



سورة المائدة

The Table Spread

17 محرم 1440
27.9.18

The next penalty which is discussed in this surah is for stealing. All the covenants are for the protection of one or more of the five jewels, which are :

- ← النفس life
- ← المال wealth
- ← العرض chastity
- ← العقل intelligence
- ← الدين religion

Murder involves the jewel of life, which is the first deed which will be judged on the Day of Judgement. Stealing harms the jewel of wealth.

The male is mentioned before the female, and this is not random. It is more common to find males who are thieves. Stealing can be on a big scale or small things. The person starts with small things and goes on to bigger ones; it becomes easier as you go on. Stealing is a major sin and crime. We know this because there is a penalty. The penalty suits the crime. Killing is more intense than stealing, so the penalty is also more intense. The murderer is to be killed, or crucified, or his hands and feet are to be amputated from opposite sides, or exiled into wilderness. The penalty for stealing is less, the hand of the thief is to be amputated, whether the thief is a man or a woman. This punishment is justice, and is also purification for the thief. If the person steals again, the other hand is also cut off.

Allah is the One who judges. His names العزيز and الحكيم are mentioned here. Allah is the All Mighty, and the All Wise. We see the might of Allah in this penalty, and it is full of wisdom. This is exactly what is needed, it is not a violation of human rights. Protection is the right of all human beings, and society.

If the thief is caught, that means he did this crime before, its not his first time, because Allah will never expose a person when he commits a mistake the first time. Allah always gives a chance to repent. But when the person persists upon the sin, then he is exposed and punished. This is an addictive crime, and the person who gets a taste of unlawful wealth will be a repeated offender, and has to be taken out of the addiction. So the cancerous cells are cut off, giving the body a chance to heal. If he repents before he is caught, he is safe. But if he is caught first and then repents, he must fix the harm he did. Only tawbah is not enough. He must return the stolen goods or make up the loss.

Everything belongs to Allah. Don't question His judgement and rules. The judgement belongs to Allah. He will decide who to punish and who to give a second chance.

In ayah 41, Allah commands His Messenger صلى الله عليه وسلم specifically, and we can also follow it. But it is exclusively for our leader, and others in positions of authority. The Messenger of Allah صلى الله عليه وسلم was the one who was teaching the people the covenant. There were people who fulfilled the covenant, and others who betrayed it. The Messenger of Allah صلى الله عليه وسلم grieved for the ones who disbelieved. So Allah tells him not to grieve them, they were not worthy of his sadness and grief. Sadness weakens a person, so you must control your grief, or it will drain you.

وَالسَّارِقِ وَالسَّارِقَةِ فَاقْطَعُوا أَيْدِيَهُمَا
جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ وَاللَّهُ عَزِيزٌ
حَكِيمٌ

[As for] the thief, the male and the female, amputate their hands in recompense for what they committed as a deterrent

[punishment] from Allah . And Allah is Exalted in Might and Wise فَمَنْ تَابَ مِنْ بَعْدِ ظُلْمِهِ وَأَصْلَحَ فَإِنَّ اللَّهَ يَتُوبُ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

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

أَلَمْ نَعْلَمْ أَنَّ اللَّهَ لَهُ مَلِكُ السَّمَاوَاتِ
وَالْأَرْضِ يُعَذِّبُ مَن يَشَاءُ وَيَغْفِرُ لِمَن
يَشَاءُ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

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

يَا أَيُّهَا الرَّسُولُ لَا يَحْزَنْكَ الَّذِينَ
يُسَارِعُونَ فِي الْكُفْرِ مِنَ الَّذِينَ قَالُوا آمَنَّا
بِأَفْوَاهِهِمْ وَلَمْ تُؤْمِنِ قُلُوبُهُمْ وَمِنَ الَّذِينَ
هَادُوا سَمَاعُونَ لِلْكَذِبِ سَمَاعُونَ لِقَوْمٍ
آخَرِينَ لَمْ يَأْتِكَ بِحَرْفٍ مِنَ الْكَلِمِ مِنْ بَعْدِ
مَوَاضِعِهِ يَقُولُونَ إِنْ أُوتِيتُمْ هَذَا فَخُذُوهُ
وَإِنْ لَمْ تُؤْتَوْهُ فَاحْذَرُوا وَمِن يَرِدِ اللَّهُ
فِتْنَتَهُ فَلَنْ تَمْلِكَ لَهُ مِنَ اللَّهِ شَيْئًا أُولَٰئِكَ
الَّذِينَ لَمْ يَرِدِ اللَّهُ أَن يُطَهِّرَ قُلُوبَهُمْ لَهُمْ
فِي الدُّنْيَا حَزَنٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ
عَظِيمٌ

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. They distort words beyond their [proper] usages, saying "If you are given this, take it; but if you are not given it, then beware." But he for whom Allah intends fitnah - never will you possess [power to do] for him a thing against Allah .

Those are the ones for whom Allah does not intend to purify their hearts. For them in this world is disgrace, and for them in the Hereafter is a great punishment

5:38-41

يسارعون في الكفر

١ قالوا آمنا بأفواههم
٢ ولم تؤمن قلوبهم

ومن الذين هادوا

١ سمّاعون للكذب
٢ سمّاعون لقوم آخرين
٣ لم يأتوك
٤ يحرفون الكلم من بعد مواضعه
٥ يقولون ان أوتيتهم هذا فخذوه
٦ وان لم تؤتوه فاحذروا

Who are they? Allah explains to us in detail. They are the ones who hasten to disbelief. They ascribe purity to themselves by saying they believe, but in reality, they don't believe in their hearts. These are the hypocrites. Their belief is in their tongues. The hypocrite cares only about his impression on others. He wants their acceptance and admiration. They are also the Yahud.

They listen to lies, so they fall into a fitnah. They listen to their leaders in disbelief. They don't obey the Messenger of Allah صلى الله عليه وسلم, and there is no need to grief for them. They will follow their leaders to corruption. If someone wants to learn about the truth, they will come forward and investigate. But they turn away from the Messenger of Allah صلى الله عليه وسلم, and are satisfied with what they heard from the falsehood. They use the ayaat and ahadeeth out of context, to fulfill their desires. Their goal is following their desires, so they fall into kufr.

Allah doesn't want to purify their hearts. These are the people who don't want to change. So Allah wants them to remain in the fitnah.