

# Introduction to Surah Al-Ma'idah:

## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

### Period of Revelation

This Surah appears to have been revealed after the treaty of Hudeybiyah. It deals with problems that arose from this treaty. The continuity of the subject indicates that most probably the whole Surah was revealed as a single discourse at one and the same time.

### Major Issues, Divine Law, and Guidance

- Lawful (Halal) and unlawful (Haram) in the matters of food.
- Permission to eat the food of Ahle Kitab (Jews and Christians).
- Permission to marry women of Ahl-al-Kitab (Jews and Christians).
- Regulations about bath, wudhu, and Tayammum.
- The fact that Salah and Zakah were also obligatory for Jews and Christians.
- Invitation to Jews and Christians to become Muslims.
- Those who do not judge by the Laws of Allah are declared to be unbelievers, wrong doers, and transgressors.
- Warning to guard against corruption of power.
- Punishment for rebellion, disturbing the peace and theft.
- Absolute prohibition of drinking and gambling.
- Additional rules for the laws of evidence.
- Miracles of Jesus - and the fact that he did not claim divinity.
- Testimony of Jesus which he shall give on the Day of Judgement.

### Theme

Al-Ma'idah was revealed at the time when the last effort of the Quraish to suppress Islam had been defeated in the Battle of Khandaq (Battle of the Trench), and it had become obvious to the Arabs that no power could suppress the Islamic movement. Now Islam was not merely a creed which ruled over the minds and hearts of the people but had also become a State which was regulating the lives of people. Therefore, there was a need to formulate Islamic civil and criminal laws in detail and enforce them through Islamic courts (Sharia'h). New and reformed ways of trade and commerce were needed to replace the old. Likewise, Islamic laws of marriage and divorce, segregation of the sexes,

and punishment for adultery, were needed to mould the social life of Muslims. This Surah provided the guidelines to the believers in some of these aspects of their lives so that their social behaviour, conversation, dress, way of life and culture could take a definite shape of its own.

The treaty of Hudeybiyah was also signed in the same year which gave the Muslims not only peace in their own territory but, also respite to spread the Message of Islam in the surrounding territories. The Holy Prophet wrote letters to the rulers of Iran, Egypt, and Rome and to the Chiefs of Arabia, inviting them to Islam. At the same time the missionaries of Islam spread among the clans and tribes and invited them to accept the Divine Message of Al-Islam.

Now that the Muslims had become a ruling body, it was feared that power might corrupt them. At this period of great trial, Allah had admonished them repeatedly to stick to justice and to guard against the wrong behaviour of their predecessors, the People of the Book. Believers are enjoined to remain steadfast to the Covenant of Obedience to Allah and His Rasool (saw). They should follow Allah's commands and prohibitions to save themselves from the evil consequences which were faced by the Jews and the Christians who had violated them. They have been instructed to avoid hypocrisy. In continuation of the instructions given in Surah An-Nisa' about the consolidation of the Islamic Community, the Muslims have been directed to observe and fulfil all their obligations. The Jews and the Christians are also admonished to give up their wrong attitudes towards the Right Way and accept the guidance which is being taught by the Prophet Muhammad (peace be upon him).

This Surah is called Al-MA'IDAH (The Table spread with food or 'Food') and was revealed in Madina as it discusses issues related to the Muslim community which was set up by PBUH when he migrated to Madina. It deals with commandments and instructions about the religious, cultural, and political life of the Muslims.

The Surah recapitulates how the Ahle Kitab (Jews & Christians) revert to their old habits and stray from their pure religions to which Islam came to rectify and confirm. It refers particularly to the Christians and to their solemn sacrament of the last supper with Jesus to whose mystic meanings are declared to have been false. Thus, the reason why this Surah has been called Al-Ma'idah (The Table spread with food) as well as the fact that the surah includes injunctions as to animals which are forbidden. The Arabic term 'Ma'idah' originally is used for a tray with food inside.

Since the Ahle Kitab (People of the book) corrupted their scriptures or religion of Allah, changed meanings to suite their desires (using the mutashabihat meanings) and made halal what was haram (and vice versa), the practical precepts or rules of Islam such as food, cleanliness, justice, and fidelity are recapitulated in this surah.

While Surah al-Nisa' begins by discussing laws that protect society and relationships between people, Surah al-Ma'idah opens with a discussion on our relationship with food, particularly the animals we consume and to whom we dedicate the slaughtering of animals to. Allah presents a detailed list of the types of meats that are forbidden, paralleling the list of relationships that are forbidden in Surah al-Nisa'.

The fourth verse contains the memorable declaration during Muhammad PBUH's last pilgrimage to Makkah; **'This day have I perfected your religion for you'**, which chronologically was one of the last verses revealed to PBUH.

At-Tirmidhi recorded that `Abdullah bin `Amr said,

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*"The last Surahs to be revealed were Surah Al-Ma'idah and Al-Fath (chapter 48)."*

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At-Tirmidhi commented, "This Hadith is Hasan, Gharib." and it was also reported that Ibn `Abbas said that the last Surah to be revealed was, Surah Fath (When there comes the help of Allah and the Conquest)

Al-Hakim collected a narration like that of At-Tirmidhi in his Mustadrak, and he said, "It is Sahih according to the criteria of the Two Shaykhs." Al-Hakim narrated that Jubayr bin Nufayr said,

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*"I performed Hajj once and visited `A'ishah and she said to me, `O Jubayr! Do you read (or memorize) Al-Ma'idah ' I answered `Yes.' She said, `It was the last Surah to be revealed. Therefore, whatever permissible matters you find in it, then consider (treat) them permissible. And whatever impermissible matters you find in it, then consider (treat) them impermissible."*

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There is no proven hadith from the Prophet (peace and blessings of Allah be upon him) which states which was the last Surah of the Quran to be revealed. This is why the Companions differed and each of them said what his ijthihad (legal reasoning) led him to.

Al-Bayhaqi (may Allah have mercy on him) said: The differing opinions may be reconciled by noting that each of them replied according to the knowledge that he had. This was quoted from him by al-Mubarakfuri in Tuhfat al-Ahwadhi.

### **Subject matter of Surah Al Maidah**

The subject matter of this Surah is the Consolidation of the Islamic Community, in continuation of the instructions about the consolidation of the Islamic Community given in Surah AN-NISA, the Muslims have been directed to observe and fulfil all their obligations: further regulations have been prescribed to train the Muslims for that purpose. They have also been particularly warned as rulers to guard against corruption and power struggle and directed to observe the Covenant of the Quran. They have also been exhorted to learn lessons from the failings of their predecessors, the Jews, and the Christians, who in their turn have been admonished to give up their wrong doings and wrong attitudes towards the Right Way and accept the guidance taught by Prophet Muhammad PBUH.

### **NUZUL (Order)**

Order of revelation: This is a Madani Surah consisting of 120 Verses, its 112th in order of revelation (nuzul) coming after Surah Fath, but 5<sup>th</sup> (after Surah Nisa) in order of the book (Quran) as placed by PBUH.

## **RABAT (Connection)**

This Surah's connection or (Rabat) is mainly with Surah Nisa, as it explains Issues/rules related to the Muslim Community/society. Just as Surah Nisa discussed how to set up a Jamaat, Tanzeem organisation/community to progress the Struggle for Allah's cause (Jihad) and practically implement certain rules for the community. This Surah (Maidah) gives us the rules and laws to follow once the Jamaat/Organisation/Tanzeem or community has come together in unity & peace (Islah). Thus, addresses the needs of the organisation/Tanzeem/community and further rules are given to be implemented by the masses/community.

Further connections (Rabat) are:

- Surah Nisa discussed (rules) for how the community should come together in peace & unity (Umoor e Muslihah for the Muasharah). Whereas this Surah discusses rules/laws (Halal & Haram) related to food (Umoor e Muslihah for food).

- Surah Nisa started with 'Ya'ayyuhanaas Suttaku' يَا أَيُّهَا النَّاسُ اتَّقُوا ('Oh Humanity! be mindful of Allah' or have Taqwa) which is 'Khitaab e Aam' (concerning the common man/people). Whereas this Surah starts with 'Ya ayyuhalladhina Aamanoo' يَا أَيُّهَا الَّذِينَ آمَنُوا ('Oh Believers! Honour your obligations') which is 'Khitaab e Khaas' (concerning a certain man/people). Thus, if the common man (humankind) don't adhere or believe in Allah's ways/rules/laws then at least you (Oh believers) should listen and obey my word and leave the Haram and enjoin the Halal.

- Surah Nisa discussed reform (Islah) of social life, society, or community (muasharah). Whereas this Surah discusses reform (Islah) of Aqedah.

- Surah Nisa discussed **Nafi Shirk 'Tasarruf'** (denying or objecting to the belief that something or someone {In this context 'Prophets'} other than Allah has an effect, help or input beyond that which Allah has granted him). However, this Surah discusses **Nafi Shirk 'Feli'** (denying or objecting to ones Shirk in his/her physical actions).

- Surah Nisa mainly discusses 'Huqooq Ul Ibaad' (the duty we owe to humanity and there are rights of every soul on another). Whereas Surah Maidah discusses the importance of fulfilling your oaths. While Huqooq Allah such as Tawheed, Salah, Jihad Infaq etc. are discussed simultaneously in both.

- Surah Nisa discussed the bad qualities of the Ahle Kitab (people of the book). This Surah further explains their bad qualities.

- Surah Nisa discussed the warnings Allah gave to the Ahle Kitab Jews (Yahood). Surah Maidah discusses how the believers should not take them as friends and close allies.

- Surah Nisa touches on the point in Verse 73 that the Ahle kitab Christians (Nasaara) should not believe in or say 'Trinity' regarding Jesus (Allah is one in a trinity or 3 in 1). In this Surah's Verse 171 Allah gives a 'Fatwa' (ruling) and clarifies this, Allah says 'They have certainly fallen into disbelief. There is only One God. If they do not stop saying this, those who disbelieve among them will be afflicted with a painful punishment.

- Surah Nisa discusses that you should not eat/consume the wealth of those who are weak in your society. This maybe an orphan's wealth or the wealth of a woman (Mahr/Dowry). In this Surah Allah discusses how one should not eat/consume from the food or money given in the name of other than Allah (Ghair Ullah), thus one should not eat/consume of that which is given in 'Nazr or Niaz' (which is Ghair Ullah), for example that food or money which is given at a 'darbar', shrine, or in name and way of saints.

- In Surah Nisa Allah ends in Verse 176 saying to the believers 'Don't go astray (gumrah) after the clear verses and rules have come down to you, and Allah has made them clear to you. [In this Surah Allah introduces new rules for the believers to follow.](#)

### **MUMTAZ (Importance/Excellence)**

The Mumtaz or importance and Excellence of this surah is that it discusses 4 main points in detail (Tafsil Masail Arba'ah):

- (1) Tehreemat Ullah (respecting and following Allah's rules/laws): Those things which Allah has made Haram (forbidden) or Halal (allowed).
- (2) Tehreemat al Ibaad (Don't follow or respect what people do, or rules made other than Allah's rules): Don't make things Halal or Haram just because your scholars or other people in authority say it is (as the Ahle Kitab did). This could be those customs, and cultures (rasam & Rivaz) that go against Allah's rules (people have made Halal & Haram themselves).
- (3) Nazoor Ullah ('Nazar o Niaz for Allah' meaning Dedications or Offerings for Allah). The other similar words are Intesabi Kunba, Nazar, Niaz, kasam, promise and Waqf: Nazr O Niaz/dedications/offering on Allah's name is allowed (jaiz) & Halal.
- (4) Nazoor al Ibaad ('Nazar o Niaz for other than Allah' meaning Dedications or Offerings for other than Allah): The 'Haram' Nazar Niaz (Dedications or Offerings) given in the name of makhlook (creation) (Ghair Ullah) such as saints, prophets, darbar, shrines, peer, sheikhs, etc.

This Surah is also important & excellent (Mumtaz) because:

- It discusses the concept of 'Kaffarah' (if you make a pledge, kasam, or promise in the name of Allah), you must then keep it. If not, then you must make an expiation or atonement (Kaffarah) for breaking the pledge, promise or kasam.
- It discusses Mai'dah (the food or the rules of food) and is related to the incident the Christians say was the last supper (food) with Jesus.
- It discusses the rules on hunting (shikaar).
- It discusses in detail the story of Adam (A.S) sons and what happened.
- It discusses the rulings or punishment (hukum) for thieves'
- It discusses Jesus and his reply to his people on Yaumul Qiyamah (day of judgement).

### **MAQSAD (Purpose)**

The purpose of the Surah is that the Muslims (believers) have been directed to observe and fulfil all their obligations: further regulations have been prescribed to train the Muslims for that purpose, from which the most important are the 4 main detailed points discussed previously (Tafsil Masail Arba'ah).

## **KHULASA (Summary/Division)**

The summary or main points of the Surah are divided into 10 sections:

**Section 1:** Verses 1 – 5 Discuss the 4 main important points discussed previously ‘Tafsil Masail Arba’ah’ (Details of the 4 main important points). (1) Tehreemat Ullah, (2) Tehreemat al Ibaad, (3) Nazoor Ullah, (4) Nazoor al Ibaad.

- Allah starts in verse 1 by addressing the believers to fulfil or honour their obligations. Allah then says ‘Uhillat lakum’ أَجَلَّتْ لَكُمْ (All grazing livestock has been made lawful to you—except what is hereby announced to you and hunting while on pilgrimage.) Here in this verse Allah is explaining what he has made Halal for us, thus all livestock is Halal except what Allah is going to announce after this will be Haram and hunting during the pilgrimage is Haram ‘ghaira muhillis swaydi’ عَلَيْكُمْ غَيْرَ مُجَلَّى الصَّيْدِ.

From this we can see that Allah has full authority to declare what is Halal & Haram for us to eat and that normally hunting of animals is allowed (halal) but during pilgrimage it is not allowed (haram). This is the first important point out of the 4 ‘Tafsil Masail Arba’ah’ we will be discussing which is **(1) Tehreemat Ullah**; Allah has the authority to declare Halal & Haram (Allah has said in verse 1 that everything is Halal except what he will mention after this and hunting during pilgrimage) so don’t make things Halal & Haram of your own accord or listen to any sheikh, peer, maulana, general people or scholars who tells you otherwise as this will become **(2) Tehreemat al Ibaad**, the second important point which Allah forbids you to do as this is what the Ahle kitab used to do ‘as we have learned previously, they change what Allah has made Halal to Haram and vice versa. This could also be those customs, and cultures (rasam & Rivaz) that go against Allah’s rules (people have made Halal & Haram themselves). An example of this can be seen when Muslims were living in all India (before Pakistan and independent Muslim country was made), the Muslims cultures and traditions were influenced by the Hindu cultures and traditions due to living with them for centuries and thus the culture of shirk and Bid’ah crept into the Muslim culture and traditions, which we see amongst the Muslims even till today.

Therefore, Allah says follow or respect **Tehreemat Ullah**, but don’t follow or respect **Tehreemat al Ibaad** if it takes you away from Allah’s commands of Halal & Haram.

- In Verse 2 Allah starts with ‘O believers! Do not violate Allah’s rituals’ تُجَلُّوا شَعَائِرَ اللَّهِ (Tuhillu sha’a’irullah) ‘Don’t violate, make fun of, or go against Allah’s rituals or signs. These signs or rituals of Allah are: (1) Pilgrimage, (2) Allah’s sacred months, (3) Sacrificial animals dedicated to Allah, (4) those animals that have a sign or decoration (garlands around neck) on them reserved for Allah, (5) Allah’s sacred house and the pilgrims that go there. So here Allah is saying all these signs and rituals he has made Halal for us to do, BUT don’t do them for anyone else or other than Allah. For example, (1) Going on pilgrimage for his sake (and not going anywhere other than what Allah has declared as a pilgrimage), (2) Following the sacred months he has declared sacred (don’t make months sacred yourselves or follow what others have made sacred), (3) sacrificing animals dedicated for him (Allah) (and don’t sacrifice animals dedicated to other than Allah), (4) Reserving animals by decorating them for him (Allah) (don’t reserve and decorate animals for other than Allah), (5) making Allah’s house sacred and looking after the pilgrims (Don’t make others houses or shrines sacred like you make Allah’s nor look after the pilgrims that go their). Therefore, doing all these rituals Allah has made Halal for you is **(3) Nazoor Ullah**: ‘Nazar o Niaz for Allah’ meaning Dedications or Offerings for Allah. The other similar words are Nazar, Niaz, kasam, promise and Waqf: Nazr O

Niaz/dedications/offerings on Allah's name is allowed (jaiz) & Halal. However, doing all these rituals and dedications for someone else, another deity (living or dead), a sheikh, peer, saint or any other than Allah will become **(4) Nazoor al Ibaad**: 'Nazar o Niaz for other than Allah' meaning Dedications or Offerings for other than Allah: The 'Haram' Nazar Niaz (Dedications or Offerings) given in the name of makhlook (creation) (Ghair Ullah) such as; saints, prophets, darbar, shrines, peer, sheikhs, etc, this is not allowed and Haram. Thus, Allah is saying follow or respect **Nazoor Ullah**, but don't follow or respect **Nazoor al Ibaad** if it takes you away from Allah's commands of Halal & Haram.

Allah carries on in this 2<sup>nd</sup> Verse saying 'When pilgrimage has ended, you are allowed to hunt' meaning hunting is made Halal again (its only Haram whilst on Pilgrimage). Allah further says in tis Verse 'Cooperate with one another in goodness and righteousness, and do not cooperate in sin and transgression'. Here the 'Goodness' is referred to as 'Tawheed' (oneness of Allah), 'Righteousness' is referred to as the 'Sunnah' (straight path), 'Sin' is referred to as 'Shirk' (associating partners with Allah), and 'Transgression' is referred to as 'Bid'ah' (going beyond the limits set by Allah or introducing new things which Allah hasn't given authority for).

- In Verse 3 Allah lists all the animals he has forbidden and made Haram for us to consume. Allah lists (1) Carrion, (2) Blood, and (3) Swine. Allah then goes on to say 'Wama Uhilla Li Ghair Allah' (4) **وَمَا أَهْلٌ لِّغَيْرِ اللَّهِ** 'And what is slaughtered in the name of or intention of any other than Allah' thus this is the **Nazoor al Ibaad** that we are discussing which is Haram (when you slaughter or dedicate with the intention of other than Allah). The word 'Uhilla' here means or has the connotations of glorifying those other than Allah to which they are sacrificing the animal for or saying something allowed (awaz buland karna) that this is reserved, dedicated, or offered for so and so deity, peer, sheikh, or saint. They are dedicating the slaughter to other than Allah (respecting Ghair Allah whether this be a prophet, jinn, peer, wali or saint). These people believe that to whom they are offering the slaughter to other than Allah (Ghair Allah) can help, effect, protect, or take them out of difficulty and making that deity a 'Mutasarrif' (an administrative authority parallel to Allah) which is SHIRK and not allowed in Islam and Haram.

Then Allah further continues with the Haram animals saying (5) what is killed by strangling, (6) Beating, (7) Falling, (8) Gored to death (9) what is partly eaten by a predator, (10) 'Wama Zubiha Alan Nusubi' **وَمَا ذُبِحَ عَلَى النُّصُبِ** (and what is sacrificed on altars) meaning that which is an offering or dedicated at the place of the deity, saint, peer, sheikh or any other than Allah the Almighty. Thus, all these offerings, dedications, nazr, niaz, for other than Allah is Haram, evil and forbidden which is clear in this Verse by Allah and comes under **Nazoor al Ibaad** which must be avoided at any cost. Furthermore, these offerings, dedications, Nazr and Niaz that are given for other than Allah are like the already dead animal (murdaar) which is Haram, so eating of this is like eating of the murdaar, already dead Haram animal.

Allah concludes this beautiful verse by saying 'Today the disbelievers have given up all hope of undermining your faith. So, do not fear them; fear Me! **Today I have perfected your faith for you, completed My favour upon you, and chosen Islam as your way.** But whoever is compelled by extreme hunger—not intending to sin—then surely Allah is All-Forgiving, Most Merciful.

- In Verse 4 Allah says to the PBUH to tell the people to eat of that which is good & lawful, here good, and lawful is that which 'Allah' has made lawful meaning Halal (**Tehreemat Ullah**)

following & respecting what Allah has made permissible. Allah goes on to say that those animals which you have trained to hunt, you are allowed to eat what they have hunted as long as you mention Allah's name over it first. Note here that Allah is making the food Halal which the hunting animal hunts, as this animal is under the order of its Malik or owner meaning the hunting animal obeys its owner. So then why do you people not obey Allah's order of what is good & lawful (Halal & Haram) and commit shirk with Allah, are you then worse than the Animals? Allah here is indirectly rejecting (Nafi) **Nazoor al Ibaad**.

- In Verse 5 Allah says all good pure foods have been made lawful (Halal) for you, as well as the foods of the people of the book (Ahle Kitab) are permissible. Allah continues saying as long as you pay women their dowries when marrying them, chaste or virgin believing women are permissible for you and those chaste women of the people of the book are permissible for you. This is because the Ahle kitab (people of the book) are monotheists who don't do shirk. Whereas the mushriks we are not allowed to consume their food neither marry their women until they accept Islam.

Allah ends the verse by saying whoever rejects faith (Allah's rules & laws which are **Tehreemat Ullah & Nazoor Ullah**) their deeds no matter how good they think they are (by doing **Tehreemat ul Ibad** or **Nazoor ul Ibad**) will be void in this life and the hereafter and they will be the losers.

Section 2: Verses 6 – 11 Discuss the principles of unity & peace (Umoor e Muslihah). Allah instigates the believers to do good (salah, Wudhu, cleanliness), keep pledges/testimonies, and strengthens their faith with glad tidings and counts his favours upon them.

Section 3: Verses 12 – 19 Discuss the problem of those who break their covenant, pledges, and promises. Allah points out what he done to those people who done this in the past and clarifies which is the straight path – instigating to Following the Quran and prophet Muhammad PBUH. (Sadakat al Quran & Sadakat al Rasool)

Section 4: Verses 20 –26 Discuss those people who are lazy in fulfilling Allah's order or command (hukum), referring to the people of Musa (A.S), thus don't be like them.

Section 5: Verses 27 – 40 Discuss (1) Don't be lazy or too humbled so that people can walk all over you or furthermore kill you, like the story of Adam (A.S) son 'Habil' which Allah refers to. (2) Sazaa (punishment) for the Zalim (murderer), related back to the story of Adam (A.S) two sons. Allah says that his mercy is far away from such a person. As well as these other punishments are discussed in this section. (3) Allah discourages & encourages certain Acts (a'amal), thus there Targheeb (enticing) and Tableegh (propagating) from Allah.

Section 6: Verses 41 – 50 Discuss how Allah gives comfort & solace (tassalli) to Muhammad PBUH regarding those disbelieve. As well as this the bad qualities of Ahle kitab (people of the book) are mentioned and Allah instigates towards the Quran.

Section 7: Verses 51 – 58 Discuss how Muslims (believers) should not take neither Jews nor Christians (Ahle Kitab) as guardians. Thus, there is warning (Zajr) for the Momin's.

Section 8: Verses 59 – 66 Discuss and warn (Zajr) the disbelievers and the hypocrisy of the 'Ulama e Su' as they don't tell the truth (Haq) and purposely lead people astray.



Section 9: Verses 67 – 86 Discuss how Allah gives comfort & solace (Tassalli) to the believers (Momin). Allah warns the Jews who used to kill the Prophets unjustly if they didn't like what he brought as scripture from Allah. Allah discourages Christians from what they believe regarding Jesus (Trinity and son of God).

Section 10: Verses 87 – 120 Allah takes you back to the 4 main important points (Tafsil Masail Arba'ah). (1) Tehreemat Ullah, (2) Tehreemat al Ibaad, (3) Nazoor Ullah, (4) Nazoor al Ibaad (discussed previously), thus which is the Dawah of this Surah (subject matter).

At the end of the Surah Allah discusses 2 major points: (1) Mutasarrif (The administrative authority is only Allah) & (only Allah has the power or means to help, protect or give blessings). (2) Alim ul Ghaib is only Allah (Only Allah has Knowledge of the unseen). Thus, proving his Lordship and rejecting SHIRK with the examples of Jesus against the Christians & Jews.

### Conclusion of Surah Al Maidah's Khulasa (Summary)

Surah Al-Maidah discusses 4 main points 'Tafsil Masail Arba'ah' (Details of the 4 main important points). (1) **Tehreemat Ullah**, (2) **Tehreemat al Ibaad**, (3) **Nazoor Ullah**, (4) **Nazoor al Ibaad**.

The Surah focuses on the main point which is 'Allah declares and gives us the law as to which foods are Halal & Haram'. Therefore, follow & respect Allah's laws (**Tehreemat Ullah**) and don't make up your own or follow & respect that which other people (saints, scholars, peers) have made Halal & Haram (**Tehreemat al Ibaad**).

As well as this we discussed that 'Nazar o Niaz, Dedications or Offerings are for Allah' this is allowed (jaiz) & Halal which is (**Nazoor Ullah**). 'Nazar o Niaz, Dedications or Offerings for other than Allah are Haram if given in the name of makhlook (creation) (Ghair Ullah) such as saints, prophets, darbar, shrines, peer, sheikhs, etc. is not allowed and Haram which is (**Nazoor al Ibaad**).

#### Examples of Tehreemat Ullah:

- In Verse 1 'Uhillat lakum' أَجَلَّتْ لَكُمْ Allah declares 'All grazing livestock has been made lawful to you except what is hereby announced to you.
- In verse 1 'ghaira muhillis swaydi' غَيْرَ مُجَلَّى الصَّيْدِ Allah declares that hunting during pilgrimage is forbidden (Haram) and not allowed.
- In verse 90 'Inna mal Khamaru Wal Maysiru' إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ Allah declares intoxicants, gambling, idols, and drawing lots for decisions<sup>1</sup> are all evil of Satan's handiwork. Thus, not allowed (Haram)
- In verse 95 'La Taktuluswayda' لَا تَقْتُلُوا الصَّيْدَ Allah declares that whilst in Ihram on pilgrimage hunting is forbidden
- In verse 96 'Wa Hurrima alaykum swaydul barri' وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ Allah declares that on Pilgrimage you can hunt seafood (Halal) but you cannot hunt on land (Haram) Not allowed.

#### Examples of Tehreemat al Ibad:

- This is what Allah has not authorised as being Halal or Haram and people have made it Halal or Haram themselves without Allah's authorisation. Therefore, if it's not made Haram by Allah, you can eat it & don't think it will harm you (tassaruf)
- The Jews didn't eat the female animals (and made them Haram to eat) as they used to keep them to mate and bore more animals to grow their flock and make money.

- The Christians made Halal to eat the swine or pig even though Allah had made it Haram in their scriptures.
- The Hindus (Mushriks) don't eat the cow as they worship it (Shirk), whereas Allah has made the cow Halal to eat or consume.
- In Verse 1 'Uhillat lakum baheematul an'am اُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ, Here 'baheema' is also referred to as the child animal (bachara or baby lamb), and in this verse Allah says that these animals are Halal so don't make them Haram.
- In verse 87 'La tuharrimu Tayyibati طَيِّبَاتٍ لَا تُحَرِّمُوا طَيِّبَاتٍ Don't forbid that which Allah has made pure, Lawful, and Halal. Don't make it Haram or known as impure.
- In verse 96 'Wa Hurrima alaykum swaydul barri صَيْدُ الْبَرِّ Allah declares that on Pilgrimage you can hunt seafood (Halal) so don't make it Haram.
- In verse 103 'Ma ja'alallahu min baheeratin مِنْ بَحِيرَةٍ جَعَلَ اللَّهُ مَا جَعَلَ اللَّهُ Allah has never ordained the 'so-called' bahîrah, sâ'ibah, waşîlah, and hâm camels.<sup>1</sup> But the disbelievers<sup>2</sup> just fabricate lies about Allah, and most of them lack understanding. Meaning that Allah decides and has authority to make what is Haram, but disbelievers lie and fabricate things and associate it to Allah.

#### Examples of Nazoor Ullah:

- Nazar o Niaz, Dedications or Offerings are for Allah only' this is allowed (jaiz) & Halal as this is 'Ibadah' in Islam. Thus, this can't be done for any other being, saint or idol otherwise this will be 'Shirk' which Allah never forgives.
- In verse 3 'La Tuhillu sha'a'irullah لَا تُحِلُّوا شَعَائِرَ اللَّهِ Do not violate Allah's rituals, and then Allah outlines all the rituals that should be done for him and no one else.
- In verse 97 'Ja'alallahul ka'batul baytal haram جَعَلَ اللَّهُ الْكَعْبَةَ الْغُرَبَاءُ أَلْبَيْتَ الْحَرَامِ Allah has made the Ka'bah the Sacred House along with rules of what is Halal & Haram there concerning the sacred months, the sacrificial animals, and the offerings decorated with garlands should only be dedicated and reserved for Allah alone and none one else.

#### Examples of Nazoor al Ibad:

- Nazar o Niaz, Dedications or Offerings for other than Allah is not allowed and is Haram, Thus eating from these offerings or foods is Haram.
- In verse 3 'Wama Uhilla Li Ghair Allah' وَمَا أُهِلَّ لِغَيْرِ اللَّهِ 'And what is slaughtered in the name of or intention of any other than Allah' is Haram and not allowed. The intention to appoint, reserve, dedicate or reserve a part of an offering or slaughtered animal in a name other than Allah is Haram, like a Mannat (a vow one makes to a deity or saint after his/her wish comes true). Or the gyarvi in the name for saints or peers is not allowed in Islam.
- In verse 100 'Kulla yastawil habithu wal tayyibu وَالطَّيِّبُ وَالْخَبِيثُ Allah says, 'O Prophet, "Good and evil are not equal. Or 'not the same are the unpure (habith) or (paleet & ganda) compared to the pure (tayyib) So come to the pure which Allah has made Halal for you and refrain from the unpure which Allah has made Haram for you. Thus, know what Halal & Haram for you is and know that what Allah makes Haram is Haram and what people make Haram is not Haram.

- Nazr o Niaz , Dedications, Offerings or mannat's are accepted if it is only in Allah's name or with that intention, thus this is allowed (Halal). Doing these acts for ghair ullah is Haram and is shirk thus the proceeds, earnings, and eating from these offerings or dedications is Haram.

These 4 main points of 'Tafsil Masail Arba'ah' (1) **Tehreemat Ullah**, (2) **Tehreemat al Ibaad**, (3) **Nazoor Ullah**, (4) **Nazoor al Ibaad** are referred to in this Surah time and time again and therefore Allah scolds and warns the Jews (yahood) of this as they used to indulge in twisting Allah's words (scriptures) to suit their own goals of power and money and thus changed the rules and laws (Halal & Haram) of Allah for petty gains. We as Muslims are warned in the Quran of this so that we don't follow in their same footsteps.

### Summary of Verses

- 1st 5 verses: Allah discusses the 4 points for which this surah is based upon, with takhweef (threats) & targheeb (instigate, intice). Allah refers to the Ahle kitab in that their food is permissible for Muslims to consume.

- Verse 6 - 11: Bayan of 'umoor e musliha' (the 4 points for Islah meaning reform or improvements). This Islah is for the Dai' (giving dawah of Islam or goodness/reform), passing on the message of the deen. The verses concentrate on staying true to testimonies and covenants.

- Verse 12 - 19: Allah discusses the Ahle kitab (people of the book). The Bani Israel (children of Israel) and where they went wrong and didn't commit to their testimonies and covenants. They distorted their books and didn't want to carry out the acts of worship like Allah had set out for them. The Christians took their covenant with Allah, but they neglected a portion of what they had been commanded to uphold. Indeed, those who say, "Allah is the Messiah, son of Mary," have fallen into disbelief.

- Verses 20 - 26: Allah discusses those who are weak and lazy and don't want to fulfill Allah's command such as the example of Musa's people (bani Israel) they didn't want to fight their Jihad with the enemies of Allah.

- Verses 27 - 39: Story of Adams (a.s) sons Habil & Kabil and their sacrifices and 1 murdering/killing the other. Rulings are given for the murderer and the zalim in order to establish a just society (Justice) and instigation towards righteousness and Taqwa. Allah discusses the punishment of those people who turn away from Allah's rules/ways and the Haq.

In Verse 36 Allah rejects 'Nafi' shirk tasarruf (to suppose that anyone or anything has power with Allah or to intercede with Allah. Scholars usually quote the preceding verse here (verse 35) in trying to justify intercession but the meaning of wasilah here is trying to get close to Allah through your good deeds, worship, and jihad, thus the reason why in verse 36 there is 'Nafi shirk tasarruf'.

- Verses 41 - 50: Allah gives tassalli (solace/reassurance) to the (PBUH) and outlines the bad qualities of the Munafik and the ahle kitab in which Allah scolds/prohibits/warns them from (zajr).

- Verses 51 - 66: Allah orders the believers (Momin) not take the Jews nor Christians (ahle kitab) as

guardians/friends (politically) as they are guardians of each other. There is *zajr* (scolding/prohibition/warnings for the Muslims from this. Also, the *Munafik* should not be trusted and their bad qualities are discussed in detail. As well as this, scholars and rabbis are addressed in that they don't deliver the true message of Allah and mix it with falsehood and make haram halal and vice versa. thus, we can see the same amongst our Muslim 'ulema Su'(bent scholars).

- Verses 67 - 78: No matter what advice or *tableegh* you give the *Ahle kitab* about the truthiness of the Quran and Allah is '1' they will not admit or take it on board, as they are bent to their ways and the ways of their forefathers thus their wickedness and deceitfulness increase. They didn't believe in the messengers that didn't suit to their ways and as a result killed them. And these disbelievers were condemned in their own books of David and Jesus.

In Verse 76 there is rejection '*Nafi shirk Ibadah*' (shirk in worship) "How can you worship besides Allah (in context of Jesus/Christians) those who can neither harm nor benefit you?

- Verse 82: in the context of world politics at this current time you can see how true this verse of Allah is, as are all of Allah's words in the Quran without any doubt. 'You will surely find the most bitter towards the believers to be the Jews (Israel/Zionists) and polytheists (India/Hindu's) and the most gracious to be those who call themselves Christian (maybe Russia/eastern Europe). That is because there are priests and monks among them and because they are not arrogant. (S. 5, V.82).

- Verse 87: (*Tahreemat al Ibad*) Allah instigates the Muslims 'Not' to forbid the '*Tayyib*' (good/pure/clean) things which Allah has made lawful & Halal for us. The transgression here is related back to the transgression discussed in the early verses of this surah regarding rejecting '*Nafi shirk e Fehli*' (shirk of actions). The actions of shirk used in dedicating slaughtered food to shrines and the *nazr* and *niaz* given in the name of *Ghair Ullah* (other than Allah). We can see the context of this in the next verse (88) regarding lawful food.

- Verse 90: Allah outlines all the unlawful (haram's), thus that which Allah has made haram - stay away from it as it is from Satan.

- Verses 94 - 99: Allah declares what he has made Halal & Haram relating it to pilgrimage so therefore only follow Allah's laws or rules, not those made up by others (scholars/sheiks/peers).

- Verse 100: (*Nuzoor al Ibad*) Allah tells the (PBUH) to say that the '*Tayyib*' (good/pure/clean) things and the '*Khabith*' (bad/unclean/unpure) things are 'Not' the same even though it's made to look good and clean so have *Taqwa* of Allah.

- Verses 103 - 105: Allah discloses the shirk that the pagans of Arabia (*Quraish*) were indulged in. Verse 103 Allah has not instituted that certain kinds of cattle should be marked out by superstition and set aside or venerated like *Bahira* (a she-camel whose milk was spared for idols and nobody was allowed to milk it), or *Saibah* (a she-camel let loose for grazing for idols, and nothing was allowed to be carried on it), or a *Wasilah* (a she-camel set free for idols as it gave birth to a she-camel at its first delivery and then again at its second delivery) or *Ham* (a stallion camel freed from work for idols after it had finished a number of copulations assigned to it) (all these animals were liberated in honor of idols as practiced by pagan Arabs). But those who disbelieve invent a lie against Allah, but most of them don't understand. In verse 104 & 105 Allah advises them to "Come to Allah's revelations and to the Messenger," (the straight path), and give up the shirk they indulge in and to

give up what their forefathers were doing.

- The Surah ends from verse 109 - to the end (v.120) with a detailed discussion of Jesus (Isa a.s) and how he is not Lord, (Ilah), God or son of God. 'Shirk' is discussed in detail especially rejection 'Nafi Ilm-e-ghaib' (shirk of those who think other than Allah have the knowledge of the unseen). Only Allah has this knowledge. Verses 112 - 115 discusses the event of the last supper (table spread with food) Al Maidah, which is also then title/name of this Surah.

- In the introduction to Tafsir, we mentioned that the Quran is divided into 4 sections or parts each of which begins with the words "Alhamdulillah" (All praises are for Allah)'. The first section started with surah Fatiha and ends here at the completion of this Surah; Ma'idah; This part mainly discusses the concept of Allah being the Sole and Only Creator of everything.

And Allah knows best.