

## Surah al-Maida (continued)

The juzz starts with mentioning the Christians who are unable to control their tears from flowing when they hear the Quran (Ayat 83-85). These ayaat were revealed regarding the Christians in Ethiopia, to whom the Muslims migrated. When they listened to the Quran being recited by these Muslims, they started to cry to the extent that their beards were wet with tears. (Subhan Allah! May Allah make us like this – aameen!).

The Quran has this effect on every person, who is free from prejudice and hate, and is full of fear and humility.

The remaining part of the surah deals with some of the commandments regarding the shariah.

1. Only Allah has the right to make something halal or haraam. The Muslims are being instructed not to make halal objects haraam and vice versa, and not to abstain from what is permitted. (Ayat 87-88). Islam is the balanced way of life, hence it deters us from exceeding the limits, by forbidding ourselves those things that are in fact permissible. On the other hand it guides us not to feel free to indulge in what ever we desire, thus ignoring what is haraam.

2. There is no blame for meaningless oaths. "Allah will not impose blame upon you for what is meaningless in your oaths, but He will impose blame upon you for [breaking] what you intended of oaths."

3. Intoxicants, gambling, sacrificing on stone altars and the use of divine arrows, are all stated as being the handy work of shaithan as they lead to:

- a. Animosity
- b. Hatred
- c. Forgetting the remembrance of Allah.
- d. Forgetting to pray. (Ayat 90-92).

4. It is not allowed to hunt on the land, in the state of ihram, however one may hunt the creatures in the sea in this state of ihram. (Ayat 94-96)

5. Allah mentions that He has made the ka'bah as a sacred house, and its surroundings are also sacred, and a place of peace. Umar radhi Allahu anhu stated, regarding the sanctity of the ka'bah and its surroundings:

"Even if I were to see my father's killer in the 'haram', I would not lay a hand on him until he leaves the boundaries of the 'haram'."

6. Allah is refuting the claims of the mushrikeen that certain animals are haraam such as "bahirah or sa'ibah or wasilah or haam" (Ayat 103). These are lies and false inventions, for which Allah has given no authority.

7. When one of us starts to feel that his death is near, then he should make a will and have two reliable people witness this.

8. The next section depicts a scene from the day of judgement in which the messengers will be gathered and Allah will ask them "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen". (Ayat 109).

In this context, there is special mention of Eesa alaihis salaam, in which Allah mentions the favours He bestowed on him. One of these favours was the table cloth (maida) that Allah sent on the request of Eesa alaihis salaam's companions. After this Allah says:

"O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?'"

Jesus will say, "Exalted are You! It was not for me to say that to which I have no right. If I had said it, You would have known it. You know what is within myself, and I do not know what is within Yourself. Indeed, it is You who is Knower of the unseen I said not to them except what You commanded me - to worship Allah, my Lord and your Lord. And I was a witness over them as long as I was among them; but when You took me up, You were the Observer over them, and You are, over all things, Witness. If You should punish them - indeed they are Your servants; but if You forgive them - indeed it is You who is the Exalted in Might, the Wise." (Ayat 116 – 118.)

This surah ends with the mention of the fact that everything in the heavens and the earth belongs to Allah.

### Surah al-An'aam

This is a Makkan sura which consists of 165 ayaat. The Makkan surahs usually discuss three main points with regards to belief:

- a. Tawheed (Oneness of Allah)
- b. Risalah (Messengerhood)
- c. Akhirah (Hereafter)

One of the unique features of this surah is that it uses two styles of addressing the mushrikeen i.e. taqreer and talqeen in which it addresses their false beliefs.

Taqreer refers to the style in which the signs of Allah's oneness, power and greatness are presented based on such universal principles that no one with a wholesome heart and healthy intellect, can deny or reject. This surah gives numerous signs of such nature. These signs are very easy to understand and reflect upon, to reach the truth. For example ayat 3 and ayaat 60-61.

Talqeen refers to the style in which Allah teaches His prophet sal Allahu alaihi wa sallam such arguments and evidences, for which the addressees have no reply and have no choice but to submit. This is usually seen in the style of searching questions e.g. ayat 12 and ayat 19.

Hence, these two styles of taqreer and talqeen are repeated side by side throughout this surah.

The surah starts with mentioning the praise and greatness of Allah. It then looks at the messengerhood of the prophet sal Allahu alaihi wasallam and the demands of the mushrikeen to bring forth miracles to convince them e.g. they demanded why an angel has not been sent with the message to convince them. Then there is mention of the resurrection e.g. in ayat 16.

These 3 subjects are reiterated in the two styles of taqreer and talqeen, until the surah reaches the section where the father of the prophets i.e. Ibraheem alaihis salaam is mentioned.

Ibraheem alaihis salaam was a shining beacon of truth and guidance in a dark ocean of shirk and misguidance. He rejected the worship of creation, whether it be in the form of the sun, the moon, stars, or hand made idols. He openly announced his allegiance to the One and Only Allah:

"Indeed, I have turned my face toward He who created the heavens and the earth, inclining toward truth, and I am not of those who associate others with Allah ." (Ayat 79)

As a result he faced opposition from none other than his own father. However, this did not deter him from inviting people to the Oneness of the Creator. This was the same call given by all other prophets, 18 of which are mentioned by name in this surah. The only other surah with so many prophets grouped together is surah al-Anbiya.

After mentioning revelation and prophethood, there is once again mention of the proofs for the existence of the Creator, as well as His knowledge, power and wisdom. This emphasises the point that the real objective is to recognise Allah's names and attributes. However, the mushrikeen would not consider this, but rather, they would just demand miracles for the sake of it, and not with the intention to be convinced. The truth of the matter is that the seeker of truth can see the signs and evidences all around himself, as long as he is sincere in his pursuit.

There is a difference between the seeing and observation of the momin and kaafir, in that the kaafir sees everything in a material sense. Whereas the momin sees everything and then reflects he cannot help but say 'subhanAllah', and that is why Allah has said:

"And it is He who sends down rain from the sky, and We produce thereby the growth of all things. We produce from it greenery from which We produce grains arranged in layers. And from the palm trees - of its emerging fruit are clusters hanging low. And [We produce] gardens of grapevines and olives and pomegranates, similar yet varied. Look at [each of] its fruit when it yields and [at] its ripening. Indeed in that are signs for a people who believe." (Ayat 99).