



# سورة المائدة

## The Table Spread

1440 صفحہ 6  
15.10.18

The categories of haram and halal are in the hands of Allah, He decides them.

When Allah makes something haram, it is خبيث, evil. What is halal is طيب, pure, 100% good. There may be pleasure and desires in the خبيث, and some benefits, but the

harm overpowers any benefits in it. Sometimes people will make something haram by their own logic. This is purely the decision of Allah.

Allah addresses His Messenger صلى الله عليه وسلم, because he is the one who will convey to the people all the legislations. So he must say tell them something which sinks into their minds.

The طيب and خبيث are not equal. Evil and pure cannot be equal, and can't be treated in the same way. There is no such thing as equality, there is justice. If one child disobeys you, all the children cannot be punished; this is not equality. The poor cannot be expected to spend as rich as a rich person. The criminal and the innocent are not equal. Not even the evil is the same, there are shades of evil. Someone who is obedient will not be treated in the same way as a disobedient person. Men and women are not equal, but they complement each other. There are places where the shayateen come, the souq, and there are places where the angels come; they cannot be the same.

There is so much خبيث, but it still remains خبيث. In the Qura'an, we have different examples of good and bad people. If you want to be successful, do taqwa, guard yourself from being attracted to the evil. Because it is evil, it has to be made attractive to be followed; the pure already attracts. All the legislations bring you to the طيب state. Only those who have understanding and think, will guard themselves from falling into the trap of the evil. Allah makes you understand this in such a way that you want to turn away from the evil.

The believers had another question, regarding their relatives who had died in a state of disbelief. The answer is obvious, they would be in the hellfire, so Allah says to them not to ask these kind of questions, the answers of which would make them sad. There is no benefit to these questions. Don't ask questions with wrong intentions, nor to test the teachers and scholars. There are etiquettes for questions. Asking too many details will also make the matter more difficult. Sometimes people are looking for a loophole, so they will ask different people until they hear what they want. Some people think asking questions makes them appear intelligent. The خبيث is very clear, it doesn't need any more elaboration.

The Arabs in the period of jahilliyah would deform the animals they wanted to make sacred, and this was senseless. Animals have been created to be ridden and to be used as beasts of burden. This is like having a very expensive car which no one is allowed to drive. To make your own covenants is degrading. This is blind following of the ancestors, who are not a good source of knowledge of deen. If you are guided, those who are misguided will not be able to harm you. Take care of yourself and your covenant.

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

Say, "Not equal are the evil and the good, although the abundance of evil might impress you." So fear Allah, O you of understanding, that you may be successful

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن تُبَدَّ لَكُمْ تَسْوَأَاتٍ وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلِ الْقُرْآنُ تَبَدَّدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ

O you who have believed, do not ask about things which, if they are shown to you, will distress you. But if you ask about them while the Qur'an is being revealed, they will be shown to you. Allah has pardoned that which is past; and Allah is Forgiving and Forbearing قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ

A people asked such [questions] before you; then they became thereby disbelievers مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

Allah has not appointed [such innovations as] bahirah or sa'ibah or wasilah or ham. But those who disbelieve invent falsehood about Allah, and most of them do not reason

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولَئِكَ هُمُ الَّذِينَ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ

And when it is said to them, "Come to what Allah has revealed and to the Messenger," they say, "Sufficient for us is that upon which we found our fathers." Even though their fathers knew nothing, nor were they guided?

يَا أَيُّهَا الَّذِينَ آمَنُوا آمِنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَبِئْسَتُمْ بِمَا كُنْتُمْ تَعْمَلُونَ

O you who have believed, upon you is [responsibility for] yourselves. Those who have gone astray will not harm you when you have been guided. To Allah is your return all together; then He will inform you of what you used to do

5:100-105