

MESSAGE OF THE QUR'AN

Translation and Brief Elucidation

By

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Surah Al-Ma'idah

(The Repast / The table laden with food)

(Recap of verses 87 – 100 of Surah Al-Ma'idah and fresh exposition of verses 101 – 120 of the same Surah, inclusive)

Translator's note:

For the sake of continuity and coherent explanation, most of the general discourse has been made by employing the 'male' as a prototype, which is in no way meant to be diminutive of the opposite gender or to disrespect the status of women.

Moreover, each verse (Ayah) has been kept as a continuum in order to prevent the misrepresentation of meanings, which may occur when the verses are broken up and the translation of those verses becomes kaput when done in bits and pieces.

Cross-references taken from other parts of the Qur'an and the Hadith of the Messenger of Allah (SAAW) are provided in italics.

The Translation of the Holy Qur'an done by the Message International – USA (www.FreeQuran.com) and edited by Saheeh International – UK, Dar Al Mountada – Saudi Arabia and Al Qummah – Egypt has been used in order to synchronize the use of modern English Language, which we believe will give a more accomplished sense of understanding to Today's mind.

Recap of verses 87 – 100 of Surah 5, Al-Ma'idah

The reader would recall that we had concluded our exposition of verses 87 – 100 of Surah Al-Ma'idah in the previous issue of Hikmat e Qur'an. A brief recap of the exposition follows:

Main Themes of verses 87 – 100:

Verses 87-89: Do not make Halal things Haram on your own and *Kaffarah* (penalty) for breaking the oath...

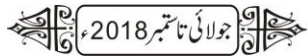
Verses 90-93: Prohibition of intoxicants (liquor and drugs) and gambling and the Prophet's (SAAW) duty is only to pass on the Message of Allah (SWT)...

Verses 94-96: Prohibition of hunting game in the state of Ihram (wearing pilgrim garb for Hajj and Umrah) and *Kaffarah* (penalty) for hunting game in the state of Ihram (wearing pilgrim garb for Hajj and Umrah)...

Verses 97-100: Identification and significance of the sacred rituals of Hajj...

Verse 87: In this verse, Allah (SWT) gives the commandment to not to exaggerate in religion (The Deen of Islam) and make it difficult for Muslims to follow in their everyday lives. This normally occurs when Muslims (including *Ulema*) start giving decrees on the basis of their doubts and whims about *Halal* (lawful) and *Haram* (un-lawful) by even prohibiting those things which Allah (SWT) has made lawful and hence fall into the trap of extravagance. Muslims are required to accept wholeheartedly what Allah (SWT) has made lawful with gratitude and abstain from whatever He (SWT) has made unlawful, as enunciated in the Qur'an and the Ahadith of the Holy Prophet (SAAW).

Verse 88: The meaning of the verse is self-evident, when He (SWT) decrees that Muslims ought to eat all the pure and lawful things that Allah (SWT) has made lawful for them. The essence of the verse is that Muslims must always remain conscious of Allah (SWT) in Whom (SWT) they believe, by fulfilling His (SWT) commandments and obeying Him (SWT) sincerely.



Verse 89: Unintentional oaths imply what is sworn only out of habit of speech or what one utters carelessly without true intent. This verse deals in more detail about deliberate (intended) oaths. In this verse, Muslims are told not to take intended oaths indiscriminately or swear to do that which is sinful, requiring expiation. The verse describes the expiation for breaking one's deliberate oaths. Allah (SWT) directs the Muslims to be mindful of oaths and pay their expiation in case of breaking them. In this way Allah (SWT) explains His (SWT) revelations and makes clear His (SWT) signs to the mankind, so that they are grateful to Him (SWT).

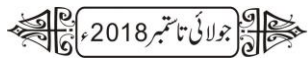
Verse 90: In this verse Allah (SWT) manifestly prohibits the believers from:

- The consumption of intoxicants,
- Gambling,
- Dedication (sacrificing) on stone alters to other than Allah (SWT), and
- Making decisions by raffling of arrows.

The verse declares that the four actions mentioned above (and the likes of them) are "filthy" deeds and ascribes them to the revolting actions of the accursed Satan.

Verse 91: Picking up from the subject of prohibitions mentioned in verse 90, Allah (SWT) describes in detail that these are the tools of Satan to distract a believer from the worship, belief and remembrance of his one and only Lord - Allah (SWT) - and to stir up hatred and discord among the believers.

Verse 92: In this verse, Allah (SWT) commands His (SWT) servants to obey Him (SWT) and His (SWT) Messenger (SAAW), and abstain from all those things which have been declared as unlawful (*Haram*) and thus prohibited for Muslims. The verse also warns that those who do not obey as required, then they themselves alone will be responsible for the consequences and there will be no blame on the Prophet (SAAW), as his (SAAW) duty is only to convey Allah's (SWT) message clearly to mankind and it is Allah (SWT) alone Who (SWT) guides whomsoever He (SWT) Wills and He (SWT) does not guide those who (keep on) disbelieving in Him (SWT) and His (SWT)



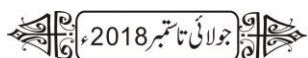
Messengers (AS), hence bringing the Jews and Christians into the picture too along with the Muslims.

Verse 93: This verse makes it clear that Allah (SWT) would forgive (as He SWT pleases) those who consumed intoxicants before its prohibition, provided that they had firm faith in Him (SWT) and His (SWT) Messenger (SAAW), which was required of them at the time of their death, and those who were still living kept performing righteous deeds. Moreover, this crucial verse also gives a clear explanation of the three essential elements of Deen: *Islam*, *Iman* and *Ihsan*. Within the three stages the driving force that carries a person from one stage to a higher one is *Taqwa* (fear of Allah SWT). In a nutshell, an increase in consciousness and awareness of a believer's duty towards Allah (SWT) also increases his faith, and spiritually takes him up to a loftier level.

Verse 94: Allah (SWT) tests His (SWT) servants with bounties as well as with calamities and afflictions, so that the earnest and sincere believers who fear Him (SWT), although He (SWT) is unseen to them, can be distinguished from those who lack the faith and genuine belief in Him (SWT). In this verse the game refers to the hunting of animals, which is prohibited in state of *Ihram* and it has been used as an example of a "test" from Allah (SWT). Allah (SWT) tests the believers by rendering lawful animals well within their reach prohibited, when they are in the state of *Ihram*. The essence of the verse is a warning to those who transgress and disobey Allah (SWT) even after they have been notified and they pay no heed to it, that they would suffer a painful punishment in the Hereafter due to such attitude and behaviour of betrayal and disbelief.

Verse 95: This verse describes the rulings on the possible alternatives for the expiation of killing an animal while in state of *Ihram*. The verse also states that Allah (SWT) forgives those sins committed during the time of ignorance, but He (SWT) will take retribution from those who are repeat offenders of doing the prohibited, and surely Allah (SWT) is the All-Mighty and capable of taking retribution as He (SWT) pleases.

Verse 96: The verse decrees that those who travel by sea for *Hajj* or *Umrah* are allowed to hunt and eat food from the sea (such as fish)

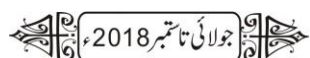


even if they are in a state of *Ihram* for the Pilgrimage. However, the prohibition of hunting on land for them, too, remains unlawful. In the verse, Allah (SWT) orders His (SWT) servants to remain mindful of their duty towards Him (SWT) at all times and refrain from what He (SWT) has forbidden and made unlawful for them and warns them to remember that they will all be assembled in His (SWT) presence on the Day of Judgement.

Verse 97: The verse enunciates the status of the city of Makkah. Allah (SWT) has declared that the city of Makkah is “sacred”, in which war (including mischief and *fasad*) is prohibited, thus ensuring a sense of security not only for those living in the city and its suburbs, but also to all those Muslims from around the world who come to the Holy city for religious or other reasons. Furthermore, Allah (SWT) reminds Muslims of the sanctity of the Sacred month of Pilgrimage (*Dhul-Hijjah*), so that they refrain from what He (SWT) has prohibited during the Holy month. Allah (SWT) also decrees that the animals sent to the *Ka'bah* for sacrifice and those who have garlands in their necks to mark them off for sacrifice are sacred. The fact is, that Allah (SWT) has made all these “symbols” conspicuous so that they could be a clear sign for mankind to identify and understand Allah’s (SWT) religion (the Deen of Islam) and also so that they could know that He (SWT) has Supreme Knowledge of everything.

Verse 98: The verse is self-explanatory and its subject matter appears recurrently throughout the Qur’an. Allah (SWT) is severe in punishment for those who disobey Him (SWT) and reject His (SWT) commandments and He (SWT) forgives and bestows His (SWT) Mercy upon those who keep repenting and doing righteous deeds.

Verse 99: The verse expounds on an extremely important issue viz. the mission and duty of a Prophet (AS). Allah (SWT) clearly defines that the duty of His Messenger (SAAW) is only to give warning (and glad tidings) and convey the message of Allah (SWT) to mankind. As for the audience of the Prophet (SAAW), Muslims and non-Muslims, past or present, Allah (SWT) knows full well all that they hide and all that they reveal. The hiding and revealing part is particularly directed towards the Jews and the Hypocrites (both past, present and future) whose trademark was and is still today deception and betrayal.



Verse 100: In this verse Allah (SWT) tells his Messenger (SAAW) to deliver an admonition to all mankind that anything and everything that is evil cannot be "equal" to anything and everything that is good, even if the "abundance" of evil may be dazzling and due to that factor, humans might get inclined towards it. The verse orders all humans in general and to the Muslims in particular to fear Him (SWT) alone and abstain from all kinds of sins, immoral and evil deeds that He (SWT) has forbidden and perform all kinds of good deeds that He (SWT) has permitted and in many cases ordered, so that they may prosper in this world and in the Hereafter.

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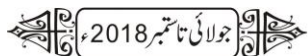
Exposition of verses 101 to 120 of Surah Al-Ma'idah

Verse 101

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِنْ بُدِّ لَكُمْ سُّؤَالٌ وَإِنْ سَأَلْتُمْ عَنْهَا حِينَ يُنَزَّلُ الْقُرْآنُ بُدِّ 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 it [i.e., that which is past]; and Allah is Forgiving and Forbearing."

People used to ask the Prophet (SAAW) many questions which were of no practical relevance to either religious or day-to-day affairs. Once, for instance, a person asked the Prophet (SAAW) in the presence of a crowd: 'Who is my real father?' Likewise, many people used to ask unnecessary questions about legal matters. By these uncalled for inquiries they sought knowledge of matters which had for good reasons, been deliberately left undetermined by the Law-giver (SWT). In the Qur'an, for example, Pilgrimage had been declared obligatory. A person who became aware of this came to the Prophet (SAAW) and inquired: 'Has it been made obligatory to perform it every year?' To this the Prophet (SAAW) made no reply. When he inquired for the second time the Prophet (SAAW) again stayed silent. On being asked for the third time, he (SAAW) said: 'Pity



on you! Had I uttered "Yes" in reply to your question, it would have become obligatory to perform it every year. And then you would not have been able to observe it and would have been guilty of disobedience.'

[Ref: Bukhari, Muslim]

The Prophet (SAAW) discouraged people from being over-inquisitive and unnecessarily curious about every question. We find in the Hadith the following saying from the Prophet (SAAW): 'The worst criminal among the Muslims is the one who inquired about something which had not been made unlawful, and then it was declared so, because of his inquiry.'

[Ref: Bukhari, Abu Da'ud]

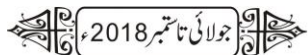
In both these traditions an important fact has been called to our attention. In matters where the Law-giver (SWT) has chosen to lay down certain injunctions only broadly, without any elaborate details, or quantitative specifications, He (SWT) has done so not because of neglect or forgetfulness. Such seeming omissions are deliberate, and the reason thereof is that He (SWT) does not desire to place limitations upon people, but prefers to allow them latitude and ease in following His (SWT) commandments. Now there are some people who make unnecessary inquiries, cause elaborately prescribed, inflexibly determined and restrictive regulations to be added to the Law. Some others, in cases where such details are in no way deducible from the text, resort to analogical reasoning, thereby turning a broad general rule into an elaborate law full of restrictive details, and an unspecified into a specified rule. Both sorts of people put Muslims in great danger. For, in the area of belief, the more detailed the doctrines to which people are required to subscribe, the more problematic it becomes to do so. Likewise, in legal matters, the greater the restriction, the greater the likelihood of violation.

The final part of the verse enunciates that Allah (SWT) has forgiven those who asked such questions before this prohibition, and surely He (SWT) is Forgiving and Most-Forbearing.

Verse 102

قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ ۝

"A people asked such [questions] before you; then they became thereby disbelievers."



Some people first indulged in hair-splitting arguments about their laws and dogma, and thereby wove a great web of creedal elaborations and legal minutiae. Then they became enmeshed in this same web and thus became guilty of dogmatic errors and the violation of their own religious laws. The people referred to here are the Jews, and the Muslims who followed in their footsteps and left no stone unturned, despite the warnings contained in the Qur'an and in the sayings of the Prophet Muhammad (SAAW).

The verse also enunciates that these people also put such unnecessary questions to their Prophets (AS), that when they were given answers it made it so difficult for them that they rejected the answers and consequently became disbelievers.

This verse, in essence, ordains humankind to give up their unwillingness to carry out what has been commanded of them by the Almighty (SWT) and His final Messenger (SAAW).

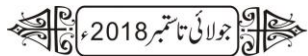
Verse 103

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ عَلَى اللَّهِ الْكَذِبَ ۖ
وَأَكْثَرُهُمْ لَا يَعْقِلُونَ ﴿١٠٣﴾

"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."

Just as, in the Indian subcontinent, cows, oxen and goats are set free after being consecrated either to Allah (SWT) or to some idol or shrine or to some saintly person, and just as people consider it prohibited either to put them to work, to slaughter them or to derive any other kind of benefit from them, so the Arabs of the *Jahiliyah* period also let loose certain animals after consecrating them. Such animals were variously named.

Bahirah was the name of a female camel which had already borne five young, the last of which was a male. The practice was to slit the ear of such a camel and then let her loose. Thereafter no one could ride her, use her milk, slaughter her or shear her hair. She was entitled to graze and drink water wherever she liked.



Sa'ibah was the name of either a male or female camel which had been let loose after consecration as a mark of gratitude in fulfilment of a vow taken for either the recovery from some ailment or delivery from some danger. In the same way the female camel which had borne ten times, and each time a female, was also let loose.

If the first kid born to a goat was a male, it was slaughtered in the name of the deities; but if it was a female, it was kept by the owners for themselves. If twins were born and one of them was a male and the other a female goat, the male was not slaughtered but rather let loose in the name of the deities. This male goat was called *Wasilah*.

If the young of camels in the second degree of descent had become worthy of riding they were let loose. Likewise, if ten offspring had been borne by a female camel she was also let loose, and called *Ham*.

These (*bahirah*, *sa'ibah*, *wasilah* and *ham*) were categories of particular camels which were dedicated by the polytheists to idols and set free to pasture, liberated from the service of man, as a misguided act of worship.

Verse 104

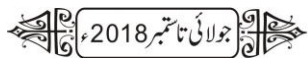
وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٠٤﴾

"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 (and forefathers)." Even though their fathers knew nothing, nor were they guided?"

In this verse Allah (SWT) states that when the disbelievers are asked to follow His (SWT) religion and follow His (SWT) commandments and those of His Prophet (SAAW), they say that we will only follow our forefathers who worshipped idols and their following is enough for us. So Allah (SWT) asks them: will they still follow their forefathers and imitate their practices even when they know that those whom they follow had no knowledge and guidance?

Verse 105

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسَكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَبِئْسَ مَا كُنْتُمْ تَعْمَلُونَ ﴿١٠٥﴾



“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.”

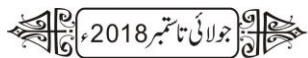
What is stressed in this verse is that rather than occupying himself unduly with examining faults in the belief and conduct of others, a man should pay greater attention to a critical examination of his own conduct. His primary concern should be with his own faith and conduct. If a man is himself obedient to Allah (SWT) and His Messenger (SAAW), observes his duties to Him (SWT) and to His (SWT) creatures including his duty to promote what is good and forbid what is evil, and lives according to the dictates of righteousness and honesty, he has fulfilled his obligation and if others persist either in false beliefs or in moral corruption their errors cannot harm him. This verse in no way means that a man should care only for his own salvation and should remain unconcerned with the reform of others. Abu Bakr (RA) removed this misconception in one of his sermons when he remarked:

“You recite this verse but interpret it erroneously. I have heard the Messenger of Allah (SAAW) say, that when people see corruption but do not try to change it; and when they see a wrong-doer commit wrong but do not prevent him from doing so, it is not unlikely that Allah’s (SWT) chastisement will seize them all. By Allah (SWT), it is incumbent upon you that you bid what is good and forbid what is evil or else Allah (SWT) will grant domination upon you to those who are the worst among you. They will greatly chastise you and then when your righteous ones pray to Allah (SWT), their prayers will not be answered.”

In essence, the verse ordains that one must always be mindful of the fact that your final goal is to Allah (SWT), Who (SWT) will show you the truth of all that you used to do.

Verse 106

يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا حَضَرَ أَحَدُكُمْ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنِ ذَوَا عَدْلٍ مِّنكُمْ أَوْ آخَرِينَ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ صَرَيْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسِنُوهَا مِنْ بَعْدِ الصَّلَاةِ فَيَقْسِمَنَّ بِاللَّهِ إِنْ رُبِمْتُمْ لَا تَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ الْأَشْيَاءِ ۝



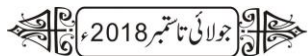
"O you who have believed, testimony [should be taken] among you when death approaches one of you at the time of bequest – [that of] two just men from among you or two others from outside if you are traveling through the land and the disaster of death should strike you. Detain them after the prayer and let them both swear by Allah if you doubt [their testimony, saying], "We will not exchange it [i.e., our oath] for a price [i.e., worldly gain], even if he should be a near relative, and we will not withhold the testimony of [i.e., ordained by] Allah. Indeed, we would then be of the sinful."

In this verse Allah (SWT) commands His (SWT) servants to take two just witnesses for their final will. They should be from amongst the Muslims and should be men of honor and integrity. In other words, they should be pious, straightforward and trustworthy Muslims. If the beneficiary has any doubts in their truthfulness or integrity then he should detain them after prayers in the mosque and they should testify that they will not sell this testimony for any price, even if it is their own relative and they will not hide or distort, which they have witnessed before Allah (SWT), for if they do so then they will be counted among the sinful. But if a person is traveling through a land and suddenly death comes upon him and he does not find any Muslims to be witnesses for his final will then he has the option to take two non-Muslim witnesses, preferably from amongst the People of the Book. This verse also enunciates that the testimony of non-Muslim witnesses in cases involving Muslims is appropriate only when no Muslim is available as a witness.

Verse 107

فَإِنْ عُرِّرَ عَلَىٰ أَهْبَا اسْتَحَقَّ إِثْبًا فَأَخْرَجَ يَقُولُونَ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوَّلِينَ فَيُقْسِمُونَ بِاللَّهِ
لَشَهَادَتُنَا أَحَقُّ مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا ۚ إِنَّا إِذَا لِين الظَّالِمِينَ ۝

"But if it is found that those two were guilty of sin [i.e., perjury], let two others stand in their place [who are] foremost [in claim] from those who have a lawful right. And let them swear by Allah, "Our testimony is truer than their testimony, and we have not transgressed. Indeed, we would then be of the wrongdoers."



This verse clearly states that if the two witnesses (mentioned in the previous verse) are found guilty of distorting the testimony or stealing from the wealth of the beneficiary, then oaths are taken from two of the nearest rightful owners as witnesses in their place. These two should also swear by Allah (SWT) and affirm that their testimony is "truer" than the other two and that they have not transgressed from the truth, for if they do so, then they will be counted among the evil-doers and will be punishable by Allah (SWT).

Verse 108

ذَلِكَ أَذَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهٍ أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ آيَمَانِهِمْ وَاتَّقُوا اللَّهَ وَالسَّمْعُوتَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ ۝

"That is more likely that they will give testimony according to its [true] objective, or [at least] they would fear that [other] oaths might be taken after their oaths. And fear Allah and listen [i.e., obey Him]; and Allah does not guide the defiantly disobedient people."

This verse elaborates the procedure of the testimony mentioned in the previous verses, so that the chances of false evidence could be minimized as much as possible, if not eliminated altogether. The basic premise is to ensure that the witnesses offer their testimony in truth or at least they have fear that their testimony can be abrogated, so they are not tempted to steal anything or hide the truth. The verse ordains that those bearing witness ought to always be mindful of Allah (SWT) and be obedient to Him (SWT), for He (SWT) does not give guidance to those who are disobedient transgressors.

Verse 109

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أَجَبْتُمُ قَالَوَالَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝

"[Be warned of] the Day when Allah will assemble the messengers and say, "What was the response you received?" They will say, "We have no knowledge. Indeed, it is You who is Knower of the unseen."

The "Day" refers to the Day of Judgement and Resurrection. On That Day, all the Messengers (AS) of Allah (SWT) will be gathered in His

(SWT) presence and they (AS) will be asked about the response of their nations to their teachings. The Messengers (AS) in their humbleness and out of respect to Allah (SWT) will reply that O our Lord (SWT) we have no knowledge compared to Your (SWT) infinite knowledge and You (SWT) perfectly know what our people believed in and what they hid in their breasts as we (AS) only saw what was visible thereof, for it is only You (SWT) who know all that is hidden and all that they revealed. The entire reference here is to the response of the world (the people from Adam AS to the last human) to the call of the Prophets (AS) towards Allah's (SWT) *Deen*.

It must be noted that the "reply of the Prophets (AS)" indicates that the Prophets (AS) would say that their knowledge was confined to that limited, outward response which they had encountered during their lifetimes. The true reaction to their call at various places and in different forms would only be known completely to Allah (SWT) Himself alone.

Verse 110

إِذْ قَالَ اللَّهُ لِعِيسَى ابْنِ مَرْيَمَ ادْكُرْ نِعْمَتِي عَلَيْكَ وَعَلَىٰ وَالِدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ ۖ تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۚ وَإِذْ خَلَقْنَا مِنَ الطِّينِ كَهْيَئَةِ الصَّيْرِ يَازُنِّي فَتَنفُخُ فِيهَا فَتَكُونُ طَيْرًا ۖ يَازُنِّي وَنُفِئُ الْأَكْمَةَ وَالْأَبْرَصَ يَازُنِّي ۚ وَإِذْ أَخْرَجَ الْمُوتَىٰ يَازُنِّي ۚ وَإِذْ كَفَفْتُ بَنِي إِسْرَءِيلَ عَنْكَ إِذْ جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَٰذَا إِلَّا سِحْرٌ مُّبِينٌ ۝

"[The Day] when Allah will say, "O Jesus, Son of Mary, remember My favor upon you and upon your mother when I supported you with the Pure Spirit [i.e., the angel Gabriel] and you spoke to the people in the cradle and in maturity; and [remember] when I taught you writing and wisdom and the Torah and the Gospel; and when you designed from clay [what was] like the form of a bird with My permission, then you breathed into it, and it became a bird with My permission; and you healed the blind [from birth] and the leper with My permission; and when you brought forth the dead with My permission; and when I restrained the Children of Israel from [killing] you when you came to them with clear proofs and those who disbelieved among them said, "This is not but obvious magic."

The initial question mentioned in this verse would be addressed to all Prophets (AS) as such. Then each of them (AS) would be called upon to bear witness separately, as stated in several places in the Qur'an. In this connection the question that will be addressed to Prophet Jesus (AS) is specifically mentioned here. Allah (SWT) will remind Prophet Jesus (AS) of the favors and blessings that He (SWT) bestowed on him (AS) and his mother (Mary AS). He (SWT) created Jesus (AS) miraculously without father and exalted his (AS) mother (AS), purified her (AS) and chose her (AS) above the women of all nations and strengthened them and supported them with angel Gabriel (AS). Prophet Jesus (AS) spoke to the people from his cradle defending his mother when they accused Mary (AS) of being unchaste and he (AS) also spoke to them when he reached his maturity.

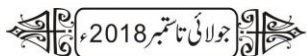
[Ref: Surah Al-Imran, Verse 46]

Moreover, Allah (SWT) gave Jesus (AS) the knowledge of writing and Wisdom and also that which was given to Moses (AS) along with the knowledge of Injeel. Furthermore, Allah (SWT) will remind him (AS) of His (SWT) favors to him in the form of the miracles that he (AS) performed by His (SWT) permission. These included the miracle whereby Prophet Jesus (AS) brought dead people back to life, with Allah's (SWT) permission. The Children of Israel, however, rejected Jesus (AS) as Allah's Messenger (AS), accused him (AS) of being a magician and tried to crucify him (AS), even though he showed them clear miracles by Allah's (SWT) leave. Therefore, Allah (SWT) saved him (AS) from their plots and raised him (AS) up to heavens.

Editor's Notes:

Note 1: It is worth mentioning that this verse (Verse 110 of Surah Al-Ma'idah), in toto, and particularly the last section of it indisputably provides proof to negate the false claims made by the Jews and Christians about the alleged crucifixion of Prophet Jesus (AS). The matter regarding these false claims is also negated very distinctly in other parts of the Holy Qur'an and the true version of the events is presented in no unclear terms, particularly in verses 157 and 158 of Surah An-Nisa, as follows:

- a) "And [for] their saying, "Indeed, we have killed the Messiah, Jesus, the son of Mary, the messenger of Allah." And they did not



kill him, nor did they crucify him; but [another] was made to resemble him to them. And indeed, those who differ over it are in doubt about it. They have no knowledge of it except the following of assumption. And they did not kill him, for certain."

[Translation: Surah An-Nisa, Verse 157]

- b) "Rather, Allah raised him to Himself. And ever is Allah Exalted in Might and Wise."

[Translation: Surah An-Nisa, Verse 158]

The bottom line is that the Prophet Jesus (AS) was not killed or crucified (as claimed falsely by the Jews and Christians). In fact, Allah (SWT) raised him (AS) to His (SWT) presence. Period.

Note 2:

Moreover, some Muslim scholars deny the second coming of the Christ (Prophet Jesus AS), causing confusion among the ranks of ordinary Muslims. Due to the limit of space, we will resort to providing one testimony from the Holy Qur'an and two from the *Ahadith* of Prophet Muhammad (SAAW) to prove that Prophet Jesus (AS) will most certainly return before the Hour is established and to correct the misguided claims made by those Muslim scholars who refuse to believe in the return of Prophet Jesus (AS) in the "End Times":

"Jesus was not but a servant upon whom We bestowed favor, and We made him an example for the Children of Israel."

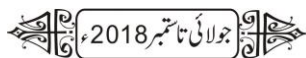
"And if We willed, We could have made [instead] of you angels succeeding [one another] on the earth."

"And indeed, Jesus will be [a sign for] knowledge of the Hour, so be not in doubt of it, and follow Me. This is a straight path."

[Translation: Surah Az-Zukhruf, Verses 59 - 61]

It is reported that Prophet Mohammad (SAAW) said: "In the meantime, while the *Dajjal* will be busy doing this and this, Allah will send down the Messiah, son of Mary (Jesus AS). He (Jesus AS) will descend in the eastern part of Damascus, near the white minaret (tower), dressed in the two yellowish garments, with his (AS) hands resting on the arms of two angels. When he (AS) will bend down his (AS) head, water drops will appear trickling down, and when he (AS) will raise it, it will appear as though pearl-like drops are rolling down. Any disbeliever whom the air of his (AS) breath reaches, and it will reach up to the last limit of his (AS) sight, will fall dead. Then, the son of Mary (AS) will go in pursuit of the *Dajjal*, and will overtake him at the gate of *Lud*, and will kill him."

[Ref: Sahih Muslim, Tirmizi, Ibn Majah]



Abu Huraira (RA) reported that Prophet Mohammad (SAAW) said, "By the One (SWT) Whose hands my (SAAW) life is in, surely the Son of Mary (Jesus AS) will descend amongst you as a just ruler. He (AS) will destroy the cross, kill the pig and abolish the *Jizya* (the protection tax levied on Christians & Jews)."

[Ref: Sahih Bukhari]

Verse 111

وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّا مُسْلِمُونَ ﴿١١١﴾

"And [remember] when I inspired to the disciples, "Believe in Me and in My messenger [i.e., Jesus]." They said, "We have believed, so bear witness that indeed we are Muslims [in submission to Allah]."

In this verse Prophet Jesus (AS) is being told that the faith of the disciples in him (AS) was also the result of Allah's (SWT) grace and succour, for he, himself, did not have the power to produce even one man of faith in that land of disbelief. *Hawarieen* refers to the disciples of Jesus (AS) who believed in him (AS) and followed his teachings. The verse also makes clear that the true religion of the disciples of Jesus (AS) was Islam. The verse quotes the *Hawarieen* when they said, "we have believed and have submitted ourselves to Allah's (SWT) obedience".

Verse 112

إِذْ قَالَ الْحَوَارِيُّونَ لِعِيسَى ابْنِ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١١٢﴾

"[And remember] when the disciples said, "O Jesus, Son of Mary, can your Lord send down to us a table [spread with food] from the heaven?" [Jesus] said, "Fear Allah, if you should be believers."

Since the disciples have been mentioned in this verse and the verses prior to it, the continuity of the subject is interrupted momentarily in order to introduce another incident connected with the disciples. This clearly shows that those who had been directly instructed by Prophet Jesus (AS) considered him (AS) merely a human being and a slave of Allah (SWT); they had no conception of their master either being God or a partner of God or the son of God. Jesus (AS) had, rather, presented

himself (AS) to them as a slave of Allah (SWT) with no claims to divine authority. One might feel inclined here to raise the question: What is the occasion for this parenthetical interjection in a conversation that is to take place on the Day of Judgement? This parenthesis, in the opinion of certain exegetes, is not in fact part of such a conversation, but rather forms part of a discussion in this world regarding a conversation that will take place on the Day of Judgement. The conversation that will take place on the Day of Judgement is mentioned here precisely in order that the Christians may derive a lesson from it and direct themselves to the right way. Hence, the mention of this incident regarding the disciples – even though it seems to interrupt the continuity of narration – is in no sense out of place.

In short, the disciples requested Jesus (AS) for a miracle and asked him (AS) to supplicate to His Lord – Allah (SWT) – to send down a table laden with food for them. In reply Jesus (AS) asked them to have fear of Allah (SWT) and not to make such requests, instead show gratitude to Him (SWT) for the provisions that He (SWT) has provided you with, if you are true believers. According to some exegetes, the phrase “fear Allah (SWT)” used by Prophet Jesus (AS) in response to the request made by the disciples was a reference to the fact that when Allah (SWT) most certainly has the unquestionable and undoubted ability to grant the request, then why have doubt in the first place?

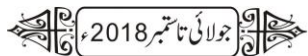
Verse 113

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَّقْتَنَا وَلِنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ ۝

“They said, “We wish to eat from it and let our hearts be reassured and know that you have been truthful to us and be among its witnesses.”

Continuing from the previous verse, this verse enunciates that the disciples asked Prophet Jesus (AS) for the miracle so that to reassure their hearts and to be stronger in faith. This is, in a way, similar to the request of Prophet Abraham (AS), when he said: “My Lord! Show me how you give life to the dead.” He (Allah SWT) replied: “Have you no faith in this?” Abraham said: “Yes! But I ask this to reassure my heart.”

[Ref: Surah Al-Baqarah, Verse 260]



Verse 114

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ ﴿١١٤﴾

"Said Jesus, the son of Mary, "O Allah, our Lord, send down to us a table [spread with food] from the heaven to be for us a festival for the first of us and the last of us and a sign from You. And provide for us, and You are the best of providers."

Prophet Jesus (AS) fulfilled the request of his (AS) disciples and supplicated to Allah (SWT) to send them a table laden with food (Al-Ma'idah), so that his (AS) followers will take this day as a festival and a sign from Him (SWT). Further he (AS) prayed to Allah (SWT) to give them the best of provisions, for surely He (SWT) is the best of Providers.

Verse 115

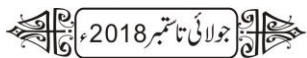
قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِنَ الْعَالَمِينَ ﴿١١٥﴾

"Allah said, "Indeed, I will send it down to you, but whoever disbelieves afterwards from among you – then indeed will I punish him with a punishment by which I have not punished anyone among the worlds."

The Qur'an is silent on the question of whether this meal was sent down in response to this prayer. There is also no other authoritative basis to help us arrive at a clear conclusion. It is possible that the repast was actually sent down. The verse, however, makes it clear that it is the *sunnah* of Allah (SWT) that whenever a nation disbelieves after they have been shown clear signs and miracles by Him (SWT), they are inflicted with severe punishment and wrath. Thus Allah (SWT) states in the verse that after a table laden with food from the heavens descends then whosoever disbelieves will certainly suffer a severe torment in this life and in the Hereafter.

It is possible, according to certain exegetes, that the disciples withdrew their prayer after hearing the stern warning in response to it.

(Allah SWT Knows Best!)



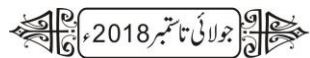
Verse 116

وَإِذْ قَالَ اللَّهُ لِيَعْقُوبَ إِنِّي أَنَا اللَّهُ فَقَالَ لِلنَّاسِ اتَّخِذُونِي وَأَهْلِي إِهْلِينَ مِنْ دُونِ اللَّهِ قَالُوا سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقِّكَ إِن كُنْتَ فَاعِلُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ ۝

“And [beware the Day] when Allah will say, "O Jesus, Son of Mary, did you say to the people, 'Take me and my mother as deities besides Allah?' "He 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.”

The Christians were not content merely with deifying Jesus (AS) and the Holy Spirit. They even turned Mary (AS), the mother of Jesus (AS), into a full-fledged object of worship. The Bible does not contain even the remotest suggestion that Mary (AS) was in any way either divine or superhuman. During the first three centuries after the Messiah's (AS) ascension to the Heavens, such a concept was totally alien to Christian thinking. Towards the end of the third century of the Christian era, however, some theologians of Alexandria employed, for the first time, the expression 'Mother of God' in connection with Mary (AS). It was not until the Council of Ephesus in 431 that the Church officially used the expression 'Mother of God' for Mary (AS). The result was that Mariolatry began to spread fast within the Church itself, so much so that, by the time of the revelation of the Qur'an, Mary (AS) had become so important a deity that she obscured even the Father, the Son and the Holy Ghost. Her statues adorned the cathedrals and she became the object of rites and worship, with people addressing their prayers to her.

The verse clearly states that on the Day of Judgement and Resurrection Allah (SWT) will (initially) take Prophet Jesus (AS) to account (in order to make the case against the real wrongdoers) about the false doctrines that his (AS) followers invented about him (AS), his mother (AS) and Allah (SWT). Prophet Jesus (AS) will disclaim any knowledge of these things attributed to him (AS) or his (AS) mother (AS) and will glorify his (AS) Lord (SWT) with all due humbleness and submissiveness.



Verse 117

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ أَعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَفَّيْتَنِي كُنْتُ أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ ۝

"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."

This verse is a continuation of the previous one and illustrates that Prophet Jesus (AS) will further acknowledge that he (AS) was just a mortal, and that his (AS) knowledge was limited like that of a mortal, and he (AS) taught his followers the true teachings of Monotheism and commanded the Children of Israel to worship Allah (SWT) alone, besides whom none is worthy of worship.

Verse 118

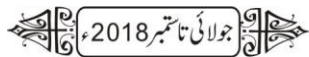
إِنْ نَعَذِّبُهُمْ فَلَهُمْ عِبَادُكَ وَإِنْ تَغْفِرْ لَهُمْ فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝

"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."

All Messengers of Allah (SWT) have been created by the Almighty (SWT) as benefactors of the human race in His (SWT) Infinite Wisdom. This verse is a prime example of that fact. Although Prophet Jesus (AS) will be fully aware of the polytheism of his (AS) followers that they resorted to after him (AS), this verse shows that he (AS) will still entreat Allah (SWT) for a way to save them from the torment of the Hellfire. The fact remains that Allah (SWT) does whatever He (SWT) Wills and He (SWT) is able to do all things. He (SWT) is the Creator (SWT) and Master (SWT) of everything and He (SWT) punishes whoever He (SWT) wishes and pardons whoever He (SWT) likes in His (SWT) perfect Wisdom.

Verse 119

قَالَ اللَّهُ هَذَا يَوْمُ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ ذَلِكَ الْفَوْزُ الْعَظِيمُ ۝



"Allah will say, "This is the Day when the truthful will benefit from their truthfulness." For them are gardens [in Paradise] beneath which rivers flow, wherein they will abide forever, Allah being pleased with them, and they with Him. That is the great attainment."

The illustration of paradise provided in this verse is oft repeated in the Qur'an. The verse is a proclamation of the good news of Paradise for those who always followed the Truth, and also the pleasure of Allah (SWT), the greatest success indeed.

Verse 120

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَمَا فِيْهِنَّ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيْرٌۭ

"To Allah belongs the dominion of the heavens and the earth and whatever is within them. And He is over all things competent."

The subject of this verse is repeated throughout the Qur'an and it clearly demonstrates the Omnipotence, Omnipresence and Omniscience of Allah the Almighty (SWT). To Allah (SWT) belongs the control over the heavens and the earth and all that they contain. He (SWT) has power over all things.

And Allah (SWT) Knows Best!

Main Themes of Verses 101 – 120:

Verses 101-104: Do not ask questions like the nation of Musa (Moses AS) and Superstitions are prohibited in Islam.

Verses 105-108: Last will and testament of the dying, and testimony of the witnesses.

Verses 109-115: Favors of Allah (SWT) upon Jesus (AS) and his mother (AS). The miracles he (AS) was given and Disciples of Jesus (AS) asked for a Table Spread of food (Al-Maid'ah) as a miracle.

Verses 116-120: Testimony of Jesus (AS) on the Day of Judgement and Resurrection about/against the Christians.

End of Surah Al-Ma'idah

