism.

Tafseer

- **"Do not prohibit the good things" (Tayyibāt):** Allah warns the believers not to declare as Haram (forbidden) the pure and wholesome things He has permitted. This includes food, marriage, comfort, and clothing. Making a religious vow to abandon these is seen as an interference with Allah's legislative right.
- **"And do not transgress" (Lā ta'tadū):** Transgression here has two meanings:
 1. Going beyond the limits of the law by making the Halal into Haram.
 2. Engaging in extremism in worship that harms the body or neglects the rights of others (like one's family).
- **"Allah does not like transgressors":** This is a strong warning. Even if the intention is "piety," if it crosses the boundaries of the Sunnah and the natural human balance, it is a form of transgression that loses Allah's love.

Lessons Learned

- **Islam is a Religion of Nature (Fitrah):** It does not require a person to suffer or deprive themselves of wholesome pleasures to be close to God.
- **Sunnah is the Best Path:** True piety is not found in extreme practices, but in following the balanced example of Prophet Muhammad (PBUH).
- **Respecting the Halal:** It is as much a sin to make something Halal into Haram as it is to make something Haram into Halal.

Practical Implications

- Avoiding "Burnout": We should not set unrealistic spiritual goals that lead us to neglect our health or our family responsibilities.
- Balanced Living: A Muslim can enjoy a good meal, a comfortable home, and a happy marriage while still being a devoted servant of Allah.
- Correcting Misconceptions: We should correct the idea that being "religious" means being miserable or refusing the beauties of life.

Conclusion

Verse 87 establishes the Golden Mean of Islam. It prevents the Muslim community from falling into the monasticism of previous nations. It teaches that holiness is found in moderation—using the blessings of Allah with gratitude and restraint, rather than rejecting them in a display of self-imposed hardship.

Verse 88

Wa kulū mim mā razaqakumullāhu ḥalālan tayyibā; wattaqullāhālladhī antum bihī mu'minūn.

"And eat of what Allah has provided for you [which is] lawful and good. And fear Allah, in whom you are believers."

Historical Context

This verse is the logical conclusion to the event mentioned in Verse 87. After Allah forbade the Companions from making the lawful (Halal) into forbidden (Haram) through self-imposed vows of asceticism, He now gives a positive command.

- The Command to Enjoy: The Companions who had sworn off meat, certain comforts, and marriage were instructed to break those vows and return to a balanced life.
- A Correction of Piety: It was a direct response to the idea that "starving the body" or "rejecting the world" is the only way to reach Allah. This verse re-establishes that true piety is consistent with enjoying God's blessings.

Tafseer

- "And eat of what Allah has provided": The word "eat" (Kulū) is an imperative command. While generally interpreted as a permission, some scholars note that for those who were trying to prohibit food on themselves, it became a command to show that obedience to Allah means accepting His gifts.
- "Lawful and Good" (Ḥalālan Tayyibā):

- Halal: Refers to the legal status (that the food is not forbidden by Sharia).
- Tayyib: Refers to the quality (that it is pure, wholesome, nutritious, and ethically sourced).
- "And fear Allah" (Wattaqullāh): This reminds the believer that even while enjoying the world, one must maintain Taqwa (God-consciousness). The limit of enjoyment is the boundary of Allah's laws.
- "In whom you are believers": This links the act of eating and enjoying life directly to faith. A true believer trusts that what Allah made lawful is best for them.

Lessons Learned

- Balanced Spirituality: Islam does not separate the "secular" from the "sacred." Eating wholesome food with gratitude is an act of worship.
- The Rights of the Body: Your body has a right over you. Depriving it of what is Halal and Tayyib without a valid religious reason is contrary to the spirit of Islam.
- Total Submission: True Taqwa is not just avoiding the Haram; it is also about accepting and being grateful for the Halal.

Practical Implications

- Conscious Consumption: We should look for food that is both Halal (certified) and Tayyib (healthy, organic, and fair-trade).
- Avoiding Extremes: We should avoid both the extreme of "over-indulgence" (gluttony) and the extreme of "false asceticism" (unnecessary self-deprivation).
- Gratitude in Action: Every time we sit for a meal, we should remember it is a provision from Allah (Rizq), which should increase our love for Him.

Conclusion

Verse 88 provides a comprehensive guide for living in the physical world. It teaches that the path to Allah is not through the rejection of life, but through the sanctified enjoyment of it. By consuming what is lawful and good while maintaining God-consciousness, a believer turns a mundane act like eating into a spiritual journey.

Verse 89

Lā yu'ākhidhukumullāhu bil-laghwi fī aymānikum wa lākiy-yu'ākhidhukum bimā 'aqqadtumul-aymān; fa kaffāratuhū it'āmu 'asharati masākīna min awsati mā tut'imūna ahlīkum aw kiswatuhum aw taḥrīru raqabah; famal-lam yajid faṣiyāmu thalāthati ayyām; dhālika kaffāratu aymānikum idhā ḥalaftum; waḥfazū aymānakum; kadhālika yubayyinullāhu lakum āyātihī la'allakum tashkurūn.

"Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths. So its expiation is the feeding of ten needy people from the average of that which you feed your [own] families or clothing them or the freeing of a slave. But whoever cannot find [or afford it]—then a fast of three days [is required]. That is the expiation for oaths when you have sworn. But guard your oaths. Thus does Allah make clear to you His verses that you may be grateful."

Historical Context

This verse was revealed to address the anxiety of the Companions who had taken serious vows of self-deprivation (as mentioned in verse 87). They had sworn by Allah to fast forever, stay celibate, or never eat meat. When the Prophet (PBUH) told them that such extremism was not part of Islam, they were worried about the sin of breaking an oath made in Allah's name. This verse was sent to show them how to properly "cancel" a wrong or unnecessary oath through expiation (Kaffarah).

Tafseer

- "Meaningless in your oaths" (Laghw): These are slips of the tongue, such as saying "By Allah, no" or "By Allah, yes" out of habit without a heart-felt intention to make a binding promise. Allah, in His mercy, does not hold us accountable for these.

- "What you intended" ('Aqqadtum): These are deliberate, serious oaths where a person firmly resolves to do or not do something. If such an oath is broken, it requires expiation.

- The Expiation (Kaffarah): Allah provides a hierarchy of options for making amends:

1. Feeding 10 needy people: The quality should be the average of what you feed your own family.

2. Clothing 10 needy people.

3. Freeing a slave (mostly applicable in the past).

4. Fasting for 3 days: Only if the person cannot afford the first three options.

- "Guard your oaths": This means three things: Do not swear too often, fulfill the oaths you make (unless they are sinful), and if you must break an oath, ensure you perform the expiation.

Lessons Learned

- Allah is Merciful: He does not punish us for honest mistakes or habits of speech (Laghw).

- The Sanctity of Allah's Name: An oath is a serious contract with the Creator; it

should not be treated lightly.

- **Correcting Mistakes:** If we swear to do something that is harmful or against the Sunnah, it is better to break the oath, perform the expiation, and do what is right.

Practical Implications

- **Mindful Speech:** We should try to remove "Wallah" (By Allah) from our casual, everyday slang to protect the greatness of Allah's name.
- **Rectifying Wrong Oaths:** If you swore "I will never speak to my brother again," you should break that oath (as cutting ties is a sin), feed 10 poor people, and reconcile with your brother.
- **Charity over Fasting:** Many people think they can just fast 3 days for breaking an oath. This verse clarifies that fasting is only for those who cannot afford to feed or clothe the poor.

Conclusion

Verse 89 provides a practical legal framework for maintaining the integrity of one's word. It balances the need to respect Allah's name with the reality of human error, offering a clear path of charity and repentance to heal the spiritual breach caused by a broken promise.

Questions & Answers

Q1: What happens if we prioritize "fitting in" over our values? (Verses 80-81)

A: If we team up with people who do wrong just to be popular or to win a rivalry, we lose our inner peace and Allah's blessing. True faith means standing by what is right, even if it's not the "cool" or popular choice.

Q2: Why do some people accept the truth while others fight it? (Verse 82)

A: It usually comes down to arrogance. People who think they are "better" than others often get angry when they are corrected. People who are humble and kind-hearted find it much easier to recognize and love the truth.

Q3: What should we do when we see someone doing something wrong? (Verse 79)

A: We shouldn't just ignore it. If everyone stops caring, the whole community starts to struggle. We have a responsibility to look out for each other and gently help each other stay on the right path.

Q4: Is being religious about suffering and giving up everything? (Verse 87-88)

A: Not at all! Some of the Prophet's friends thought they had to stop eating meat or never sleep to be "holy." Allah corrected them, saying that enjoying good food, family, and rest is part of being a good believer.

Q5: What if I make a promise and realize later it was a mistake? (Verse 89)

A: Allah is very forgiving. If you made a serious promise to do something that turns out to be a bad idea, you can "cancel" it. You just need to help some people in need (like feeding the poor) to make things right.

A Friendly Guide to Living These Verses

Instead of looking at these as strict "rules," think of them as ways to make your life more peaceful and meaningful.

1. Be a "Real" Friend

If you see a friend heading down a bad path, don't just stand by. You don't have to be a judge; just be a sincere friend. Say, "Hey, I care about you, and I don't think this is good for you." Helping a friend stay out of trouble is one of the kindest things you can do.

2. Keep Your Heart "Soft"

Try to stay humble. When someone gives you advice, or you read something in the Quran that challenges you, take a deep breath before reacting. Ask yourself, "Is my ego getting in the way?" Life is much easier when you aren't constantly trying to prove you're better than everyone else.

3. Enjoy Life with Gratitude

You don't need to be miserable to be a good person. Go out for a nice meal, enjoy time with your family, and get good sleep. Just remember to say "Alhamdulillah" (Thank God). When you enjoy life's "good things" while remembering Allah, your lunch actually becomes a form of worship!

4. Watch Your Words

Try to save "I swear to God" for things that actually matter. If you catch yourself using it as a habit, just gently correct yourself. It helps you become a person whose word is truly trusted. If you did make a bad promise, don't feel stuck—do a good deed for the poor and start fresh.

5. Choose Your "Vibe" Carefully

Be careful about who you let influence you. Spend more time with people who make you want to be a better person. Look for friends who are humble and kind (like the people mentioned in Verse 82); their "good vibes" will eventually rub off on you.

6. Eat Well and Do Good

When you go grocery shopping, think about more than just the price. Try to pick things that are healthy and ethically made. When you put good things into your body, it's easier to have the energy to do good things for others.

ADDITIONAL INFORMATION

The Nature of Jesus (pbuh): A Bridge of Understanding Between the Bible and the Quran

For many Christians, the divinity of Jesus (peace be upon him) is a cornerstone of faith. However, from a Quranic perspective, Jesus was one of the greatest messengers of God, sent to guide the Children of Israel back to the pure monotheism of Abraham. To bridge this gap, one can look at the scriptures—both the Bible and the Quran—to see that Jesus (pbuh)

consistently pointed toward the Father (Allah) as the only True God, never claiming divinity for himself.

1. The Quranic Foundation: Jesus as a Messenger

The Quran honors Jesus (pbuh) as "Isa ibn Maryam" (Jesus, son of Mary) and affirms his miraculous birth and his role as the Messiah. However, it explicitly clarifies his human nature.

- Surah Al-Ma'idah (5:75): "The Messiah, son of Mary, was no more than a messenger; many were the messengers that passed away before him. His mother was a woman of truth. They had both to eat their food..."

- The Logic: By mentioning that they "ate food," the Quran uses a simple, relatable fact to show that Jesus had physical needs. God is self-sufficient and does not need nourishment; therefore, a being who eats cannot be God.

- Surah Al-Ma'idah (5:116): On the Day of Judgment, God will ask Jesus if he told people to worship him. Jesus will reply: "Glory to Thee! Never could I say what I had no right to say... Never did I say to them anything except what You commanded me to say: 'Worship God, my Lord and your Lord.'"

2. Evidence from the Bible: Jesus' Own Words

When talking to Christian friends, it is helpful to use the Bible (the Injil) to show that Jesus (pbuh) viewed himself as subordinate to God.

- The "Only True God" (John 17:3): In a prayer, Jesus says: "And this is eternal life, that they know you, the only true God, and Jesus Christ whom you have sent."

- The Point: Jesus distinguishes himself from the "Only True God" and defines his own role as the one who was sent (a messenger).

- The Greatest Commandment (Mark 12:29): When asked about the greatest commandment, Jesus repeats the Shema: "The most important is, 'Hear, O Israel: The Lord our God, the Lord is one.'"

- The Point: Jesus did not say "The Lord is three" or "I am the Lord." He affirmed the absolute oneness of God that was taught by all previous prophets.

- Limitations of Knowledge (Mark 13:32): Speaking about the Final Hour, Jesus says: "But concerning that day or that hour, no one knows, not even the angels in heaven, nor the Son, but only the Father."

- The Point: If Jesus were God, he would have all-encompassing knowledge. By admitting he does not know the timing of the Last Day, he confirms his status as a created being dependent on God's revelation.

3. Comparing the Likeness of Adam

A common reason people believe Jesus (pbuh) is God is his miraculous birth without a

father. The Quran offers a profound perspective on this:

- Surah Ali 'Imran (3:59): "The similitude of Jesus before Allah is as that of Adam; He created him from dust, then said to him: 'Be'. And he was."

- The Logic: If a fatherless birth makes Jesus divine, then Adam (pbuh)—who had neither father nor mother—would have a greater claim to divinity. Yet, we all agree Adam was a man. Jesus' birth was a sign of God's power, not a proof of Jesus' divinity.

4. How to Explain This Simply

When discussing this with Christians, the goal is not to argue but to share a perspective of high respect. You can explain:

1. Unity of Message: All prophets, from Noah to Jesus, came with one message: Worship the Creator, not the creation.

2. Explicit vs. Implicit: There is not a single verse in the Bible where Jesus says, "I am God, worship me." All claims of his divinity are based on later interpretations or ambiguous metaphors, whereas his statements about being a servant of God are explicit and clear.

3. Submission: The word "Muslim" means one who submits to God. By praying to the Father and doing God's will, Jesus (pbuh) lived as the perfect example of a Muslim.

Conclusion

From a Quranic lens, Jesus (pbuh) is a beloved Prophet whose life was a testament to the glory of God. By looking at his own words in the Bible, we see a man who was humble, prayerful, and entirely devoted to the One who sent him. He never sought worship for himself but led his followers to the worship of the "Only True God."

VERSE 90

Verse 90 marks the final and absolute prohibition of intoxicants and gambling in Islam.

Ya ayyuhal-ladheena amanoo innamaal-khamru wal-maysiru wal-ansabu wal-azlamu rijsun min 'amalish-shaytani fajtaniboohu la'allakum tuflihoon.

"O you who have believed, indeed, intoxicants, gambling, [sacrificing on] stone alters [to other than Allah], and divining arrows are but defilement from the work of Satan, so avoid it that you may be successful." (Sahih International)

Historical Context (Asbab al-Nuzul)

In pre-Islamic Arabia, drinking and gambling were deeply rooted in the social fabric. To reform the society, Allah revealed the prohibition of alcohol in four gradual stages:

1. Stage 1 (Recognition): Pointing out that fruits like grapes can be used for both good food and intoxicants (Surah An-Nahl 16:67).

2. Stage 2 (Moral Weight): Stating that while there are benefits, the sin in alcohol and gambling outweighs the benefits (Surah Al-Baqarah 2:219).
3. Stage 3 (Partial Restriction): Prohibiting prayer while intoxicated (Surah An-Nisa 4:43) after an incident where a companion misread a verse during prayer while drunk.
4. Stage 4 (Absolute Prohibition): This verse (5:90) was revealed following a physical brawl between members of the Ansar and Muhajireen during a gathering where they had been drinking and boasting, leading to social discord.

Tafseer

- "O you who have believed": Allah addresses the believers specifically, appealing to their faith as the motivation to follow this difficult command.
- Khamr (Intoxicants): Derived from khimara (to cover). It refers to anything that clouds or "covers" the intellect, including alcohol and drugs.
- Maysir (Gambling): Refers to all forms of games of chance where money or property is lost or gained without productive effort.
- Ansab (Idols/Stone Altars): Stones set up for sacrifices to false deities, representing the spiritual filth of shirk (polytheism).
- Azlam (Divining Arrows): A method of seeking luck or making decisions by drawing arrows, essentially a form of superstition.
- Rijsun (Defilement/Filth): Allah categorizes these acts not just as "bad," but as spiritually and morally repulsive (Rijs).
- Min 'Amalish-Shaytan (Work of Satan): These are tools used by Satan to breed hatred, distract from prayer, and lead humans to ruin.
- Fajtaniboohu (So Avoid It): This is a command stronger than "do not drink." "Avoid it" means to stay away from the environment, the trade, and the consumption entirely.

Lessons Learned

- The Wisdom of Gradualism: Islam teaches that deep-rooted social habits are often best addressed through education and gradual restriction before final prohibition.
- Preservation of the Intellect: The intellect is a gift from Allah. Anything that impairs it (intoxicants) or makes it rely on chance rather than effort (gambling) is forbidden because it degrades the human status.
- Social Harmony: Intoxicants and gambling are primary causes of domestic violence, financial ruin, and communal hatred.
- The Link between Ritual and Habit: By mentioning idols (Ansab) alongside alcohol, Allah shows that moral vices like drinking can be as spiritually damaging as the act of idolatry.

itself.

Conclusion

Verse 90 of Surah Al-Ma'idah serves as the "final blow" to the culture of intoxication and gambling. When this verse was revealed, the streets of Madinah are said to have flowed with wine as the companions immediately emptied their jars, illustrating the highest level of obedience (Sam'an wa Ta'atan—"We hear and we obey"). The verse concludes with the promise of Success (Falah), indicating that true prosperity is found not in temporary pleasure, but in self-control and adherence to Divine law.

Verse 91

Building on the previous verse, Verse 91 explains the underlying wisdom behind the prohibition of intoxicants and gambling, highlighting the social and spiritual damage they cause.

Innama yureedu-shaitanu ay-yuqi'a baynakumul-'adawata wal-baghda'a fil-khamri wal-maysiri wa yasuddakum 'an dhikrillahi wa 'anis-salati fahal antum muntahoon.

"Satan only wants to cause between you animosity and hatred through intoxicants and gambling and to avert you from the remembrance of Allah and from prayer. So will you not desist?"

Historical Context

This verse provides the "rationale" for the absolute prohibition mentioned in the preceding verse (v. 90). In the early Muslim community, several incidents occurred where drinking led to tribal boasting and physical altercations. Specifically, a Companion named 'Utbah ibn Abi Waqqas reportedly struck an Ansari man with a camel's jawbone during a drunken dispute. This verse was revealed to show that these "pleasures" are actually traps set by Satan to destroy the unity of the Muslim Ummah.

Tafseer

- "Satan only wants...": This clarifies that alcohol and gambling are not "harmless fun." They are strategic tools used by a clear enemy (Satan) to achieve specific destructive goals.
- "Animosity and hatred": These are the social consequences.
 - Alcohol lowers inhibitions, often leading to insults, violence, and the breaking of family ties.
 - Gambling creates a cycle where the winner feels arrogant and the loser feels deep resentment and hatred toward the one who took his wealth.
- "Avert you from the remembrance of Allah and prayer": These are the spiritual consequences.
 - Intoxication numbs the mind, making it impossible to focus on God or perform Salah

(which requires a conscious mind).

- Gambling creates an obsession with "the next win," which consumes the heart and mind, pushing spiritual duties to the background.

- "So will you not desist?": This is a rhetorical question that carries a very powerful tone. In Arabic, this phrasing is even more effective than a direct command. It appeals to the listener's reason and faith, essentially asking, "Now that you see the harm, is there any reason to continue?"

Lessons Learned

- The Goal of the Enemy: Satan's primary objective is to break the bonds of brotherhood between believers and to cut their connection with Allah.

- Mental Clarity is Sacred: Islam places a high value on the "Aql" (intellect). Anything that distracts or destroys it is viewed as a barrier to fulfilling one's purpose in life.

- Prioritizing the Community: Individual pleasure (drinking/gambling) is forbidden because its negative "ripple effects" damage the peace and stability of the entire society.

- Immediate Response: When this verse was revealed and the Prophet (pbuh) reached the end of the verse, the Companions cried out, "Intahayna! Intahayna!" (We have desisted! We have desisted!).

Conclusion

While Verse 90 focused on the ruling (the prohibition), Verse 91 focuses on the psychology of the sin. It exposes the "side effects" of intoxicants and gambling—social discord and spiritual neglect—leaving the believer with no doubt as to why these habits must be abandoned. It shifts the perspective from a simple legal "do not" to an understanding that these acts are harmful to one's own self and society.

Verse 92

Wa atee'u-llaha wa atee'u-rasoola wah-dharoo; fa in tawallaytum fa'lamoo annama 'ala rasoolinal-balaghul-mubeen.

"And obey Allah and obey the Messenger and beware. And if you turn away - then know that upon Our Messenger is only [the responsibility for] clear notification."

Historical Context

This verse was revealed immediately following the prohibition of intoxicants and gambling (90-91). After Allah explained the harm these sins cause, He established a final, firm command of authority. It served as a test of loyalty for the new Muslim community: would they prioritize their cultural habits (drinking) or their obedience to Allah and His Prophet? It was the "closing seal" on the matter of alcohol.

Tafseer

- "Obey Allah and obey the Messenger": The command is repeated twice to emphasize that obeying the Prophet (ﷺ) is synonymous with obeying Allah. This is particularly relevant here because the Prophet (ﷺ) provided the specific details and penalties regarding the prohibition.
- "And beware" (Wah-dharoo): This is a stern warning. It means to be on guard against the temptations of Satan, the slip-backs into old habits, and the divine punishment that comes with disobedience.
- "If you turn away": This addresses those who might find the prohibition of alcohol too difficult and choose to ignore it. It serves as a reminder that the choice to disobey carries consequences.
- "Upon Our Messenger is only clear notification": Allah clarifies the role of Prophet Muhammad (ﷺ). His job was to deliver the message clearly and unmistakably. Once the message is delivered, the responsibility shifts entirely to the individual. If they fail, they cannot claim they "didn't know."

Lessons Learned

- The Source of Authority: Legislation in Islam is not based on personal opinion but on the commands of Allah and the teachings of the Messenger.
- Personal Responsibility: Once the truth is made clear, every person is responsible for their own choices. The Messenger is a guide, not a person who can force faith or obedience into someone's heart.
- The Weight of "Wah-dharoo": A believer should live in a state of "Taqwa" (God-consciousness), always being careful not to let old, bad habits creep back into their lives.
- Unconditional Obedience: The verse teaches that when a command comes from Allah, the response should be immediate, without looking for loopholes.

Conclusion

Verse 92 serves as the ultimate "enforcement" clause. While verses 90 and 91 explained what was forbidden and why, verse 92 tells the believers who they are answering to. It transitions the discussion from the logic of the prohibition to the principle of submission. It reminds the believers that the Messenger has fulfilled his duty by informing them; now, the burden of action lies with them.

Verse 93

Following the absolute prohibition of intoxicants and gambling in the previous verses, Verse 93 was revealed to address a specific concern: the fate of those who had died or participated in these acts before the prohibition was finalized.

Laysa ‘alal-ladheena amanoo wa ‘amilus-salihati junahun feema ta‘imoo idha mat-taqaw wa amanoo wa ‘amilus-salihati thummat-taqaw wa amanoo thummat-taqaw wa ahsanoo; wallahu

yuhibbul-muhsineen.

"There is not upon those who believe and do righteousness blame for what they have consumed [before prohibition] if they [now] fear Allah and believe and do righteous deeds, and then fear Allah and believe, and then fear Allah and do good; and Allah loves the doers of good."

Historical Context (Asbab al-Nuzul)

When verses 90 and 91 were revealed, the Companions (Sahaba) became deeply worried about their brothers who had passed away before the prohibition of alcohol. They asked, "O Messenger of Allah, what about our brothers who died while they were still drinking wine and eating the wealth of gambling?" They feared that their deceased companions' previous actions would nullify their good deeds or lead to punishment. This verse was revealed to provide comfort and reassurance that Allah does not hold people accountable for laws before they were established.

Tafseer

- "No blame for what they have consumed": This establishes the legal principle that laws are not retroactive. Those who drank alcohol before it was forbidden are not considered sinners for those past actions.
- The Three Stages of Piety (Taqwa): The verse mentions Taqwa (God-consciousness/fearing Allah) three times, which scholars interpret as different levels of spiritual growth:
 1. Stage 1: Accepting the faith and leaving major sins (the initial shift from disbelief to belief).
 2. Stage 2: Remaining steadfast in that belief and being consistent in worship.
 3. Stage 3: Reaching the level of Ihsan (Excellence)—worshipping Allah as if you see Him.
- "And Allah loves the doers of good (Muhsineen)": The verse ends by highlighting Ihsan. It suggests that true success isn't just about "stopping a bad habit," but about replacing that habit with the highest level of spiritual excellence.

Lessons Learned

- Divine Mercy: Allah is Just and Merciful; He does not punish people for violating a rule that had not yet been revealed to them.
- Focus on the Present and Future: Once a person learns a truth, their responsibility begins from that moment. The past is forgiven through sincere repentance and subsequent righteous actions.
- Gradual Spiritual Ascent: The repetition of "Taqwa" teaches that spiritual growth is a journey. A believer should constantly aim to move from basic obedience to the stage of Ihsan (perfection of character).

- Action Matters: Faith (Iman) must always be accompanied by "righteous deeds" (Amilus-salihat). Avoiding the forbidden (like intoxicants) is only half the battle; the other half is actively doing good.

Conclusion

Verse 93 closes the section on intoxicants by removing any lingering guilt or anxiety within the community. It shifts the focus from "what was done in the past" to "what must be done now." It provides a clear path forward: as long as a person maintains God-consciousness (Taqwa), continues to believe, and strives for excellence (Ihsan), they are under the shade of Allah's love and mercy.

Verse 94

Moving from the general prohibitions of intoxicants, Verse 94 shifts to a specific test of obedience for the believers: the prohibition of hunting while in a state of pilgrimage (Ihram).

Ya ayyuhal-ladheena amanoo layabluwannakumullahu bishay'im minas-saydi tanaluhu aydeekum wa rimahukum liy'alamallahu may-yakhafuhu bil-ghayb; famani'tada ba'da dhalika falahu 'adhabun aleem.

"O you who have believed, Allah will surely test you through something of the game that your hands and spears [can] reach, that Allah may make evident those who fear Him unseen. And whoever transgresses after that—for him is a painful punishment."

Historical Context (Asbab al-Nuzul)

This verse was revealed during the journey of the Prophet (ﷺ) and his companions for the Umrah of Al-Hudaybiyyah. While they were in the state of Ihram (sanctified state for pilgrimage), they encountered an unusually large amount of wild game and birds—more than they had ever seen before. The animals were so plentiful and calm that they could literally be caught by hand or easily struck with a spear. This presented a massive temptation for travelers who were often hungry and reliant on hunting for meat.

Tafseer

- "Allah will surely test you": This clarifies that the abundance of animals was not a coincidence but a deliberate trial of faith from Allah.
- "Hands and spears": Scholars like Ibn Abbas noted that "hands" referred to the young animals and birds that could be picked up easily, while "spears" referred to the larger, mature game that required a weapon. Both were made accessible to test different levels of restraint.
- "That Allah may make evident those who fear Him unseen": The true essence of Taqwa (piety) is fearing Allah when no one else is watching. Since hunting could be done secretly in the desert, this test revealed who truly respected the sacred laws of the Haram (sanctified territory/state).

- "Whoever transgresses after that": This refers to anyone who hunts despite knowing the prohibition. It serves as a warning that after the law has been made clear, there is no excuse for violation.

Lessons Learned

- The Nature of Trials: Allah often tests us with the very things we desire most when they are right in front of us. The ease of committing a sin is the actual test.
- Worship Requires Sacrifice: Being in a state of Ihram is not just about wearing certain clothes; it is about self-discipline and refraining from otherwise lawful things (like hunting) to focus entirely on Allah.
- Fearing the Unseen (Bil-Ghayb): The highest form of faith is to obey Allah when there are no worldly consequences or witnesses, solely because of one's connection with the Divine.
- Consistency in Obedience: Just as the previous verses tested the believers' ability to give up alcohol, this verse tests their ability to control their physical hunger and sporting instincts for the sake of spiritual sanctity.

Conclusion

Verse 94 establishes that the path to success (mentioned in verse 90) requires passing practical tests. It moves the conversation from "avoiding filth" (alcohol/gambling) to "restraining the permissible" (hunting). It highlights that Allah provides opportunities for sin specifically to allow the believers to prove their sincerity and fear of Him in the unseen.

Verse 95

Verse 95, Allah follows the warning of the previous verse by establishing the legal penalties for hunting while in the state of Ihram.

Ya ayyuhal-ladheena amanoo la taqtulus-sayda wa antum hurum; wa man qatalahu minkum muta'ammidan fa-jaza'um mithlu ma qatala minan-na'ami yahkumu bihi dhawa 'adlim minkum hadyam balighal-ka'bati aw kaffaratun ta'amu masakina aw 'adlu dhalika siyaman liyadhuqa wabala amrih; 'afallahu 'amma salaf; wa man 'ada fayan-taqimullahu minh; wallahu 'azizun dhu-ntiqam.

"O you who have believed, do not kill game while you are in the state of ihram. And whoever of you kills it intentionally—the penalty is an equivalent from sacrificial animals to what he killed, as judged by two just men among you as an offering [to Allah] delivered to the Ka'bah, or an expiation: the feeding of needy people or the equivalent of that in fasting, that he may taste the consequence of his deed. Allah has pardoned what is past; but whoever returns [to violation], then Allah will take retribution from him. And Allah is Exalted in Might and Owner of Retribution."

Historical Context

This verse was revealed to provide the legal structure for the prohibition mentioned in verse 94. While the pilgrims were on their way to Makkah, some might have yielded to the temptation of the abundant game. This verse was sent down to regulate the situation, provide a way to make amends (Kaffarah), and emphasize the sanctity of the state of Ihram and the Sacred Precincts.

Tafseer

- "Do not kill game while you are in the state of ihram": This is a direct legal prohibition. "Game" refers to wild land animals that are usually hunted.
- "Whoever kills it intentionally": The penalty applies to deliberate acts. However, many scholars (like those of the Hanafi and Maliki schools) argue that the penalty is due regardless of whether it was intentional or accidental, to preserve the sanctity of the Haram.
- The Three Options for Penalty:
 1. Equivalent Animal: If one kills a deer, they must sacrifice a similar domestic animal (like a sheep). Two "just men" decide what is equivalent. This animal must be sent to Makkah to be fed to the poor.
 2. Feeding the Poor: If an equivalent animal isn't feasible, one must give the value of that animal in food to the needy.
 3. Fasting: If feeding is not possible, one must fast a number of days equivalent to the amount of food that would have been given.
- "That he may taste the consequence": The penalty is not just a fine; it is a spiritual discipline intended to make the person feel the gravity of violating a sacred boundary.
- "Allah has pardoned what is past": Just as with alcohol, those who did this before the law was revealed are not punished.
- "Whoever returns... Allah will take retribution": This is a severe warning against persistence in sin. Allah is Aziz (Almighty) and Dhu-ntiqam (Able to requite), meaning His punishment for those who mock His laws is certain.

Lessons Learned

- Accountability: Every action has a consequence. Islam provides a "correction mechanism" (Kaffarah) for when we fail a test, allowing us to purify ourselves.
- Consultation with Experts: The requirement for "two just men" to judge the penalty shows that legal and religious matters should be handled by those with knowledge and integrity.
- The Sanctity of Life: Even in a desert environment, the life of a wild animal is protected during the pilgrimage, teaching believers to respect all of Allah's creation.

- **Justice and Flexibility:** The choice between an animal sacrifice, feeding the poor, or fasting shows that Allah's laws consider different financial and physical capabilities.

Conclusion

Verse 95 transforms the spiritual test of the previous verse into a concrete legal obligation. It teaches that the state of Ihram is so sacred that even the life of a wild animal is protected within it. By providing specific penalties, Allah ensures that the believers remain conscious of their actions and understand that entering His presence (at the Ka'bah) requires a high level of self-restraint and respect for His boundaries.

Verse 96

Verse 96, Allah provides an exception to the prohibition mentioned in the previous verses, clarifying what is permissible to consume while in the state of Ihram.

Uhillal lakum saydul-bahri wa ta'amuhu mata'al-lakum wa lissayyarati wa hurrima 'alaykum saydul-barri ma dumtum huruma; wattaqullahal-ladhee ilayhi tuhsharoon.

"Lawful to you is game from the sea and its food as provision for you and the travellers, but forbidden to you is game from the land as long as you are in the state of ihram. And fear Allah to whom you will be gathered."

Historical Context

This verse was revealed to ease the burden on the pilgrims (Muhrimen). During the journey to Makkah, which passed through coastal areas or involved long desert treks, the prohibition of land hunting (verse 95) could have caused significant food shortages. To balance the sanctity of the pilgrimage with the practical needs of the travellers, Allah revealed this distinction between land game and sea game.

Tafseer

- **"Game from the sea" (Saydul-Bahr):** This refers to animals caught alive from the water.
- **"And its food" (Ta'amuhu):** Many Sahaba (including Abu Bakr and Ibn Abbas) interpreted this as the animals that the sea throws up onto the shore (already dead). This verse is a primary evidence that seafood, even if found dead, is Halal (permissible).
- **"For you and the travellers":** The provision is meant for both those living near the water and those who are passing by on a journey (Sayyarah).
- **"Forbidden... game from the land":** This reaffirms that the prohibition in verse 95 is strictly for land animals (like deer or rabbits).
- **"As long as you are in the state of ihram":** Once the pilgrimage is completed and one leaves the state of Ihram, land hunting becomes permissible again outside the sacred boundaries of Makkah.

- "To whom you will be gathered": The verse ends with a reminder of the Day of Judgment. This connects the dietary and hunting laws to the ultimate accountability before Allah.

Lessons Learned

- Ease in Shariah: Allah does not intend to make religion difficult. While land hunting is forbidden to test discipline, sea game is allowed to ensure the travellers have food.
- The Scope of Halal: This verse expands the definition of permissible food, confirming that everything from the sea is fundamentally pure and lawful to eat.
- Discipline and Boundaries: A believer must learn to distinguish between what is "sacred" and what is "permissible." The ability to stop land hunting while continuing sea fishing is a lesson in following specific divine instructions.
- The Big Picture: Every rule, whether about food or hunting, is a means to develop Taqwa (God-consciousness) in preparation for the final gathering on the Day of Resurrection.

Conclusion

Verse 96 acts as a "mercy clause." It ensures that the pilgrims are not unduly harmed by the prohibition of land hunting while maintaining the special sanctity of the Ihram state. It teaches that while some things are forbidden as a trial, Allah always provides a lawful alternative.

Verse 97

In Verse 97, Allah moves from specific laws (like hunting and food) to the broader significance of the Ka'bah and the sacred institutions that maintain order and security for humanity.

Ja'alal-lahul-ka'batal-baytal-harama qiyaman lin-nasi wash-shahral-harama wal-hadya wal-qala'id; dhalika lita'lamoo annallaha ya'lamu ma fis-samawati wa ma fil-ardi wa annallaha bikulli shay'in 'aleem.

"Allah has made the Ka'bah, the Sacred House, standing for the people and [has sanctified] the sacred months and the sacrificial animals and the garlands [by which they are identified]. That is so you may know that Allah knows what is in the heavens and what is in the earth and that Allah is Knowing of all things."

Historical Context

Before Islam, the Arabian Peninsula was a land of constant tribal warfare and lawlessness. However, even the pagan Arabs respected the sanctity of the Ka'bah and the Sacred Months. During these times and in this place, enemies could meet without fear of being attacked. Allah confirms and elevates this system, establishing the Ka'bah and its related rituals as a permanent foundation for both the spiritual and worldly stability of mankind.

Tafseer

- "The Ka'bah... standing for the people" (Qiyaman): The word Qiyam means a means of support, a pillar, or an enduring institution. The Ka'bah is the "pillar" of human life because:
 - Spiritually: It is the direction of prayer (Qibla) and the site of Hajj.
 - Worldly: It provided a safe zone for trade and social gathering in a violent world.
- "The Sacred Months": Dhul-Qi'dah, Dhul-Hijjah, Muharram, and Rajab. Warfare was forbidden during these months to allow for safe travel and worship.
- "The sacrificial animals and the garlands" (Al-Hadya wal-Qala'id): These are the animals brought for sacrifice. The "garlands" were collars placed on the animals to mark them as sacred. Anyone seeing such an animal (or a person leading it) knew they were under the protection of the sanctuary and must not be harmed.
- "That is so you may know that Allah knows...": This is a profound conclusion. Allah is saying that the perfect design of these laws—which provide safety, food, and spiritual focus—is proof of His infinite wisdom and knowledge. He knows exactly what humans need to survive and thrive before they even realize it themselves.

Lessons Learned

- The Need for Sacred Spaces: Human society needs "asylums of security" where conflict is paused and focus is returned to the Divine.
- Social Stability through Faith: Religion is not just about private prayer; it provides the laws (like the sacred months) that prevent society from collapsing into chaos.
- Symbolism of Peace: The garlands on the animals were symbols of peace. Islam encourages the use of clear signs and symbols to prevent misunderstanding and conflict.
- Divine Wisdom: The coordination of the lunar calendar, the location of the Ka'bah, and the laws of sacrifice all work together perfectly. This order reflects the perfect Knowledge ('Ilm) of Allah.

Conclusion

Verse 97 summarizes why the laws in Surah Al-Ma'idah (including those about food, hunting, and alcohol) are so important. They are not random restrictions; they are part of a divine "support system" (Qiyam) for humanity. The Ka'bah stands as a physical reminder that Allah is the center of our lives and that His laws are designed to protect our blood, our wealth, and our souls.

Verse 98

In Verse 98, Allah balances the strict legal rulings of the previous verses (hunting, intoxicants, and sacred institutions) by reminding the believers of the two fundamental aspects of His nature: His Justice and His Mercy.

I'lamoo annallaha shadeedul-'iqabi wa annallaha Ghafoorur-Raheem.

"Know that Allah is severe in penalty and that Allah is Forgiving and Merciful."

Historical Context

This verse follows the detailed laws concerning the prohibition of hunting in Ihram and the penalties for violation (Verses 94-96), as well as the importance of the Ka'bah (Verse 97). In the desert society of Arabia, where people were accustomed to following their own tribal laws, the sudden imposition of divine restrictions could feel heavy. Verse 98 was revealed to set the psychological tone for the believers: a mix of "Fear" (Khawf) and "Hope" (Raja), ensuring they take the laws seriously while not despairing if they fall short.

Tafseer

- "Know..." (I'lamoo): The verse begins with a command to gain knowledge. This implies that understanding Allah's attributes is a prerequisite for correctly following His laws.
- "Severe in penalty" (Shadeedul-'iqab): This refers to Allah's Justice. It is a warning to those who intentionally break the sacred boundaries, such as those who mock the sanctity of the Ka'bah or insist on drinking and gambling. It emphasizes that Allah's laws are not mere suggestions; they are serious obligations with real consequences.
- "Forgiving and Merciful" (Ghafoorur-Raheem): Immediately after the warning, Allah mentions His mercy. This is for those who:
 1. Sinned out of ignorance or weakness but then repented.
 2. Strive to follow the laws but occasionally slip up.
 3. Acknowledge their mistakes and seek to make amends through the penalties (Kaffarah) mentioned in Verse 95.
- The Sequence: Scholars note that the "penalty" is mentioned first to prevent people from becoming too casual or bold in sinning (Tajarrud), while "Mercy" is mentioned second to prevent people from losing hope (Qunut) once they have made a mistake.

Lessons Learned

- The Balance of Faith: A believer should live between fear and hope. Fear keeps us away from sin, and hope keeps us moving toward Allah after we stumble.
- God-Consciousness (Taqwa): True piety is knowing that while Allah is incredibly kind, He is also the King and Judge who holds everyone accountable for their choices.
- Incentive for Repentance: The mention of Ghafoor (The Forgiving) encourages people to admit their faults and use the legal "correction mechanisms" (like fasting or feeding the poor) rather than hiding their sins.

- Knowledge is Power: By saying "Know," Allah reminds us that the more we learn about His attributes, the easier it becomes to obey His commands.

Conclusion

Verse 98 acts as a spiritual "safety net." It reinforces the authority of the Islamic legal system established in the surrounding verses. It teaches that the Shariah (Islamic Law) is balanced: it has "teeth" (penalties) to maintain order, but it also has an "open door" (mercy) for those who seek to improve. It reminds us that Allah's ultimate goal is not to punish us, but to guide us toward a life of discipline and spiritual excellence.

Verse 99

In Verse 99, Allah clarifies the scope of the Prophet's mission and places the weight of personal responsibility squarely on the shoulders of the believers.

Ma 'alar-rasooli illal-balagh; wallahu ya'lamu ma tubdoona wa ma taktumoon.

"The Messenger's duty is only to deliver [the message]. And Allah knows whatever you reveal and whatever you conceal."

Historical Context

This verse follows the intense series of laws regarding alcohol, gambling, and hunting (verses 90-96). At the time, the Prophet (ﷺ) was establishing a new legal and social order in Madinah. Some individuals might have felt that they could bypass these laws in private or that they were only accountable to the Prophet (ﷺ) physically. This verse was revealed to remind the community that once the Prophet (ﷺ) has spoken, his job is done, and the relationship is now between the individual and Allah, the All-Knower.

Tafseer

- "The Messenger's duty is only to deliver": This sets a clear boundary. The Prophet (ﷺ) is a guide and a messenger, not a "warden" or a "compeller." He has fulfilled his obligation by making the Halal and Haram clear. He is not responsible for whether people choose to follow the path or stray from it.
- "Allah knows whatever you reveal": This refers to public actions—how a person behaves in the community, their outward adherence to the laws, and the words they speak.
- "And whatever you conceal": This is the core of the verse. It refers to the intentions in the heart, secret sins committed behind closed doors, or hidden resentment against the divine laws. Even if a person avoids "revealing" their disobedience to the

Prophet or the community, they cannot hide it from Allah.

- **A Tone of Warning:** While the words are simple, the tone is one of threat and warning (Wa'id). It implies: "The Messenger has given you the news; now that you know, you are being watched by the One from whom nothing is hidden."

Lessons Learned

- **Individual Responsibility:** In Islam, no one can carry the burden of another. Once the truth reaches you, your salvation depends on your own choices.
- **Sincerity (Ikhlas):** True obedience is not just about what people see. It is about aligning your private life with your public one because Allah sees the "concealed" as clearly as the "revealed."
- **No Excuse for Ignorance:** Once a "clear notification" (Balagh) has been made, the excuse of "I didn't know" is removed.
- **Prophetic Role:** We learn that the Prophet's success was not measured by how many people followed him, but by how accurately he delivered the message. This provides comfort to those who call others to good but do not see immediate results.

Conclusion

Verse 99 acts as a transition from the rules of the Shariah to the spiritual state required to follow them. It serves as a reminder that the Messenger (ﷺ) is the deliverer of the map, but the journey—and the consequences of every step taken—is the responsibility of the traveler. It emphasizes that Islam is a religion of the heart as much as it is a religion of outward law.

Verse 100

Following the detailed instructions regarding the prohibition of alcohol and other impurities in the preceding verses, Verse 100 of Surah Al-Ma'idah provides a universal principle for life. It shifts the focus from specific rules to a broader mindset: choosing quality over quantity and purity over popularity.

Qul lā yastawī al-khabīthu waṭ-ṭayyibu walaw a'jabaka kathratu al-khabīth; fattaqullāha yā ulil-albābi la'allakum tufliḥūn.

"Say, 'The evil and the good are not equal, even though the abundance of evil might impress you.' So fear Allah, O people of understanding, that you may be successful." (5:100)

Historical Context

This verse was revealed at a time when the early Muslim community was navigating the transition from old customs to new divine laws. Specifically, it follows the prohibition of intoxicants and gambling. Some people at the time wondered about the wealth they had gained from selling alcohol or other forbidden (Haram) means before the prohibition.

According to some narrations, a man asked the Prophet Muhammad (peace be upon him) if he could use his savings from his previous liquor business for charity. The Prophet (peace be upon him) explained that Allah only accepts what is pure. This verse was sent down to settle the matter: wealth gained through bad means (Khabith), no matter how large the amount, can never equal a small amount gained through good and lawful means (Tayyib).

Tafseer

The verse uses two powerful Arabic terms:

- **Al-Khabith:** Refers to anything bad, impure, unlawful (Haram), or wicked. It includes bad food, ill-gotten money, evil deeds, and even corrupt people.
- **At-Tayyib:** Refers to everything good, pure, lawful (Halal), and wholesome.

"The evil and the good are not equal"

Allah establishes that there is no comparison between the two in the eyes of the Divine. Even if a person possesses millions of dollars of Haram money, it lacks the "Barakah" (blessing) found in a single Halal dollar.

"Even though the abundance of evil might impress you"

Allah acknowledges a deep human psychological trait: we are often distracted or "impressed" by large numbers. We tend to follow the majority or feel envious of those who get rich quickly through dishonest ways. This part of the verse warns us not to let the popularity of a sin or the volume of a forbidden gain deceive us into thinking it is okay.

"O people of understanding"

The verse specifically addresses *Ulil-Albab*—those with deep intellect and insight. It suggests that a truly "smart" person is not the one who makes the most money, but the one who recognizes the long-term value of purity over the short-term glitter of corruption.

Practical Implications

- **Financial Integrity:** In business, it is better to earn a modest, honest living than to seek massive profits through deception, interest, or selling harmful products.
- **Social Pressure:** Even if "everyone else is doing it" (regarding drinking, cheating, or gossip), a Muslim stays firm in their values because numbers do not make a wrong thing right.
- **Charity:** It reminds us that Allah values the quality and source of our charity. A small donation from pure earnings is heavier on the scales than a massive donation from impure sources.

Lessons Learned

1. **Quality over Quantity:** In Islam, the value of an action or an item is determined by its purity, not its size or frequency.
2. **The Danger of the Majority:** The "majority" is not a standard for truth or morality. Just

because a behaviour is common doesn't mean it is acceptable.

3. Intellectual Responsibility: Having a "sound mind" means being able to look past appearances to see the reality of things (Halal vs. Haram).

4. Success is Spiritual: True success (Falah) is linked to Taqwa (consciousness of Allah), not to the accumulation of worldly goods.

Conclusion

Verse 100 serves as a moral compass for the believer. It teaches us that the "good" and the "bad" operate on different scales. While the "bad" may look abundant, flashy, and successful in the short term, it is ultimately hollow and devoid of God's blessing. By choosing what is Tayyib (pure and good), even if it is small or difficult to maintain, a person achieves a level of success that numbers can never measure.

Verse 101

Following the principle of choosing purity over abundance in Verse 100, Verse 101 addresses the discipline of the mind and the tongue. It teaches believers about the limits of questioning and the wisdom of divine silence.

Yā ayyuhalladhīna āmanū lā tas'alū 'an ashya'a in tubda lakum tasu'kum wa-in tas'alū 'anhā ḥīna yunazzalu al-Qur'ānu tubda lakum 'afā Allāhu 'anhā wallāhu Ghafūrun Ḥalīm.

"O you who have believed, do not ask about things which, if they were shown to you, would distress you. But if you ask about them while the Quran is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing."

Historical Context

During the time of the Prophet Muhammad (peace be upon him), some people began asking unnecessary, overly detailed, or hypothetical questions.

- The Hajj Example: When the command for Hajj was revealed, a man asked, "O Messenger of Allah, is it every year?" The Prophet remained silent until the man repeated it three times. He then said, "If I had said yes, it would have become mandatory [every year], and you would not have been able to do it."

- Personal Matters: Some asked mockingly about their parentage or where their lost camels were.

This verse was revealed to discourage "hair-splitting" questions that could lead to harder laws or reveal distressing truths that Allah, out of His mercy, chose to keep hidden.

Tafseer

"Do not ask about things which, if they were shown to you, would distress you"
Allah is protecting the believers. Sometimes, knowing the exact details of a matter—or having a very strict rule applied to every tiny part of life—makes life difficult. For example, if Allah had specified exactly what colour, size, and age every sacrifice had to be, it would have been nearly impossible for people to find such an animal.

"But if you ask about them while the Quran is being revealed..."
This was a warning for the time of Revelation. If people kept pushing for more rules while the Quran was still coming down, Allah might reveal a verse making those difficult things mandatory. It encourages the community to be content with what Allah has already made clear.

"Allah has pardoned that which is past"

This refers to the things Allah remained silent about. In Islamic jurisprudence, there is a rule: Silence implies permissibility. If Allah did not forbid something or didn't give a specific detail, it is a mercy, not an oversight. We shouldn't dig for restrictions where Allah has given us ease.

"Allah is Forgiving and Forbearing"

The verse ends by reminding us of Allah's nature. He is Haleem (Forbearing)—He does not punish immediately and He provides laws that are manageable for human beings.

Practical Implications

- **Avoiding Over-Complication:** In our daily practice of Islam, we should follow the clear commands and avoid making the religion "harder" by looking for extreme, obscure details that weren't required of us.
- **Privacy and Curiosity:** This verse also applies to our social lives. We shouldn't pry into people's private secrets. If you find out something you weren't supposed to know, it often causes "distress" or sadness.
- **Focus on Action:** Instead of asking "What if" or hypothetical questions, we should focus on practicing the clear "Do's and Don'ts" we already have.

Lessons Learned

1. **Silence is a Mercy:** If the Quran or Sunnah is silent on a minor detail, it is a gift of flexibility from Allah.
2. **Religion is Easy:** The Prophet (peace be upon him) said, "The most sinful of Muslims... is the one who asked about something that was not prohibited, but it became prohibited because of his questioning."
3. **Mindful Curiosity:** Not all knowledge is beneficial. We should seek knowledge that

improves our character and worship, rather than knowledge that leads to confusion or hardship.

4. Trust in Allah's Wisdom: Allah knows what we can handle. He revealed what is necessary for our guidance and left out what would overwhelm us.

7. Conclusion

Verse 101 is a call for spiritual and intellectual discipline. It teaches us that while seeking knowledge is mandatory, "excessive questioning" about unnecessary details can lead to hardship. It reminds the believers to appreciate the ease of Islam and to trust that Allah has provided all the information we need for "Falah" (success), while keeping some things hidden out of His infinite Mercy.

Verse 102

Continuing the theme of Verse 101, Verse 102 serves as a historical warning. It explains the dangerous consequences of the behaviour mentioned in the previous verse—asking excessive, unnecessary questions—by pointing to the mistakes of people who came before.

Qad sa'alahā qawmun min qablikum thumma aşbahū bihā kāfirīn.

"A people before you asked such (questions); then they became thereby disbelievers."

Historical Context

This verse refers to previous nations, such as the Israelites (the people of Prophet Musa/Moses) and the followers of Prophet Isa (Jesus).

- The Cow of the Israelites: When commanded to sacrifice a cow, they kept asking about its color, age, and specific features. Every question made the task harder for them. Eventually, they almost failed to do it.

- The Table Spread: Some scholars also link this to those who demanded miracles (like the "Table Spread" mentioned later in this Surah) but then refused to believe even after the miracle was shown.

The verse was revealed to warn the companions of Prophet Muhammad (peace be upon him) not to repeat these patterns of "intellectual stubbornness."

Tafseer

"A people before you asked such (questions)"

Allah is telling the believers that they are not the first to be curious or to ask questions. However, the types of questions referred to here are those asked out of mockery, stubbornness, or a desire to "find a loophole" rather than a sincere desire to learn and practice.

"Then they became thereby disbelievers"

This is the most critical part of the verse. How does asking questions lead to disbelief?

1. Burden of Law: When they asked for more details, Allah gave them more laws. When the laws became too many and too hard, they couldn't follow them.
2. Disobedience: By not following the very rules they asked for, they became disobedient.
3. Rejection: Eventually, they began to reject the truth altogether because it felt like a burden they couldn't carry.
In short, their excessive questioning led to a "self-inflicted" hardship that they eventually walked away from, losing their faith in the process.

Practical Implications

- Avoid "Hair-Splitting": In modern times, some people spend hours debating tiny, hypothetical details of Islamic law while ignoring the big, clear commands like honesty, prayer, and kindness. This verse tells us to prioritize what is clear.
- Sincerity in Seeking Knowledge: Before asking a religious question, we should ask ourselves: "Am I asking this so I can practice better, or am I just being difficult?"
- The Weight of Knowledge: Knowing more means being responsible for more. If we keep asking for more rules but have no intention of following them, we are only making our own accountability heavier.

Lessons Learned

1. History Repeats Itself: Allah shares the stories of previous nations so that we don't fall into the same traps they did.
2. The Danger of Over-Investigation: Curiosity is good, but "pedantic" curiosity (asking about things that don't matter) can lead to a spiritual burnout.
3. Implementation is Key: Islam is a religion of action. A small amount of knowledge practiced well is better than a mountain of knowledge that is ignored.
4. Simplicity is a Blessing: The original commands of Allah are often simple. We shouldn't make them complicated for ourselves.

Conclusion

Verse 102 is a "cautionary tale." It reminds us that faith is not a game of intellectual puzzles; it is a commitment of the heart. By looking back at those who lost their way through unnecessary questioning, the Quran encourages us to accept the guidance we have been given with ease and gratitude, focusing on "hearing and obeying" rather than "doubting and debating."

Verse 103

While Verses 101 and 102 warned against asking unnecessary questions that lead to hardship, Verse 103 exposes the "man-made" religious restrictions that people invent when they stop using their reason. It specifically addresses the superstitious practices of the Pre-Islamic Arabs (Jahiliyyah).

Mā ja'ala Allāhu min baḥīratin wa lā sā'ibatin wa lā waṣīlatin wa lā ḥāmin wa lākinna alladhīna kafarū yaftarūna 'alā Allāhi al-kadhiba wa aktharuhum lā ya'qilūn.

"Allah has not instituted [such innovations as] bahirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason."

Historical Context

Before Islam, the pagan Arabs had developed complex superstitions regarding livestock. They would declare certain animals "sacred" to their idols and forbid people from eating them or using them for work. They claimed these rules were from God. This verse was revealed to debunk these myths and liberate people from unnecessary religious burdens.

The four categories mentioned are:

1. Bahirah: A she-camel whose ear was slit and was let loose; she was not milked or ridden because she had given birth to many calves.
2. Sa'ibah: A camel set free to pasture in the name of an idol as a "thank you" for a recovery from illness or a safe journey.
3. Wasilah: A she-goat or camel that gave birth to twins (a male and a female). Because they were born together, the male was spared from sacrifice and dedicated to idols.
4. Ham: A male camel that had sired ten offspring. It was "retired" and left to roam freely, never to be ridden or burdened again.

Tafseer

"Allah has not instituted..."

Allah clarifies that He never commanded these practices. He created animals for the benefit of humanity—for food, transport, and clothing. Turning them into "sacred" objects based on superstition is a rejection of Allah's purpose for creation.

"But those who disbelieve invent falsehood..."

The verse points out a dangerous spiritual crime: attributing man-made superstitions to God. By saying "God wants this animal to be free," the pagans were lying in the name of Allah to give their cultural traditions a "divine" authority.

"Most of them do not reason"

This is a powerful critique of "blind following." Allah states that these superstitions survived because people stopped using their 'Aql (intellect). If they had used logic, they would have realized that an animal's birth pattern has no spiritual connection to God's laws.

Practical Implications

- **Avoiding Superstition:** Muslims are taught to reject "lucky charms," superstitions about animals (like black cats), or specific dates being "bad luck," as these have no basis in Islam.
- **No Innovation in Shariah:** No one has the right to make something Haram (forbidden) if Allah has made it Halal (permissible). Adding extra "holy" rules to Islam is considered a serious error.
- **Animal Welfare vs. Superstition:** While Islam teaches us to be kind to animals, we should not treat them as "gods" or give them spiritual status that interferes with human needs.

Lessons Learned

1. **Religion is Simple:** Allah wants ease for us. Most "difficult" religious rules are often cultural additions that people have invented over time.
2. **The Responsibility of Reason:** Faith and Reason go together. Allah criticizes those who follow traditions blindly without thinking.
3. **Lying about Allah:** It is a grave sin to claim that something is "Islamic" or "Sunnah" when it is actually just a personal opinion or a cultural tradition.
4. **True Liberty:** Islam came to break the "chains" of superstition, allowing people to enjoy the good things Allah has provided.

Conclusion

Verse 103 serves as a final blow to the mindset of the previous verses. While people in Verse 101 were warned not to ask for more rules, Verse 103 shows what happens when people start making up their own rules. It reminds us that Allah is the only Lawgiver. True success (Falah) comes from following the clear, simple path of the Quran and Sunnah, rather than the complicated and illogical superstitions of human imagination.

Verse 104

Verse 104 addresses the psychological barrier that often prevents people from accepting the truth: blindly following tradition. After Verse 103 exposed the illogical superstitions of the Pre-Islamic Arabs, this verse highlights their stubborn response when they were invited to replace those myths with Divine Guidance.

Wa-idhā qīla lahum ta'ālaw ilā mā anzala Allāhu wa-ilar-Rasūli qālū ḥasbunā mā wajadnā 'alayhi ābā'anā; awa law kāna ābā'uhum lā ya'lamūna shay'an wa lā yahtadūn.

"And when it is said to them, 'Come to what Allah has revealed and to the Messenger,' they say, 'Sufficient for us is that upon which we found our fathers.' Even though their fathers knew nothing, nor were they guided?" (5:104)

Historical Context

During the Jahiliyyah (Age of Ignorance), the Arab tribes took immense pride in their ancestry. Their social laws, religious rituals, and moral codes were based entirely on what their "fathers and grandfathers" had done. When Prophet Muhammad (peace be upon him) brought the Quran, which challenged their superstitions (like the Bahirah and Sa'ibah mentioned in the previous verse), they felt that accepting Islam was an insult to their ancestors. They used their "tradition" as a shield to avoid changing their lives.

Tafseer

"Come to what Allah has revealed and to the Messenger"

This is the call to objective truth. Allah invites people to leave behind guesswork and cultural myths and move toward revealed knowledge (the Quran) and the living example of that knowledge (the Prophet).

"Sufficient for us is that upon which we found our fathers"

The word Hasbuna ("Sufficient for us") shows a closed mindset. They weren't saying that their fathers were better; they were saying they were enough. They refused to even look at the new evidence because they were emotionally tied to the past. This is known as Taqlid (blind imitation).

"Even though their fathers knew nothing, nor were they guided?"

Allah asks a rhetorical question to expose the flaw in their logic. Tradition is only valuable if the ancestors were actually on the right path. If the ancestors were uneducated, confused, or misguided, then following them is like a blind person following another blind person into a pit. Allah emphasizes that "truth" is not inherited; it must be sought and verified.

Practical Implications

- Culture vs. Religion: We must distinguish between our cultural habits (from our country or family) and the actual teachings of Islam. If a family tradition goes against a clear Islamic rule, the Islamic rule must come first.
- The Majority Argument: "Everyone in my family does it" is not a valid excuse for a sin. Truth is not decided by the number of people who believe it, but by its source (Allah).

- **Intellectual Growth:** Muslims are encouraged to learn the reasons behind their faith rather than just copying their parents. This makes the faith stronger and more personal.

Lessons Learned

1. **Truth is Above Tradition:** Loyalty to family or culture should never stop us from accepting the truth.
2. **Respecting Ancestors vs. Worshipping Them:** We can love and respect our parents without following their mistakes.
3. **The "Enough" Trap:** Never be satisfied with what you already know if more guidance is available. A humble heart is always willing to say, "I was wrong, and I will change."
4. **Guidance is a Gift:** Being "guided" is a blessing from Allah; it is not something we automatically possess just because of our last name or heritage.

Conclusion

Verse 104 is a call for intellectual and spiritual independence. It warns that clinging to the past out of stubbornness leads to stagnation. By challenging the "father-following" mindset, the Quran liberates the human mind, encouraging every individual to turn directly to the Revelation of Allah and the Messenger for their values and laws.

Verse 105

After addressing the danger of blindly following misguided traditions (Verse 104), Verse 105 provides a comforting yet firm principle for the believer. It teaches us how to maintain our integrity and peace of mind when the world around us seems to be losing its way.

Yā ayyuhalladhīna āmanū ‘alaykum anfusakum; lā yaḍurrukum man ḍalla idhah-tadaytum; ilallāhi marji‘ukum jamī‘an fayunabbi‘ukum bimā kuntum ta‘malūn.

"O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do."

Historical Context

Some of the early Muslims were deeply distressed and worried about the people around them—their relatives and friends—who refused to accept Islam and continued in their misguided ways. They feared that the sins of society or the failure of others to accept the truth might negatively impact their own standing with Allah.

Additionally, Abu Bakr (may Allah be pleased with him) once clarified the context of this verse during his caliphate. Some people were using it to claim they didn't need to enjoin good or forbid evil anymore. He corrected them, saying that this verse applies only after you have done your duty to guide others and they still refuse to listen.

Tafseer

"Upon you is [responsibility for] yourselves"

This is a call to self-rectification. It means: "Take care of your own souls." Before we become obsessed with the faults of others, we must ensure our own faith, character, and actions are in line with Allah's commands. We are the primary guardians of our own salvation.

"Those who have gone astray will not harm you when you have been guided"

This is a promise of protection. If you are firm on the truth, practicing your faith, and doing your best to be a good person, the corruption or "wrongness" of the world around you cannot touch your soul or ruin your reward. You will not be punished for the sins of your neighbor or your society as long as you remained guided.

"To Allah is your return all together"

The verse reminds us that life is temporary. Eventually, everyone—the guided and the misguided—will stand before Allah.

"Then He will inform you of what you used to do"

On the Day of Judgment, Allah will settle all accounts. He will show everyone the reality of their choices. You will only be questioned about your deeds and whether you fulfilled your duty, not about why others chose to stay lost.

Practical Implications

- **Focus on Self-Improvement:** Don't let the bad behaviour of others be an excuse for your own. Don't say, "I lie because everyone else lies." Your responsibility is to yourself.
- **Mental Peace:** This verse prevents "burnout" for those trying to do good. It tells us: "Do your best to help others, but if they refuse, don't let it destroy your peace or your faith."
- **Individual Accountability:** On the Day of Judgment, you won't be able to blame your friends, your culture, or your boss for your sins. You are the captain of your own soul.

Lessons Learned

1. **Lead by Example:** The best way to guide others is to first be firmly guided yourself.
2. **No Collective Punishment for Sins:** Allah does not punish a righteous person for

the sins of the community, provided the righteous person did their part.

3. Doing Your Duty: Being "guided" includes the duty of Amr bil Ma'ruf (enjoining good). You aren't truly guided if you see evil and feel nothing. But once you speak up and are ignored, your responsibility for them ends.

4. Resilience: A Muslim must be like a flower that grows beautifully even in the middle of a muddy swamp; the mud doesn't change the flower's purity.

Conclusion

Verse 105 is a verse of empowerment. It liberates the believer from the "peer pressure" of a misguided society. It tells us that our spiritual success is in our own hands. While we should care for others and invite them to the truth, our ultimate focus must remain on our own relationship with Allah, trusting that He sees our efforts and will protect our reward regardless of what the rest of the world chooses to do.

Verse 106

After the spiritual and intellectual guidelines in the previous verses, Verse 106 moves into a practical, legal matter: The Law of Wills and Bequests. It provides a safety net for believers to ensure their property and final wishes are protected, especially when death approaches while they are away from home.

Yā ayyuhalladhīna āmanū shahādatu baynikum idhā ḥaḍara aḥḍakumul-mawtu ḥīnal-waṣīyyati-thnāni dhawā ‘adlim-minkum aw ākharāni min ghayrikum in antum darabtum fil-arḍi fa-aṣābatkum muṣībatul-mawt; taḥbisūnahumā mim ba’diṣ-ṣalāti fayuqsimāni billāhi in-irtabtum lā nashtarī bihī thamanan walaw kāna dhā qurbā walā naktumu shahādatal-lāhi innā idhal-laminal-āthimīn.

"O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest—[that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [them, saying], 'We will not exchange our oath for a price, even if he should be a near relative, and we will not withhold the testimony of Allah. Indeed, we would then be of the sinful.'"

Historical Context

The verse was revealed following a specific incident involving a Sahabi named Budayl ibn Abi Maryam.

- Budayl was on a business trip to Syria with two Christian companions, Tamim al-Dari and 'Adi ibn Badda (who were not yet Muslim at the time).

- Budayl fell ill and, sensing his death, wrote a list of his belongings and hid it in his luggage. He then gave his items to his companions to deliver to his family in Madinah.
- Upon their return, the companions delivered the items but kept a silver cup decorated with gold. When the family found the hidden list and noticed the cup was missing, they took the matter to the Prophet (peace be upon him).
- This verse was revealed to set the legal procedure for such situations where witnesses might be untrustworthy or from outside the Muslim community.

Tafseer

"Two just men from among you or two others from outside"

Normally, witnesses in Islamic law should be Muslims. However, Allah provides a concession: if you are traveling and no Muslims are present, you may take two non-Muslim witnesses (min ghayrikum) for your will. This shows the flexibility of Islam and the importance of securing rights even in difficult circumstances.

"Detain them after the prayer"

The verse suggests a formal atmosphere to emphasize the gravity of the oath. "After the prayer" (usually understood as 'Asr prayer) was a time when people gathered and when the feeling of God-consciousness was highest.

"Let them both swear by Allah"

If the heirs have a reason to doubt the witnesses, the witnesses must take a solemn oath. They must declare that they are not lying for money or for the sake of a relative.

"We will not withhold the testimony of Allah"

The oath is called the "testimony of Allah" to remind the witnesses that by lying, they are not just cheating a family, but they are betraying a trust given to them by the Creator.

Practical Implications

- Estate Planning: It is a duty for a Muslim who has something to leave behind to ensure it is documented. This prevents family disputes and ensures debts are paid.
- Legal Inclusivity: The verse establishes that in certain legal matters (like business or wills during travel), the testimony of non-Muslims is legally valid and accepted in an Islamic court.
- Transparency: Using witnesses is the best way to prevent the "breach of trust" (Khiyanah) that often happens with inheritance.

Lessons Learned

1. Trust is Sacred: Keeping the trust of a dying person is one of the highest moral

responsibilities.

2. Preparedness: A believer should always be prepared for the "calamity of death" by keeping their affairs in order.

3. The Power of an Oath: In Islam, a solemn oath in the name of God is a serious legal tool used to protect the truth when physical evidence is missing.

4. Justice for All: Whether the witness is a relative, a stranger, a Muslim, or a non-Muslim, the standard of truth remains the same.

Conclusion

Verse 106 teaches us that Islam is a religion of both the heart and the law. While earlier verses focused on our spiritual state, this verse shows that Allah cares about our worldly rights and the protection of our families. By providing a clear legal structure for wills, the Quran ensures that even in the final moments of life, a believer can find peace knowing that justice will be served and their legacy will be handled with integrity.

Verse 107

Verse 107 provides the "remedy" or the legal solution if the witnesses mentioned in the previous verse (106) are suspected of lying or stealing. It ensures that the truth is protected even if the initial witnesses fail in their duty.

Fa-in 'uthira 'alā annahumastahāqqā ithman fa-ākharāni yaqūmāni maqāmahumā minalladhīnastahāqqā 'alayhimul-awlayāni fayuqsimāni billāhi lashahādatunā aḥaqqu min shahādatihimā wa ma'tadaynā innā idhal-laminal-zālimīn.

"But if it is found that those two were guilty of sin [perjury or theft], let two others stand in their place from among those who have a lawful right [the heirs]. And let them swear by Allah, 'Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers.'" (5:107)

3. Historical Context

Following the incident of Budayl ibn Abi Maryam (mentioned in the context of verse 106), his family found a list in his luggage that mentioned a silver cup decorated with gold. The two companions he was traveling with had originally sworn they knew nothing about it. Later, the cup was found in their possession. They claimed they had bought it, but they had no proof.

This verse was revealed to allow the heirs (the family of the deceased) to take a counter-oath to reclaim their property when evidence of dishonesty appeared.

Tafseer

"But if it is found that those two were guilty of sin"

This refers to a situation where evidence comes to light after the first oath. "Sin" here specifically means perjury (lying under oath) or Khiyanah (breach of trust/theft).

"Let two others stand in their place from among those who have a lawful right"
The law now shifts the right to testify. Two of the closest relatives (heirs) who were deprived of their property by the first two witnesses are called to stand forth.

"Our testimony is truer than their testimony"

The heirs take a solemn oath that the first witnesses lied and that the property belongs to the deceased's estate. By doing this, the burden of truth is placed on the family to protect their rightful inheritance.

"Indeed, we would then be of the wrongdoers"

Just like the first witnesses, the heirs must also acknowledge that if they lie in their counter-oath, they will be among the Zalimun (unjust/wrongdoers). This keeps the process focused on God-consciousness and truth.

Practical Implications

- **Legal Recourse:** Islam provides a way to correct a legal mistake. If a court discovers that a witness lied, the case is not closed; it can be reopened to ensure justice.
- **Protection of Heirs:** This verse specifically protects the "vulnerable" (the family of the deceased) against strangers who might try to take advantage of them after a loved one passes away abroad.
- **The Weight of Evidence:** While oaths are powerful, they can be challenged by stronger evidence or counter-oaths from those directly affected.

Lessons Learned

1. **Truth Prevails:** Even if a person manages to lie their way through one oath, Allah provides a way for the truth to be "found" (Uthira).
2. **Justice is Dynamic:** The law is not rigid; it adapts to new evidence to make sure the rightful owners get what belongs to them.
3. **Accountability for Witnesses:** Being a witness is a massive responsibility. Being "guilty of sin" in testimony has severe spiritual and legal consequences.
4. **Family Responsibility:** The heirs are encouraged to be vigilant and stand up for their rights when they have evidence of wrongdoing.

Conclusion

Verse 107 acts as a check and balance system. It shows that the Quranic legal system is designed to be fair and transparent. By allowing a counter-oath from the heirs when dishonesty is discovered, Allah ensures that the "sanctity of the will" is maintained and that criminals do not profit from the death of others. It reinforces the

idea that while people can be deceived, the law of Allah is designed to uncover the truth.

Verse 108

Verse 108 serves as the conclusion to the legal passage regarding wills and testimony (Verses 106–107). It explains the wisdom behind the strict oath-taking process and issues a final warning about the spiritual consequences of dishonesty and the loss of divine guidance.

Dhālika adnā ay ya'tū bish-shahādati 'alā wajhihā aw yakhāfū an turadda aymānum ba'da aymānihim; wattaquallāha wasma'ū; wallāhu lā yahdil-qawmal-fāsiqīn.

"That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen; and Allah does not guide the defiantly disobedient people."

Historical Context

This verse concludes the incident of the silver cup involving Budayl ibn Abi Maryam and his two traveling companions. After the heirs (the family) took a counter-oath (as described in Verse 107) and reclaimed the stolen property, this verse was revealed to justify why such a complex legal procedure was established. It explains that the threat of being publicly shamed and having one's oath "returned" (overruled) acts as a powerful deterrent against lying.

Tafseer

"That is more likely that they will give testimony according to its true objective" Allah explains that the rules mentioned in the previous verses (taking oaths after prayer, the threat of counter-oaths) are designed to encourage honesty. When a witness knows they must swear by Allah in public, they are more likely to speak the truth from the start.

"Or they would fear that [other] oaths might be taken after their oaths" This refers to the "social shame" and "legal defeat" of being caught in a lie. If the first witnesses lie, and the heirs then take a counter-oath (Verse 107) and win the case, the first witnesses are publicly exposed as perjurers and thieves. This fear of losing their reputation and being legally invalidated serves as a practical deterrent.

"Fear Allah and listen"

The command to "listen" (wasma'ū) here means to listen with the intent to obey. It is a call to take these laws seriously and to understand that they are meant to protect the fabric of society.

"Allah does not guide the defiantly disobedient people"

The verse ends with a stern warning. If a person chooses to be Fasiq (defiantly disobedient/rebellious) by lying and stealing, they risk losing the Hidayah (guidance)

of Allah. Once a person makes a habit of dishonesty, it becomes harder for them to find the path back to righteousness.

Practical Implications

- **The Power of Deterrence:** Laws should not just punish; they should be designed to discourage crime before it happens. Public accountability is a strong tool for justice.
- **Reputation Matters:** In an Islamic legal sense, a person's word is their bond. Losing the "right to be believed" is a severe social and legal punishment.
- **Listening to Law:** We are reminded that religious laws are not just suggestions; we must "listen" and implement them to maintain a healthy community.

Lessons Learned

1. **Psychology of Honesty:** Allah uses both spiritual fear (Taqwa) and social fear (shame/legal loss) to keep people honest.
2. **The Goal of Justice:** The objective of the law is to ensure that testimony is "according to its true objective"—i.e., the absolute truth.
3. **The Consequence of Fasq:** Dishonesty is not just a social crime; it is a spiritual disease that blocks divine guidance.
4. **Systemic Integrity:** The legal system provided by the Quran includes "checks and balances" to ensure that even if one person fails, the system provides a way for the truth to emerge.

Conclusion

Verse 108 rounds off the legislative section on wills by highlighting the perfection of Allah's wisdom. It shows that Islamic law is deeply aware of human nature—our fears, our greed, and our concern for our reputation. By concluding with a warning about Fasq (disobedience), Allah reminds us that while we might try to cheat people out of their worldly inheritance, we ultimately risk losing the greatest inheritance of all: Allah's guidance and pleasure in the Hereafter.

Verse 109

After discussing the laws of testimony among humans (Verses 106–108), Verse 109 shifts our focus to the Ultimate Testimony on the Day of Judgment. It serves as a powerful transition from the legal affairs of this world to the accountability of the Hereafter.

Yawma yajma'u Allāhu ar-Rusula fayaqūlu mādhā ujibtum; qālū lā 'ilma lanā; innaka Anta 'Allāmul-ghuyūb.

"[Be warned of] the Day when Allah will assemble the messengers and say, 'What response did you receive?' They will say, 'We have no knowledge. Indeed, it is You who is Knower of the unseen.'"

Connection to Previous Verses

The previous verses dealt with human witnesses taking oaths about worldly property. Verse 109 reminds us that just as we take witnesses for our wills, Allah will call the Prophets as witnesses over their nations. It highlights that if humans can lie in their testimony (as warned in 107-108), the testimony on the Day of Judgment will be absolute and undeniable.

Tafseer

"The Day when Allah will assemble the messengers"

This refers to the Day of Resurrection (Yawm al-Qiyamah). All messengers from Adam to Muhammad (peace be upon them all) will be gathered in front of their respective nations.

"What response did you receive?"

Allah asks the Prophets how their people responded to the message of Tawhid (Monotheism). Allah already knows the answer, but the question is asked to:

1. Honour the Prophets: To show that they fulfilled their duty.
2. Rebuke the Disbelievers: To establish proof against those who rejected the truth.

"They will say, 'We have no knowledge'"

This response from the Prophets is profound. Scholars offer a few interpretations for why they say this:

- Humility: In the presence of Allah's infinite knowledge, the Prophets feel that their own knowledge is nothing.
- Hidden Realities: They are saying, "We only know what we saw outwardly; we do not know what was in their hearts (sincerity or hypocrisy)."
- The Aftermath: They do not know what their people did or how they changed the religion after the Prophets passed away.
- Overwhelming Awe: The terror and majesty of the Day of Judgment are so great that for a moment, the Prophets turn all matters back to Allah in total surrender.

"Indeed, it is You who is Knower of the unseen"

The Prophets acknowledge that only Allah knows the secrets of the hearts (Ghuyub). This contrasts with the human witnesses in the previous verses who might try to hide the truth. Here, nothing can be hidden.

Practical Implications

- Accountability: Every one of us will be presented alongside the Prophet of our time. We should ask ourselves: "What will our Prophet's testimony be about us?"
- Sincerity: Since Allah is the "Knower of the unseen," we must focus on the purity of our hearts, not just our outward actions.
- The Prophet's Role: Our duty is to follow the guidance brought by the Messenger, as he is the witness over our response to that guidance.

Lessons Learned

1. Preparation for the Great Gathering: Life is a journey toward the assembly mentioned in this verse.
2. Divine Justice: No one will be judged unfairly. The witnesses (the Prophets) are the most truthful of all creation.
3. Human Limitation: No matter how much we know, our knowledge is "nothing" compared to Allah's knowledge of the unseen.
4. The Gravity of the Day: Even the Messengers, the bravest and most knowledgeable of men, will stand in awe and humility before Allah on that Day.
7. Conclusion

Verse 109 moves the Surah into a series of verses about Prophet 'Isa (Jesus) and the miracles given to him. By starting with the scene of the Day of Judgment, Allah sets the stage to correct the false beliefs people held about 'Isa. It reminds the listeners that even a great Messenger like 'Isa will stand before Allah, humble and yielding, acknowledging that only Allah possesses the ultimate knowledge of all things.

Verse 110

Verse 110 is one of the most powerful and descriptive verses in the Quran regarding the miracles of Prophet 'Isa (Jesus). Following the mention of the assembly of Messengers in Verse 109, Allah specifically addresses 'Isa (as) to remind him—and humanity—of the divine favours bestowed upon him.

Idh qāla Allāhu yā 'Īsā ibna Maryama-dhkur ni'matī 'alayka wa 'alā vālidatika idh ayyadtuka bi-Rūḥil-Qudusi tukallimun-nāsa fil-mahdi wa kahlā; wa idh 'allamtuka al-kitāba wal-ḥikmata wat-Tawrāta wal-Injīl; wa idh takhluqu minat-ṭīni kahay'atiṭ-ṭayri bi-idhnī fatanfukhu fihā fatakūnu ṭayran bi-idhnī; wa tubri'ul-akmaha wal-abraṣa bi-idhnī; wa idh tukhrijul-mawtā bi-idhnī; wa idh kafaftu Banī Isrā'īla 'anka idh ji'tahum bil-bayyināti faqālalladhīna kafarū minhum in hādhā illā siḥrun mubīn.

"[The Day] when Allah will say, 'O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit and you spoke to

the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

Historical Context

This verse addresses the Israelites and the later Christians, correcting their extreme views of 'Isa (as). Some had rejected him as a magician or a liar, while others had elevated him to the status of a god or the son of God. This verse places him firmly as a human Messenger whose every miracle was performed only "by the permission of Allah" (bi-idhnī).

Tafseer

"Remember My favor upon you and upon your mother"

Allah begins by reminding 'Isa (as) of the blessings given to him and his mother, Maryam (as). This emphasizes their status as created beings who are dependent on Allah's grace.

"Supported you with the Pure Spirit"

Most scholars agree the "Pure Spirit" (Ruh al-Qudus) refers to the Angel Jibreel (Gabriel), who protected and assisted 'Isa (as) throughout his mission.

"You spoke to the people in the cradle"

One of 'Isa's first miracles was speaking as a newborn to defend his mother's honour and declare his Prophethood (as detailed in Surah Maryam).

"I taught you writing, wisdom, the Torah, and the Gospel"

'Isa (as) was given both the previous scripture (Torah) and the new revelation (Gospel/Injil), along with the deep understanding (Hikmah) to apply them.

The Four Physical Miracles:

1. Creating a bird from clay: Shaping matter and it becoming alive.
2. Healing the blind: Specifically the Akmah (those born blind).
3. Healing the leper: Curing a disease that was considered incurable at the time.
4. Raising the dead: Bringing people back to life from their graves.

The Crucial Phrase: "With My Permission" (Bi-idhnī)

This phrase is repeated four times in this single verse. It is the most important part of the Tafseer. It clarifies that 'Isa (as) did not have divine power of his own; he was a channel through which Allah's power worked. This refutes the idea of his divinity.

"I restrained the Children of Israel from [killing] you"

This refers to the plot to crucify him, which Allah thwarted by raising 'Isa (as) to the heavens.

Practical Implications

- Acknowledge the Source: Just as 'Isa's miracles came from Allah, any talent or success we have comes from Allah. We should always say "Alhamdulillah."
- Balance in Faith: We must love and respect the Prophets without overstepping the boundaries and worshipping them.
- The Power of Prayer: Miracles are proof that Allah is in control of the laws of nature; nothing is impossible for Him.

Lessons Learned

1. Gratitude: Even Prophets are commanded to "remember the favours" of Allah.
2. The Role of Miracles: Miracles are "clear proofs" (Bayyinat) meant to guide people, yet those with closed hearts will always find excuses (like calling it "magic").
3. Validation of Maryam (as): By mentioning the favour upon his mother, Allah honours her high status in Islam.
4. Humanity of Prophets: The verse lists 'Isa's life events (birth, talking, teaching, miracles, and being saved) to show he is a servant of Allah.

Conclusion

Verse 110 is a beautiful summary of the life and mission of Prophet 'Isa (as). It celebrates his miraculous nature while strictly maintaining the core Islamic belief in Tawhid (the Oneness of God). It reminds us that no matter how great a human being is, all power and glory belong solely to Allah.

Verse 111

Continuing the dialogue between Allah and Prophet 'Isa (as) on the Day of Judgment, Verse 111 highlights another specific favor: the divine inspiration given to his disciples (Al-Hawariyyun). It shows that not only was 'Isa (as) supported by miracles, but his followers were also guided by Allah to support his mission.

Wa-idh awhaytu ilāl-ḥawāriyyīna an āminū bī wa bi-rasūlī qālū āmannā wash-had bi-annanā muslimūn.

"And [remember] when I inspired the disciples to believe in Me and in My messenger. They said, 'We have believed, so bear witness that indeed we are

Muslims [in submission to Allah]."

Historical Context

While the majority of the Children of Israel rejected 'Isa (as) and accused him of magic (as mentioned in Verse 110), a small, sincere group of men stood by him. These were the Hawariyyun (the Disciples). This verse clarifies that their faith was not merely a result of their own intelligence, but a direct gift and inspiration from Allah to support His Prophet during a time of intense opposition.

Tafseer

"And [remember] when I inspired (awḥaytu) the disciples"

The word Wahi (revelation/inspiration) here does not mean the legal revelation given to Prophets. Instead, it refers to Ilham (divine inspiration) or a spiritual casting into the heart. Allah put the light of faith and the desire to follow 'Isa (as) into their hearts.

"To believe in Me and in My messenger"

The core of their inspiration was Tawhid (belief in Allah) and the acceptance of 'Isa (as) as a Messenger, not as a god. This reinforces the message that the true followers of Jesus were those who submitted to Allah.

"They said, 'We have believed'"

The Disciples responded immediately to the divine inspiration. Their faith was certain and vocal.

"Bear witness that indeed we are Muslims"

The word used is Muslimun (those who submit). This is a crucial point in the Quran: all true Prophets and their sincere followers practiced Islam (submission to the one God). The Disciples identified themselves by their submission to Allah's will, long before the final revelation to Prophet Muhammad (saw).

Practical Implications

- Success comes from Allah: Just as 'Isa (as) was given followers by Allah's inspiration, any help we receive in doing good is a favour from Allah. We should be grateful for the righteous people in our lives.
- The Nature of True Faith: Faith is a combination of Allah's guidance (Tawfeeq) and the human choice to accept it.
- The Unity of Religion: The Disciples calling themselves "Muslims" reminds us that the message of all Prophets has always been the same: worship Allah alone and follow His messenger.

Lessons Learned

1. Gratitude for Companionship: Having sincere supporters is a "Ni'mah" (blessing) from Allah. Even a Prophet of 'Isa's stature was reminded of this favor.

2. Inspiration is Real: Allah can guide the hearts of people to support the truth even when the rest of society is against it.

3. The Honour of Submission: There is no higher testimony than to have one's submission (Islam) witnessed by a Prophet and recorded in the Quran.

4. No Room for Pride: 'Isa (as) is reminded that even the faith of his followers was made possible by Allah, keeping the focus entirely on Allah's Sovereignty.

7. Conclusion

Verse 111 serves as a bridge between the physical miracles of 'Isa (as) and the upcoming story of the "Table Spread" (Al-Ma'idah). It establishes the character of the Disciples as sincere believers who were chosen and inspired by Allah. By calling them "Muslims," the Quran honours their legacy and reminds us that true success in any religious mission depends on the hearts that Allah opens to the truth.

Verse 112

Idh qālal-hawāriy-yūna yā 'Īsā-na Maryama hal yastatī'u Rabbuka ay-yunazzila 'alaynā mā'idatam-minas-samā'. Qālat-taḥallāha in kuntum-mu'minīn.

"[And remember] when the disciples said, 'O Jesus, son of Mary, can your Lord send down to us a table [spread with food] from the heaven?' [Jesus] said, 'Fear Allah, if you should be believers.'"

Historical Context

This verse describes an event toward the end of Prophet 'Isa's (Jesus) mission. The Hawariyyun (the Disciples) were his most loyal followers, yet they requested a physical miracle to solidify their faith.

- The Timing: It occurred during a period of hardship or fasting, where the disciples sought a sign of divine favour.
- The Name: The word Mā'idah (the Table Spread) appears here, providing the title for the entire 5th Surah of the Quran.

Tafseer

1. The Nature of the Request: When the disciples asked, "Can your Lord...?", scholars like Ibn Kathir and Al-Tabari explain that they weren't questioning Allah's ability, but rather asking if Allah would consent to such a request.

2. Addressing Jesus: They addressed him as "Jesus, son of Mary." This highlights their recognition of his human nature and his miraculous birth, distancing themselves from later claims of his divinity.

3. The Response of 'Isa (AS): Jesus immediately cautioned them: "Fear Allah, if you should be believers." He warned them against demanding miracles, as miracles come with a heavy responsibility. If a people are shown a direct sign from Allah and still disbelieve, they face immediate and severe punishment.

Practical Implications

- Seeking Certainty: It is natural for humans to seek "reassurance of the heart" (itmi'nan al-qalb), similar to how Prophet Ibrahim (AS) asked to see how Allah brings the dead to life.
- Responsibility of Knowledge: The more "signs" or knowledge a person receives, the higher the standard they are held to by Allah.
- Etiquette with Prophets: One should be humble and cautious when asking for divine intervention, ensuring the intention is pure and not out of doubt or mockery.

Lessons Learned

1. Faith vs. Sight: While the disciples were believers, they desired to move from "faith in the unseen" to "faith through seeing."
2. Taqwa as a Guard: Jesus's instruction to "Fear Allah" teaches us that when we feel a sense of doubt or desire for "more proof," the remedy is to renew our Taqwa (God-consciousness).
3. The Danger of Demanding Miracles: Requesting specific miracles is risky. If granted, the recipient no longer has the excuse of "not knowing," making any subsequent sin far more serious.

Conclusion

Verse 112 of Surah Al-Ma'idah captures a pivotal moment of human vulnerability and the quest for spiritual certainty. It balances the human desire for tangible proof of God's grace with the prophetic reminder that true faith is built on trust, piety, and submission to Allah's will without demanding signs on our own terms. It serves as a reminder that while Allah is All-Powerful and Provider (Ar-Razzaq), the believer should focus on gratitude for existing blessings rather than testing Allah's power.

Verse 113

Building on the previous verse, here is the detailed Tafseer for Surah Al-Ma'idah, Verse 113, where the disciples explain the reasons behind their extraordinary request.

Qālū nurīdu an na'kula minhā wa tatma'inna qulūbunā wa na'lama an qad sadaqtanā wa nakūna 'alayhā minash-shāhidīn.

"They said, 'We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses.'"

Historical Context

After Prophet 'Isa (Jesus) warned the disciples in verse 112 to fear Allah and avoid demanding miracles, the disciples responded in this verse to clarify their intentions. They were not asking out of defiance or disbelief, but out of a human desire for spiritual satisfaction and physical need. At this time, they were traveling with Jesus, often facing hunger and hardship while spreading the message of Monotheism.

Tafseer

The disciples provide four distinct reasons for their request:

1. "We wish to eat from it": This reflects a basic human need. They were hungry and sought a blessed sustenance directly from Allah to provide them with physical strength.
2. "Let our hearts be reassured": Similar to Prophet Ibrahim (AS) asking to see how the dead are raised, they sought Itmi'nan (tranquility). They wanted their faith to move from the level of "certainty through knowledge" ('ilm al-yaqin) to "certainty through vision" ('ayn al-yaqin).
3. "Know that you have been truthful to us": They wanted a final, undeniable proof that Jesus was truly a Messenger sent by Allah, removing any lingering whispers of doubt.
4. "Be among its witnesses": They intended to become ambassadors of this miracle. By seeing it themselves, they could testify to others (those not present) about the absolute power of Allah and the truth of Jesus.

Practical Implications

- **Honesty in Prayer:** The disciples were honest about their physical and spiritual needs. It teaches us that when making Dua, it is permissible to express our human weaknesses to Allah.
- **The Role of Evidence:** While faith is primarily in the unseen, Islam acknowledges that observing the signs of Allah in the universe or through miracles can strengthen a believer's resolve.
- **The Duty of Dawah:** Seeing a "sign" or gaining knowledge creates a duty to become a "witness" (Shahid) and share that truth with others.

Lessons Learned

1. **Human Nature:** Even the most pious people (the Hawariyyun) experience hunger and the need for reassurance; these feelings do not necessarily contradict faith.
2. **Refining Intentions:** When corrected by a teacher (as Jesus did in verse 112), the student should clarify their intentions and ensure they are seeking knowledge for the right reasons.

3. Seeking "Barakah": By asking for a table from heaven, they weren't just asking for food, but for food that was blessed and pure, directly from the Creator.

Conclusion

Verse 113 serves as a bridge between the initial request and the eventual miracle. It softens the stern tone of the previous verse by highlighting the sincerity of the disciples. It teaches us that the pursuit of certainty is a journey, and that seeking tangible blessings from Allah is acceptable as long as the ultimate goal is to strengthen one's faith and serve as a witness to His Truth.

Verse 114

In verse 114, Prophet 'Isa (Jesus) responds to the disciples' explanation by turning to Allah in a formal and powerful supplication. This verse is often cited as one of the most beautiful examples of Dua (supplication) in the Quran.

Qāla 'Īsā-b-nu Maryamal-lāhumma Rabbanā anzil 'alaynā mā'idatam-minas-samā'i takūnu lanā 'īdal-li'awwalinā wa ākhirinā wa āyatam-minka war-zuqnā wa Anta Khayrur-rāziqīn.

"Said Jesus, the son of Mary, 'O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers.'"

Historical Context

After hearing the sincere intentions of his disciples—that they sought physical nourishment, spiritual peace, and the ability to be witnesses—Prophet 'Isa (AS) realized their request was not born of malice or mockery. He then performed a formal prayer to Allah. This moment marks the transition from a human request to a divine decree.

Tafseer

1. The Opening of the Dua: Jesus begins with "Allahumma Rabbana" (O Allah, our Lord). Combining these two names is a powerful way of calling upon God, acknowledging His absolute Divinity (Allah) and His role as the Sustainer and Nurturer (Rabb).
2. "A Festival for us": Jesus asks that the day the table descends be a day of celebration. Scholars explain that "the first and the last" refers to his contemporaries and those who would come after them, suggesting that this miracle should be remembered and celebrated as a day of thanks.
3. "A Sign from You": He reiterates that the primary purpose is not just the food, but a Mu'jizah (miracle) that proves Allah's sovereignty and the truth of the Prophetic message.
4. "You are the Best of Providers": He concludes by affirming that while they are asking for

this specific table, all sustenance ultimately comes from Allah. This shifts the focus from the gift (the table) to the Giver (Allah).

Practical Implications

- **The Power of Intercession:** This verse shows a Prophet interceding for his followers. It highlights the role of a leader in presenting the needs of their community to Allah.
- **Celebrating Blessings:** It is permissible and encouraged to mark the days of Allah's great favors as days of joy and remembrance .
- **Etiquette of Dua:** The verse teaches a sequence for prayer: calling on Allah by His names, stating the request clearly, explaining the noble purpose behind the request, and ending with praise of Allah's attributes.

Lessons Learned

1. **Gratitude as a Foundation:** Jesus asked for the miracle to be an "Eid,"(event) which in Islam is a day of gratitude and worship, not just a day of feasting.
2. **Unity of the Ummah:** By mentioning "the first of us and the last of us," Jesus emphasizes the continuity of faith and the shared heritage of believers across generations.
3. **Correcting the Objective:** While the disciples mentioned "eating" first (v. 113), Jesus placed the "Sign from You" and the "Eid" as the primary objectives in his prayer, teaching us to prioritize spiritual benefits over material ones.

Conclusion

Verse 114 is the climax of the story of the Ma'idah. It shows Prophet 'Isa's (AS) deep compassion for his followers and his absolute reliance on Allah. The prayer is perfectly balanced: it seeks to satisfy human hunger, provide spiritual reassurance, and establish a lasting legacy of faith, all while maintaining the highest level of respect and tawhid (monotheism) toward the Creator.

Verse 115

Verse 115 concludes the narrative of the "Table Spread" with a powerful and sobering declaration from Allah. It serves as a divine response to the prayer offered by Prophet 'Isa (AS) in the previous verse.

Qālallāhu innī munazziluhā ‘alaykum; famany-yakfur ba‘du minkum fa’innī u‘adh-dhibuhū ‘adhābal-lā u‘adh-dhibuhū ahadam-minal-‘ālamīn.

"Allah said, 'Indeed, I will send it down to you. But whoever disbelieves after that from among you—then indeed, I will punish him with a punishment by which I have not punished anyone [else] among the worlds.'"

Historical Context

This verse is the divine "contract." Allah accepts the supplication of His Messenger but sets a condition of extreme accountability. In the history of Prophethood, when a people demand a specific miracle (like the People of Salih and the She-Camel) and it is granted, the "test" becomes absolute. There is no longer any room for doubt, so there is no longer any excuse for disobedience.

Tafseer

1. The Promise: Allah begins with "Inni munazziluha" (Indeed, I will send it down). This confirms that the miracle took place. According to many narrations, a table covered with a cloth descended from the clouds, bearing fish, bread, and fruits.
2. The Warning: The shift from the promise to the warning is immediate. Allah warns that if anyone disbelieves after seeing this direct evidence, the punishment will be unique.
3. "Punishment... not punished anyone else": Scholars explain that this refers to the intensity of the punishment. Because they were given a level of "certainty" that others were not, their rebellion would be considered far more grievous than the disbelief of those who never saw such a sign.
4. The Disciples' Outcome: Most scholars agree that the Disciples (Hawariyyun) remained firm in faith, but the warning served as a reminder for all who witnessed the event.

Practical Implications

- Accountability of Knowledge: The more you know about the Truth, the more accountable you are for your actions. Ignorance can sometimes be a mercy; once the truth is made manifest, the standard of judgment rises.
- Be Careful What You Ask For: This verse teaches us that we should not always seek "extraordinary" signs. We should be content with the signs Allah has already provided (the Quran, the universe, our own lives), as demanding more brings higher stakes.
- Justice of Allah: Allah's punishment is proportional to the level of defiance. To defy Allah after seeing a miracle descend from the sky is the peak of arrogance.

Lessons Learned

1. Allah Responds to Sincerity: Allah answered the prayer of Jesus (AS), showing that He is Al-Mujeeb (The Responder) to the prayers of His righteous servants.
2. Faith is a Trial: Every blessing, even a miraculous one, is a trial (fitnah). The Ma'idah was not just a meal; it was a test of loyalty and gratitude.
3. The Weight of Truth: Truth is a heavy burden. To witness a miracle is a gift, but to betray that witness is a spiritual catastrophe.

Conclusion

Verse 115 provides a stern ending to the story. It reminds the reader that Allah's Mercy (sending the table) is always accompanied by His Justice and Majesty. It establishes a fundamental Quranic principle: with great miracles comes great responsibility. The story of the Ma'idah thus ends not with the description of the food, but with a powerful reminder of the consequences of turning away from the Truth after it has been made clear.

Verse 116

Verse 116 shifts the scene from the earthly life of Prophet 'Isa (AS) to a profound and solemn dialogue that will take place on the Day of Judgment. This verse addresses the core of the Christian deviation regarding the nature of Jesus and his mother.

Wa idh qālallāhu yā 'Īsab-na Maryama 'a-anta qulta lin-nāsit-takhidhūnī wa ummiya ilāhayni min dūnillāh. Qāla Subhānaka mā yakūnu lī an aqūla mā laysa lī bi-ḥaqq. In kuntu qultuhū faqad 'alimtah. Ta'lamu mā fī nafsī wa lā a'lamu mā fī nafsik. Innaka Anta 'Allāmul-ghuyūb.

"And [beware the Day] when Allah will say, 'O Jesus, Son of Mary, did you say to the people, "Take me and my mother as deities besides Allah"?' He will say, 'Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen.'"

Historical Context

This verse is a direct refutation of the doctrines of the Trinity and the veneration of Mary (Mariolatry) that developed in certain Christian sects. While this dialogue takes place in the future (on Judgment Day), it was revealed to the Prophet Muhammad (peace be upon him) to clarify the true message of Jesus to the Christians of Najran and the world: that he never claimed divinity.

Tafseer

1. The Question to Jesus: Allah asks Jesus this question not because He doesn't know the answer, but as a formal testimony in front of all creation to exonerate Jesus and rebuke those who worshipped him.
2. "Exalted are You!" (Subhanaka): Jesus begins his reply by glorifying Allah. This is the ultimate etiquette; before defending himself, he affirms that Allah is far above having partners.
3. "No Right to Say": Jesus admits his status as a slave of Allah. To claim divinity is a "right" that belongs only to the Creator; for a created being to claim it would be a cosmic falsehood.
4. Divine Knowledge: Jesus appeals to Allah's omniscience. He points out that if he had ever uttered such words, even in secret, Allah—who knows the secrets of the hearts—would be aware of it.

5. "You know what is within myself...": This highlights the vast gap between the Creator and the created. Jesus acknowledges his own limitations while affirming Allah's infinite knowledge of the "Unseen" (Al-Ghuyub).

Practical Implications

- **The Danger of Extremism:** This verse warns against "Ghuluw" (extremism) in religion—elevating a Prophet or a saint to the level of divinity.
- **Accountability of Leaders:** Even the Messengers will be questioned about what their followers did and what they taught, emphasizing the weight of religious leadership.
- **Etiquette with Allah:** Even when being questioned on the Day of Judgment, Jesus shows us how to speak with humility and absolute respect toward the Divine.

Lessons Learned

1. **Monotheism (Tawhid) is Absolute:** The core message of every Prophet, including Jesus, was the worship of Allah alone.
2. **Mary's Status:** The Quran acknowledges the high status of Mary (Maryam) but firmly rejects the idea of her being a deity or "Mother of God" in a divine sense.
3. **The Witness of the Day of Judgment:** Everything said in this world will be audited in the next. False doctrines will be exposed by the very people they were attributed to.

Conclusion

Verse 116 is one of the most powerful "confrontations" in the Quran. It serves to clear the name of Prophet 'Isa (AS) from the false claims of his later followers. It emphasizes that Jesus was a loyal servant of Allah, terrified of the idea of shirk (associating partners with Allah), and that the only path to salvation is the pure Monotheism he originally taught.

Verse 117

In Verse 117, Prophet 'Isa (Jesus) continues his humble response to Allah on the Day of Judgment. This verse serves as his "final report" regarding his mission on Earth and clarifies his relationship with his followers.

Mā qultu lahum illā mā amartanī bihī an-i'budullāha Rabbī wa Rabbakum; wa kuntu 'alayhim shahīdam-mā dumtu fihim; falam mā tawaffaytanī kunta Antar-Raqība 'alayhim; wa Anta 'alā kulli shay'in Shahīd.

"I said not to them except what You commanded me—to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness."

Historical Context

This verse provides the definitive statement on what Jesus actually taught during his earthly ministry. It refutes any claim that he secretly taught his divinity to a "chosen few." It also addresses the period after his departure from Earth, explaining that he is not responsible for the doctrinal changes (like the Trinity) that occurred in his absence.

Tafseer

1. "Except what You commanded me": Jesus affirms his absolute obedience. He acted only as a messenger, delivering a specific message without addition or subtraction.
2. "Worship Allah, my Lord and your Lord": This is the essence of the message. By saying "my Lord," Jesus places himself on the same level as his followers—as a created being and a servant of Allah.
3. "I was a witness... as long as I was among them": While Jesus was physically present, he corrected his followers and ensured they stayed on the path of Monotheism.
4. "When You took me up" (Tawaffaytani): In this context, Tawaffi refers to Allah taking Jesus away from the earth (raised to the heavens). Jesus explains that once he was no longer among them, he could no longer monitor their actions or the innovations they introduced into the religion.
5. "You were the Observer" (Ar-Raqib): Jesus shifts the responsibility of oversight back to Allah, acknowledging that only Allah is the Perpetual Watcher who knows exactly when and how the followers deviated.

Practical Implications

- **Personal Responsibility:** Everyone is responsible for their actions within their own capacity and timeframe. Jesus was responsible for his time; we are responsible for ours.
- **The Limit of Prophets:** Prophets are human; they do not possess "omnipresence." They do not know what happens on Earth after they die or are taken away, except what Allah reveals to them.
- **Clarity of Purpose:** The goal of any religious teacher should be to direct people to Allah, not to themselves.

Lessons Learned

1. **Tawhid is the Universal Message:** The phrase "My Lord and your Lord" is the golden rule of all Prophets, emphasizing that the Creator is one and unique.
2. **The Concept of Witnessing:** A Prophet acts as a witness for or against his people based on the message he delivered.
3. **Allah is the Ultimate Witness:** While human witnesses are limited by time and space, Allah

is Ash-Shahid (The Witness) over every detail of history and every change in human hearts.

Conclusion

Verse 117 is a profound declaration of innocence. It shows Prophet 'Isa (AS) as a meticulously faithful messenger who stayed strictly within the boundaries set by Allah. It places the blame for the deviation of "divinizing Jesus" squarely on those who came after him, while highlighting that Jesus's only call was to the pure, unadulterated worship of the One Creator.

Verse 118

Verse 118 is the concluding part of Prophet 'Isa's (AS) plea to Allah on the Day of Judgment. It is a verse of profound beauty, humility, and intercession, often cited as one of the most emotional verses in the Quran.

In tu'adh-dhibhum fa'innahum 'ibāduk; wa in taghfir lahum fa'innaka Antal-'Azīzul-Ḥakīm.

"If You should punish them—indeed they are Your servants; but if You forgive them—indeed it is You who is the Exalted in Might, the Wise."

Historical Context

After clarifying that he never taught his followers to worship him and explaining that he was only responsible for them while he was physically present (v. 116-117), Jesus (AS) concludes his speech by leaving the final fate of his people entirely in Allah's hands. He does not demand their forgiveness, nor does he call for their destruction; he submits to Divine Will.

Tafseer

1. "Indeed they are Your servants": By calling them 'Ibad (servants/slaves), Jesus acknowledges Allah's absolute ownership over them. A master has the right to punish his servants if they are disobedient. This phrase emphasizes that they are not "children of God" or "gods," but created beings subject to Allah's decree.
2. The Shift in Names: Usually, verses about forgiveness end with "The Oft-Forgiving, Most Merciful" (Al-Ghafur, Ar-Rahim). However, Jesus (AS) uses "The Exalted in Might, The Wise" (Al-Aziz, Al-Hakim).
 - Al-Aziz (The Mighty): If Allah chooses to forgive those who committed the ultimate sin (Shirk/associating partners with Him), it is not out of weakness or because He is forced to. He is Mighty enough to forgive even the greatest sins.
 - Al-Hakim (The Wise): His forgiveness or punishment is based on perfect wisdom. He knows who deserves mercy and who does not.
3. The Prophet Muhammad's (PBUH) Reaction: It is narrated in the Hadith (Sahih Muslim)

that the Prophet Muhammad (PBUH) once recited this verse and wept, raising his hands and saying, "O Allah, my Ummah! My Ummah!" until Allah sent Jibril (AS) to reassure him.

Practical Implications

- **Total Submission:** This verse teaches the ultimate level of Taslim (submission). Even when dealing with those who claimed he was God, Jesus (AS) does not overstep his bounds as a servant; he leaves the judgment to the Judge.
- **The Weight of Shirk:** The verse implies that the followers' deviation was so severe that even a Prophet cannot directly ask for their forgiveness in the way one might for lesser sins. He can only hint at Allah's mercy.
- **Balanced Hope and Fear:** The structure of the verse keeps the believer between fear of punishment and hope for the "Mighty" wisdom of Allah.

Lessons Learned

1. **Prophetic Compassion:** Despite the false claims made about him, Jesus (AS) still speaks of his followers with a degree of mercy, acknowledging them as Allah's servants.
2. **The Power of Words:** The choice of "Al-Aziz, Al-Hakim" instead of "Al-Ghafur, Ar-Rahim" teaches us that Allah's forgiveness is an act of His supreme power and wisdom, especially regarding those who deviated in theology.
3. **No Intercession Without Permission:** Even a Great Messenger (Ulul 'Azm) like Jesus cannot bypass Allah's will regarding those who associated partners with Him.

Conclusion

Verse 118 is a masterpiece of spiritual etiquette. It portrays Prophet 'Isa (AS) as the quintessential servant of Allah—completely detached from the false divinity attributed to him and completely surrendered to the wisdom of his Lord. It marks the end of his testimony on the Day of Judgment, leaving the final word to Allah, the King of Kings.

Verse 119

In Verse 119, Allah provides the final judgment on the dialogue with Prophet 'Isa (AS). It serves as the "verdict" for the Day of Judgment, contrasting the fate of those who were truthful with the fate of those who deviated.

Verse 120

Qālallāhu hādhā yawmu yanfa'us-sādiqīna sidquhum; lahum jannātun tajrī min tahtihalanhāru khālīdīna fihā abadā; radiyallāhu 'anhum wa radū 'anh; dhālikal-fawzul-'azīm.

"Allah will say, 'This is the Day when the truthful will benefit from their truthfulness.' For

them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them and they with Him. That is the great attainment."

Historical Context

This verse is the divine conclusion to the long testimony of Jesus (AS). After Jesus proved his integrity and his rejection of the false doctrines attributed to him, Allah confirms that the only thing that matters on this Day is Sidq (Truthfulness). This was revealed to reassure the companions of Prophet Muhammad (PBUH) that their sincerity and adherence to Monotheism would be their salvation.

Tafseer

1. "The Truthful will benefit from their truthfulness": This refers to those who were true to their covenant with Allah in the worldly life—those who worshipped Him alone and followed His Messengers without innovation. On Judgment Day, "talk" is cheap; only the truth that was lived and breathed becomes a currency of salvation.
2. The Reward (Jannat): Allah describes the physical reward: gardens and flowing rivers. But more importantly, He mentions the duration: Abada (forever). Unlike worldly pleasures, this reward has no end.
3. The Ultimate Reward (Rida): "Allah being pleased with them and they with Him." Scholars state that Rida (Allah's Pleasure) is even greater than Paradise itself. It is the spiritual peak where the servant is completely satisfied with Allah's decree and Allah is pleased with the servant's soul.
4. "The Great Attainment": Allah defines success (Fawz). True success is not wealth or status on Earth, but escaping the Fire and gaining Allah's pleasure on this specific Day.

Practical Implications

- Integrity Matters: Being truthful (Sadiq) is not just about not lying; it is about being consistent in one's faith and actions.
- Long-term Thinking: Every choice we make should be weighed against whether it will "benefit us" on the Day mentioned in this verse.
- Seeking Pleasure, Not Just Reward: Our goal in worship should move beyond just wanting to enter Heaven; we should strive for the state where Allah is "pleased with us."

Lessons Learned

1. Validation of Jesus (AS): By mentioning the "truthful," Allah validates that Jesus was truthful in his preceding testimony (Verses 116-118).
2. The Definition of Success: The Quran frequently recalibrates our definition of success. Here, it is narrowed down to one thing: the intersection of truthfulness and Divine pleasure.
3. Reciprocity of Love: "They are pleased with Him" suggests a beautiful relationship where

the believer finds total peace in Allah's lordship, and Allah rewards that peace with His eternal approval.

Conclusion

Verse 119 is the "Happy Ending" for the believers. It closes the intense and heavy trial of the Day of Judgment with a scene of eternal peace. It confirms that while the liars and innovators (those who attributed divinity to Jesus) face the consequences mentioned in verse 115, the "truthful"—the followers of pure Monotheism—receive the highest honor possible: the eternal pleasure of their Creator.

Verse 120

Verse 120 is the final verse of Surah Al-Ma'idah. It serves as a grand conclusion to the Surah, summarizing its core theme: the absolute Sovereignty and Power of Allah over all creation.

Lillāhi mulkus-samāwāti wal-arḍi wa mā fihinn; wa Huwa 'alā kulli shay'in Qadīr.

"To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent."

Historical Context

As the final verse of one of the last major Surahs revealed (Surah Al-Ma'idah was revealed in Medina, largely after the conquest of Mecca), it acts as a definitive seal. After 120 verses discussing laws, covenants, the stories of Moses and Jesus, and the errors of previous nations, Allah concludes by reminding humanity of the ultimate reality: everything belongs to Him.

Tafseer

1. "To Allah belongs the dominion": The word Mulk refers to absolute ownership and authority. Unlike human kings who have limited power and temporary stay, Allah's ownership of the universe is total, eternal, and inherent.
2. "Heavens and the earth and whatever is within them": This phrase encompasses everything—the seen and the unseen, the physical and the spiritual, the planets and the atoms. By saying "whatever is within them," Allah explicitly includes Jesus and Mary, refuting the claims of their divinity discussed in the previous verses. They are within the creation, and therefore subject to the Creator.
3. "He is over all things Competent (Qadir)": The Surah ends with the attribute Al-Qadir. This reinforces that Allah has the power to reward the truthful (as mentioned in v. 119), punish the disbelievers (as mentioned in v. 115), and bring about the Day of Judgment. Nothing is beyond His reach or ability.

Practical Implications

- **Humility:** Realizing that even the heavens and earth are "owned" by Allah should strip a person of arrogance. We are merely guests in His kingdom.
- **Freedom from False Worship:** If everything within the heavens and earth belongs to Allah, then nothing within them (idols, saints, or Prophets) deserves to be worshipped.
- **Reliance (Tawakkul):** Knowing that Allah is Qadir (All-Powerful) gives the believer confidence. No matter how difficult a situation is, the One who owns the entire universe has the power to change it.

Lessons Learned

1. **The Final Verdict:** The Surah began with "O you who believe, fulfill your obligations" and ends with "To Allah belongs the dominion." This teaches us that we fulfill our obligations because He is the ultimate Sovereign.
2. **Refuting Shirk:** The placement of this verse immediately after the dialogue with Jesus (AS) is a final nail in the coffin of polytheism. It clarifies that Jesus is part of the "whatever is within them" and not a partner to the Owner.
3. **Universal Submission:** All of creation is naturally "Muslim" in the sense that it is under Allah's control and ownership. Humans are invited to align their will with this reality.

Conclusion

Verse 120 brings Surah Al-Ma'idah to a majestic close. It shifts the focus from the specific legalities and historical narratives of the Surah to the grandest perspective possible: the absolute majesty of Allah. It leaves the reader with a sense of awe and a clear understanding that while the "Table Spread" (Al-Ma'idah) was a temporary miracle for a specific people, the dominion of Allah is the eternal miracle that encompasses everyone.

ADDITIONAL INFORMATION

In Islam, the concept of God is based on Tawhid, which means the absolute oneness of God. The Quran provides clear and simple arguments to explain why the Holy Trinity and the idea of Jesus being divine do not align with Islamic monotheism.

The most fundamental refutation comes from the Quran's description of God's nature. In Surah Al-Ikhlâs (112:1-4), the Quran states: "Say, 'He is Allah, [who is] One, Allah, the Eternal Refuge. He neither begets nor is born, nor is there to Him any equivalent.'" This simple verse explains that God is unique and does not have a family. If God were to have a son or be part of a Trinity, it would mean He has equals or parts, but the Quran insists that God is indivisible and beyond human attributes like birth or ancestry.

The Quran also explicitly addresses the Trinity in Surah An-Nisa (4:171), where it tells the People of the Book: "Do not say, 'Three'; desist - it is better for you. Indeed, Allah is but one God. Exalted is He above having a son." This verse argues that calling God "three" diminishes His majesty. From an Islamic perspective, God does not need to manifest in different forms to be understood or to save humanity; His power and mercy are sufficient as a single, absolute Being.

Regarding the nature of Jesus (Isa), the Quran honors him as a great prophet but clarifies that he was a human being. In Surah Al-Ma'idah (5:75), it says: "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." This is a very logical and simple evidence: the fact that Jesus ate food proves he had human needs. A divine being who is the Creator of the universe does not need to eat, drink, or sleep to survive. These are qualities of the creation, not the Creator.

Finally, the Quran describes a dialogue that will take place on the Day of Judgment to clarify this matter. In Surah Al-Ma'idah (5:116), God asks Jesus if he ever told people to worship him and his mother. Jesus responds by glorifying God and saying, "I said not to them except what You commanded me - to worship Allah, my Lord and your Lord." This emphasizes that Jesus's true mission was to lead people back to the worship of the one true God, not to himself. In Islam, attributing divinity to a human is seen as a departure from the pure message that all prophets, including Jesus, came to deliver.