

## Surah an-Nisaa (continued)

The end of the 5th juzz saw the condemnation of the munafiqoon and the news of a terrible torment for them. Hence the sixth juzz starts by stating that Allah does not like to openly express things which are wrong, unless it is to stop some harm or to condemn a wrongdoer.

The main topics of this part of the juzz are as follows:

1. After mentioning the munafiqoon, there is mention of the Bani Israeel and their crimes because they were their brothers with regards to disbelief and misguidance. One of their crimes was their attempt to kill Eesa ibn Maryam, but Allah raised him up to the heavens. (ayat 158).
2. The other segment of the people of the book are then mentioned i.e. the Christians and their belief that God is made of three i.e. Father, son and holy spirit. They are being told not to exaggerate the position of Jesus and not to say that God is three. Especially when Eesa alai his salaam feels no shame in being the servant of Allah.
3. The sura ends with another reminder of the rights of women and the rights of inheritors.

## Surah Al-Maida

This is a Madanee surah consisting of 120 ayaat and was revealed after the Hijra to Madinah. According to Aisha radhi Allahu anha, this is the last surah to be revealed and it contains many commandments regarding halal and haram, in addition to 3 stories. This surah also contains the ayat which was revealed to the prophet sal Allahu alaihi wa sallam at the occasion of the Farewell Hajj, announcing the completion of the deen. It is this ayat about which a Jewish man said to Umar ibn alKhattaab radhi Allahu anhu, that " O Leader of the believers! If this ayat had been revealed to us, we would have made this day the day of eid." To which Umar radhi Allahu anhu replied: "I know the day and the time when this ayat was revealed to Rasool Allah sal Allahu alaihi wa sallam, it was the night of Arafah and the day of Jumuah, so there are two Eids for us that day".

The main topics covered in this section of the surah:

1. The beginning of the surah emphasises the need to fulfill all contracts regardless of whether they are with Muslims or non Muslims. This encompasses all types of contracts whether between us and Allah or between us and other people. They include all contracts of buying, selling, loans and social contracts such as nikaah.
2. Many of the haraam things are mentioned, which were thought to be halal in the days of jahiliyyah (pre Islamic ignorance). They are haraam as they are harmful to the body and health, as well as the deen, e.g dead meat, blood, pig, and animals upon whom Allah's name is not mentioned at the time of slaughter. However, one may eat these things if there is a dire need. Other than these, all pure and clean things are halal.
3. After explaining what is halal and haraam, Allah guides us towards ghusl and wudhu, so we can prepare ourselves physically as well as spiritually, to converse with Allah. It is Allah's mercy that he has allowed us to perform tayammum (dry ablution) if one is unable to find water for purification. This is because Islam is the deen of ease and Islam always makes things easy for people, when there is a need. Allah says: " Allah does not intend to make difficulty for you, but He intends to purify you and complete His favor upon you that you may be grateful." (Ayat 6).

4. There is mention of the bani Israeel and their faults, so that Muslims can avoid such traits. The Christians are also mentioned, as people who broke their covenant with Allah and as a result, Allah put jealousy and enmity in their hearts. Despite these two groups having so many discrepancies in the belief, actions and moral conduct, they still claimed to be the beloved, chosen people of Allah. To which claim, Allah asks : "If you are truly the beloved of Allah, then why does He punish you for your sins?". After this, they are invited to believe in the deen of truth and the seal of the prophets sal Allahu alaihi wa sallam.

5. Musa alahis salaam commanded his people to remember the favours of Allah upon them, and to enter the holy land. Instead of obeying him, they ridiculed him and 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."

6. The story of the two sons of Adam alaihis salaam, Haabeel and Qaabeel is mentioned in which Qaabeel murdered Haabeel out of jealousy and hatred. The same hatred was also present in the bani Israeel, due to which they refused to believe in the seal of the prophets sal Allahu alaihi wa sallam.

7. In relation to the story of Adam and the crime that Qaabeel committed, we are being told about the punishment for spreading corruption on the earth, as crucifixion, being killed or opposite limbs being amputated (Ayat 32). This is followed by the punishment of the thief, i.e. the amputation of hands. This is because Islam puts a great deal of emphasis on the protection of human life, dignity and honour, and strives to eradicate all negativity from society that may harm mankind. Hence the punishments are so severe, so that they act as a deterrent for anyone thinking of committing such crimes against society.

8. There is then mention of two groups that spread mischief in the land namely the munaafiqoon and the bani Israeel. They are mentioned as follows:

"O Messenger, let them not grieve you who hasten into disbelief of those who say, "We believe" with their mouths, but their hearts believe not, and from among the Jews. [They are] avid listeners to falsehood, listening to another people who have not come to you." (Ayat 41).

There is also mention of the Christians not ruling and abiding by the revelation sent to them.

9. This is followed by mention of the Quran which distinguishes between truth and falsehood, and the guardian of the revealed books.

10. The Muslims are once again being warned about not making the people of the book their close friends and allies, as they are their worst enemies. Allah says: "O you who have believed, do not take the Jews and the Christians as allies. They are [in fact] allies of one another. And whoever is an ally to them among you - then indeed, he is [one] of them. Indeed, Allah guides not the wrongdoing people." ( Ayat 51).

One of the miracles of the Quran can be witnessed today, by seeing this enmity and hatred. SubhanAllah ! What is the matter with us? Why do we not see these clear signs and turn back to Allah?

11. The close ties with disbelievers can lead one to disbelief, hence there is mention of a severe warning against turning away from belief, resulting in a person's deeds being null and void, and being doomed to jahannum in the hereafter. Allah, also mentions that He is not in need of such people and that he can easily replace them:

“O you who have believed, whoever of you should revert from his religion - Allah will bring forth [in place of them] a people He will love and who will love Him, humble toward the believers, powerful against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic. That is the favour of Allah; He bestows it upon whom He wills. And Allah is all-Encompassing and Knowing.” (Ayat 54).

12. The Muslims are being instructed to take the believers as their friends and helpers, as the disbelievers mocked their deen and its signs. There is mention of the belief of some people of the book in Jesus alaihis salaam being God. Allah refutes this idea by stating the simple fact that Jesus alaihis salaam and his mother Mayram alaiha salaam both ate and hence were humans, with needs, unlike Allah.

13. The people of the book are being warned against exceeding the limits in the deen, as this leads to misguidance.

14. Allah is reminding the believers the reason for Allah cursing the bani Israeel, so that the believers do not follow in their footsteps:

“They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing.” (Ayat 79).

The prophet sal Allahu alaihi wa sallam said : When the bani Israeel indulged in disobedience, their scholars forbid them, but they did not refrain. They (scholars) kept on sitting in their gatherings and eating and drinking with them. Hence, Allah made all their hearts the same, and cursed them through the tongues of Jesus and Dawud alaihimas salaam. This is because they would be disobedient and exceed the limits.... The prophet sal Allahu alaihi wa sallam was reclining with his back next to a support, but then he sat up straight and said: “By He in Whose Hand is my soul! Neither can your imaan be complete nor can you be saved from Allah’s punishment unless you invite people to the truth and persuade them to accept the truth. (Tirmidhi).

15. The juzz ends by stating a historical fact that the worst enemies of the believers are the bani Israeel and the mushrikoon. Whereas the Christians show more affection, “because among them are priests and monks and because they are not arrogant.”(Ayat 82). However, we see that today many people who claim to be Christians also plot against the ummah; this is because they have actually deviated from the path of Jesus alaihis salaam.