

Points to ponder

Excerpts from Surah An-Nisaa and Surah Al-Maa'idah

Ayah 148 : Allah does not like the public mention of evil except by one who has been wronged. And ever is Allah Hearing and Knowing

Publicity of a wrong is not liked by Allah. As one of the ways towards eradicating an evil is to quit talking about it. Sometime excessive discussion of an ill gives prominence to it, hence even those who are unaware of such an evil become curious. When curiosity is aroused, the temptation to “let me try it myself” becomes overwhelming, hence *curiosity killed the cat*. Umar R.A used to say :

وَأَعْلَمُوا أَنَّ لِلَّهِ عِبَادًا يُمَيِّنُونَ الْبَاطِلَ بِهِجْرِهِ

there are certain servants of Allah who exterminate falsehood by abstaining from (mentioning) it.

Imam Muslim R.A. states in his preface of Sahih Muslim :

إِذِ الْإِعْرَاضُ عَنِ الْقَوْلِ الْمُطْرَحِ أُخْرَى لِإِمَاتِيهِ وَإِخْمَالِ ذِكْرِ قَائِلِهِ

Not giving attention to a dissident/discarded view is the most prudent way to eradicate it.

However, if one has been wronged, in other words if oppression is taking place then one may expose the oppressor and his/her abuse to ward off the evil and to save others from falling prey.

Imam Nawawi R.A. mentions six occasions when exposing someones wrong will not constitute *Gheebat/backbiting*. One such circumstance is

ولمن طلب الاعانة في إزالة منكر

And for the one who seeks help to end an evil act.

However, after mentioning the law Allah Taalaa reminds us that to forgive is much more virtuous.

If [instead] you show [some] good or conceal it or pardon an offense –then indeed, Allah is ever Pardoning and Competent. (149)

This verse signifies a very great lesson : We forgive others for their wrongs and oppression , Allah will forgive OUR wrongs and oppression. Many a times we look around us and we notice aggression, mayhem and atrocities taking place at the

hands of governments, rulers etc. However, if we inspect carefully we will be surprised to find that WE, ourselves are equally guilty of oppression within our own spheres and jurisdiction. The difference between the two is in extent and macro/micro level, but the fact of the matter is that INJUSTICE is present. We complain about injustices carried out upon innocent Muslims (and we are correct to complain....) only to find that we also occasionally exercise heavy handedness on our *very own Muslims* whether it is in domestic related incidents, or in peer/gang related bullying and abuse. How often do we not hear that a Muslim has been killed by another Muslim in what would have seemed to be a *territory war*. How often would we not find that *our very own wives, daughters* are being subjected to brutality, abuse or for that matter even neglect within our own homes. Hence, the spirit of forgiving others is in fact a means towards gaining Allah's forgiveness.

However remember that together with gaining Allah's forgiveness, redress of any wrong committed is also essential.

Surah Al- Maa'idah

The word Al- Maa'idah means table spread. This refers to an incident wherein the disciples of Nabi Isa (A.S) requested that a table spread full of food be revealed for them from the heavens.

(Remember) when Al-Hawariun (the disciples) said: "O 'Isa (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?"

The reply of Isa alaihis salaam is *'Isa (Jesus) said:*

"Fear Allah, if you are indeed believers

It is worthy to note that Isa A.S. discouraged them to make such a request.

The lesson that we derive is that faith should not be **based** on an observation of some miraculous fete, faith should be deeper than that, as seeing is *not* always believing. In fact faith **based** on observing a miracle sometimes is not as firm and resilient as tacit faith. Consider for a moment the Nation of Moosa alaihis salaam, they observed the oceans part for them, they enjoyed Mann and Salwa from Jannah, they saw a spring gush forth from a boulder etc, etc, despite all they made the most absurd request to Moosa A.S.

(Surah 7:V;139) ***they came upon a people intent in devotion to [some] idols of theirs. They said, "O Moses, make for us a god just as they have gods."***

Secondly, If we are considering to make such a request from Allah, in our life then remember to take heed to Allah's reply :

“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”

Yes, If Allah granted it, then Allahs questioning , accountability would be much more stringent.

Ayah 7: If you are in a state of Janabah (Have to take a bath), excessively purify yourself (bathe your whole body)

This law emphasises the importance of Ghusl, taking a bath according to Islamic rites.

A bath becomes compulsory when semen is discharged or intercourse takes place.

The obligatory acts when taking a compulsory bath are to :

1. Gargle/(Rinse if fasting) the mouth
2. Rinse the nostrils
3. Pour water over the entire body so that not a single hair remains dry

Now it is quite common that today in this age of “enlightenment” we find that there are people who would remain in the state of Janabah for hours on end and they see no reason to bath. Rasulullah Sallallahu alaihi wasallam prophesised this as one of sign before the last day. consider this hadeeth for a moment: “Rasulullah Sallallahu alaihi wasallam said: “There are three things which the angels do not approach: the dead body of a kafir, a man who has perfumed himself with saffron [because this is imitation of women, and a person who is in the state of janabah (needs to take a bath) until he takes a bath” (Reported by Abu Dawud)

ayah 90/91 O you who believe! Intoxicants (all kinds of alcoholic drinks), gambling, Al-Ansab, and Al-Azlam (arrows for seeking luck or

decision) are an abomination of Shaitan's (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful. Shaitan (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allah and from As-Salat (the prayer). So, will you not then abstain?

These two verses are the *coup de grace* in respect of the abomination and impermissibility of alcohol and gambling.

Allah has blessed man with a distinguishing form of intelligence , which separates him from the rest of animals. When this distinguishing characteristic is impaired it reduces man to a very lowly level. Islam advocates the idea of self respect and not demeaning oneself. However, intoxicants demean a person and become the reason for enmity and hatred, drug related wars etc.etc. Hence, Islam prohibits any form of intoxicant.

“to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling” Quran

How often has it created division between man and wife?

How much regret has it generated and how many tears has it caused to flow?

How often has it closed the doors of goodness to the drinker and opened the doors of evil to him?

How often has it brought about calamity and hastened death?

How much trouble has it brought to the one who drinks it?

It is the source of sin, the key to evil; it takes away blessings and brings calamity.