



# سورة المائدة

## The Table Spread

16 محرم 1440  
26.9.18

The command to enter the land of Palestine was made obligatory for the Bani Israeel, while the sacrifice of the sons of Aadam عليه السلام was a voluntary act of worship. While both were challenging, the command for the sacrifice was more so, because it extra, giving

a portion their wealth which they had earned. Jealousy usually surfaces in voluntary worship, not so much in the obligations.

مِنْ أَجْلِ ذَلِكَ كَتَبْنَا عَلَىٰ بَنِي إِسْرَائِيلَ أَنَّهُ  
مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ فِي الْأَرْضِ  
فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا وَمَنْ أَحْيَاهَا  
فَكَأَنَّمَا أَحْيَا النَّاسَ جَمِيعًا وَلَقَدْ جَاءَتْهُمْ  
رُسُلُنَا بِالْبَيِّنَاتِ ثُمَّ إِنْ كَثِيرًا مِنْهُمْ بَعْدَ ذَلِكَ  
فِي الْأَرْضِ لَمُسْرِفُونَ

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

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

Indeed, the penalty for those who wage war against Allah and His Messenger and strive upon earth [to cause] corruption is none but that they be killed or crucified or that their hands and feet be cut off from opposite sides or that they be exiled from the land. That is for them a disgrace in this world; and for them in the Hereafter is a great punishment. إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْرَأُوا عَلَيْهِمْ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ

Except for those who return [repenting] before you apprehend them. And know that Allah is Forgiving and Merciful

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ  
الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ  
O you who have believed, fear Allah and seek the means [of nearness] to Him and strive in His cause that you may succeed

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ  
جَمِيعًا وَمِثْلَهُ مَعَهُ لَيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ  
الْقِيَامَةِ مَا تُقْبَلُ مِنْهُمْ وَلَهُمْ عَذَابٌ أَلِيمٌ

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

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

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

5:32-37

The Messenger of Allah صلى الله عليه وسلم said :

إِنَّ اللَّهَ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيَا فَقَدْ آذَنَتْهُ  
بِالْحَرْبِ. وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا  
افْتَرَضْتُ عَلَيْهِ، وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ  
حَتَّى أَحْبَبَهُ، فَإِذَا أَحْبَبْتَهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ  
بِهِ، وَبَصَرَهُ الَّذِي يَبْصُرُ بِهِ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا،  
وَرِجْلَهُ الَّتِي يَمْشِي بِهَا، وَإِنْ سَأَلَنِي أَعْطَيْتُهُ؛ وَلَئِنْ  
اسْتَعَاذَنِي لِأَعِيذَنَهُ

Allah the Exalted has said: 'I will declare war against him who shows hostility to a pious worshipper of Mine. And the most beloved thing with which My slave comes nearer to Me is what I have enjoined upon him; and My slave keeps on coming closer to Me through performing Nawafil (prayer or doing extra deeds besides what is obligatory) till I love him. When I love him I become his hearing with which he hears, his seeing with which he sees, his hand with which he strikes, and his leg with which he walks; and if he asks (something) from Me, I give him, and if he asks My Protection (refuge), I protect him".  
رواه البخاري ، رياض الصالحين ، كتاب #1، حديث #95

The most beloved deeds to Allah are the obligations, and you can draw nearer to Him with the voluntary worship. If you take one step towards Allah, He will come even closer. This is our Rabb!

You must have taqwa, do good deeds, and never be proud or jealous. There will be obstacles when you try to fulfill the covenants. When you do something extra, you feel special and proud, and can feel jealous of others. Jealousy can lead to slander, accusations, and even murder. If you are fulfilling the covenants, but are proud or jealous, you are not really fulfilling it. Do everything for the pleasure

of Allah, seek His closeness. Don't compare yourself with others. Struggle for the sake of Allah, not anything or anyone else. This will make you successful.

The story of Qabeel and Habel begins with a noble purpose, the sacrifice, and ends with murder. The picture looked like reform and development, the humanity was being established on earth, so they wanted to be close to Allah. One son was not truthful with his intention,

The Messenger of Allah صلى الله عليه وسلم said :

قَالَ اللَّهُ عَزَّ وَجَلَّ إِذَا تَقَرَّبَ عَبْدِي مِنِّي شِبْرًا تَقَرَّبْتُ  
مِنْهُ ذِرَاعًا وَإِذَا تَقَرَّبَ مِنِّي ذِرَاعًا تَقَرَّبْتُ مِنْهُ بَاعًا -  
أَوْ بُوَاعًا - وَإِذَا آتَانِي يَمْشِي آتَيْتُهُ هَرْوَلَةً

Allah, the Exalted and Glorious, said : When My servant draws close to Me by the span of a palm, I draw close to him by the cubit and when he draws close to Me by the cubit, I draw close to him by the space (covered) by two arm spans, and when he comes to me walking, I go in a hurry towards him.

صحيح مسلم ، حديث #2675 e

and it ended with murder. When the corruption comes from the door of deen, it is the worst. The person will slander and cheat from the door of deen. You cannot trust yourself. If you don't have taqwa, you can start with reform and end with corruption.

The punishment in dunya is very severe, but if he repents he's cleared. If not, then He is deemed a disbeliever, and no ransom will be accepted from him, he will not be able to exit the hellfire. While you are still alive, you have a chance. This incident led to the legislation. You must stop the corruption from the beginning, not wait for the offense to be repeated. Address the violation straight away.

The nature of the Bani Israeel inclines to jealousy. The jealousy shows in the People of the Book, false scholars, students of knowledge. Murder is a form of corruption, as is قطع الطريق, stopping people on the way and looting them, making them feel unsafe. There is no second chance with murder, one incident is enough for the penalty to be applied. There is no middle way or leniency with murder.

The transgressors are those who know the rules and still exceed them. This is indirectly waging war with Allah and His Messenger صلى الله عليه وسلم, in the name of deen. The person thinks he is gaining victory, but he is actually doing the opposite. Those who think they are fighting and killing for deen are deluding themselves; they are actually fighting against Allah and His Messenger صلى الله عليه وسلم. We see this around the world. People are afraid to travel, or even go to masajid for fear of being harmed by these extremists. They will target peaceful places, where any attack is least expected, and the people are unaware. In a sense, they are killing all the people by terrifying them.

The punishment prescribed for them is killing or crucifying them, or cutting their hands and feet from the opposite directions; this was the pharaonic punishment. These extremists are worse than Firawn. This is why they deserve this severe punishment. Another option is to exile them to the wilderness. If they are administered, these punishments will act as a deterrent for others who are thinking of committing the same crime. The severity of the punishment shows how unacceptable this behaviour is. There is a humiliation in dunya, and they will be punished in akhirah too. The penalty in dunya will not cancel the punishment of the akhirah. All the covenants are to protect the society.

Sheikh As-Sa'di said : واجب تطهير الأرض من المفسدين للإصلاح الأرض

*It is incumbent to cleanse the earth from the transgressors to reform it.* This is a form of purification for the land. With corruption there is no development.

There is a restricted condition; if they repented, before they are caught, and they reform themselves, then Allah will forgive them and cover their sins. This corruption is not about criminals, but for those who make corruption in the name of deen. They actually scare people away from the deen. The one on the straight path is gentle and compassionate. Allah doesn't look at your outward appearance, but at your heart. You cannot fulfill the covenant and be evil to people. Your behaviour is very important. When a person who looks religious does corrupt actions, he is spoiling the image of the deen too.

Those who disbelieve will never be forgiven, even if they try to give the whole earth as ransom; it will not be accepted from them. They will be stuck in the hellfire, just as they were stuck with their desires in dunya. The fire is what they earned, it is their deeds, although it is the punishment of Allah. They didn't try to take themselves out of the corruption in dunya, so they will remain in the hellfire.



