

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ
كِتَابُ تَفْسِيرِ الْقُرْآنِ
 بَابُ { فَأَوْلَيْكَ مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ }

حديث: 110

4586 - حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ حَوْشَبٍ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ عُرْوَةَ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ نَبِيٍّ يَمْرُضُ إِلَّا خُيِّرَ بَيْنَ الدُّنْيَا وَالْآخِرَةِ وَكَانَ فِي شَكْوَاهُ الَّذِي قُبِضَ فِيهِ أَحَدَتُهُ بُحَّةً شَدِيدَةً فَسَمِعْتُهُ يَقُولُ { مَعَ الَّذِينَ أَنْعَمَ اللَّهُ عَلَيْهِمْ مِنَ النَّبِيِّينَ وَالصَّادِقِينَ وَالشَّهَدَاءِ وَالصَّالِحِينَ } فَعَلِمْتُ أَنَّهُ خُيِّرَ

Narrated `Aisha رضي الله عنها : I heard Allah's Messenger (ﷺ) saying, "No prophet gets sick but he is given the choice to select either this world or the Hereafter." `Aisha added: During his fatal illness, his voice became very husky and I heard him saying: "In the company of those whom is the Grace of Allah, of the prophets, the Siddiqin (those followers of the prophets who were first and foremost to believe in them), the martyrs and the pious." (4.69) And from this I came to know that he has been given the option.

بَابُ { وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ } الْآيَةِ

XCIII: "What reason could you have for not fighting in the Way of Allah, and for those men, women and children who are oppressed?" (4:75)

حديث: 111

4587 - حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ قَالَ سَمِعْتُ ابْنَ عَبَّاسٍ قَالَ كُنْتُ أَنَا وَأُمِّي مِنَ الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ
 Narrated Ibn `Abbas: My mother and I were among the weak and oppressed (Muslims at Mecca).

- His mother was Lubabah bt. Harith - she was the sister of Maimuna. Both had embraced Islam but were unable to leave Makkah on account of their weakness

حديث: 112

4588 - حَدَّثَنَا سُلَيْمَانُ بْنُ حَرْبٍ حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ عَنْ أَيُّوبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ أَنَّ ابْنَ عَبَّاسٍ تَلَا { إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانَ } قَالَ كُنْتُ أَنَا وَأُمِّي مِمَّنْ عَذَّرَ اللَّهُ وَيُذَكَّرُ عَنْ ابْنِ عَبَّاسٍ { حَصِرَتْ } صَافَتْ { تَلَوْا } { أَلَسِنَتَكُمْ بِالشَّهَادَةِ وَقَالَ غَيْرُهُ الْمُرَاعِمُ الْمُهَاجِرُ رَاعَمْتُ هَاجَرْتُ قَوْمِي } { مَوْفُوتًا } مَوْفُوتًا وَقَتَهُ عَلَيْهِمْ

Narrated Ibn Abi Mulaika: Ibn `Abbas recited:-- "Except the weak ones among men women and children," (4.98) and said, "My mother and I were among those whom Allah had excused."

- - excused on account of their weakness

It is mentioned from Ibn 'Abbas that "hasirat" (4:90) is to be constricted. "Talwü" (4:135) is to move their tongues with the testimony.

Someone else said that the muraghim (4:100) is the emigrant and that one says, "Râghamtu" for "I emigrated from my people". Mawqut (4:103) is a time set for them.

بَابُ { فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَةٍ وَاللَّهُ أَرَكْسَهُمْ بِمَا كَسَبُوا }

XCIV: "Why is it that you have become two parties regarding the hypocrites, when Allah has returned them to unbelief for what they did?" (4:88)

قَالَ ابْنُ عَبَّاسٍ بَدَّدَهُمْ { فِتْنَةٌ } جَمَاعَةٌ

Ibn 'Abbas said, "Split them up," and a fi'a is a group.

حديث: 113

4589 - حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُندَرٌ وَعَبْدُ الرَّحْمَنِ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ عَدِيِّ عَنْ عَبْدِ اللَّهِ بْنِ زَيْدٍ عَنْ زَيْدِ بْنِ ثَابِتٍ رَضِيَ اللَّهُ عَنْهُ { فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَتَيْنِ } رَجَعَ نَاسٌ مِنْ أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ أَحَدٍ وَكَانَ النَّاسُ فِيهِمْ فِرْقَتَيْنِ فَرِيقٌ يَقُولُ أَقْتُلُهُمْ وَفَرِيقٌ يَقُولُ لَا فَنَزَلَتْ { فَمَا لَكُمْ فِي الْمُنَافِقِينَ فِتْنَتَيْنِ } وَقَالَ إِنَّهَا طَبِيبَةٌ تَنْفِي الْحَبَّتِ كَمَا تَنْفِي النَّارَ حَبَّتِ الْفِضَّةِ

Narrated Zaid bin Thabit رضي الله عنه : Regarding the Verse:-- "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4.88) Some of the companions of the Prophet (ﷺ) returned from the battle of Uhud

(i.e. refused to fight) whereupon the Muslims got divided into two parties; one of them was in favor of their execution and the other was not in favour of it. So there were revealed: "Then what is the matter with you that you are divided into two parties about the hypocrites?" (4:88). Then the Prophet (ﷺ) said "It (i.e. Medina) is a Tayibah (good), it expels impurities as the fire expels the impurities of silver."

- Madina is such that it gets rid of the munifiqin, even before the day of Judgment, when Dajjal will appear there will be an earthquake so all the people with nifaq will leave Madina. So in Madina the people of nifaq cannot stay.

بَاب { وَإِذَا جَاءَهُمْ أَمْرٌ مِنَ الْأَمْنِ أَوْ الْخَوْفِ أَذَاعُوا بِهِ { أَيِ أَفْسَوْهُ

XCV: "When news of any matter reaches them they spread it about," (4:83) (i.e. they made it known.)

{ يَسْتَنْبِطُونَهُ { يَسْتَخْرِجُونَهُ { حَسِيْبًا { كَافِيًا { إِلَّا إِنَاتًا { يَعْنِي الْمَوَاتَ حَجْرًا أَوْ مَدْرًا وَمَا أَشْبَهَهُ { مَرِيْدًا { مُتَمَرِّدًا { فَلْيَبْتِكُنَّ { بَتَكَهُ قَطَعَهُ { قَيْلًا { وَقَوْلًا وَاحِدًا { طَبَعَ { خَتَمَ

"Tested them" (4:83) is to extract something. "Hasib" (4:86) means enough. "Illa inath" (4:117) means lifeless (dead), either stone or clod of earth and the like. "Marid (4:117) means recalcitrant. "They will slit" (4:119) means "they will cut". "Qil" (4:122) and qawl are the same word. "Taba" (4:157) is to seal.

بَاب { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ

XCVI: "As for anyone who kills a believer deliberately, his repayment is Hell." (4:93)

- Killing a believer is a very serious crime.
- The word Jahannam we use very casually, we say expressions with the word 'hell' so easily, whereas fire is not something small. It is painful, its pain lingers on... when you get burnt even slightly, the pain stays for a long time
- And here, the punishment that is mentioned is for the killer of the believer - regardless of who the killer is

حديث: 114

4590 - حَدَّثَنَا آدَمُ بْنُ أَبِي إِيَاسٍ حَدَّثَنَا شُعْبَةُ حَدَّثَنَا مُغِيرَةُ بْنُ النُّعْمَانَ قَالَ سَمِعْتُ سَعِيدَ بْنَ جُبَيْرٍ قَالَ آيَةُ اخْتَلَفَ فِيهَا أَهْلُ الْكُوفَةِ فَرَحَلَتْ فِيهَا إِلَى ابْنِ عَبَّاسٍ فَسَأَلْتُهُ عَنْهَا فَقَالَ نَزَلَتْ هَذِهِ الْآيَةُ { وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِّدًا فَجَزَاؤُهُ جَهَنَّمُ } هِيَ آخِرُ مَا نَزَلَ وَمَا نَسَخَهَا شَيْءٌ

Narrated Sa'id bin Jubair: The people of Kufa disagreed (disputed) about the above Verse. So I went to Ibn `Abbas and asked him about it. He said, "This Verse:-- "And whoever kills a believer intentionally, his recompense is Hell." was revealed last of all (concerning premeditated murder) and nothing abrogated it."

- Some said that the repentance of the killer is accepted and others said that it is not accepted - that was the Ikhtilaf
- Majority of the scholars say that besides shirk all sins are forgiven, and when a person repents then even shirk is forgiven. And the proof of this is the incident of the man who killed 99 people... and his taubah was accepted
- But if a person kills thinking that he will repent later, then that is problematic

عَنْ أَبِي إِدْرِيسَ قَالَ سَمِعْتُ مُعَاوِيَةَ يَخْطُبُ وَكَانَ قَلِيلَ الْحَدِيثِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ سَمِعْتُهُ يَخْطُبُ يَقُولُ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ كُلُّ ذَنْبٍ عَسَى اللَّهُ أَنْ يَغْفِرَهُ إِلَّا الرَّجُلُ يَقْتُلُ الْمُؤْمِنَ مُتَعَمِّدًا أَوْ الرَّجُلُ يَمُوتُ كَافِرًا . [سنن النسائي: 3984]

It was narrated that Abu Idris said: "I heard Mu'awiyah delivering the Khutbah, and he narrated a few Hadiths from the Messenger of Allah ﷺ." He said: "I heard him delivering a Khutbah and he said: 'I heard the Messenger of Allah ﷺ say: Every sin may be forgiven by Allah except a man who kills a believer deliberately, or a man who dies as a disbeliever.'"

- for them is khulood: eternity in the fire

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ وَالَّذِي نَفْسِي بِيَدِهِ لَقَتُلُ مُؤْمِنٌ أَعْظَمُ عِنْدَ اللَّهِ مِنْ زَوَالِ الدُّنْيَا [سنن النسائي: 3986]

It was narrated that 'Abdullah bin 'Amr bin Al-'As said: "The Messenger of Allah ﷺ said: 'By the One in Whose Hand is my soul, killing a believer is more grievous before Allah than the extinction of the whole world.'"

- - its not something small
- People kill for various reasons: money, revenge, etc. and there is another murder which is not even considered evil: mothers killing their own children
- Murder is a crime, but killing ones own child is far more severe. Once the fetus is alive, then aborting it is a very dangerous thing
- Sometimes, it is said that the child will be abnormal so its better to abort... but thats not for us to decide... Allah can cure, and if that is what He has decreed then this may even bring the servant closer to Allah
- Taking care of a special needs child is difficult, but that difficulty is far less than the punishment of the hereafter
- So never advise anyone to abort such a child
- So there are two opinions regarding this matter:
 - Allah will forgive the killer
 - He will not
- But at the end, remember that He has the right to forgive whom He pleases... and we should not commit haram deliberately

بَاب { وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا } السَّلْمُ وَالسَّلَامُ وَالسَّلَامُ وَاحِدٌ

XCVII: "Do not say, 'You are not a believer,' to someone who greets you as a Muslim." (4:94)

"Sil'm", "salm" and "salam" mean the same.

- The context of this ayah:

حديث: 115

4591 - حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا سُفْيَانُ عَنْ عَمْرٍو عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا { وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا } قَالَ قَالَ ابْنُ عَبَّاسٍ كَانَ رَجُلٌ فِي غَنِيمَةٍ لَهُ فَلَحَقَهُ الْمُسْلِمُونَ فَقَالَ السَّلَامُ عَلَيْكُمْ فَفَقْتَلُوهُ وَأَخَذُوا غَنِيمَتَهُ فَأَنْزَلَ اللَّهُ فِي ذَلِكَ إِلَى قَوْلِهِ { تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا } تِلْكَ الْغَنِيمَةُ قَالَ قَرَأَ ابْنُ عَبَّاسٍ السَّلَامَ

Narrated Ibn 'Abbas رضي الله عنهما: Regarding the Verse: "And say not to anyone who offers you peace (by accepting Islam), You are not a believer."

- Saying the salam is a shi'ar (symbol) of Islam - so if a person says that to you then you should assume that they are muslim

There was a man amidst his sheep. The Muslims pursued him, and he said (to them) "Peace be on you." But they killed him and took over his sheep. Thereupon Allah revealed in that concern, the above Verse up to:-- "...seeking the perishable good of this life." (4.94) i.e. those sheep. He said that Ibn 'Abbas recited it as "salam".

- - The mataa' refers to the sheep they acquired
- In Musnad Ahmad we find more detail:

عَنْ عَبْدِ اللَّهِ بْنِ أَبِي حَدْرَدٍ قَالَ بَعَثَنَا رَسُولُ اللَّهِ ﷺ إِلَى إِصْمَ فَخَرَجْتُ فِي نَفَرٍ مِنَ الْمُسْلِمِينَ فِيهِمْ أَبُو قَتَادَةَ الْحَارِثِيُّ بْنُ رَبِيعٍ وَمُحَلَّمٌ بْنُ جَثَامَةَ بْنُ قَيْسٍ فَخَرَجْنَا حَتَّى إِذَا كُنَّا بِبَطْنِ إِصْمَ مَرَّ بِنَا عَامِرُ الْأَشْجَعِيُّ عَلَى قَعُودٍ لَهُ مُتَبِعٌ وَوَطْبٌ مِنْ لَبَنٍ فَلَمَّا مَرَّ بِنَا سَلَّمَ عَلَيْنَا فَأَمْسَكْنَا عَنْهُ وَحَمَلَ عَلَيْهِ مُحَلَّمٌ بْنُ جَثَامَةَ فَفَقْتَلَهُ بِسَيْفٍ كَانَ بَيْنَهُ وَبَيْنَهُ وَأَخَذَ بَعِيرَهُ وَمَتَّبَعَهُ فَلَمَّا قَدِمْنَا عَلَى رَسُولِ اللَّهِ ﷺ وَأَخْبَرْنَاهُ أَخْبَرَ نَزَلَ فِيْنَا الْقُرْآنُ { يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا صَرَبْتُمْ فِي سَبِيلِ اللَّهِ فَتَبَيَّنُوا وَلَا تَقُولُوا لِمَنْ أَلْفَىٰ إِلَيْكُمْ السَّلَامَ لَسْتَ مُؤْمِنًا تَبْتَغُونَ عَرَضَ الْحَيَاةِ الدُّنْيَا فَعِنْدَ اللَّهِ مَغَانِمٌ كَثِيرَةٌ كَذَلِكَ كُنْتُمْ مِنْ قَبْلُ فَمَنْ اللَّهُ عَلَيْكُمْ فَتَبَيَّنُوا إِنَّ اللَّهَ كَانَ مِمَّا تَعْمَلُونَ خَبِيرًا } [مسند أحمد:

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- Abdullah b. Abi Hadrud said that the Messenger of Allah (s) sent us to 'Idam', so I went in a group of people amongst whom were ... (some people whose names are mentioned). So we left until we reached Idam and Amir al-Ashja'iyy passed by us

with his sheep. He said salam to us when he passed. But we stopped him, and Muhallam attacked him for some past grievance against him and killed him. He took his animals and belongings and we went to the Prophet (s) and informed him. So Qur'an was revealed regarding us... this ayah.

- Sometimes we are suspicious of people for no reason... they dont look very visibly muslim, so we become suspicious of them, that may be they are spying on us or something... what crime have you committed that you are being suspicious of them?
- Here, the murder was for some past grievance, and the wealth of that man was taken...
- so especially if murder is committed for the sake of wealth, then this is a very great crime. How long will a person enjoy that wealth?
- sometimes we read an ayah and do not fully understand so we start doubting... this is not fair, how could this be? we consider our past knowledge as factual and so find it difficult to accept what the Quran says... so you need some time to accept it, to understand it... okay, but then you do not have to the right to start talking about these doubts and waswasas with people, spreading those negative thoughts
- The waswasa: to think something inappropriate about Allah, His Messenger, His Law, or even about a person... as long as the negative thought is in your heart... its okay, but when you start talking about it, spreading it, then you spread doubt and confusion... corrupting their Iman
- Are muslims not affected by false propoganda against muslims? does it not make them fearful? And doesnt that lead people to fearing people more than Allah? And then they start thinking about compromising on their faith thinking that they have to afterall live in this world.... but we need to think, that how long are we going to live in this world?
- The way of the hypocrites” They would spread fear amongst the believers
- Fear prevents a person from doing things in life
- And you need to think: many things you were afraid of... in your life... and with time those fears went away... many of our fears are actually not fulfilled.
- so we should not worry people by talking about such things
- In our deen, Iman is very important, and Iman is the opposite of shakk: doubt. If a person has doubt in Allah, how will he worship Allah? If a person has doubt about the Prophet, about the authenticity of this Quran, then we cannot do amal
- Who had shakk in their hearts? hypocrites, the disease of hypocrisy: they did not want to fully accept Islam, out of fear of people
- Matters regarding which there is no revealed law, then we should refrain from speaking about them based on our thinking...
- we expect perfection from people who have recently converted to Islam: we forget that it took us 20 some years to fix our prayers, how can we expect them to fix their prayers in 20 days?

XCVIII: "Those believers who stay behind; other than those forced by necessity; are not the same as those who do jihad in the way of Allah." (4:95)

حديث: 116

4592 - حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَبْدِ اللَّهِ قَالَ حَدَّثَنِي إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ صَالِحِ بْنِ كَيْسَانَ عَنْ ابْنِ شَهَابٍ قَالَ حَدَّثَنِي سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ أَنَّهُ رَأَى مَرْوَانَ بْنَ الْحَكَمِ فِي الْمَسْجِدِ فَأَقْبَلْتُ حَتَّى جَلَسْتُ إِلَى جَنْبِهِ فَأَخْبَرَنِي أَنَّ زَيْدَ بْنَ ثَابِتٍ أَخْبَرَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَلَى عَلَيْهِ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } { وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ } فَجَاءَهُ ابْنُ أُمِّ مَكْتُومٍ وَهُوَ يُمَلِّهَا عَلَيَّ قَالَ يَا رَسُولَ اللَّهِ وَاللَّهِ تَوَّأَسْتُ بِعَيْشِ الْجِهَادِ لَجَاهِدْتُ وَكَانَ أَعْمَى فَأَنْزَلَ اللَّهُ عَلَيَّ رَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَفَخَذَهُ عَلَيَّ فَخَذِي فَتَقَلَّتْ عَلَيَّ حَتَّى خِفْتُ أَنْ تَرُضَ فَخَذِي ثُمَّ سُرِّي عَنْهُ فَأَنْزَلَ اللَّهُ { عَيْرَ أُولِي الضَّرَرِ }

Sahl b. Sa'd reported that he saw Marwan b. Hakam (the governor of Madina at the time) in the Masjid, so I went to him until I sat next to him, so he narrated that Zaid bin Thabit informed him: That the Prophet (ﷺ) dictated to him: "Not equal are those of the believers who sit (at home) and those who strive and fight in the Cause of Allah." Zaid added: Ibn Um Maktum came while the Prophet (ﷺ) was dictating to me and said, "O Allah's Apostle! By Allah, if I had the power to fight (in Allah's Cause), I would," and he was a blind man. So Allah revealed to his Apostle while his thigh was on my thigh, and his thigh became so heavy that I was afraid it might fracture my thigh. Then that state of the Prophet (ﷺ) passed and Allah revealed:-- "Except those who are disabled (by injury or are blind or lame etc).

- Those who remain sitting without excuse are not the same as those who strive in the way of Allah. Yes those who have a valid excuse, if they are prevented from going, then due to their intention and honesty, willingness, they will get the reward
- Intentions matter a lot: for example, a person intended to go to class, and prepared to go, and then because of the snow was unable to go... so he ends up staying home: reward is written. Another person did not want to go, and was already looking for excuses, and because of the snow he decided to stay home... both are not the same... their intentions are not the same
- Going out for knowledge is also going out for Jannah. The path to Jannah is filled with difficulties and the path to knowledge is also filled with difficulties: internal and external. So overcoming these difficulties, crossing them one at a time, then such people will reach their goal... and those who just sit down on seeing those difficulties will not make it...
- so when you learn about different opportunities of khayr, then start intending: I am going to do this inshaAllah, this also, and this also... when you make the intention, then the moment you see the opportunity you will take it.
- Jannah is our goal... but only the person with a 'burning desire' will achieve that goal.
- If you have a burning desire to get somewhere you will make it there somehow... and if you don't have it, then even other people pushing you will not take you there
- so we need to look inside: what desire do I have?
- Do not take for granted the fact that Allah has chosen you for this khayr: be grateful to Allah, that o Allah you gave me the chance, and so I will stick to this, I will not leave this rope of Allah: I will hold on to the rope of Allah: the Quran
- Otherwise, we could get tired...
- One may think how many times do I have to study it? its enough now... I'll be bored... no... the Quran is not some degree of this world that you do once and then leave it

- Dont be of those who leave it
- So before the course comes to an end, you should know what you are doing next... what path will you adopt now to take you to your destination
- Even the Quran, you cannot serve until you have a burning desire... that no matter what is happening, I have to do this... and such people make a difference through their lives...
- What life is that in which a person is just enjoying himself? animals even would be better, at lease they produce milk...
- so do not look for excuses
- dont come up with excuses to prove yourself innocent before people... whats the point of being innocent before people? that will not help.
- So if the excuse is genuine, Allah knows... and if it is not then no false excuse will help
- So the real test is of the heart: what do you wish for?
- If you are not able to do something one way, you can find another way... if a person is not able to go out of their house for some reason ... they can always do something at home...
- Distance learning program: that if a person is not able to come to the institute, we help them learn in their own home inshaAllah.
- if you have the burning desire, you'll get somewhere
- When you do what you do for Allah, and you want reward from Allah, then you are not satisfied with your work, you want to improve it.. becuse you want to do the best for the One who is the best.
- The sister is sharing that she was preparing some food this morning for some guests who are to come tonight to her house... and she could not leave class, so she came, and the worry she had is gone, and she has her faith in Allah, that He will help her

حديث: 117

4593 - حَدَّثَنَا حَفْصُ بْنُ عُمَرَ حَدَّثَنَا شُعْبَةُ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ رَضِيَ اللَّهُ عَنْهُ قَالَ لَمَّا نَزَلَتْ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } دَعَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَيْدًا فَكَتَبَهَا فَجَاءَ ابْنُ أُمِّ مَكْتُومٍ فَشَكَا صَرَارَتَهُ فَأَنْزَلَ اللَّهُ { غَيْرَ أُولِي الضَّرْرِ }

Narrated Bara رضي الله عنه: When the Verse:-- "Not equal are those of the believers who sit (at home)" (4.95) was revealed, Allah Apostle called for Zaid who wrote it. In the meantime Ibn Um Maktum came and complained of his blindness, so Allah revealed: "Except those who are disabled (by injury or are blind or lame..." etc.)

حديث: 118

4594 - حَدَّثَنَا مُحَمَّدُ بْنُ يُونُسَ عَنْ إِسْرَائِيلَ عَنْ أَبِي إِسْحَاقَ عَنِ الْبَرَاءِ قَالَ لَمَّا نَزَلَتْ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ادْعُوا فَلَانَا فَجَاءَهُ وَمَعَهُ الدَّوَاهُ وَاللُّوحُ أَوْ الْكَتِفُ فَقَالَ اكْتُبْ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } { وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ } وَخَلَفَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ابْنَ أُمِّ مَكْتُومٍ فَقَالَ يَا رَسُولَ اللَّهِ أَنَا ضَرِيرٌ فَتَزَكَّتْ مَكَانَهَا { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } غَيْرَ أُولِي الضَّرْرِ وَالْمُجَاهِدُونَ فِي سَبِيلِ اللَّهِ }

Narrated Al-Bara: When the Verse:--"Not equal are those of the believers who sit (at home)," (4.95) was revealed, the Prophet said, "Call so-and-so." That person came to him with an ink-pot and a wooden board or a shoulder scapula bone. The Prophet (ﷺ) said (to him), "Write: 'Not equal are those believers who sit (at home) and those who strive and fight in the Cause of Allah.'" Ibn Um Maktum who was sitting behind the Prophet (ﷺ) then said, "O Allah's Messenger (ﷺ)! I am a blind man." So there was revealed in the place of that Verse, the Verse:--"Not equal are those of the

believers who sit (at home) except those who are disabled (by injury, or are blind or lame etc.) and those who strive and fight in the Cause of Allah.”

حديث:119

4595 - حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى أَخْبَرَنَا هِشَامُ أَنَّ ابْنَ جُرَيْجٍ أَخْبَرَهُمْ ح وَحَدَّثَنِي إِسْحَاقُ أَخْبَرَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي عَبْدُ الْكَرِيمِ أَنَّ مِقْسَمًا مَوْلَى عَبْدِ اللَّهِ بْنِ الْحَارِثِ أَخْبَرَهُ أَنَّ ابْنَ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا أَخْبَرَهُ { لَا يَسْتَوِي الْقَاعِدُونَ مِنَ الْمُؤْمِنِينَ } عَنْ بَدْرِ وَالْحَارِجُونَ إِلَى بَدْرِ

Narrated Ibn `Abbas: Not equal are those believers who sat (at home) and did not join the Badr battle and those who joined the Badr battle.

باب { إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا }
الآية

XCIX: "The angels ask those they take while they are wronging themselves, 'What were your circumstances?' They reply, 'We were oppressed on earth.' They say, 'Was Allah's earth not wide enough for you to have emigrated elsewhere in it?'" (4:97)

حديث:120

4596 - حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِيُّ حَدَّثَنَا حَبِوَةَ وَعَبْرَةَ قَالَا حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْأَسْوَدِ قَالَ قُطِعَ عَلَى أَهْلِ الْمَدِينَةِ بَعَثُ فَكَتَبْتُ فِيهِ فَلَقِبْتُ عَكْرَمَةَ مَوْلَى ابْنِ عَبَّاسٍ فَأَخْبَرْتُهُ فَتَهَانِي عَنْ ذَلِكَ أَشَدَّ التَّهْيِ ثُمَّ قَالَ أَخْبَرَنِي ابْنُ عَبَّاسٍ أَنَّ نَاسًا مِنَ الْمُسْلِمِينَ كَانُوا مَعَ الْمُشْرِكِينَ يَكْتُمُونَ سَوَادَ الْمُشْرِكِينَ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْتِي السَّهْمُ فَيَرْمِي بِهِ فَيُصِيبُ أَحَدَهُمْ فَيَقْتُلُهُ أَوْ يُضْرِبُ فَيَقْتُلُ فَاَنْزَلَ اللَّهُ { إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ } الْآيَةَ رَوَاهُ اللَّيْثُ عَنْ أَبِي الْأَسْوَدِ

Narrated Muhammad bin `Abdur-Rahman Abu Al-Aswad: The people of Medina were forced to prepare an army (to fight against the people of Sham during the caliphate of `Abdullah bin Az-Zubair at Mecca), and I was enlisted in it; Then I met `Ikrima, the freed slave of Ibn `Abbas, and informed him (about it), and he forbade me strongly to do so (i.e. to enlist in that army), and then said, "Ibn `Abbas informed me that some Muslim people were with the pagans, increasing the number of the pagans against Allah's Messenger (ﷺ). An arrow used to be shot which would hit one of them (the Muslims in the company of the pagans) and kill him, or he would be struck and killed (with a sword)." Then Allah revealed:-- "Verily! as for those whom the angels take (in death) while they are wronging themselves (by staying among the disbelievers)" (4.97) Al-Layth related it from Abu'l-Aswad except for the phrase ‘...’

- During the caliphate of Abdullah b. Zubayr in Mecca, some muslims were enlisted to go fight an army that was for the purpose of expanding the caliphate... so it was not fee sabeelillah
- When muslims were in madina, the people of mecca came several times to fight them... and amongst the meccan army would also be some muslims who participated because of some social pressures... so regarding them this ayah was revealed:

إِنَّ الَّذِينَ تَوَفَّاهُمُ الْمَلَائِكَةُ ظَالِمِي أَنْفُسِهِمْ قَالُوا فِيمَ كُنْتُمْ قَالُوا كُنَّا مُسْتَضْعَفِينَ فِي الْأَرْضِ قَالُوا أَلَمْ تَكُنْ أَرْضَ اللَّهِ وَاسِعَةً فَتُهَاجِرُوا فِيهَا فَأُولَئِكَ مَأْوَاهُمْ جَهَنَّمُ وَسَاءَتْ مَصِيرًا

Indeed, those whom the angels take [in death] while wronging themselves - [the angels] will say, "In what [condition] were you?" They will say, "We were oppressed in the land." The angels will say, "Was not the earth of Allah spacious [enough] for you to emigrate therein?" For those, their refuge is Hell - and evil it is as a destination.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا

Except for the oppressed among men, women and children who cannot devise a plan nor are they directed to a way -

فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ ۗ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا

For those it is expected that Allah will pardon them, and Allah is ever Pardoning and Forgiving.

وَمَنْ يَهَاجِرْ فِي سَبِيلِ اللَّهِ يَجِدْ فِي الْأَرْضِ مُرَاجِمًا كَثِيرًا وَسَعَةً ۗ وَمَنْ يَخْرُجْ مِنْ بَيْتِهِ مُهَاجِرًا إِلَى اللَّهِ وَرَسُولِهِ ثُمَّ يُدْرِكُهُ الْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُ عَلَى اللَّهِ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

And whoever emigrates for the cause of Allah will find on the earth many [alternative] locations and abundance. And whoever leaves his home as an emigrant to Allah and His Messenger and then death overtakes him - his reward has already become incumbent upon Allah . And Allah is ever Forgiving and Merciful.

- So those who are able to migrate, or exert their power: then they should not do anything that would harm their deen... and those who dont have a way out, then it is hoped that Allah will forgive them.. but there is no excuse for doing something wrong deliberately

بَاب { إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَلَا يَهْتَدُونَ سَبِيلًا }

C: "Except for those men, women and children who really are oppressed and do not have any other possibility and are not guided to any way." (4:98)

حديث: 121

4597 - حَدَّثَنَا أَبُو النُّعْمَانِ حَدَّثَنَا حَمَادٌ عَنْ أَبِي يُوْبَ عَنْ ابْنِ أَبِي مُلَيْكَةَ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا { إِلَّا الْمُسْتَضْعَفِينَ } قَالَ كَانَتْ أُمِّي مِمَّنْ عَذَّرَ اللَّهُ

Narrated Ibn `Abbas رضي الله عنهما "Except the weak ones" (4.98) and added: My mother was one of those whom Allah excused.

بَاب قَوْلِهِ { فَأُولَئِكَ عَسَى اللَّهُ أَنْ يَعْفُوَ عَنْهُمْ وَكَانَ اللَّهُ عَفُوًّا غَفُورًا }

CI: "It may well be that Allah will pardon them. Allah is Ever-Pardoning, Ever-Forgiving." (4:99)

حديث: 122

4598 - حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا شَيْبَانُ عَنْ يَحْيَى عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ بَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي الْعِشَاءَ إِذْ قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ثُمَّ قَالَ قَبْلَ أَنْ يَسْجُدَ اللَّهُمَّ نَجِّ عِيَّاشَ بْنَ أَبِي رَبِيعَةَ اللَّهُمَّ نَجِّ سَلَمَةَ بْنَ هِشَامٍ اللَّهُمَّ نَجِّ الْوَلِيدَ بْنَ الْوَلِيدِ اللَّهُمَّ نَجِّ الْمُسْتَضْعَفِينَ مِنَ الْمُؤْمِنِينَ اللَّهُمَّ اشْدُدْ وَطَأْتِكَ عَلَى مُضَرَ اللَّهُمَّ اجْعَلْهَا سِنِينَ كَسَنِي يَوْسُفَ

Narrated Abu Huraira رضي الله عنه While the Prophet (ﷺ) was offering the `Isha' prayer, he said, "Allah hears him who sends his praises to Him," and then said before falling in prostration, "O Allah, save `Aiyash bin Rabi`a. O Allah, save Salama bin Hisham. O Allah, save Al-Walid bin Al-Wahd. O Allah, save the weak ones among the believers. O Allah, let Your punishment be severe on the tribe of Mudar (because they had captured these people). O Allah, inflict upon them years (of famine) like the years of Joseph."

- so in summary, what we learn is that the Prophet (s) prayed qunoot after ruku' in which he prayed for the oppressed muslims who were unable to migrate or flee from the oppression of the enemy

بَاب قَوْلِهِ { وَلَا جُنَاحَ عَلَيْكُمْ إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى أَنْ تَضَعُوا أَسْلِحَتَكُمْ }

CII: ""There is nothing wrong, if you are bothered by rain or you are ill, in laying your weapons down." (4:102)

حديث:123

4599 - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَبُو الْحَسَنِ أَخْبَرَنَا حَجَّاجٌ عَنْ ابْنِ جُرَيْجٍ قَالَ أَخْبَرَنِي يَعْلى عَنْ سَعِيدِ بْنِ جُبَيْرٍ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا { إِنْ كَانَ بِكُمْ أذىٌ مِنْ مَطَرٍ أَوْ كُنْتُمْ مَرَضَى } قَالَ عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ وَكَانَ جَرِيحًا

Narrated Ibn `Abbas رضي الله عنهما : Regarding the Verse: "Because of the inconvenience of rain or because you are ill." (4.102) (It was revealed in connection with) `Abdur-Rahman bin `Auf who was wounded.

- meaning, this verse was revealed about him when he was injured

بَاب قَوْلِهِ { وَيَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ وَمَا يُتْلَى عَلَيْكُمْ فِي الْكِتَابِ فِي يَتَامَى النِّسَاءِ }

CIII: "They will ask you for a definitive ruling about women. Say, 'Allah gives you a definitive ruling about them; and also what is recited to you in the Book about orphan girls...'" (4:127)

حديث:124

4600 - حَدَّثَنَا عُبَيْدُ بْنُ إِسْمَاعِيلَ حَدَّثَنَا أَبُو أُسَامَةَ قَالَ حَدَّثَنَا هِشَامُ بْنُ عُرْوَةَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { يَسْتَفْتُونَكَ فِي النِّسَاءِ قُلِ اللَّهُ يُفْتِيكُمْ فِيهِنَّ إِلَى قَوْلِهِ وَتَرْغَبُونَ أَنْ تَنْكِحُوهُنَّ } قَالَتْ عَائِشَةُ هُوَ الرَّجُلُ تَكُونُ عِنْدَهُ الْيَتِيمَةُ هُوَ وَلِيُّهَا وَوَارِثُهَا فَأَشْرَكَتَهُ فِي مَالِهِ حَتَّى فِي الْعَدَقِ فَيَرْغَبُ أَنْ يَنْكِحَهَا وَيَكْرَهُ أَنْ يُزَوِّجَهَا رَجُلًا فَيَشْرِكُهُ فِي مَالِهِ مَا شَرِكْتَهُ فَيَعْضَلُهَا فَتَزَلَّتْ هَذِهِ الْآيَةُ

Narrated `Aisha رضي الله عنها : Regarding the Verse:--"They ask your instruction concerning the women. Say: Allah instructs you about them and yet whom you desire to marry." (4.127) (has been revealed regarding the case of) a man who has an orphan girl, and he is her guardian and her heir. The girl shares with him all his property, even a date-palm (garden), but he dislikes to marry her and dislikes to give her in marriage to somebody else who would share with him the property she is sharing with him, and for this reason that guardian prevents that orphan girl from marrying. So, this Verse was revealed: (And Allah's statement:) "If a woman fears cruelty or desertion on her husband's part."

بَاب { وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا } وَقَالَ ابْنُ عَبَّاسٍ شِقَاقٌ تَفَاسُدُ { وَأَخْضَرْتُ الْأَنْفُسُ الشُّحَّ } هَوَاهُ فِي الشَّيْءِ يَحْرِصُ عَلَيْهِ { كَالْمُعَلَّقَةِ } لَا هِيَ أَيْمٌ وَلَا دَاتٌ زَوْجٍ { نُشُورًا } بَعْضًا

Ibn `Abbas said that "shiqaq" (4:35) is mutual alienation.

"But people are prone to selfish greed" (4:128) means that a man's desire for a thing which makes him avid for it.

"Suspended" (4:129) is neither without husband nor with a husband.

"Nushuz" is hatred.

- we read this hadith earlier also
- So the first thing in this ayah is about how people intended to marry the orphan girl just for her money...
- Here another point: that if a woman fears nushuz from her husband, then if they settle upon some compromise that is okay...
- sometimes, some conflicts, disagreements lead to such a situation where a woman feels like neither she is married nor is she unmarried... she is not treated like a wife nor can she remarry... or sometimes, she does not have the option of divorce, as she doesn't know where she could go... so if she says do not divorce me, and they come to some agreement of compromise then that is permissible. But in the heart is shuhh: so a man thinks why should I keep her when I don't get

anything out of her? and the wife thinks why should I stay with him when I dont get anything out of her?

- so making some compromise to reach an agreement that works for both is better

حديث:125

4601 - حَدَّثَنَا مُحَمَّدُ بْنُ مِقَاتٍ أَخْبَرَنَا عَبْدُ اللَّهِ أَخْبَرَنَا هِشَامُ بْنُ عُرْوَةَ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا { وَإِنْ امْرَأَةٌ خَافَتْ مِنْ بَعْلِهَا نُشُورًا أَوْ إِعْرَاضًا } قَالَتْ الرَّجُلُ تَكُونُ عِنْدَهُ الْمَرْأَةُ لَيْسَ مِمْسَكْتِكِ مِنْهَا يُرِيدُ أَنْ يُفَارِقَهَا فَتَقُولُ أَجْعَلُكَ مِنْ شَأْنِي فِي حِلٍّ فَنَزَلَتْ هَذِهِ الْآيَةُ فِي ذَلِكَ

Narrated `Aisha رضي الله عنها: Regarding the Verse:--"If a woman fears cruelty or desertion on her husband's part." (4.128) It is about a man who has a woman (wife) and he does not like her and wants to divorce her but she says to him, "I make you free as regards myself." So this Verse was revealed in this connection.

- meaning, I dont expect anything from you and free you of my haq
- so the focus should be on solving the problem... not on dwelling on it... accept the deficiency in the other and live and let live... do not create fuss over it every day... Sulh is that you live in peace, not that you fight every day... but yes people have shuhh in their hearts so they argue all the time... but the lesson we are given here is that we should avoid fighting
- In a polygamous marriage also there will be disagreements