









TADDABUR SURAH AL MAEDA

These notes are based on a previous course. Anything good is from Allah and any mistakes are from ourselves and the shaitan. May Allah forgive us.

-  www.markazalsalam.com
-  t.me/markazalsalam
-  [+97150 8008875](https://wa.me/971508008875)
-  info@markazalsalam.com
-  t.me/dropletsofdew
-    Al Salam Islamic Center





Taddabur Surah Al Maeda (تدبر سورة المائدة)

Surah Al Maeda – Compiled Notes

Date: Sept - Oct 2018 / Muharram - Safar 1440



Surah Al Maeda Ayah 1

يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ ۖ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَىٰ عَلَيْكُمْ غَيْرِ مُجَلِّي الصَّيْدِ
وَأَنْتُمْ حُرْمٌ ۗ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ

O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihram for Hajj or 'Umrah (pilgrimage). Verily, Allah commands that which He wills.

- The theme of Surah Al Maeda is to fulfill the covenants. Our vision from this surah is to increase in faith and apply the rules in order to attain the goal of fulfilling the covenants. When we fulfill the covenants then we'll be elevated.
- Everyone in their life has a 'Makkah' period and 'Medina' period. A person leaves his comfort zone, his sins and goes to what Allah (سبحانه وتعالى) loves, and not what the person loves. The moment we free ourselves from our comfort zone then this will be the time of elevation and establishment.
- We not only need to practice the curriculum but act upon it. We need to consider those who are weak in society and then comes Surah Al



Maeda. The word 'maeda' means a table full of food. What is the 'food' in Surah Al Maeda? The rules of Allah (سبحانه وتعالى).

- Who are the ones who question, 'why is there hijab?', 'why are there five prayers?'? Those who are weak in faith and for this reason there are many addresses of 'O you who believe' in Surah Al Maeda.
- In any community there are rules and the reason for this is for the protection of the society. When it's protected then it will be elevated, subhan Allah. The rules are set to protect five matters, 'the jewels':
 1. Nafs: your self
 2. Wealth: your money and property
 3. Chastity: your honor
 4. Mind: anything which can spoil the mind
 5. Religion
- In order for any rules to be complete, they need to protect these five matters. If there's a gap in any of these matters then they are not complete rules.
- Surah Al Maeda sets forth rules to protect these five matters. And the Surah begins with rules regarding food, subhan Allah. And when it began with food, it started with what's 'halal' and not with 'haram'. This shows us that rules are to be brought in a positive way.
- Notice the names and actions of Allah (سبحانه وتعالى) mentioned with regards to setting the rules – 'verily Allah does what He wills'.
- It's important we look back and see how many contracts we have signed in our life, such as:
 1. Our covenant with Allah (سبحانه وتعالى) on the Day of 'Arafah to worship Him alone



2. Prophet (صلى الله عليه وسلم) contract: which is to follow his Sunnah
 3. Marriage contract
 4. Each child in the womb is a contract / an amanah to raise them
 5. Parents contract
 6. Self contract
 7. Family contract
 8. Work contract
 9. House contract
 10. Employees contract
 11. Following rules of the country
- We ask Allah (سبحانه وتعالى) to help us fulfill our debts, and the debts are fulfilling the contracts. **Dua: (اقْضِ عَنَّا الدَّيْنَ وَأَغْنِنَا مِنَ الْفَقْرِ) (Remove the burden of debt from us and relieve us from want) - Sahih Muslim 2713**
 - What is the connection between fulfilling the contracts and foods? When a person eats good and lawfully then Allah (سبحانه وتعالى) will help him in fulfilling the oaths.

What did we learn from these ayat and how can we change for the better?

- Eat lawful and good food
- Set rules which protect the five 'jewels'
- Make dua to Allah (سبحانه وتعالى) to fulfill the contracts upon us
- Increase in faith
- Bring rules through a positive light

May Allah (سبحانه وتعالى) help us apply what we learned and make us eat good and pure food.

Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 2

Date: 17 September 2018 / 07 Muharram 1440



Surah Al Maeda Ayat 2 to 3

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحِلُّوا شَعَائِرَ اللَّهِ وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهَدْيَ وَلَا الْقَلَائِدَ وَلَا آمِينَ الْبَيْتِ
الْحَرَامَ يَبْتَغُونَ فَضْلًا مِّن رَّبِّهِمْ وَرِضْوَانًا ۚ وَإِذَا حَلَلْتُمْ فَاصْطَادُوا ۚ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ أَن
صَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ أَن تَعْتَدُوا ۚ وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۚ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ
وَالْعُدْوَانِ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals , and others nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or 'Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.



حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالِدَمُّ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمُتَّقِذَةُ وَالْمُتَرَدِّيَةُ
وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ وَمَا ذُبِحَ عَلَى النُّصُبِ وَأَنْ تَسْتَقْسِمُوا بِالْأَزْلَامِ ۗ ذَٰلِكُمْ فِسْقٌ ۗ
الْيَوْمَ يَئِسَ الَّذِينَ كَفَرُوا مِنْ دِينِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ۗ الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَمْتُ
عَلَيْكُمْ نِعْمَتِي وَرَضِيْتُ لَكُمُ الْإِسْلَامَ دِينًا ۗ فَمَنِ اضْطُرَّ فِي مَخْمَصَةٍ غَيْرِ مُتَجَانِفٍ لِإِثْمٍ ۗ فَإِنَّ اللَّهَ
غَفُورٌ رَحِيمٌ

Forbidden to you (for food) are: Al-Maitah (the dead animals - cattle - beast not slaughtered), blood, the flesh of swine, and that on which Allah's Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allah, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allah and sin). This day, those who disbelieved 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 as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allah is Off-Forgiving, Most Merciful.

- We will see the word (أحل) repeated many times in the beginning of the surah. Whenever we think of covenants or contracts, we think 'this is



not allowed'. Though Allah (سبحانه وتعالى) is the Best to tell us how rules are set. When the Companions migrated to Medina, more rules were set forth. Allah (سبحانه وتعالى) is teaching us how to manage change though He's able to force the rules upon us, but it's done in a very positive way. This truly shows how Allah (سبحانه وتعالى) has honored the human being.

- Surah Al Maeda is teaching us how to embed rules within the people and this is elevation. There's halal and haram and there are commands and prohibitions. What's the difference between halal and commands? Halal is something which is allowed while a command is something that needs to be done.
- Everything is halal except certain matters, and the haram is just some exceptions.
- In the beginning ayat it speaks of halal foods and whom it's lawful to marry, so the rules are brought in a positive way by mentioning what's lawful.
- What we eat will help us in fulfilling the covenants. The reason people give up on diets because all they hear is, 'don't eat this, don't eat that, so their mindset begins with 'starvation', subhan Allah. In general, whatever is forbidden, people have a desire for it.
- And when the haram is mentioned, it's presented in a way to make us hate it.
- The haram is mentioned in a way to not want it and the reason for it. We cannot eat animals which have been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns - and that which has been (partly) eaten by a wild animal - unless you are able to slaughter it (before its death) - and that which is sacrificed



(slaughtered) on An-Nusub (stone-altars) for idols. Hearing such matters clearly will make us stay away from the haram.

- When presenting change:
 1. It should begin with an encouraging address, and nothing can be more encouraging than 'O you who believe' (يَا أَيُّهَا الَّذِينَ آمَنُوا).
 2. Present what's halal first
 3. Then present the actions of Allah (سبحانه وتعالى) because He will command as He wills
 4. When the haram is introduced then a person needs to be reminded that there's respect. For example, when the young man sought permission from the Prophet (صلى الله عليه وسلم) to commit zina, the Prophet (صلى الله عليه وسلم) made it clear to him to respect women. If someone exceeds their boundaries against us and we hate it, we ourselves should not transgress.
- We need to encourage each other to birr and taqwa and not encourage each other to cross the boundaries. For example, someone might cross the boundaries and want others to do the same so that he's not the only one doing it.

What did we learn from these ayat and how can we change for the better?

- Managing change
- Address with the best title, show what's permissible, present the haram in an ugly light

May Allah (سبحانه وتعالى) help us apply what we learned. Ameen.



Surah Al Maeda Ayat 6 to 7

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ ۚ وَإِن كُنْتُمْ جُنُبًا فَاطَّهَّرُوا ۚ وَإِن كُنْتُمْ مَرْضَىٰ أَوْ عَلَىٰ سَفَرٍ أَوْ جَاءَ أَحَدٌ مِّنْكُمْ مِنَ الْغَائِطِ أَوْ لَامَسْتُمُ النِّسَاءَ فَلَمْ تَجِدُوا مَاءً فَتَيَمَّمُوا صَعِيدًا طَيِّبًا فَامْسَحُوا بِوُجُوهِكُمْ وَأَيْدِيكُمْ مِّنْهُ ۚ مَا يُرِيدُ اللَّهُ لِيَجْعَلَ عَلَيْكُمْ مِّن حَرَجٍ وَلَكِنْ يُرِيدُ لِيُطَهِّرَكُمْ وَلِيُتِمَّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُونَ

O you who believe! When you intend to offer As-Salat (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to ankles . If you are in a state of Janaba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes after answering the call of nature, or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands. Allah does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.



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

And remember Allah's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allah. Verily, Allah is All-Knower of that which is in (the secrets of your) breasts.

- All of the covenants between us and Allah (سبحانه وتعالى) are to protect the five jewels.
- What holds us back from fulfilling the covenants? Because of impurities, astaghfar Allah. Sometimes we wonder why we can't apply the rules though we're able to read them and understand them and the reason is because of our impurities.
- In the following ayat, wudhu, ghusl and tayamum are mentioned which are all types of purification. When Allah (سبحانه وتعالى) ordains these purifications, it's in order to complete His blessings upon us and helps us in fulfilling the covenants.
- Among the three, the wudhu is the most difficult to constantly maintain, for this reason the believer is one who keeps himself in a constant state of wudhu. **Hadith: (" اسْتَقِيمُوا) . صلى الله عليه وسلم .**

قَالَ رَسُولُ اللَّهِ . صلى الله عليه وسلم . " اسْتَقِيمُوا) . ("The

Messenger of Allah (pbuh) said: 'Adhere to righteousness even though you will not be able to do all acts of virtue. Know that the best of your deeds is Salat (prayer) and that no one maintains his ablution except a believer.'") – Sunan Ibn Majah Book 1, Hadith 290



- Besides purification, food causes a person to not fulfill the covenants. It's important we purify ourselves with lawful food and lawful relations. This is not to make our lives difficult but to purify us. When we're purified then Allah (سبحانه وتعالى) will fulfill His favors upon us so that we apply the rules of Islam.
- It's important that we respect the boundaries, for example when there's a door that's closed then we shouldn't open it. Even the shaitan, as evil as he may be, will not open a closed door, subhan Allah.
- If someone wants to pray and do good deeds but there's someone stopping him from doing it, the person should still not transgress.
- When a person consumes haram then it will affect his purity. Eating pork or dead meat affects the nature of the person, especially eating pork which causes indecency. The pig is an animal that has relations in open and even its skin is exposed unlike other animals, subhan Allah.
- On the Day of Arafah, it was revealed that Allah (سبحانه وتعالى) has completed His favor upon us and is pleased with Islam as our deen. When this ayah was revealed it was known the Prophet's mission would come to an end.
- When mentioning halal foods, it began with animals and meats, then it mentions (طيبات) which is eating something beneficial and has taste.
- It's also lawful to eat what's been caught by a trained animal such as a falcon or dog. Dogs are not to be in the house, but they can be there for protection, hunting and guarding.



- Purity is not only important with food, but also when it comes to marriage, a woman should be chaste because this will affect her children and offspring. And even the husband should be pure and not someone having affairs or wants to play around. It can't be that a man wants to marry a chaste woman while he disregards himself.
- Thus a person will not be able to fulfill the covenants between the spouses and children if the person himself is not guarding his purity, subhan Allah.

What did we learn from these ayat and how can we change for the better?

- Purification through wudhu, good lawful food, and relations.

May Allah (سبحانه وتعالى) help us apply what we learned. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 4

Date: 19 September 2018 / 09 Muharram 1440



Surah Al Maeda Ayat 7 to 11

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

And remember Allah's Favour to you and His Covenant with which He bound you when you said: "We hear and we obey." And fear Allah. Verily, Allah is All-Knower of that which is in (the secrets of your) breasts.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ لِلَّهِ شُهَدَاءَ بِالْقِسْطِ ۚ وَلَا يَجْرِمَنَّكُمْ شَنَا نُ قَوْمٍ عَلَىٰ أَلَّا تَعْدِلُوا ۗ
اعْدِلُوا هُوَ أَقْرَبُ لِلتَّقْوَىٰ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is Well-Acquainted with what you do.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ ۖ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ

Allah has promised those who believe (in the Oneness of Allah - Islamic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ الْجَحِيمِ

And those who disbelieve and deny our Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

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

O you who believe! Remember the Favour of Allah unto you when some people desired (made a plan) to stretch out their hands against you, but (Allah) held back their hands from you. So fear Allah. And in Allah let the believers put their trust.

- The meaning of taqwa is to not follow one's desires, nx we will have taqwa when we know Who's Allah (سبحانه وتعالى). Taqwa refers to all actions of the heart because all worships need to be based on taqwa. The evidence for this is when Allah (سبحانه وتعالى) accepted the deed of one brother and not of the other brother, and the reason being because Allah (سبحانه وتعالى) accepts from the muttaqeen. **Surah Al Maeda 27: (وَأَنْتَ عَلَيْهِمْ نَبَأُ أَبِي آدَمَ بِالْحَقِّ إِذْ قَرَّبَا قُرْبَانًا فَتُقُبِّلَ مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلْ مِنَ الْآخَرَ قَالَ) (And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Habil and Qabil- Abel and Cain) in truth; when each offered a sacrifice (to Allah), it was accepted from the one but not from the other. The latter said to the former: "I will surely kill you. " The former said: "Verily, Allah accepts only from those who are Al-Muttaqun.")**
- If we want to fulfill the covenants then it's important we remember Allah's blessings and be grateful. Sometimes we think when fulfilling a covenant or contract then we're trying to suppress our feelings or not complain in order to be patient, but Allah (سبحانه وتعالى) says to be grateful.
- When someone is forced to do something then he will disobey, and we can make our children obey us or disobey us according to our approach, subhan Allah.
- In ayah 8, Allah (سبحانه وتعالى) commands the believers to be fair and fairness and justice are universal values. How can we be fair? When we fulfill the covenants for Allah (سبحانه وتعالى) therefor it's unjust when we're not fulfilling the covenants.



- We especially need to be just towards our enemies. Our test for taqwa comes with those whom we hate. If we're just with everyone then this is closer to taqwa.
- Allah (سبحانه وتعالى) has promised forgiveness and a great reward for those who believe and do good deeds. As for those who disbelieved and belied then they are companions of the hellfire.
- In ayah 9, it speaks of enemies who are putting their strength to attack the believers and Allah (سبحانه وتعالى) say He will take care of them without fighting and this is a great blessing of Allah (سبحانه وتعالى), and from the actions of Allah Al Lateef.

What did we learn from these ayat and how can we change for the better?

- Have taqwa and be just
- Be grateful of the blessings Allah (سبحانه وتعالى) has given us so that we can fulfill the covenant

May Allah (سبحانه وتعالى) help us apply what we learned and make us among the grateful ones.

Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 5

Date: 20 September 2018 / 10 Muharram 1440



Surah Al Maeda Ayat 12 to 14

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



Indeed Allah took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allah said: "I am with you if you perform As-Salat (Iqamat-as-Salat) and give Zakat and believe in My Messengers; honour and assist them, and lend a good loan to Allah, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path."

فِيمَا نَقَضْتُمْ مِيثَاقَهُمْ لَعَنَّاهُمْ وَجَعَلْنَا قُلُوبَهُمْ قَاسِيَةً يُحَرِّفُونَ الْكَلِمَ عَنْ مَوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ - وَلَا تَزَالُ تَطَّلِعُ عَلَى خَائِنَةٍ مِنْهُمْ إِلَّا قَلِيلًا مِنْهُمْ - فَاعْفُ عَنْهُمْ وَاصْفَحْ - إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allah loves Al-Muhsinun

وَمِنَ الَّذِينَ قَالُوا إِنَّا نَصَارَى أَخَذْنَا مِيثَاقَهُمْ فَنَسُوا حَظًّا مِمَّا دُكِّرُوا بِهِ فَأَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ - وَسَوْفَ يُنَبِّئُهُمُ اللَّهُ بِمَا كَانُوا يَصْنَعُونَ

And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allah's Book, disobeyed Allah's Messengers and His Orders and transgressed beyond bounds in Allah's disobedience); and Allah will inform them of what they used to do.

- Allah (سبحانه وتعالى) took a covenant with Banu Israel but from each tribe a person was assigned to ensure fulfilment of the covenant. Allah (سبحانه وتعالى) will give support and victory to the one responsible. If there's



anyone responsible for anything, Allah (سبحانه وتعالى) will give him the aid according to what he's facing

- The covenant consists of:
 1. Establishing the prayer
 2. Giving zakat
 3. Belief in the messengers: the issue with Banu Israel is they harm the messengers
 4. Respect the messengers
 5. Give from one's money
- Whoever fulfills the covenant then his sins will be expiated and he will enter paradise. And for the one who doesn't fulfill the covenant then he will be misguided and lost. The person knows what's right and wrong, but he'll still make mistakes, subhan Allah.
- What did Banu Israel do? They betrayed the covenant. This teaches us to fulfill all contracts we have, even if there's no one watching us.
- Anyone who betrays the covenant then:
 1. He will be cursed which is to be deprived of mercy
 2. His heart will be hardened
 3. He will change the word of Allah (سبحانه وتعالى), he will use the ayat of Allah (سبحانه وتعالى) in a wrong context
 4. He will forget the knowledge and forget acting upon it
 5. He will be constantly betraying because he cannot help it, subhan Allah
- What should be done with such people? Pardon and start a new page. Even if a person were to punish them, their hearts are hard and will not change. A person saves what's good and those who are bad



then they're to be left. Anyone who breaks the covenants and is betraying then Allah (سبحانه وتعالى) will deal with him.

- If a person's heart is hardened and others try to put sense in him then it will affect the faith.
- On the other hand, there are people who are following the rules but it's important to not ascribe purity to one's self. As a result of ascribing purity to themselves, they ended up betraying the covenant, subhan Allah.
- The consequence of those who ascribed purity to themselves thinking they're 'supporters', will end up forgetting the knowledge and applying it.
- So there are two types in betraying the promise and covenants:
 1. Those truly breaking it and betraying it
 2. Those who ascribe purity to themselves for fulfilling the covenant
- When they forget the knowledge and application, there will be enmity between the supporters. And all of this is the result of ascribing purity to one's self.
- Allah (سبحانه وتعالى) will show them and inform them of what they were doing.

What did we learn from these ayat and how can we change for the better?

- Always follow the rules and stay humble
- Pardon the one betraying and Allah (سبحانه وتعالى) will deal with him

May Allah (سبحانه وتعالى) help us to always follow the rules and stay humble. Ameen.



Surah Al Maeda Ayat 15 to 19

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

O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allah a light) and a plain Book.

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

Wherewith Allah guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness by His Will unto light and guides them to the Straight Way (Islamic Monotheism).

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

Surely, in disbelief are they who say that Allah is the Messiah, son of Maryam (Mary) . Say (O Muhammad صلى الله عليه وسلم): "Who then has the least power against Allah, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?" And to Allah belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allah is Able to do all things.

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

And (both) the Jews and the Christians say: "We are the children of Allah and His loved ones." Say: "Why then does He punish you for your sins?" Nay, you are but human beings of 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 all that is between them; and to Him is the return (of all).

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

O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلى الله عليه وسلم) making (things) clear unto you, after a break in (the series of) Messengers, lest you say: "There came unto us no bringer of glad tidings and no warner. " But now has come unto you a bringer of glad tidings and a warner. And Allah is Able to do all things.



- In the following ayat, Allah (سبحانه وتعالى) is addressing the People of the Book which are the Jews and Christians. After betraying the promise, what does Allah (سبحانه وتعالى) say to them? He reminds them of His favors.
- He calls them 'People of the Book' and that is very encouraging, unlike being called 'O Traitors'. Allah (سبحانه وتعالى) also reminds them of His favor of sending messengers to them.
- It's a blessing to have sent the Prophet (صلى الله عليه وسلم) for both the People of the Book. The Jews are supposed to go back to the covenants by believing in the Prophet (صلى الله عليه وسلم). He came to make clear much of what they had hidden.
- The Qur'an will guide the person to the way of peace if the person is seeking Allah's pleasure.
- The characteristics of the Qur'an are:
 1. Light
 2. Clear book, and what does it do?
 - Guidance to the Straight Path and Way of peace
 - Takes one out from darkness to light, but what is the condition?
 - **Our action: For the one seeking Allah's pleasure**
- If we're not seeking Allah's pleasure then there will be no guidance or peace. It's important that we want only Allah (سبحانه وتعالى) to be pleased and no one else.
- Allah (سبحانه وتعالى) said one has disbelieved if he says Eisa (عليه السلام) is Allah (سبحانه وتعالى), astaghfar Allah. What causes people to idolize others? If a person has different abilities, though Allah (سبحانه وتعالى) is able to do all things.



- We need to fulfill the covenant until we die and we can't ascribe purity to ourselves by saying 'Allah (سبحانه وتعالى) loves me' just because we do good deeds.
- The Jews and Christians said we are the beloved ones of Allah (سبحانه وتعالى). Allah (سبحانه وتعالى) then says, 'if you're beloved to Him then why does He punish you?'. And we get punished as a result of our sins.
- What caused Iblis to be cast out? Because he thought he was special to Allah (سبحانه وتعالى). There is no blood relation between us and Allah (سبحانه وتعالى); we are His slaves and this is the best relation. We are humans just like everyone else so we are not special.

What did we learn from these ayat and how can we change for the better?

- Seek Allah's pleasure alone
- Don't ascribe purity to yourself by saying you're special to Allah (سبحانه وتعالى)

May Allah (سبحانه وتعالى) help us to always seek His pleasure. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 7

Date: 24 September 2018 / 14 Muharram 1440



Surah Al Maeda Ayat 20 to 26

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أذكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَعَلَ فِيكُمْ أَنْبِيَاءَ وَجَعَلَكُمْ مُلُوكًا
وَأَتَاكُمْ مَا لَمْ يُؤْتِ أَحَدًا مِّنَ الْعَالَمِينَ

And (remember) when Musa (Moses) said to his people: "O my people! Remember the Favour of Allah to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the 'Alamin (mankind and jinn, in the past)."

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

"O my people! Enter the holy land (Palestine) which Allah has assigned to you and turn not back (in flight); for then you will be returned as losers."

قَالُوا يَا مُوسَىٰ إِنَّ فِيهَا قَوْمًا جَبَّارِينَ وَإِنَّا لَن نَّدْخُلُهَا حَتَّىٰ يَخْرُجُوا مِنْهَا فَإِنَّا
دَاخِلُونَ

They said: "O Musa (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they leave it; when they leave, then we will enter."

قَالَ رَجُلَانِ مِنَ الَّذِينَ يَخَافُونَ أَنْعَمَ اللَّهُ عَلَيْهِمَا ادْخُلُوا عَلَيْهِمُ الْبَابَ فَإِذَا دَخَلْتُمُوهُ فَانْتُكُم
غَالِبُونَ وَعَلَىٰ اللَّهِ فَتَوَكَّلُوا إِن كُنْتُمْ مُؤْمِنِينَ

Two men of those who feared (Allah and) on whom Allah had bestowed His Grace (they were يوشع وكالاب Yusha' and Kalab) said:

"Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allah if you are believers indeed."

قَالُوا يَا مُوسَىٰ إِنَّا لَن نَّدْخُلَهَا أَبَدًا مَّا دَامُوا فِيهَا ۚ فَادْهَبْ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ

They said: "O Musa (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here."

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

He [Musa (Moses)] said: "O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fasiqun (rebellious and disobedient to Allah)!"

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

(Allah) said: "Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fasiqun (rebellious and disobedient to Allah)."

- When pondering the Qur'an, we need to look at the names of Allah (سبحانه وتعالى), parables, characteristics of people and stories.
- Here we have a story mentioned in Surah Al Maeda which revolves around fulfillment of the covenant.
- People either betray the covenant by breaking the rules of by ascribing purity to themselves for following it. Banu Israel betrayed the covenants numerous times but this incident is the peak of betrayal



because they are homeless in this situation, have no security, yet Allah (سبحانه وتعالى) gave them a land that's established and better than any place, subhan Allah. They need to fulfil one condition which is to simply enter. As if someone gives you a house deed and your name is written on it and you just need to enter, yet they didn't enter, subhan Allah.

- What prevented them from entering? Their mind. They're scared of the people in it; they believe in their senses more than in Allah's promise.
- Since they didn't enter, the land became forbidden upon them and were unable to enter it. They remained lost for forty years and forty is a period of transition. This is to change the crowd of those who said they can't enter and bring about new ones, subhan Allah.
- It's important to remind them of Allah's favor, so Musa (عليه السلام) reminded them to be grateful. Sometimes the one in charge is doing everything yet the people are rebellious, so a person can't blame the one in charge. Musa (عليه السلام) took all the means yet Banu Israel was rebellious.
- Musa (عليه السلام) reminded them of favors specific to Banu Israel. What are these favors? Allah (سبحانه وتعالى) made messengers among their people because other people don't have messengers. He made free and before they were slaves unable to own themselves. And He gave them which He didn't give to anyone in their time. Musa (عليه السلام) reminded them of deen and duniya blessings, beginning with the deen.



- Musa (عليه السلام) reminded these favors in order they may be grateful, believe and follow the rules which will come afterwards. When Allah (سبحانه وتعالى) puts forth any covenant then we should fulfill it and if we turn back on it then we'll be losers. We need to remember every contract we have, even a work contract, is between us and Allah (سبحانه وتعالى).
- The moment we look at what's inside then we'll be hesitant because we see something discouraging and this is a test.
- They set a condition saying they will not enter unless the people inside leave. Anyone who sets conditions to the rules of Allah (سبحانه وتعالى) will be unable to fulfill it. For example we say 'I'll attend the study circles when my child is older, and then a second and third child and work come along the way'.
- Then two people who feared Allah (سبحانه وتعالى), and not the people, were guided to speak with truth in this critical moment. They said to enter and rely on Allah (سبحانه وتعالى). Yet Banu Israel said 'we will never it as long as the people are there'. No matter how much they're told about faith, they still go back to what's tangible. They said, 'you go with your Lord and fight them'. A rejection of one command led them to disrespect their messenger.
- Musa (عليه السلام) could have entered but he made dua asking Allah (سبحانه وتعالى) to separate between them and the fasiqeen. A person doesn't want to be mixed with rebellious people. Allah (سبحانه وتعالى) said it will be forbidden upon them and they will be lost, roaming around for forty years. They will not even be able to find any villages thus they deprived themselves from entering the best land.



- When a blessing comes there needs to be a little push from ourselves, yet if we don't fulfill the covenant then we'll be deprived of it.

What did we learn from these ayat and how can we change for the better?

- We should not put our minds above Allah's promises
- Setting conditions to worship will disable us from fulfilling it

May Allah (سبحانه وتعالى) help us to always seek His pleasure. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 8

Date: 25 September 2018 / 15 Muharram 1440



Surah Al Maeda Ayat 27 to 34

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

And (O Muhammad صلى الله عليه وسلم) recite to them (the Jews) the story of the two sons of Adam (Habil and Qabil-Abel and Cain) in truth; when each offered a sacrifice (to Allah), it was

accepted from the one but not from the other. The latter said to the former: "I will surely kill you." The former said: "Verily, Allah accepts only from those who are Al-Muttaqun (the pious)."

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي مَا أَنَا بِبَاسٍ بِيَدِي إِلَيْكَ لِأَقْتُلَكَ ۗ إِنِّي أَخَافُ اللَّهَ رَبَّ الْعَالَمِينَ

"If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you : for I fear Allah, the Lord of the 'Alamin (mankind, jinn, and all that exists)."

إِنِّي أُرِيدُ أَنْ تَبُوءَ بِإِثْمِي وَإِثْمِكَ فَتَكُونَ مِنْ أَصْحَابِ النَّارِ ۗ وَذَلِكَ جَزَاءُ الظَّالِمِينَ

"Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zalimun (polytheists and wrong-doers)."

فَطَوَّعَتْ لَهُ نَفْسُهُ قَتْلَ أَخِيهِ فَقَتَلَهُ فَأَصْبَحَ مِنَ الْخَاسِرِينَ

So the Nafs (self) of the other (latter one) encouraged him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

فَبَعَثَ اللَّهُ غُرَابًا يَبْحَثُ فِي الْأَرْضِ لِيُرِيَهُ كَيْفَ يُوَارِي سَوْءَةَ أَخِيهِ ۗ قَالَ يَا وَيْلَتَا أَعَجَزْتُ أَنْ أَكُونَ

مِثْلَ هَذَا الْغُرَابِ فَأُوَارِي سَوْءَةَ أَخِي ۗ فَأَصْبَحَ مِنَ النَّادِمِينَ

Then Allah sent a crow who scratched the ground to show him to hide the dead body of his brother. He (the murderer) said: "Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?" Then he became one of those who regretted.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ

النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۗ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا

مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidence, and signs, even then

after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

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

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

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

- Those who cross the boundaries are called 'musrifoon' and this is when the clear evidence had come to them so they know the boundaries yet still cross it.
- Some people misuse their position and relation thinking they can violate the rules.
- From the sons of Adam (عليه السلام), one brother killed the other because of jealousy and it was jealousy related to the deen and not duniya. He was jealous because his brother's sacrifice was accepted and not his. What causes us to not fulfill the covenants? Jealousy and exceeding the boundaries.
- Both of them offered a sacrifice and if the sacrifice was struck with fire then it was accepted and if didn't get burned then it was not accepted.



- Jealousy in the deen is greater and worse than jealousy in the duniya, astaghfar Allah. Anyone doing anything related to the deen while his intention are his own desires then it will not be accepted from him. Allah (سبحانه وتعالى) will only accept from the muttaqeen, so the prerequisite for acceptance is taqwa.
- Acceptance and rejection are from Allah (سبحانه وتعالى), and only He can accept good deeds, not people.
- The brother told him I want to kill you and the other brother said, 'if you want to kill me then I do not want to kill you because I fear Allah'. This is an indirect message to his brother to fear Allah (سبحانه وتعالى) and not go further.
- How do we know if our deed is accepted? Allah (سبحانه وتعالى) will guide us after the good deed to another good deed. May Allah (سبحانه وتعالى) accept our good deeds. Ameen.
- Our drive to come to the study circles is because Allah (سبحانه وتعالى) loves it so we love it because He loves it. We shouldn't come because of people.
- The brother told him, 'if you kill me then you'll take on my sins and your sins'. And he will bear the sins of all those who commit murder since he's the first to do it.
- His nafs made it easy for him to kill his brother and he did it thus becoming a loser. It started with a very noble deed of giving a sacrifice and ended with murder, astaghfar Allah.
- This incident shows us the impacts of the names of Al Lateef Al Khabeer. Through a good deed, the true hidden intentions which laid inside the heart were exposed. Allah Al Lateef Al Khabeer will bring



out the hidden mysteries of the people in a way a person cannot imagine. This should make us beware and fear Allah (سبحانه وتعالى) because someone can be taken up and someone can be taken down.

- The brother didn't know what to do with his dead brother's body. Allah (سبحانه وتعالى) brought a bird that's smart though awkward and strange at the same time. This is the crow which is called (غراب), even the derivative of this word means 'strange'. The bird brought is suitable for the incident, it's not a colorful bird, yet dark as if it's 'death', subhan Allah. The crow was brought to teach burial of the body. People can be taught by anything, even an animal, so a person shouldn't be jealous and accept that anyone who can teach him.
- In addition to being jealous of his brother, he was also jealous of the crow because he was able to bury, subhan Allah. This shows his sickness of jealousy, and in the end he became among the regretful ones.

What did we learn from these ayat and how can we change for the better?

- No jealousy because this will be the downfall of a person
- There is no relation or position with Allah (سبحانه وتعالى); He only accepts from the muttazeen
- Purify the intentions because Allah is Al Lateef Al Khabeer and He can expose the finest intentions

May Allah (سبحانه وتعالى) help us to always seek His pleasure. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 9

Date: 26 September 2018 / 16 Muharram 1440



Surah Al Maeda Ayat 32 to 37

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ مَن قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ
النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا ۖ وَلَقَدْ جَاءَتْهُمْ رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنَّ كَثِيرًا
مِّنْهُمْ بَعَدَ ذَلِكَ فِي الْأَرْضِ لَمُسْرِفُونَ

Because of that We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or (and) to spread mischief in the land - it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidence, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allah by committing the major sins) in the land!

إِنَّمَا جَزَاءُ الَّذِينَ يُحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا أَوْ تُقَطَّعَ
أَيْدِيهِمْ وَأَرْجُلُهُمْ مِنْ خِلَافٍ أَوْ يُنْفَوْا مِنَ الْأَرْضِ ۚ ذَلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا ۗ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ

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



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

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

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

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

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَّا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا

تُقْبَلُ مِنْهُمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ

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

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

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

- Jealousy doesn't come as a result of doing the obligations but the voluntaries. The word (قربان) comes from the word (قرب) which is to draw near.
- If a person wants to progress then he shouldn't compare himself against others. The one who draws near to Allah (سبحانه وتعالى) walking then He will come to him running, subhan Allah. When we do good deeds, we shouldn't be jealous of others.
- Obstacles to fulfilling the covenant are breaking them or ascribing purity to oneself for fulfilling the covenant or jealousy. A person feels



special when he's doing things which others aren't doing and this can lead to pride, jealousy, accusations, slander and even killing.

- When a person wants to do voluntaries then he should struggle for Allah (سبحانه وتعالى) and not for himself.
- Someone who might have the 'intention' of doing good but it leads to mischief and this comes through the door of religion. There are those whom from the door of religion they end up slandering, cheating, stealing and even killing, astaghfar Allah. It began with (اصلاح) of wanting to do good and then ended with (فساد), corruption. The reason for this is because there is no taqwa. A person should fulfill the covenants but not misuse the covenants to cause mischief and fulfill one's desires.
- Jealousy comes from people of knowledge, and Banu Israel had knowledge and appeared as 'worshippers' yet didn't fulfill the covenants. Mischief is not about one's own person sins but a person's actions which are affecting others and society. When a person kills one then it's as if he has killed all, and if a person causes mischief to one then it's as if he's causing mischief to all. The penalty is to stop the train of spreading mischief is to stop it from the beginning.
- When killing takes place then a second chance is not given unlike a divorce where it's up to three times. And if a person has a desire to kill but abstained from it then it's as if he has enlivened all, subhan Allah. Why are they not given a chance? Because they have clear ayat and know what's right and wrong.
- There are people who are misusing the religion and 'fighting' for it, but they're actually fighting for themselves while waging war against

Allah (سبحانه وتعالى) and His Messenger (pbuh). They go from one place to another, from one land to another, scaring the people. What is their punishment? They are to be killed or crucified or their hands and feet to be cut-off from opposite sides or they're exiled to another place. This is what they deserve because this will straighten others from doing anything similar. If this is the punishment then it shows how great is the mischief to scare and terrorize the people, and this penalty is a safeguard for society.

- They will have disgrace and humiliation in the duniya and a severe punishment in the akhira. Sheikh As Sa'ady said it's obligatory to clear the land from corrupters. If anyone attempts to scare others or cause mischief then they're to be immediately to be taken out, even if someone is acting suspiciously. For example if there's a maid stealing, causing discomfort and making others leave then she's to be taken out.
- If one repents before he's caught then Allah (سبحانه وتعالى) will forgive him. It can't be that someone appears 'religious' and his behavior is bad. The lady who was praying at night and fasting in the day while harming her neighbors with her tongue ended up entering the hellfire.

Hadith: حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا عَبْدُ الْوَّاحِدِ، قَالَ: حَدَّثَنَا الْأَعْمَشُ، قَالَ: حَدَّثَنَا أَبُو يَحْيَى (

مَوْلَى جَعْدَةَ بْنِ هُبَيْرَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ: قِيلَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ

اللَّهِ، إِنَّ فُلَانَةً تَقُومُ اللَّيْلَ وَتَصُومُ النَّهَارَ، وَتَفْعَلُ، وَتَصَدَّقُ، وَتُؤْذِي جِيرَانَهَا بِلِسَانِهَا؟ فَقَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا خَيْرَ فِيهَا، هِيَ مِنْ أَهْلِ النَّارِ، قَالُوا: وَفُلَانَةٌ تُصَلِّي الْمَكْتُوبَةَ، وَتَصَدَّقُ

(Abu) (بِأَثْوَارٍ، وَلَا تُؤْذِي أَحَدًا؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: هِيَ مِنْ أَهْلِ الْجَنَّةِ.



Hurayra said, "The Prophet, may Allah bless him and grant him peace, was asked, 'Messenger of Allah! A certain woman prays in the night, fasts in the day, acts and gives sadaqa, but injures her neighbours with her tongue.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'There is no good in her. She is one of the people of the Fire.' They said, 'Another woman prays the prescribed prayers and gives bits of curd as sadaqa and does not injure anyone.' The Messenger of Allah, may Allah bless him and grant him peace, said, 'She is one of the people of the Garden.'" - Al-Adab Al-Mufrad 119, Authenticated by Al Albani as Sahih

- If they had all that's on the earth to ransom themselves from the punishment, it wouldn't be accepted. They want to exit the hellfire but they're stuck in it, just as in this life they were stuck to their desires, corruptions and mischiefs. May Allah (سبحانه وتعالى) protect us. Ameen.

What did we learn from these ayat and how can we change for the better?

- Anyone who's doing voluntary work then he should be careful of himself
- Follow the covenants, do not ascribe purity, do not be proud or jealous

May Allah (سبحانه وتعالى) grant us taqwa and purify ourselves. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 10



Surah Al Maeda Ayat 38 to 41

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

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

فَمَن تَابَ مِن بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ

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

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ

قَدِيرٌ

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

يَا أَيُّهَا الرَّسُولُ لَا يَحْزُنكَ الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِن قُلُوبُهُمْ ۚ

وَمِنَ الَّذِينَ هَادُوا ۚ سَمَّاعُونَ لِلْكَذِبِ سَمَّاعُونَ لِقَوْمٍ آخِرِينَ لَمْ يَأْتُوكَ ۚ يُحَرِّفُونَ الْكَلِمَ مِن بَعْدِ

مَوَاضِعِهِ ۚ يَقُولُونَ إِنِ أُوتِيتُمْ هَذَا فَخُذُوهُ وَإِن لَّمْ تُؤْتُوهُ فَاحْذَرُوا ۚ وَمَن يُرِدِ اللَّهُ فِتْنَتَهُ فَلَن تَمْلِكَ

لَهُ مِنَ اللَّهِ شَيْئًا ۚ أُولَٰئِكَ الَّذِينَ لَمْ يُرِدِ اللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ ۚ لَهُمْ فِي الدُّنْيَا حِزْبٌ ۚ وَلَهُمْ فِي الْآخِرَةِ

عَذَابٌ عَظِيمٌ

O Messenger (Muhammad صلى الله عليه وسلم)! Let not those who hurry to fall into disbelief grieve you, of such who say: "We believe" with their mouths but their hearts have no faith. And of the Jews



are men who listen much and eagerly to lies - listen to others who have not come to you. They change the words from their places; they say, "If you are given this, take it, but if you are not given this, then beware!" And whomsoever Allah wants to put in Al-Fitnah [error, because of his rejecting of Faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy); for them there is a disgrace in this world, and in the Hereafter a great torment.

- The theme of Surah Al Maeda is fulfilling the covenants and these covenants protect five 'jewels' which are the nafs, wealth, chastity, deen and intellect. Stealing is a major sin because there is a penalty linked to it, and each penalty suits the crime. The penalty for stealing is cutting of the hand and this is suitable for the person so the transgression ends and it's the right of society.
- Anyone who's caught stealing is not caught doing it for the first time because Allah (سبحانه وتعالى) will not expose a person in public from the first time. The person may be stealing again and again, yet Allah (سبحانه وتعالى) is concealing him so he may repent. A person is afraid when he steals for the first time, but when he does it again and again and finds himself not getting caught then that fear factor goes away and it becomes a habit for him.
- The only way to cut this habit is to cut his hand, and it's better to be punished in the duniya than to be in the hellfire for this. The hand is cut off because this is the part that's stealing and by cutting the hand it purifies the rest of the body. This is similar to when there's a sickness and a person needs to operate to remove the spoiled part of the body so it doesn't affect the rest of the body.
- For the one who repents from stealing, He not only needs to return back to Allah (سبحانه وتعالى), but also fix the wrong he did and fix his good



deeds going forward. He needs to return what he has stolen and if he can't then he needs to make up for it. Stealing is not just between a person and Allah (سبحانه وتعالى) but between the people and society.

- In Islam, it's a middle path when it comes to addressing a crime, a person does not go to one extreme and let the criminal go nor does he go to the other extreme of not accepting the repentance.
- Next we have a command to the Prophet (صلى الله عليه وسلم) to not be sad for those who are not fulfilling the covenants. The Prophet (صلى الله عليه وسلم) wants the good for the people and it makes him sad when he sees those not fulfilling the covenant. Though Allah (سبحانه وتعالى) is telling him that certain people are not worthy of your sadness. And this shows us that even when it comes to sadness, there are those worthy of being sad for and those who aren't. A person even controls his emotions for the sake of Allah (سبحانه وتعالى). Who are the ones who are not worthy to be sad for?

Characteristics of those not worthy of our sadness:

- Those who hasten to disbelief (الَّذِينَ يُسَارِعُونَ فِي الْكُفْرِ)
 1. They say 'we believe' by their tongue (قَالُوا آمَنَّا بِأَفْوَاهِهِمْ): they ascribe purity to themselves by saying they believe. This is just like the hypocrites who talks about faith though he has no faith.
 2. And their hearts don't believe (وَلَمْ تُؤْمِن قُلُوبُهُمْ): it's not worthy to be sad for hypocrites. His concern is to say something good so others will accept him while being careless of his inside.
- And from those who are Yahood (وَمِنَ الَّذِينَ هَادُوا)

1. Who listen much and eagerly to lies (سَمَاعُونَ لِكَذِبٍ): anyone who listens to lies will surely be affected, they listen to falsehood.
 2. Listen to others (سَمَاعُونَ لِقَوْمٍ آخَرِينَ): this is referring to their heads, they will not listen to the Prophet (صلى الله عليه وسلم), but to other sources.
 3. Who have not come to you. (لَمْ يَأْتُوكَ): they do not even come to the truth, they turn away from the Prophet (صلى الله عليه وسلم).
 4. They change the words from their places; (يُحَرِّفُونَ الْكَلِمَ مِنْ بَغْيٍ مَوَاضِعِهِ): they change the truth to falsehood.
 5. They say, "If you are given this, take it, (يَقُولُونَ إِنْ أُوتِينَا هَذَا فَخُذُوهُ): they say if there's something according to your desire then take it
 6. But if you are not given this, then beware!" (وَإِنْ لَمْ تُؤْتُوهُ فَاحْذَرُوا): if there's something not according to their desire then they should not take it
- Allah (سبحانه وتعالى) wants them to be in fitna because these are their actions; they're living a cheating and deceitful life, astaghfar Allah. Allah (سبحانه وتعالى) doesn't want to purify their hearts, may Allah (سبحانه وتعالى) protect us. Ameen. Why should a person be sad for someone whom Allah (سبحانه وتعالى) doesn't want to purify? They will have disgrace and humiliation in the duniya and a severe punishment in the akhira.

What did we learn from these ayat and how can we change for the better?

- Do not listen to falsehood and when a person needs clarification then he should go to the source and not put more people in the circle
- Purify our intentions and not follow our desires
- Ask Allah (سبحانه وتعالى) to be protect from all fitnas



May Allah (سبحانه وتعالى) protect us from all fitnas and may He purify us. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 11

Date: 30 September 2018 / 20 Muharram 1440



Surah Al Maeda Ayat 42 to 45

سَمَاعُونَ لِلْكَذِبِ أَكَّالُونَ لِلسُّخْتِ ۖ فَإِن جَاءُوكَ فَاحْكُم بَيْنَهُمْ أَوْ أَعْرِضْ عَنْهُمْ ۗ وَإِن تُعْرِضْ عَنْهُمْ
فَلَن يَضُرُّوكَ شَيْئًا ۗ وَإِن حَكَمْتَ فَاحْكُم بَيْنَهُم بِالْقِسْطِ ۗ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ

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

وَكَيْفَ يُحْكِمُوكَ وَعِنْدَهُمُ التَّوْرَةُ فِيهَا حُكْمُ اللَّهِ ثُمَّ يَتَوَلَّوْنَ مِنْ بَعْدِ ذَلِكَ ۗ وَمَا أَوْلَيْكَ بِالْمُؤْمِنِينَ

But how do they come to you for decision while they have the Taurat (Torah), in which is the (plain) Decision of Allah; yet even after that, they turn away. For they are not (really) believers.

إِنَّا أَنْزَلْنَا التَّوْرَةَ فِيهَا هُدًى وَنُورٌ ۚ يَحْكُمُ بِهَا النَّبِيُّونَ الَّذِينَ أَسْلَمُوا لِلَّذِينَ هَادُوا وَالرَّبَّانِيُّونَ
وَالْأَحْبَارُ بِمَا اسْتُحْفِظُوا مِنْ كِتَابِ اللَّهِ ۚ وَكَانُوا عَلَيْهِ شُهَدَاءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَآخِشُوهُمْ وَلَا
تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْكَافِرُونَ

Verily, We did send down the Taurat (Torah) [to Musa (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allah's Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurat (Torah) after those Prophets], for to them was entrusted the protection of Allah's Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allah has revealed, such are the Kafirun (i.e. disbelievers - of a lesser degree as they do not act on Allah's Laws).

وَكَتَبْنَا عَلَيْهِمْ فِيهَا أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنَ بِالْعَيْنِ وَالْأَنْفَ بِالْأَنْفِ وَالْأُذُنَ بِالْأُذُنِ وَالسِّنَّ بِالسِّنِّ
وَالْجُرُوحَ قِصَاصٌ ۚ فَمَنْ تَصَدَّقَ بِهِ فَهُوَ كَفَّارَةٌ لَّهُ ۚ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

And We ordained therein for them: "Life for life, eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal." But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such



are the Zalimun (polytheists and wrong-doers - of a lesser degree).

- Everything is possible with Allah (سبحانه وتعالى) and the 'Maeda' is something that's 'impossible' but when a person asks for something more than what he already has then he needs to be ready to fulfill the test which comes with it. Allah (سبحانه وتعالى) is able to bring everything but it's about us, 'are we able to be grateful, are we able to fulfill the responsibilities'? It's important we ask Allah (سبحانه وتعالى) to be truthful in entry and truthful in exit.
- There are people whom Allah (سبحانه وتعالى) doesn't want to purify because they listen to lies, astaghfar Allah. What causes us to think bad? When we listen to what's false so surely this will affect our thinking. What else do they do? After Allah (سبحانه وتعالى) puts everything in its place, though they move things around, why? Because they're listening to what's false. They also follow their desires and Allah (سبحانه وتعالى) wants them to be tested like this. May Allah (سبحانه وتعالى) protect us. Ameen.
- A person might think someone is fulfilling the covenants, but he's listening to lies which also includes responding to the lies, and taking people's money. Allah (سبحانه وتعالى) tells the Prophet (صلى الله عليه وسلم) what to do with such people, either he judges between them in truth or leave them. Why is there the choice to leave? Because even if it's judged between them they will not take the truth. If someone comes to ask for judgement while knowing the one asking follows his desires then one shouldn't judge because they will even take the judgement and twist it.



- It's ill-mannered to push oneself and give advice to others when not asked. When we give advice without being asked by others then it will make others not accept it.
- From this ayah we learn that the one who doesn't want the truth then he shouldn't be given judgement because he will not accept the truth in the first place.
- The scholars don't answer the questions of all because they know some are asking questions to test them or to take their answers and cause fitna.
- It's common sense that harming others and stealing money is wrong, so a person can't say, 'I didn't know harming others or stealing is wrong'. A person thinks he's smart when he asks a third party though it's already mentioned in their Book.
- The Jews had the Tawrat and then they go to the Prophet (صلى الله عليه وسلم) to ask for judgement. For example there are students who go to other teachers to ask them questions while they have their own teachers to ask. When they look in their own Tawrat, it will lead them to follow the Prophet (صلى الله عليه وسلم), though it's not transparency when a person doesn't follow his book in the first place.
- Surah Al Maeda is not about people who are ignorant but about people who look 'religious' and have knowledge. They 'work hard' in showing they fulfill the covenant by asking questions outside their circle.
- Anything which Allah (سبحانه وتعالى) sends is guidance. Whatever Allah (سبحانه وتعالى) sends upon us then it's good for us and our nurturing will come



through it. For example, the family which Allah (سبحانه وتعالى) brings to us is nurturing for us.

- We should accept all that Allah (سبحانه وتعالى) brings to us because every detail in our life is important. There's guidance and light in the Tawrat and those who are following the rights of the book are the prophets, the rabaanioon which are more than teachers but those teaching about day to day life, and scholars who are writing and preserving the knowledge. These are the ones guarding the Book and fulfilling the covenant.
- Whatever we're learning is an amanah and our nurturing will come from it. What are the challenges to our nurturing? Fearing people and purchasing the duniya. What's the solution? Fear Allah (سبحانه وتعالى) by knowing more about Him.
- Whoever has the book and truth, but is not accepting it and going to others to judge then he's among the kafireen, those who are hiding the truth. Anyone listening to lies and eating people's money and then goes to ask others for judgement then surely he will not follow the truth given to him.
- Thinking good is to treat the wrong without affecting others. When one negative person is placed among a group then he will affect all. The negative is a small amount but we magnify it when we constantly talk about it. It's important that we conceal negativity with blessings. Even if there are negative people then we should turn away from them and remember Allah's blessing upon us. It's not about being good to bad people but we turn away from them because we need to save



ourselves. Similarly, a person doesn't go to the Dajjal because he's a liar so a person stays away from the fitna.

What did we learn from these ayat and how can we change for the better?

- Do not judge for the one following his desires but turn away from him
- Conceal negativity with blessings

May Allah (سبحانه وتعالى) protect us from all fitnas and may He purify us. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 12

Date: 01 October 2018 / 21 Muharram 1440



Surah Al Maeda Ayat 46 to 50

وَقَفَّيْنَا عَلَىٰ آثَارِهِم بِعِيسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ ۖ وَأَتَيْنَاهُ الْإِنْجِيلَ فِيهِ هُدًى
وَنُورٌ وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرَةِ وَهُدًى وَمَوْعِظَةً لِّلْمُتَّقِينَ

And in their footsteps, We sent 'Isa (Jesus), son of Maryam (Mary), confirming the Taurat (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurat (Torah) that had come before it, a guidance and an admonition for Al-Muttaqun.

وَلِيَحْكُمَ أَهْلُ الْإِنْجِيلِ بِمَا أَنْزَلَ اللَّهُ فِيهِ ۖ وَمَنْ لَمْ يَحْكَمْ بِمَا أَنْزَلَ اللَّهُ فَأُولَئِكَ هُمُ الْفَاسِقُونَ

Let the people of the Injeel (Gospel) judge by what Allah has revealed therein. And whosoever does not judge by what Allah has revealed (then) such (people) are the Fasiqun [the rebellious i.e. disobedient (of a lesser degree)] to Allah.

وَأَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ مِنَ الْكِتَابِ وَمُهَيِّمًا عَلَيْهِ ۖ فَاحْكُم بَيْنَهُمْ بِمَا أَنْزَلَ

اللَّهُ ۖ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ عَمَّا جَاءَكَ مِنَ الْحَقِّ ۚ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمِنْهَاجًا ۚ وَلَوْ شَاءَ اللَّهُ

لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِيَبْلُوَكُمْ فِي مَا آتَاكُمْ ۖ فَاسْتَبِقُوا الْخَيْرَاتِ ۚ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا

فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

And We have sent down to you (O Muhammad صلى الله عليه وسلم) the Book (this Qur'an) in truth, confirming the Scripture that came before it and Muhaymin (trustworthy in highness and a witness) over it (old Scriptures) . So judge among them by what Allah has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allah; then He will inform you about that in which you used to differ.

وَأَنْ أَحْكُمَ بَيْنَهُمْ بِمَا أَنْزَلَ اللَّهُ وَلَا تَتَّبِعْ أَهْوَاءَهُمْ وَاحْذَرْهُمْ أَنْ يَفْتِنُوكَ عَنْ بَعْضِ مَا أَنْزَلَ اللَّهُ

إِلَيْكَ ۖ فَإِنْ تَوَلَّوْا فَاعْلَمُوا أَنَّ اللَّهَ يُرِيدُ أَنْ يُصِيبَهُمْ بِبَعْضِ ذُنُوبِهِمْ ۖ وَإِنَّ كَثِيرًا مِنَ النَّاسِ لَفَاسِقُونَ

And so judge (you O Muhammad صلى الله عليه وسلم) among them by what Allah has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad صلى الله عليه وسلم) far away from some of that which Allah has sent down to you. And if they turn away, then know that Allah's Will is to punish them for some sins of theirs. And truly, most of men are Fasiqun (rebellious and disobedient to Allah).

أَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُونَ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ حُكْمًا لِقَوْمٍ يُوقِنُونَ



Do they then seek the judgement of (the days of) Ignorance? And who is better in judgement than Allah for a people who have firm Faith.

- The best gift we can give to ourselves is Kallam Allah (سبحانه وتعالى). When we have the Book then we need to take it as a judge. It's an honor to study the Qur'an and as a result there's a greater responsibility to follow the Book and take it as a judge. Allah's wrath is upon the Jews because they had knowledge but they didn't fulfill the covenants.
- Allah (سبحانه وتعالى) is the One Who will judge and there are two types of judgements:
 1. Decrees of Allah (سبحانه وتعالى) which must happen
 2. The Book which Allah (سبحانه وتعالى) sent with rules, legislations and penalties which speak of Allah's judgement
- The judgement that comes is not horizontal but vertical, coming down from Allah (سبحانه وتعالى), it comes from the sky so we should submit.
- When we're confused and don't know what's right or wrong, what can judge? Kallam Allah (سبحانه وتعالى). If we feel stuck and we don't know what to do in a certain situation then we should go to the Qur'an. If a person truly wants guidance in his heart then Allah (سبحانه وتعالى) will show him.
- Eisa (عليه السلام) is the last messenger sent to Banu Israel and Allah (سبحانه وتعالى) sent upon him the Injeel (Second Testament) which is a continuation of the Tawrat (First Testament). Rules are found in the Tawrat while the Injeel has admonition, reminders and softening of the heart. People of the Injeel have to follow what Allah (سبحانه وتعالى) confirmed in the Tawrat. What's required from the Jews? To accept the change, and there's softening of the heart in the Injeel but they didn't take it.



- The Tawrat is purely rules and the Injeel is purely spiritual so both are needed. Anyone who doesn't take the judgement then they are among the fasiqoon.
- There's a connection between thinking good and being grateful, but sometimes our desires stop us from seeing the signs, subhan Allah. Lack of appreciation causes a person to not fulfill the covenants.
- The Qur'an is muhaymin over the other books. 'Muhaymin' means something above that sinks the rest. We need to feel that no book can be more exciting and dominating than the Qur'an and this makes us grateful; this is not being proud or arrogant. In Surah An Naml, Suleiman (عليه السلام) says what we have is better. **أَيُّهَا أَيُّهَا أَيُّهَا (فَمَا أَنَا بِيَوْمِ) : Ayah 36:**
اللَّهُ خَيْرٌ مِمَّا آتَاكُمْ (What Allah has given me is better than that which He has given you!).
- What we have is better than what we don't have but why do our eyes stretch and look at others things? Because the shaitan makes it appealing so that we are ungrateful.
- What causes us to be distracted from taking what we have? Desires. Desires distract us from taking the truth, while the Qur'an gives us guidance and light. Truth is found in the Qur'an while falsehood is found in desires.
- If Allah (سبحانه وتعالى) willed, He could have made us the same in everything but it's a test for what He has given us. When can everyone be the same? In paradise, but not in this life.
- What must be done when we know it's a test? We need to hasten to the good deeds and each should hasten to what Allah (سبحانه وتعالى) has given him, for example some it's the prayer and some it's fasting.



- Following people's desires, fearing them or purchasing the duniya are all obstacles to fulfilling the covenant. In addition, a person should be cautious of people of desires because they will cause the person to not take the book but to follow their desires. When a person remains steadfast to take the Book, then the people of desires will turn away and fall into the trap of their own sins, subhan Allah. Anyone who's not taking the truth will be busy with falsehood.
- To follow the Book is a privilege but anyone who turns away from it then he'll follow anything which is not true from illusions, shayateen, and even witchcraft, astaghfar Allah.
- We need to be certain about what Allah (سبحانه وتعالى) has given us and it's important that we take it as a judge, even if it's against our desires.

What did we learn from these ayat and how can we change for the better?

- Take the Qur'an as a judge
- Not following the truth will lead to following falsehood instead
- Hasten to do good deeds
- Thinking good leads to gratitude

May Allah (سبحانه وتعالى) help us to apply what we learned. Ameen.





Surah Al Maeda Ayat 51 to 56

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْيَهُودَ وَالنَّصَارَىٰ أَوْلِيَاءَ ۚ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ ۚ وَمَنْ يَتَوَلَّهُمْ مِنكُمْ فَإِنَّهُ مِنَّهُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

O you who believe! Take not the Jews and the Christians as Auliya' (friends, protectors, helpers), they are but Auliya' of each other. And if any amongst you takes them (as Auliya'), then surely he is one of them. Verily, Allah guides not those people who are the Zalimun (polytheists and wrong-doers and unjust).

فَتَرَى الَّذِينَ فِي قُلُوبِهِمْ مَّرَضٌ يُسَارِعُونَ فِيهِمْ يَقُولُونَ نَخْشَىٰ أَنْ تُصِيبَنَا دَائِرَةٌ ۚ فَعَسَىٰ اللَّهُ أَنْ يَأْتِيَ بِالْفَتْحِ أَوْ أَمْرٍ مِّنْ عِنْدِهِ فَيُصْبِحُوا عَلَىٰ مَا أَسْرُوا فِي أَنفُسِهِمْ نَادِمِينَ

And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: "We fear lest some misfortune of a disaster may befall us." Perhaps Allah may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

وَيَقُولُ الَّذِينَ آمَنُوا أَهَؤُلَاءِ الَّذِينَ أَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَا إِنَّهُمْ لَمَعَكُمْ ۚ حَبِطَتْ أَعْمَالُهُمْ فَأَصْبَحُوا خَاسِرِينَ

And those who believe will say: "Are these the men (hypocrites) who swore their strongest oaths by Allah that they were with you (Muslims)?" All that they did has been in vain (because of their hypocrisy), and they have become the losers.



يَا أَيُّهَا الَّذِينَ آمَنُوا مَنْ يَرْتَدَّ مِنْكُمْ عَنْ دِينِهِ فَسَوْفَ يَأْتِي اللَّهَ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ أَذِلَّةٍ عَلَى
الْمُؤْمِنِينَ أَعِزَّةٍ عَلَى الْكَافِرِينَ يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ وَلَا يَخَافُونَ لَوْمَةَ لَائِمٍ ۚ ذَٰلِكُمْ فَضْلُ اللَّهِ يُؤْتِيهِ
مَنْ يَشَاءُ ۗ وَاللَّهُ وَاسِعٌ عَلِيمٌ

O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allah, and never fear of the blame of the blamers. That is the Grace of Allah which He bestows on whom He wills. And Allah is All-Sufficient for His creatures' needs, All-Knower.

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

Verily, your Wali (Protector or Helper) is none other than Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they are Raki'un (those who bow down or submit themselves with obedience to Allah in prayer).

وَمَنْ يَتَوَلَّ اللَّهَ وَرَسُولَهُ وَالَّذِينَ آمَنُوا فَإِنَّ حِزْبَ اللَّهِ هُمُ الْغَالِبُونَ

And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious.

- (الغالبون) is to overcome and overpower. Some people dominate and overcome others by crossing their boundaries but the (الغالبون) – the victors in this case are the ones who maintained their covenants and didn't cross their boundaries.
- A person shouldn't be with the group of people who swear much and their hearts are sick because surely he will not be guided. And there's a group whom Allah (سبحانه وتعالى) loves and they love him so a person befriends them.



- It's not success when a person puts other people's lives and money in danger.
- A person needs to see whom he takes as a friend and in life our friends change. In these ayat, the measure is different because it's not about whom a person loves but what Allah (سبحانه وتعالى) loves. If a person truly wants Allah's pleasure then Allah (سبحانه وتعالى) can change his circle of friends. A person doesn't want to befriend the one who misbehaves and is away from Allah (سبحانه وتعالى). A person doesn't want to befriend the one who discourages, distracts, and reacts to their sicknesses in the heart. A person doesn't want to befriend the one who crosses the boundaries because such a person will influence him or make him see it as something insignificant.
- From these ayat, we want to be (الغالبون) and have a good companion. May Allah (سبحانه وتعالى) grant us truthful companions. Ameen.
- A person cannot be friends with someone opposite to him, and a person cannot love good deeds and sins at the same time. If we want to fulfill the covenants then we need to be surrounded with those who want to fulfill the covenants.

Qualities of Good Companions	Qualities of Bad Companions
Allah loves them and they love Him. It's not about us loving Allah but if Allah loves us. If Allah loves a person then He has allowed His love to be in that person's heart,	Do not take People of the Book as Companions, they're friends to one another, but not yours because what they want is different from what you want.



subhan Allah. May Allah love us. Ameen.	Allah will not guide those who are dhalimeen.
They're humble to the believers; they don't show pride and arrogance to them, while to the disbelievers they show might.	There's sicknesses in their heart: there are two types of sickness: desires and doubts. Sicknesses of the heart are more contagious than sicknesses of the limb. A person can get affected by someone with doubts or arrogance.
They struggle for the sake of Allah.	They demotivate and make others think negatively that something bad will happen.
They don't fear the blame of the blamers.	They have secrets in their hearts and are not what they appear. They will later regret what they have become.
We ask Allah of His favor. Ameen.	They swear too much and say 'by Allah I'm with you'; they are liars and are not transparent. The believers don't speak of their goodness and purity.
	Losers: a person cannot succeed by lying and swearing.



- Anyone who turns away from the deen then Allah (سبحانه وتعالى) will replace him and surely Allah's replacement is better. May Allah (سبحانه وتعالى) never replace us. Ameen.
- The true companions are Allah (سبحانه وتعالى), the Messenger (صلى الله عليه وسلم), and believers who establish the prayer and give zakat.

What did we learn from these ayat and how can we change for the better?

- Ask Allah of His favor
- Befriend good companions and stay away from bad ones
- Purify the heart

May Allah (سبحانه وتعالى) help us to apply what we learned. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 14

Date: 03 October 2018 / 23 Muharram 1440



Surah Al Maeda Ayat 57 to 63

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الَّذِينَ اتَّخَذُوا دِينَكُمْ هُزُؤًا وَلَعِبًا مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلِكُمْ
وَالْكَفَّارَ أَوْلِيَاءَ ۚ وَاتَّقُوا اللَّهَ ۚ إِنَّ كُنْتُمْ مُّؤْمِنِينَ

O you who believe! Take not as Auliya' (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, and nor from among the disbelievers; and fear Allah if you indeed are true believers.

وَإِذَا نَادَيْتُمْ إِلَى الصَّلَاةِ اتَّخَذُوهَا هُزُوءًا وَلَعِبَآءَ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْقِلُونَ

And when you proclaim the call for As-Salat [call for the prayer (Adhan)], they take it (but) as a mockery and fun; that is because they are a people who understand not.

قُلْ يَا أَهْلَ الْكِتَابِ هَلْ تَنْقِمُونَ مِنَّا إِلَّا أَنْ آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ مِن قَبْلُ وَأَنَّ أَكْثَرَكُمْ فَاسِقُونَ

Say: "O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allah, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fasiqun [rebellious and disobedient (to Allah)]?"

قُلْ هَلْ أُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذَلِكَ مَثُوبَةً عِنْدَ اللَّهِ مَن لَّعَنَهُ اللَّهُ وَغَضِبَ عَلَيْهِ وَجَعَلَ مِنْهُمْ الْقِرَدَةَ وَالْخَنَازِيرَ وَعَبَدَ الطَّاغُوتَ أُولَئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ عَن سَوَاءِ السَّبِيلِ

Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture):

"Shall I inform you of something worse than that, regarding the recompense from Allah: those (Jews) who incurred the Curse of Allah and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped Taghut (false deities); such are

worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world)."

وَإِذَا جَاءُوكُمْ قَالُوا آمَنَّا وَقَدْ دَخَلُوا بِالْكَفْرِ وَهُمْ قَدْ خَرَجُوا بِهِ ۗ وَاللَّهُ أَعْلَمُ بِمَا كَانُوا يَكْتُمُونَ

When they come to you, they say: "We believe." But in fact they enter with (an intention of) disbelief and they go out with the same. And Allah knows all what they were hiding.

وَتَرَى كَثِيرًا مِّنْهُمْ يُسَارِعُونَ فِي الْإِثْمِ وَالْعُدْوَانِ وَأَكْلِهِمُ السُّحْتَ ۗ لَبِئْسَ مَا كَانُوا يَعْمَلُونَ

And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and Riba (usury)]. Evil indeed is that which they have been doing.

لَوْلَا يَنْهَاهُمُ الرَّبَّانِيُّونَ وَالْأَحْبَارُ عَنِ قَوْلِهِمُ الْإِثْمَ وَأَكْلِهِمُ السُّحْتَ ۗ لَبِئْسَ مَا كَانُوا يَصْنَعُونَ

Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

- The People of the Book can be an obstacle to fulfilling the covenants and among the obstacles is their mockery of the deen. This is commonly found within Banu Israel for example when told to slaughter the cow and when entering the town from behind. Similarly this is found in the hypocrites who know the deen but make fun of it.
- It's important to respect the rules and laws placed by Allah (سبحانه وتعالى). Following the rules while disrespecting them is different from following the rules while respecting them. For example, there's a rule to not



enter from a certain door, so a person might follow the rule and not enter but make fun of it; this shows disrespect.

- Part of following the deen is magnifying and respecting it. How can we apply being respectful in the study circle?
 1. Listen attentively
 2. Do not interrupt
 3. Remember the angels are present
- A person doesn't take someone who mocks the deen as a friend. Even when they're called to the prayer, they make fun. The religion is something sacred and not something that's belittled or brought down.
- How does Allah (سبحانه وتعالى) defend the believers against those who are mocking the deen?
 1. Allah (سبحانه وتعالى) says they're people who don't understand
 2. He says directly they're fasiqoon because it shows in them. They'll say 'we're not opposing the deen', but they're making fun of it. They say 'we believe, we're within our boundaries' but they're rebellious.
 3. Allah (سبحانه وتعالى) then says, 'shall I tell you of something more evil than what you're saying' whomever Allah (سبحانه وتعالى) curses and is angry with them then they are transformed to monkeys, swines and worshippers of false gods. This is the worst position and not the position of the believers.
- The attitude of the hypocrite is to always speak of his belief. Though they have actually entered with disbelief and have left with disbelief, astaghfar Allah. They think they've entered 'belief' when they've

followed the rules, but they haven't. They think if they say 'I believe' then they will enter the 'house of faith', but faith is in the heart and a person doesn't speak of it. A person shouldn't be amazed when someone says 'I believe' because that's between him and Allah (سبحانه وتعالى). The hypocrite is speaking of his faith to prove himself. **Surah Al Hujurat**

قَالَتِ الْأَعْرَابُ آمَنَّا قُل لَّمْ تُؤْمِنُوا وَلَكِنْ قُولُوا أَسْلَمْنَا وَمَا يَدْخُلُ الْإِيمَانُ فِي قُلُوبِكُمْ ۖ وَإِنْ (14:

تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا ۗ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (The bedouins say: "We

believe." Say: "You believe not but you only say, 'We have surrendered (in Islam),' for Faith has not yet entered your hearts. But if you obey Allah and His Messenger (صلى الله عليه وسلم),

He will not decrease anything in reward for your deeds. Verily, Allah is Off-Forgiving, Most Merciful.")

- They say 'we believe' but their actions don't prove it, what they're doing is negating what they're actually claiming. Anyone who has the deen has the responsibility to show people the truth and not lead others to do wrong.
- Their intensity of sins become greater as Allah (سبحانه وتعالى) mentions they go from doing to producing and they become more 'organized' with having others 'advise' them. Allah (سبحانه وتعالى) says in **Surah Al Maeda 2:** وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ ۗ وَاتَّقُوا اللَّهَ ۖ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily, Allah is Severe in punishment.)

What did we learn from these ayat and how can we change for the better?

- Take care of our faith and Allah (سبحانه وتعالى) will take care of us

- Respect the deen

May Allah (سبحانه وتعالى) help us to apply what we learned. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 15

Date: 04 October 2018 / 24 Muharram 1440



Surah Al Maeda Ayat 64 to 68

وَقَالَتِ الْيَهُودُ يَدُ اللَّهِ مَغْلُولَةٌ ۖ غُلَّتْ أَيْدِيهِمْ وَلُعِنُوا بِمَا قَالُوا ۗ بَلْ يَدَاهُ مَبْسُوطَتَانِ يُنفِقُ كَيْفَ يَشَاءُ ۚ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِن رَّبِّكَ طُغْيَانًا وَكُفْرًا ۚ وَاللَّيْقِنَا بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ ۚ كُلَّمَا أَوْقَدُوا نَارًا لِلْحَرْبِ أَطْفَأَهَا اللَّهُ ۚ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا ۚ وَاللَّهُ لَا يُحِبُّ الْمُفْسِدِينَ

The Jews say: "Allah's Hand is tied up (i.e. He does not give and spend of His Bounty)." Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allah) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allah extinguished it; and they (ever) strive to make mischief on the earth. And Allah does not like the Mufsidun (mischief-makers).

وَلَوْ أَنَّ أَهْلَ الْكِتَابِ آمَنُوا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّئَاتِهِمْ وَلَأَدْخَلْنَاَهُمْ جَنَّاتِ النَّعِيمِ

And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allah) and had become Al-

Muttaqun (the pious - See V.2:2) We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

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

And if only they had acted according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur'an), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad رضي الله عنه 'Abdullah bin Salam صلى الله عليه وسلم), but many of them do evil deeds.

يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ ۗ وَإِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ ۗ وَاللَّهُ يَعْصِمُكَ مِنَ النَّاسِ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُفِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۗ
وَلَا يَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.



- In the following ayat, the Jews think bad of Allah (سبحانه وتعالى) and for this reason they see bad, subhan Allah. They follow their desires and they especially have a great love for money, even if it means purchasing the ayat for the duniya. They not only transgressed against people, but against Allah (سبحانه وتعالى), astaghfar Allah.
- They said the Hand of Allah (سبحانه وتعالى) is chained, astaghfar Allah, but Allah (سبحانه وتعالى) says their hand is chained and they've been cursed for what they said. Why did they say this? Because of their desires and not getting what they want.
- A person shouldn't deal with Allah (سبحانه وتعالى) with his desires by saying 'I made dua but I didn't get anything', this is thinking bad of Allah (سبحانه وتعالى).
- Allah's Hands are open and stretched and He will only give us the best. Even when we're not getting something then this is the best for us. Allah (سبحانه وتعالى) will give according to His perfect knowledge and wisdom.
- The Qur'an is a means for guidance and submission but for those who think bad of Allah (سبحانه وتعالى) then the ayat will become transgression and misguidance for them, astaghfar Allah. They will misunderstand and misinterpret it as a punishment for them for thinking bad of Him. Anyone who thinks good of Allah (سبحانه وتعالى) then the Qur'an will be a means for guidance for him.
- Imagine a wife who's doubtful of her husband, when her husband speaks then she will misinterpret everything he says and will wrongly go deep into matters.



- Because they thought bad of Allah (سبحانه وتعالى), problems occurred between them. They want to kindle a flame for fighting but Allah (سبحانه وتعالى) puts it off, and they will spread mischief in the land. A person should not accommodate bad thoughts, so what should be done instead?
- Believe and have taqwa. This means anyone who lacks faith and follows his desires then he will think bad. When a person believes and has taqwa then he will be saved and Allah (سبحانه وتعالى) will admit him to paradise.
- If they would establish and follow the Book then they will eat from the sky and from the ground. What makes provision to come with means or from the sky? Establishing the book, which means following the instructions in the Qur'an. To establish the Book is to follow it with no rest.
- There are those who are taking the Book at times; they have the potential to do more but they're lazy about it. But the majority are not following the Book. When a person gives his all to the deen and knowledge then it will give it back some of it, but when he doesn't give his all then he won't get anything.
- If a person wants a 'maeda' from the sky then he needs to fulfill the covenants and do his best.

What did we learn from these ayat and how can we change for the better?

- Think good of Allah (سبحانه وتعالى) and the people in order to not be misguided



- Do your best and highest level of ihsan and Allah (سبحانه وتعالى) will give you from up and down
- Remove 'BAD' from the system and fill it with 'GOOD'
- Ask Allah (سبحانه وتعالى) to remove all the bad thinking in us
- Anything you want to achieve in life then be sincere and give 100%; and if it's the pleasure of Allah (سبحانه وتعالى) then give more than 100%

May Allah (سبحانه وتعالى) make us among those who think good of Him . Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 16

Date: 07 October 2018 / 27 Muharram 1440



Surah Al Maeda Ayat 67 to 71

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

O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allah will protect you from mankind. Verily, Allah guides not the people who disbelieve.

قُلْ يَا أَهْلَ الْكِتَابِ لَسْتُمْ عَلَىٰ شَيْءٍ حَتَّىٰ تُقِيمُوا التَّوْرَةَ وَالْإِنْجِيلَ وَمَا أُنزِلَ إِلَيْكُمْ مِنْ رَبِّكُمْ ۗ وَلَيَزِيدَنَّ كَثِيرًا مِّنْهُمْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ طُغْيَانًا وَكُفْرًا ۗ فَلَا تَأْسَ عَلَى الْقَوْمِ الْكَافِرِينَ

Say (O Muhammad صلى الله عليه وسلم) "O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurat (Torah), the Injeel

(Gospel), and what has (now) been sent down to you from your Lord (the Qur'an)." Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالصَّابِئُونَ وَالنَّصَارَى مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Surely, those who believe (in the Oneness of Allah, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allah), and those who are the Jews and the Sabians and the Christians, - whosoever believed in Allah and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.

لَقَدْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ وَارْسَلْنَا إِلَيْهِمْ رُسُلًا كَلَّمَا جَاءَهُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُهُمْ فَرِيقًا كَذَّبُوا وَفَرِيقًا يَقْتُلُونَ

Verily, We took the covenant of the Children of Israel and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, - a group of them they called liars, and others among them they killed.

وَحَسِبُوا أَلَّا تَكُونَ فِتْنَةٌ فَعَمُوا وَصَمُوا ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ ثُمَّ عَمُوا وَصَمُوا كَثِيرٌ مِّنْهُمْ وَاللَّهُ بَصِيرٌ
بِمَا يَعْمَلُونَ

They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allah turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allah is the All-Seer of what they do.



- Attachment is made up of magnification and love and magnification is showing respect at every level. The study circles are 'royal' circles, imagine a circle made of kings, queens, prince and princesses – how would they speak, how would they act, how would they look, how would they smell? The study circles are even more magnified.
- If a person disrespects someone who's in front of him so what about angels which we don't see and Allah (سبحانه وتعالى) Whom we don't see, subhan Allah.
- We want to reach magnification of Allah (سبحانه وتعالى) but it begins within the circle in front of us. If we're putting others down then how will we behave with Allah (سبحانه وتعالى) and the angels. There are steps to magnifying Allah (سبحانه وتعالى) and it begins with respecting the people.
- When someone is speaking to us, the minimum we can do is listen attentively to the person and show we're with them, but how do we expect to respect others if we put them down and their views?
- The one who magnifies Allah (سبحانه وتعالى) will magnify all that Allah (سبحانه وتعالى) has sent. Anyone who's a carrier of the Qur'an needs to be up to the standard of establishing all that Allah (سبحانه وتعالى) has sent. The opposite of making something upright is to make it crooked and not show it.
- We need to be grateful to anything Allah (سبحانه وتعالى) has given us because it's a trust. There are those who had the Book but they didn't make it upright so they ended up transgressing and disbelieving, astaghfar Allah. Establishing the Book is not about memorizing the Qur'an but it's about actions and behavior.



- Happiness, salvation and success are all one way – the one who believes in Allah (سبحانه وتعالى), the Last Day and does righteous good deeds then there will be no fear or sadness upon him. Thus there will be no imbalanced reactions.
- The messengers are to be respected but not worshipped. If any messenger comes to them which is not according to their desires then they will belie him or kill him, subhan Allah.
- Everything around us are ayat, the sun, moon, ant, though people are even making fun of Allah's ayat. Even animals cannot be lied to and there was a person who wanted to take hadith from another but decided not to. He saw him trying to lure a horse with some food but didn't give it to him in the end. If he cannot respect the animal then how does he expect to respect Kalam Allah (سبحانه وتعالى). When a person respects what's little then he will respect what's greater.
- Everything that comes our way is a trial and for the people of the book, the messenger came in a way that was a trial for them because he was not in line with their desires.

What did we learn from these ayat and how can we change for the better?

- When there's no respect then the knowledge will not come.
- If you want guidance then be respectful and observant of all signs
- If you truly magnify Allah (سبحانه وتعالى) then you will respect His creation and know when trials come then you are dealing with Allah (سبحانه وتعالى)
- Respect Allah (سبحانه وتعالى) and you will get respect
- A person cannot have magnification without thinking good of Allah (سبحانه وتعالى)

May Allah (سبحانه وتعالى) make us among those who magnify Him and respect others. Ameen.



تدبر سورة المائدة (Taddabur Surah Al Maeda)

Lessons from Surah Al Maeda – Class 17

Date: 08 October 2018 / 28 Muharram 1440



Surah Al Maeda Ayat 72 to 75

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

Surely, they have disbelieved who say: "Allah is the Messiah [‘Īsa (Jesus)], son of Maryam (Mary)." But the Messiah [‘Īsa (Jesus)] said: "O Children of Israel! Worship Allah, my Lord and your Lord." Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode . And for the Zalimun (polytheists and wrong-doers) there are no helpers.

لَقَدْ كَفَرَ الَّذِينَ قَالُوا إِنَّ اللَّهَ ثَالِثُ ثَلَاثَةٍ وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ وَإِنْ لَمْ يَنْتَهُوا عَمَّا يَقُولُونَ لَيَمَسَّنَّ الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابٌ أَلِيمٌ

Surely, disbelievers are those who said: "Allah is the third of the three (in a Trinity)." But there is no Allah (god) (none who has the right to be worshipped) but One Allah (God -Allah). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

أَفَلَا يَتُوبُونَ إِلَى اللَّهِ وَيَسْتَغْفِرُونَهُ وَاللَّهُ غَفُورٌ رَحِيمٌ

Will they not turn with repentance to Allah and ask His Forgiveness? For Allah is Off-Forgiving, Most Merciful.



مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ وَأُمُّهُ صِدِّيقَةٌ كَانَا يَأْكُلَانِ الطَّعَامَ ۗ انظُرْ

كَيْفَ نُبَيِّنُ لَهُمُ الْآيَاتِ ثُمَّ انظُرْ أَنَّى يُؤْفَكُونَ

The Messiah [ʾIsa (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddiqah [i.e. she believed in the Words of Allah and His Books (see Verse 66:12)]. They both used to eat food (as any other human being, while Allah does not eat). Look how We make the Ayat (proofs, evidence, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

- When Allah (سبحانه وتعالى) sends messengers it is to respect them but not magnify them otherwise it become shirk. Eisa (عليه السلام) was given miracles by Allah (سبحانه وتعالى) though Allah (سبحانه وتعالى) says he and his mother eat food. This is to show that he shouldn't be idolized.
- Recall that 'Al Maeda' is a table spread with food and food is important to fulfill the covenants.
- Allah (سبحانه وتعالى) says Eisa's mother is 'sidiqeeah' – 'truthful one' – she is not a messenger or prophet, but she reached the highest level which a human can reach after the level of the messengers.
- When Allah (سبحانه وتعالى) tells us that someone eats food then it means he's in need so he shouldn't be idolized. To magnify Allah (سبحانه وتعالى) is to make Him One. Imagine you go to a specialized and qualified doctor and then you inform him, 'but google said so and so', this shows disrespect. And to Allah (سبحانه وتعالى) is the best example, imagine going to a messenger while Allah (سبحانه وتعالى) has perfect qualities, subhan Allah.



- Allah (سبحانه وتعالى) said if anyone calls the people and says he's a rabb then He'll punish him a severe punishment.
- They said Eisa (عليه السلام) is Allah (سبحانه وتعالى), astaghfar Allah, and this is disbelief. Allah (سبحانه وتعالى) does not appear in forms of people or anything; this is disbelief. Shirk is odd and manmade but tawheed is what's natural and is the default. Eisa (عليه السلام) is a messenger just as other messengers have been sent.
- It is injustice to say Allah (سبحانه وتعالى) is something else, Allah (سبحانه وتعالى) is Allah (سبحانه وتعالى), and anyone who associates with Allah (سبحانه وتعالى) then paradise will be forbidden on him and the hellfire will be his abode where there will be no helper.
- And there are those who said Allah (سبحانه وتعالى) is three, but Allah (سبحانه وتعالى) is One; to have two is much, so what about three? Subhan Allah.
- If they don't stop what they're saying then a painful torment will touch them. What should be done? Repent to Allah (سبحانه وتعالى) and seek His forgiveness. When we repent and ask for forgiveness then this shows we're magnifying Allah (سبحانه وتعالى) because we want to purify ourselves.
- The purest creation are the angels; they have no discharge, they don't sin or get dirty. They also have to write the sins of the people. Imagine someone pure but dealing with what's impure, how do they keep themselves 'pure' and 'efficient'? There are two actions which the angels do:
 1. They always say (سبحان الله وبحمده) – Glory be to Allah and all praise
 2. They do taqdees of Allah (سبحانه وتعالى): they are magnifying Allah (سبحانه وتعالى) by asking forgiveness for the people on the earth



because they're causing so much mischief, and they especially seek forgiveness for the believers.

- We cannot reach the level of the angels but we can say (سبحان الله وبحمده) and seek forgiveness for the Muslims; this is a pure heart.
- If we don't ask for forgiveness then we cannot get the truth; sins are an obstacle from getting the truth. Then a person can accept the truth after forgiveness and repentance.

What did we learn from these ayat and how can we change for the better?

- Increase in saying (سبحان الله وبحمده) and making istighfar for others
- Tawheed and ask Allah (سبحانه وتعالى) for protection from shirk

May Allah (سبحانه وتعالى) make us from the muwahideen and protect us from shirk. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 18

Date: 10 October 2018 / 01 Safar 1440



Surah Al Maeda Ayat 76 to 81

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



Say (O Muhammad صلى الله عليه وسلم to mankind): "How do you worship besides Allah something which has no power either to harm or benefit you? But it is Allah Who is the All-Hearer, All-Knower."

قُلْ يَا أَهْلَ الْكِتَابِ لَا تَغْلُوا فِي دِينِكُمْ غَيْرَ الْحَقِّ وَلَا تَتَّبِعُوا أَهْوَاءَ قَوْمٍ قَدْ ضَلُّوا مِنْ قَبْلُ وَأَضَلُّوا كَثِيرًا وَضَلُّوا عَنْ سَوَاءِ السَّبِيلِ

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

لُعِنَ الَّذِينَ كَفَرُوا مِنْ بَنِي إِسْرَائِيلَ عَلَى لِسَانِ دَاوُودَ وَعِيسَى ابْنِ مَرْيَمَ ۗ ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

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

كَانُوا لَا يَتَنَاهَوْنَ عَنْ مُنْكَرٍ فَعَلُوهُ ۗ لَبِئْسَ مَا كَانُوا يَفْعَلُونَ

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

تَرَى كَثِيرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِينَ كَفَرُوا لَبِئْسَ مَا قَدَّمَتْ لَهُمْ أَنفُسُهُمْ أَن سَخِطَ اللَّهُ عَلَيْهِمْ وَفِي الْعَذَابِ لَهُمْ خَالِدُونَ

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

وَلَوْ كَانُوا يُؤْمِنُونَ بِاللَّهِ وَالنَّبِيِّ وَمَا أُنزِلَ إِلَيْهِ مَا اتَّخَذُوهُمْ أَوْلِيَاءَ وَلَكِنَّ كَثِيرًا مِّنْهُمْ فَاسِقُونَ

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

- Ayat 77 to 81 are speaking about those who take the religion too strictly and the transgression they fall into as a result of it. They tell others if they're not following the rules but amongst each other they overlook it, subhan Allah.
- The Jews and Mushrikeen are stubborn about their deen while the Christians are more flexible and softer.
- There are those whom even if the truth comes to them, they're stubborn and don't want to change their ways. Anyone who's is arrogant and hard-hearted will be misguided unlike the one who's soft-hearted and is not arrogant then he will be guided. Arrogance stops a person from accepting the truth and from the knowledge.



- From the impacts of magnifying Allah (سبحانه وتعالى) and respecting others is to be humble and not show arrogance from wherever the truth may come. In these ayat it is talking about those who show they're religious, but they're arrogant and harsh; this shows no magnification of Allah (سبحانه وتعالى).
- Following the covenant should not make someone arrogant and when the ayat come to Ibad Ar Rahman they do not turn away from it. Someone might come and say, 'I learned Surah Al Ikhlas, can I tell you?'. We should not say, 'I already know it'. Magnification is to listen to it until the end.
- Pride in the deen comes as a result of those who are doing more than what's required in the deen, and they want something in return so they become proud. Those who exceed the boundaries in the deen are not only over-exaggerating but they're following people's desires. Anyone who's going beyond the truth will only lead to misguidance by following people's desires.
- Banu Israel has knowledge but no actions and this causes self-harm. Anyone in the study circles who's only sitting without writing or expressing it will only cause harm to himself because he's not releasing or spreading the knowledge and this will cause him to be proud. A person needs to give from what he's receiving from the knowledge.
- Anyone who knows what's wrong and does it then Allah's curse is upon him unlike the one who doesn't know something is wrong and does it.



- Among their transgression is not stopping each other from doing wrong, but for outsiders they'll say 'what you're doing is wrong'. Anyone who knows another is doing wrong while he's aware of it, yet still remains silent then this shows no magnification of Allah (سبحانه وتعالى).
- If there's a ship and a few are making a hole in the ship and no one tells them to stop then all will sink, and this shows no magnification of the truth.
- Anyone who has the Book should befriend the one who takes the Book and speak if anyone does munkar, but in these ayat they are befriending those who disbelieve, subhan Allah.
- Those who are Christians are more likely to be humble and not arrogant when they hear the truth, they will say 'we believe and write us among those who have witnessed'. And this shows their humility that they do not want to be separate from others.

What did we learn from these ayat and how can we change for the better?

- Listen to the ayat that come to you
- Do not be proud in order to be guided and benefit from knowledge
- Give back from the knowledge you're receiving otherwise it will cause self-harm and transgression

May Allah (سبحانه وتعالى) make us humble and among those who act on the knowledge. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 19

Date: 11 October 2018 / 02 Safar 1440



Surah Al Maeda Ayat 87 to 93



يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

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

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

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

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ

مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ

أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ

تَشْكُرُونَ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ

لَعَلَّكُمْ تَفْلِحُونَ

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

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنْتُمْ مُنْتَهُونَ

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

وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا ۚ فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى رَسُولِنَا الْبَلَاغُ الْمُبِينُ

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

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا وَآمَنُوا وَعَمِلُوا

الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَآمَنُوا ثُمَّ اتَّقَوْا وَأَحْسَنُوا ۗ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

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

- In the above ayat, it talks about food once again. Recall in the beginning of the surah eating lawful food is a means to help in fulfilling the covenant, and the ayat also speak of oaths.
- A person should not forbid the halal on himself because this is not part of the deen, but those who are extreme will not use what's halal for them thinking it's 'zuhd'. Anyone who forbids what's halal is actually exceeding the boundaries.



- It's ingratitude when a person doesn't use what he's been blessed with. And a great sin they committed is to lie against Allah (سبحانه وتعالى) by saying the halal is made forbidden. To make something halal as haram is worse than to make something haram as halal, subhan Allah, because by default everything is halal except a few matters which are haram.
- Allah (سبحانه وتعالى) joined food with taqwa, why? Because food is like a desire and when a person eats too much, or eats what is unlawful or not pure then it will prevent a person from doing taqwa, subhan Allah. As a result the shaitan will trick the people through food by making them overeat. When a person overeats then easily he will start to follow his desires and it will lead to hardening the heart. The messengers and prophets were not the ones to overeat.
- A person shouldn't overeat or not eat at all but eat in order to obey Allah (سبحانه وتعالى) and still have taqwa.
- Allah (سبحانه وتعالى) will not account for laghuw in saying 'wallah' without any feeling in the heart, but we will be responsible when we have an intense feeling in our heart when make an oath and mean it. Anyone who didn't fulfill the oath then he needs to feed the poor or free a captive and if he's unable then he's to fast three days. The scholars said for the one who has money then he should fast three days because he can easily give every time he makes an oath, subhan Allah.
- Making an oath shows magnification of Allah (سبحانه وتعالى) because a person can only take an oath by Allah (سبحانه وتعالى). It's important to not swear much by the name of Allah (سبحانه وتعالى) because then it takes away



from its value. All of this is in order to be grateful that Allah (سبحانه وتعالى) made the ayat clear for us.

- In Surah Al Maeda, Allah (سبحانه وتعالى) forbade alcohol though this came in sequence since the Arabs of the Jahiliya were known to be heavy drinkers.
- Drinking alcohol, gambling, making decisions based on chance are all impure and from the acts of the shaitan. A person should avoid it in order he may succeed. The shaitan wants to cause enmity between the people by these matters and this can especially happen in drinking and gambling. The shaitan wants fights between the people by making people lose their minds. What else does the shaitan want? To stop a person from remembering Allah (سبحانه وتعالى) and the prayer; so he wants to stop a person both from inside and outside. The shaitan wants problems between the people and barriers to the people's hearts and minds. Note that drinking and gambling are all addictions.
- If people are still doing wrong then it's upon the Prophet (صلى الله عليه وسلم) to convey the message clearly.

What did we learn from these ayat and how can we change for the better?

- Be moderate in food in order to have taqwa
- Present Islam with ease and wisdom and tell of the halal than to always stress the haram

May Allah (سبحانه وتعالى) make us humble and among those who act on the knowledge. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 20

Date: 14 October 2018 / 05 Safar 1440



Surah Al Maeda Ayat 94 to 98

يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ الصَّيِّدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ
بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ حُرْمٌ ۚ وَمَن قَتَلَهُ مِنْكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ
النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدِيًّا بَالِغِ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلٌ ذَلِكُمْ صِيَامًا
لَّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ ۗ وَاللَّهُ عَزِيزٌ ذُو انتِقَامٍ

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



أُجِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرُمًا وَاتَّقُوا

اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

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

جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ذَلِكَ لِتَعْلَمُوا أَنَّ

اللَّهُ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

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

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Know that Allah is Severe in punishment and that Allah is Off-Forgiving, Most Merciful.

- The shaitan wants to make us hate each other, but what makes people to love each other? Belief and taqwa. Surah Maryam 96: (إِنَّ الَّذِينَ)

(أَمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَيَجْعَلُ لَهُمُ الرَّحْمَنُ وُدًّا

(Verily, those who believe [in the Oneness of Allah and in His Messenger (Muhammad صلى الله عليه وسلم)] and work deeds of righteousness, the Most Gracious (Allah) will bestow love for them (in the hearts of the believers).)

- A person respects Allah (سبحانه وتعالى) when he respects the messengers he sent. And if we truly love Allah (سبحانه وتعالى) then we will follow the Prophet (صلى الله عليه وسلم), and if we do then Allah (سبحانه وتعالى) will love us and forgive us.



Surah Al Imran 31: (قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَاللَّهُ غَفُورٌ رَحِيمٌ)

(Say (O Muhammad صلى الله عليه وسلم to mankind): "If you (really) love Allah

then follow me (i.e. accept Islamic Monotheism, follow the Qur'an and the Sunnah), Allah will love you and forgive you your sins. And Allah is Off-Forgiving, Most Merciful.")

- When the prohibition of alcohol took place, the believers were worried about their friends who had drunk and passed away before the command took place, subhan Allah. Allah (سبحانه وتعالى) consoles them by telling them their sins are forgiven and will not account them.
- Allah (سبحانه وتعالى) tested the believers with haram which is accessible to see if they believe in Him in the unseen, subhan Allah. For example hunting would be made easy for them in ihram with the animal coming near to them. For example, it might be easy to make an illegal u-turn because no one is there, will a person do it?
- A person sees the love of Allah (سبحانه وتعالى) when He tells us about the details of what not to do; this shows His gentleness. He will show us and tell us before we're tested; we won't have a 'hole' put in front of us without knowing.
- In the time of ihram, hunting is not permissible and if there's a violation, then there's compensation, and this shows Allah's love because sometimes we do something wrong to someone and we don't know how to say sorry to them.
- As for fishing from the sea then this is halal, and the amount of animals in the sea is greater than on land.
- When we love someone we'll tell them to be careful. For example, a mother doesn't want her children to go the fire, so she will tell them to be careful.



- We need to know Allah (سبحانه وتعالى) is the All-Knower of everything and His punishment is severe. Knowing Him makes us go forward and fearing His punishment makes us remain within our boundaries. All of the ayat have love, hope and fear and this is the heart of the worshipper which is to worship and love Allah (سبحانه وتعالى) in balance.

What did we learn from these ayat and how can we change for the better?

- Love Allah (سبحانه وتعالى) in balance with magnification so that we remain within our boundaries
- It's a sign of Allah's love when He tells us to be careful and warn us
- A person reacts more when he's told 'I will not love you if you do this'.
- Think good of one another, respect each other and love each other.

May Allah (سبحانه وتعالى) guide us to act on what He loves. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 21

Date: 15 October 2018 / 06 Safar 1440



Surah Al Maeda Ayat 99 to 105

مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

The duty of the Messenger [i.e. Our Messenger Muhammad صلى الله عليه وسلم whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allah knows all that you reveal and all that you conceal.

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

Say (O Muhammad صلى الله عليه وسلم): "Not equal are Al-Khabith (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and At-Taiyyib (all that is good as regards things, deeds, beliefs, persons, foods), even though the abundance of Al-Khabith may please you." So fear Allah , O men of understanding in order that you may be successful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءٍ إِن تَبَدَّ لَكُمْ تَسْؤُكُمْ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلَ الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ

O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

Before you, a community asked such questions, then on that account they became disbelievers.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۖ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۗ وَكَثُرُهُمْ لَا يَعْقِلُونَ

Allah has not instituted things like Bahirah , or Sa'ibah , or Wasilah , or Ham , (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allah, and most of them have no understanding.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا ۖ أُولَٰئِكَ كَانُوا فِي الْأَفْهَامِ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ



And when it is said to them: "Come to what Allah has revealed and unto the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful)." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever nor guidance.

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

O you who believe! Take care of your own selves . If you follow the (right) guidance [and enjoy what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that which you used to do.

- When Allah (سبحانه وتعالى) makes something lawful then there's good in it and when He makes something unlawful then there's much bad in it. The concept of halal and haram is in the Hands of Allah (سبحانه وتعالى) and not humans. In these ayat, it speaks of humans who make things haram on themselves with no wisdom.
- Something clean is not equal to something dirty, something pure is not equal to something impure. Good and bad are not treated the same, a believer and disbeliever are not treated the same, and someone obedient and someone rebellious are not treated the same.
- A person cannot deal equally with someone good and bad; this negates wisdom. Something different cannot be equal. There are places where shayateen will be present and there are places where angels will be present; these are not equal. Shayateen are in the marketplaces and angels are in study circles. The marketplace is not



equal to a study circle. A good word cannot equal a bad word. And there's good and bad in this life as a test for the people.

- It we want success then we need to have taqwa from going towards what's impure. Who will have taqwa? The people of understanding who think before falling into the trap of the impure. Truly one can see the love of Allah (سبحانه وتعالى) in these ayat.
- A person shouldn't ask questions for wrong intentions, or questions which add no value, or only to disturb, go off-topic, or raise doubts in the people. A person also shouldn't ask questions where the answer will make him sad.
- Some people think if they ask many questions then as if they're smart or they'll follow the rules better, but all rules are clear, subhan Allah.
- A person shouldn't ask for position because if he gets it then he'll be tested with it; this is similar to when the maeda was asked for.
- In the time of ignorance, certain animals were made sacred by chopping of the ear so that no one can touch it. They would make things halal, haram and sacred on their own. Allah (سبحانه وتعالى) says they don't understand.
- Allah (سبحانه وتعالى) addresses the believers to worry about themselves and not worry about their forefathers. Sometimes we worry about others and then we lose our faith; guidance is in Allah's Hands. If a person is guided then someone who's misguided will not harm him.
- A person should focus on his covenants because he will be accounted by Allah (سبحانه وتعالى) when he returns to Him.

What did we learn from these ayat and how can we change for the better?



- Focus on ourselves and our faith
- There's no equality between two different things but only justice
- Before asking a question, we should think if it will increase you in faith
- Don't make your children to follow you blindly without evidence
- Knowledge is sacred and has value, it is not something to be taken as entertainment

May Allah (سبحانه وتعالى) guide us to act on what He loves. Ameen.



Taddabur Surah Al Maeda (تدبر سورة المائدة)

Lessons from Surah Al Maeda – Class 22

Date: 16 October 2018 / 07 Safar 1440



Surah Al Maeda Ayat 106 to 109

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةٌ بَيْنَكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ
آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ
فَيُقْسِمَانِ بِاللَّهِ إِنْ رَزَقْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا مَنَّ
الْأَثِمِينَ

O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after As-Salat (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying): "We wish not for any worldly gain in this, even though

he (the beneficiary) be our near relative. We shall not hide Testimony of Allah, for then indeed we should be of the sinful."

فَإِنْ عُثِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخِرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأُولَيَانِ
فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ الظَّالِمِينَ

If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers."

ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهٍهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانُ بَعْدَ أَيْمَانِهِمْ ۗ وَاتَّقُوا اللَّهَ
وَاسْمَعُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ

That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allah and listen (with obedience to Him). And Allah guides not the people who are Al-Fasiqun (the rebellious and disobedient).

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۗ قَالُوا لَا عِلْمَ لَنَا ۗ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)?" They will say: "We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen)."



- In these ayat, it's speaking of the witnesses needed for the wassiyah. Sometimes people will make a verbal wassiyah and after death, the witnesses will say 'he didn't say that' and this causes the rights of people to be eaten.
- The messengers are witnesses against their people and in Surah Al Maeda, it's not for the messengers to see who fulfilled the covenants and who didn't.
- It's not upon us to stress if someone didn't listen because it will not harm us. This shows how the role of the messengers is to convey the message, but not to account who fulfilled the covenant and who didn't. Despite the messengers knowing who listened to them and who didn't, they responded by saying 'we have no knowledge, verily You are the Knower of the Unseen'.
- The one whom a person is doubting their witness, then they are to be stopped after the prayer, which is a worship magnifying Allah (سبحانه وتعالى), then they are to swear 'I will not sell my covenants for duniya and if I lie then I'll be among the sinners', subhan Allah. Look at the great detail and this is only from Allah (سبحانه وتعالى). It's out of Allah's love to make us understand these detailed matters.
- If a person lies after swearing then this is between him and Allah (سبحانه وتعالى) and we shouldn't go further.
- If it's discovered that the person is a liar or thief then two other witnesses are brought and they are to swear.

What did we learn from these ayat and how can we change for the better?

- Be truthful when fulfilling any covenant or being a witness

- We shouldn't hesitate to follow any procedures
- To not feel offended when asked to swear if we say something
- Focus on worshipping Allah (سبحانه وتعالى) and not going into people's intentions

May Allah (سبحانه وتعالى) guide us to act on what He loves. Ameen.



تدبر سورة المائدة (Taddabur Surah Al Maeda)

Lessons from Surah Al Maeda – Class 23

Date: 17 October 2018 / 08 Safar 1440



Surah Al Maeda Ayat 110 to 120

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخَلَّقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي وَتُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ

(Remember) when Allah will say (on the Day of Resurrection). "O 'Isa (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Ruh-ul-Qudus [Jibril (Gabriel)] so that you spoke to the people in the cradle and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurat (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: 'This is nothing but evident magic.'"

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

And when I (Allah) revealed to Al-Hawariyyun (the disciples) [of 'Īsa (Jesus)] to believe in Me and My Messenger, they said: "We believe. And bear witness that we are Muslims."

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ

اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ

(Remember) when Al-Hawariyyun (the disciples) said: "O 'Īsa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?" 'Īsa (Jesus) said: "Fear Allah, if you are indeed believers."

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَمًا مِنَ الشَّاهِدِينَ

They said: "We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses."

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً

مِّنكَ ۖ وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ

'Īsa (Jesus), son of Maryam (Mary), said: "O Allah, our Lord! Send us from the heaven a table spread (with food) that there may be for us - for the first and the last of us - a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers."

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ

Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the 'Alamin (mankind and jinn)."

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّيَ إِلَهَيْنِ مِن دُونِ اللَّهِ ۗ قَالَ
 سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّ ۗ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۗ تَعَلَّمَ مَا فِي نَفْسِي وَلَا
 أَعْلَمُ مَا فِي نَفْسِكَ ۗ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

And (remember) when Allah will say (on the Day of Resurrection): "O 'Îsa (Jesus), son of Maryam (Mary)! Did you say unto men: 'Worship me and my mother as two gods besides Allah?' " He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۗ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ ۗ فَلَمَّا
 تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ ۗ وَأَنْتَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ

"Never did I say to them aught except what You (Allah) did command me to say: 'Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

إِنْ نَعَدْتَهُمْ فَإِنَّهُمْ عَبْدُكَ ۗ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

"If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise ."

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ ۗ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۗ
 رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ۗ ذَلِكَ الْفَوْزُ الْعَظِيمُ

Allah will say: "This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) - they shall abide therein forever. Allah is pleased with them and they with Him. That is the great success (Paradise).

لِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۗ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ



To Allah belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

- Ayat 110 to 118 are about the story of Eisa (عليه السلام) and ayat 119 to 120 is the conclusion of those who were truthful in fulfilling the covenants and their truthfulness will benefit them.
- Eisa (عليه السلام) was idolized because of the miracles which Allah (سبحانه وتعالى) supported him with.
- The final parts are divided into blessings of Allah (سبحانه وتعالى), the story of the maeda and disciples, and Allah (سبحانه وتعالى) taking Eisa (عليه السلام) to account if he told the people to worship him.
- The blessings include Maryam (عليه السلام) having Eisa (عليه السلام) without being touched, and Maryam (عليه السلام) is not a messenger but a truthful one and both she and Eisa (عليه السلام) eat food. Food is mentioned because it is a means to fulfilling the covenant.
- What are the blessings?
 1. Ruh Al Quds is support from the angel and inspiration which was granted to Eisa (عليه السلام).
 2. He could speak properly and beneficially as a baby and older man.
 3. Allah (سبحانه وتعالى) taught Eisa (عليه السلام) the Books, wisdom and specifically the Tawrat and Injeel. Eisa (عليه السلام) is the most knowledgeable of the Tawrat after Musa (عليه السلام), subhan Allah.
- What are the miracles given to him?



1. He will fashion birds from clay and he will blow into it and it will be alive by Allah's permission.
 2. He cures the blind, those who can't speak properly and lepers by Allah's permission
 3. And brings life to the dead by Allah's permission
- Allah (سبحانه وتعالى) protected Eisa (عليه السلام) from Banu Israel and raised him above.
 - Idolizing Eisa (عليه السلام) didn't happen during his time but after he was raised. Eisa (عليه السلام) didn't die and was not crucified but another was made to resemble him.
 - Allah (سبحانه وتعالى) inspired the disciples to believe in Him and His messenger and they immediately responded 'we believe'; this shows their truthfulness when islam/submission is both inside and outside, and this is support for Eisa (عليه السلام).
 - The disciples said to Eisa (عليه السلام):
 1. Would your Lord be able to send us a table spread with food from the heaven. They know their Rabb is able to bring down the rain and the maeda is something which people prepare, but they want it to come ready made from the heaven.
 - Eisa (عليه السلام) replied: 'Have taqwa of Allah if you are believers'. This is to abstain from saying something like this. Their question is not to challenge Allah (سبحانه وتعالى), astaghfar Allah, but they're asking to increase in faith.
 2. We only wish to eat from it and satisfy our hearts and know that you have told us the truth, and we'll be witnesses to the



miracle. When they replied back, it showed their truthfulness because they had a genuine reason for asking. They asked for a maeda because they're hungry and want to eat, they want their hearts to be at rest, and a witness to the miracle to say it happened. There's a difference when Banu Israel asked for food from the earth which needs to be prepared unlike the disciples who asked for something great for a ready-made table of food from the heavens. This teaches us to ask big from Allah (سبحانه وتعالى) because He's able to do everything.

- Eisa (عليه السلام): O Allah, our Lord, send down for us a table spread with food from the heavens that will be a festival for us for the first and last of us, and provide us with sustenance, for You are the Best of the Providers. When it arrives then it will be a celebration and this shows 'eid' is related to the deen, and during eid there's food. When Islam came, the celebrations of before were abrogated and there are two eids – Eid Al Fitr and Eid Al Adh'ha.
- Allah (سبحانه وتعالى) said: 'I will bring it down to you but whoever disbelieves after this then I will punish him a punishment which I have not punished anyone in this universe'. Because they asked for it, it came but there's a covenant which needs to be fulfilled. For example there are those who ask for a child from Allah (سبحانه وتعالى) and then they commit shirk after Allah (سبحانه وتعالى) answers them.



- Some people think when they make dua or someone makes dua for them and it gets answered then they think their dua is powerful and forget it's Allah (سبحانه وتعالى) Who brought it; this is denial.
- Allah (سبحانه وتعالى) will ask Eisa (عليه السلام) on the Day of Judgement, 'did you tell the people to take you and your mother as gods besides Him)?'. Eisa (عليه السلام) was not worshipped during his time, but after he was raised, he didn't know what the people did. When Eisa (عليه السلام) returns to the earth, he will break the cross.
- Eisa (عليه السلام) responded, 'glory be to You, it's not for me to say something which I have no right to say. If I said it then You would know about it, You know what's in me and I don't know what's in You, verily You are the Knower of the Unseen'.
- Eisa (عليه السلام) said, 'I said what You commanded me which is to worship Allah, my Rabb and your Rabb, and You are Witness to them, when You raised me, then You are observant of them, and You are witness to everything. If You punish them then they are Your slaves because You have that right, and if You forgive them then You are the All-Mighty and All-Wise'. And this shows Eisa (عليه السلام) is not happy = he was idolized.
- Then Allah (سبحانه وتعالى) says then on the Day of Judgement is the Day when the truthful ones will benefit from their truthfulness. They will have gardens with rivers flowing underneath forever, and even better than paradise is Allah (سبحانه وتعالى) Who will be pleased with them and they're pleased with Him. May Allah (سبحانه وتعالى) be pleased with us. Ameen.



- When everything is settled, everyone is in their place in paradise and death is slaughtered then Allah (سبحانه وتعالى) will call the dwellers of paradise, 'are You pleased?' They will say, 'how can we not be pleased?'. Allah (سبحانه وتعالى) deals with us beyond our expectations. He said, 'I will be pleased with you and never displeased'. May Allah (سبحانه وتعالى) make us hear this. Ameen.
- And then He will lift His veil and they will see Him. We ask Allah (سبحانه وتعالى) of His favor. Ameen. Not everyone will see Allah (سبحانه وتعالى) except the One Who's worthy. When the people of paradise look at Allah (سبحانه وتعالى), it adds more glow to their faces and they will see the One whom they worshipped and the Creator of Beauty.
- It is the great winning when we're truthful, following Allah's covenants and grateful for the blessings. To Allah (سبحانه وتعالى) belongs all that's in the dominion of the heavens and earth, and He's able to do all things.
- How many blessings and covenants has Allah (سبحانه وتعالى) given us? Subhan Allah.

What did we learn from these ayat and how can we change for the better?

- Ask big from Allah (سبحانه وتعالى) because He is able to do all things
- Do not idolize anyone
- When you ask for something and you get it the you're responsible
- Ask for Allah's pleasure and paradise

This is the end of Surah Al Maeda. May Allah (سبحانه وتعالى) accept from all, help us to fulfill our covenants and make it for us and not against us. Ameen.



ADDITIONAL RESOURCES

PAST CLASS NOTES AND NEW POSTS ON TELEGRAM

THIS IS OPEN TO BOTH WOMEN AND MEN

<https://t.me/markazalsalampublicationsENG>

