

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

كِتَابُ تَفْسِيرِ الْقُرْآنِ

بَابُ قَوْلِهِ { فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ }

CXI: "So you and your Lord go and fight. We will stay sitting here." (5:24)

- The Bani Israel said this to Prophet Musa

حديث:133

4609 - حَدَّثَنَا أَبُو نُعَيْمٍ حَدَّثَنَا إِسْرَائِيلُ عَنْ مُخَارِقٍ عَنْ طَارِقِ بْنِ شِهَابٍ سَمِعْتُ ابْنَ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ شَهِدْتُ مِنَ الْمِقْدَادِ ح وَ حَدَّثَنِي حَمْدَانُ بْنُ عُمَرَ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا الْأَشْجَعِيُّ عَنْ سُفْيَانَ عَنْ مُخَارِقٍ عَنْ عَبْدِ اللَّهِ قَالَ قَالَ الْمِقْدَادُ يَوْمَ بَدْرٍ يَا رَسُولَ اللَّهِ إِنَّا لَا نَقُولُ لَكَ كَمَا قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى { فَأَذْهَبَ أَنْتَ وَرَبُّكَ فَقَاتِلَا إِنَّا هَاهُنَا قَاعِدُونَ } وَلَكِنْ أَمْضِ وَنَحْنُ مَعَكَ فَكَأَنَّهُ سَرِيٌّ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَوَاهُ وَكَيْعٌ عَنْ سُفْيَانَ عَنْ مُخَارِقٍ عَنْ طَارِقٍ أَنَّ الْمِقْدَادَ قَالَ ذَلِكَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated `Abdullah (bin Masud) رضي الله عنه: On the day of Badr, Al-Miqdad said, "O Allah's Messenger (ﷺ)! We do not say to you as the children of Israel said to Moses, 'Go you and your Lord and fight you two; we are sitting here (meaning, that we will not participate in this battle with you or help you), (5.24) but (we say). "Proceed, and we are with you." That seemed to delight Allah's Messenger (ﷺ) greatly. It is related from Tariq that al-Miqdad said that to the Prophet, may Allah bless him and grant him peace.

- Iman demands from us to respond to Allah and His Messenger when we are called to what gives life
- When the Messenger invites us to something then we should respond, we should obey, we should not delay
- This is not just in the matter of battle, but in everyday matters also, our response should of 'we hear and we obey' - because if a person rejects through his actions, then verbal response is not enough
- Verbal statements are not acceptable unless a person proves with his actions
- One testimony of faith is through words and the other is through actions. That whether a person does what he says or not
- A hypocrites words and actions contradict, but a believers words and actions match
- A real friend helps in the time of need. Badr was a time when the Sahabah came forward and helped the Prophet (s)

بَابُ { إِذَا جَاءَ الَّذِينَ يَحَارِبُونَ اللَّهَ وَرَسُولَهُ وَيَسْعَوْنَ فِي الْأَرْضِ فَسَادًا أَنْ يُقَتَّلُوا أَوْ يُصَلَّبُوا إِلَى قَوْلِهِ أَوْ يُنْفَوْا مِنَ الْأَرْضِ }

CXII: "The reprisal against those who wage war on Allah and His Messenger, and go about the earth corrupting it, is that they should be killed or crucified, or have their alternate hands and feet cut off, or be banished from the land." (5:33)

المُحَارَبَةُ لِلَّهِ الْكُفْرُ بِهِ

Waging war against Allah is rejecting Him.

- Denying the command of Allah, opposing Allah's word

حديث:134

4610 - حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ الْأَنْصَارِيُّ حَدَّثَنَا ابْنُ عَوْنٍ قَالَ حَدَّثَنِي سَلْمَانُ أَبُو رَجَاءٍ مَوْلَى أَبِي قِلَابَةَ عَنْ أَبِي قِلَابَةَ أَنَّهُ كَانَ جَالِسًا خَلْفَ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ فَذَكَرُوا وَقَالُوا وَقَالُوا قَدْ أَقَادَتْ بِهَا الْخُلَفَاءُ

Narrated Abu Qilaba: That he was sitting behind `Umar bin `Abdul `Aziz and the people mentioned and mentioned (about al-Qasama) and they said (various things), and said that the Caliphs had permitted it.

- Qasamah is that when 50 or so people of a community testify that they do not know about the murderer then this will be accepted

فَالْتَفَتَ إِلَى أَبِي قِلَابَةَ وَهُوَ خَلْفَ ظَهْرِهِ فَقَالَ مَا تَقُولُ يَا عَبْدَ اللَّهِ بْنِ زَيْدٍ أَوْ قَالَ مَا تَقُولُ يَا أَبَا قِلَابَةَ قُلْتُ مَا عَلِمْتُ نَفْسًا حَلَّ قَتْلُهَا فِي الْإِسْلَامِ إِلَّا رَجُلٌ زَنَى بَعْدَ إِحْصَانٍ أَوْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ حَارَبَ اللَّهَ وَرَسُولَهُ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

'Umar bin `Abdul `Aziz turned towards Abu Qilaba who was behind him and said. "What do you say, O `Abdullah bin Zaid?" or said, "What do you say, O Abu Qilaba?" Abu Qilaba said, "I do not know that killing a person is lawful in Islam except in three cases: a married person committing illegal sexual intercourse, one who has murdered somebody unlawfully, or one who wages war against Allah and His Apostle."

- Meaning, rejects and opposes and is ready to wage war in opposition also

فَقَالَ عُنْبَسَةُ حَدَّثَنَا أَنَسٌ بِكَذَا وَكَذَا قُلْتُ إِيَّايَ حَدَّثَ أَنَسٌ قَالَ قَدِمَ قَوْمٌ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَكَلَّمُوهُ فَقَالُوا قَدْ اسْتَوْخَمْنَا هَذِهِ الْأَرْضَ فَقَالَ هَذِهِ نَعَمْ لَنَا تَخْرُجُ فَأَخْرَجُوا فِيهَا فَأَشْرَبُوا مِنَ الْبَنَانِهَا وَأَبْوَالِهَا

'Anbasa said, "Anas narrated to us such-and-such." Abu Qilaba said, "Anas narrated to me in this concern, saying, some people came to the Prophet (ﷺ) and they spoke to him saying, 'The climate of this land does not suit us.' The Prophet (ﷺ) said, 'These are camels belonging to us, and they are to be taken out to the pasture. So take them out and drink of their milk and urine.'

- The urine of camels is a cure for some diseases

فَخَرَجُوا فِيهَا فَشَرَبُوا مِنْ أَبْوَالِهَا وَالْبَنَانِهَا وَاسْتَصْحُوا وَمَالُوا عَلَى الرَّاعِي فَفَقَتَلُوهُ وَاطْرَدُوا النَّعَمَ

So they took them and set out and drank of their urine and milk, and having recovered, they attacked the shepherd, killed him and drove away the camels.'

- They got sick in MADina so the Prophet (s) sent them out with the camels and shepherd, but once they got better they killed the shepherd and took away the camels

فَمَا يُسْتَبْطَأُ مِنْ هَؤُلَاءِ قَتَلُوا النَّفْسَ وَحَارَبُوا اللَّهَ وَرَسُولَهُ وَخَوَّفُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Why should there be any delay in punishing them as they murdered (a person) and waged war against Allah and His Apostle and frightened Allah's Messenger (ﷺ) ?"

فَقَالَ سُبْحَانَ اللَّهِ فَقُلْتُ تَتَّهَمُنِي قَالَ حَدَّثَنَا بِهِذَا أَنَسٌ قَالَ وَقَالَ يَا أَهْلَ كَذَا إِنَّكُمْ لَنْ تَرَأَوْا بِخَيْرٍ مَا أُبْقِي هَذَا فِيكُمْ أَوْ مِثْلَ هَذَا

Anbasa said, "I testify the uniqueness of Allah!" Abu Qilaba said, "Do you suspect me?" 'Anbasa said, "No, Anas narrated that (Hadith) to us." Then 'Anbasa added, "O people of such-and-such (country, i.e., Shaam), you will remain in good state as long as Allah keeps this (man, i.e., AbuQilabah) and the like of this (man) amongst you."

- Meaning, as long as knowledgeable people such as AbuQilabah remain amongst you, you will continue to benefit from them

- So the discussion was about qisasah. In order to carry out the punishment for murder, there must be witnesses to testify that they saw the murderer. And if that is not the case, then there is no qisas, rather there is only diyah: blood money.

- But look at the gathering: its a gathering of knowledge, there is a legal case, the ruler asks people of knowledge, and AbuQilabah answered, explaining that the khulafaa only carried out capital punishment for certain crimes and he mentioned them. Basically, he was saying that you cannot carry out this punishment for the case of qasaaamah, because then people could be bribed to take oaths and an innocent man could be killed.

بَابُ قَوْلِهِ { وَالْجُرُوحَ قِصَاصٌ }

CXIII: "Retaliation for wounds.." (5:45)

حديث: 135

4611- حَدَّثَنِي مُحَمَّدُ بْنُ سَلَامٍ أَخْبَرَنَا الْفَزَارِيُّ عَنْ حُمَيْدٍ عَنْ أَنَسِ بْنِ رَضِيٍّ أَنَّ اللَّهَ عَنهُ قَالَ كَسَرْتُ الرَّبِيعَ وَهِيَ عَمَةٌ أَنَسِ بْنِ مَالِكٍ ثَنِيَّةٌ جَارِيَةٌ مِنَ الْأَنْصَارِ فَطَلَبَ الْقَوْمُ الْقِصَاصَ فَأَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَمَرَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِالْقِصَاصِ فَقَالَ أَنَسُ بْنُ النَّضْرِ عَمَّ أَنَسِ بْنِ مَالِكٍ لَا وَاللَّهِ لَا تُكْسَرُ سِنَّهَا يَا رَسُولَ اللَّهِ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَنَسُ كِتَابُ اللَّهِ الْقِصَاصُ فَرَضِيَ الْقَوْمُ وَقَبِلُوا الْأَرْضَ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ عِبَادِ اللَّهِ مَنْ لَوْ أَقْسَمَ عَلَى اللَّهِ لِأَبْرَهُ

Narrated Anas (bin Malik) رضي الله عنه: Rubayyi' (the paternal aunt of Anas bin Malik) broke the incisor tooth of a young Ansari girl. Her family demanded the Qisas and they came to the Prophet (ﷺ) who passed the judgment of Qisas. Anas bin An-Nadr (the paternal uncle of Anas bin Malik, the brother of Rubayyi') said, "O Allah's Messenger (ﷺ)! By Allah, her tooth will not be broken." The Prophet (ﷺ) said, "O Anas! (The law prescribed in) Allah's Book is Qisas." But the people (i.e. the relatives of the girl) gave up their claim and accepted a compensation. On that Allah's Apostle said, "Some of Allah's worshippers are such that if they take an oath, Allah will fulfill it for them."

- There are some people, whose trust, dua, hope is not rejected by Allah. Allah does as the servant expects.
- A person should be so humble before Allah, so dedicated, that Allah will not abandon that servant, Allah will please that servant.
- This is something that can be experienced
- Yaqeen: conviction is very powerful. When you are certain that something can happen, so if you a clear goal, and a burning desire for that goal, and that conviction that it is possible, then it will happen.
- The law of abundance: This universe is vast, with many many, limitless opportunities, to do something, to make something, to reach some destination.. but we teach our children to become fearful and scared. We do not give them the freedom they need to explore, to err, to fall, to learn. So when we impose too many restrictions on someone, then he begins to feel that I cannot do anything. There is fear in his heart. We do not encourage children in general, when they take initiative, we tell them to sit down. If they mention their ideas, we laugh them off.
- Give trust to people: that yes you can do it, go ahead, try. Even when they are scared, give them confidence: that whats the worst that will happen?
- We do not like to take risks in life, we make assumptions from before... if I talk to this person, they will never listen to me... so forget about it.... there is darkness in life like this
- We despair very quickly
- Allah has created you free, you have the potential to do a lot... but Allah will test you: what desire do you have> what do you want to do? what are you willing to do?
- In some cultures, girls are oppressed so much, bullied and suppressed so much they do not have the courage to speak before people... but we see in other cultures, women can be so confident... we need to instill courage in children from a very young age, do not instill fear in them.... that this wll break, and this will get damaged.
- This world is moving forward, but we keep looking at the past, and forget to move on
- Then we come up with another excuse: Im getting older, so I dont have much energy, so my chance is over....
- In our culture, typically, we think 'its too late'... our days are over... you young people go and enjoy, live, explore... and we are just sitting here...
- Ustadhah is saying that in 1988 she visited different countries for her research, and she visited Turkey and saw so many old people going around the city as tourists, alone. She was amazed to see old people on vacation. In our culture, we

make old people and young people just sit down: we tell them you cant do anything, and in middle-age, we have to focus

- The Sahabiyyat would make their children tough, strong
- Would anyone like to say anything?
- A man came to the Prophet (s) and complained of lack of rain, and he made dua, and before the Prophet (s) descended the pulpit, the rain was falling heavily
- The urine of camel: Ustadhahs sister is an expert of Tibbun Nabawiyy, and she prescribed this to some people, and alhamdulillah they got better
- In this world, Allah has created an abundance of resources
- The sister shared that when she took her young children to pakistan, immediately, the sofas were covered with sheets, the children were not allowed to go outside the house, get down from the stroller, etc.
- Placebo effect. The head is the 'head' of the body...
- The sister is sharing that when she went to pakistan with her baby, she was worried for him: her children would get scared on seeing flies also

بَاب { يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ }

CLIV: "O Messenger! Deliver what has been sent down to you from your Lord." (5:67)

حديث: 136

4612 - حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ حَدَّثَنَا سُفْيَانُ عَنْ إِسْمَاعِيلَ عَنِ الشَّعْبِيِّ عَنْ مَسْرُوقٍ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ مَنْ حَدَّثَكَ أَنَّ مُحَمَّدًا صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَتَمَ شَيْئًا مِمَّا أَنْزَلَ اللَّهُ عَلَيْهِ فَقَدْ كَذَبَ وَاللَّهِ يَقُولُ { يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ } الْآيَةَ

Narrated `Aisha رضي الله عنها: Whoever tells you that Muhammad (s) concealed part of what was revealed to him, is a liar, for Allah says:-- "O Apostle (Muhammad)! Proclaim (the Message) which has been sent down to you from your Lord." (5.67)

- So the Prophet (s) did not hide anything... not even 'abasa wa tawallaa'

بَاب قَوْلِهِ { لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ }

CLV: "Allah does not take you to task for your inadvertent oaths." (5:89)

حديث: 137

4613 - حَدَّثَنَا عَلِيُّ بْنُ سَلَمَةَ حَدَّثَنَا مَالِكُ بْنُ سَعْبَرَ حَدَّثَنَا هِشَامٌ عَنْ أَبِيهِ عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنْزَلَتْ هَذِهِ الْآيَةَ { لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ } فِي قَوْلِ الرَّجُلِ لَا وَاللَّهِ وَبَلَى وَاللَّهِ

Narrated `Aisha رضي الله عنها: This Verse: "Allah will not punish you for what is unintentional in your oaths." (5.89) was revealed about a man's statement (during his talk), "No, by Allah," and "Yes, by Allah."

- - A person is not intentionally swearing, he doesnt mean the oath, he says it out of habit... so these oaths do not matter. What a person will be held accountable for is the oaths that he intentionally makes

حديث: 138

4614 - حَدَّثَنَا أَحْمَدُ بْنُ أَبِي رَجَاءٍ حَدَّثَنَا النَّضْرُ عَنْ هِشَامٍ قَالَ أَخْبَرَنِي أَبِي عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ أَبَاهَا كَانَ لَا يَحْنُثُ فِي يَمِينٍ حَتَّى أَنْزَلَ اللَّهُ كَفَّارَةَ الْيَمِينِ قَالَ أَبُو بَكْرٍ لَا أَرَى يَمِينًا أَرَى غَيْرَهَا خَيْرًا مِنْهَا إِلَّا قَبِلْتُ رُحْصَةَ اللَّهِ وَقَعَلْتُ الَّذِي هُوَ خَيْرٌ

Narrated Aisha رضي الله عنها: That her father (Abu Bakr) never broke his oath till Allah revealed the order of the legal expiation for oath. Abu Bakr said, "If I ever take an oath (to do something) and later find that to do something else is better, then I accept Allah's permission and do that which is better, (and do the legal expiation for my oath) " .

- - AbuBakr was so true to his promise, to his word that if he made an oath he would always fulfill it. However, if he found a better option later, he would give the kaffaarah and break the oath

- Sometimes, when a person is emotional he says things, swears oaths, makes promises, but then later as the emotions settle, he realizes it was a mistake... so then a person should break the oath and do what is better
- ABuBakr had taken an oath that he was not going to financially help Mistah any more

بَاب قَوْلِهِ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ }

CLVI: His words, "O you who believe, do not make unlawful the good things Allah has made lawful for you." (5:87)

حديث: 139

4615 - حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ حَدَّثَنَا خَالِدٌ عَنْ إِسْمَاعِيلَ عَنْ قَيْسٍ عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ قَالَ كُنَّا نَعْرُضُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَكَيْسَ مَعَنَا نِسَاءً فَقُلْنَا أَلَا نَحْتَصِي فَنَهَانَا عَنْ ذَلِكَ فَرَحَّصَ لَنَا بَعْدَ ذَلِكَ أَنْ نَتَزَوَّجَ الْمَرْأَةَ بِالتَّوْبِ ثُمَّ قَرَأَ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ }

Narrated `Abdullah رضي الله عنه: We used to participate in the holy wars carried on by the Prophet (ﷺ) and we had no women (wives) with us. So we said (to the Prophet (ﷺ)). "Shall we castrate ourselves?" But the Prophet (ﷺ) forbade us to do that and thenceforth he allowed us to marry a woman (temporarily) by giving her even a garment, and then he recited: "O you who believe! Do not make unlawful the good things which Allah has made lawful for you."

- This hadith is about Nikah Mut'a which was permissible at the beginning. The Arabs would do this, however, this was later forbidden at Khyber. At another occasion it was permitted, but then there was permanent ban on it
- Nikah mut'ah is a temporary marriage: a marriage with the intention to end the marriage after physical satisfaction. However this is no longer allowed.
- One is that a person has a habit of changing their mind all the time. He is not determined on anything. Begin a degree, and then after some time change it. Start a job, and then leave it. This is detrimental. A person is not able to do anything in life like this. Everything you start, you will find difficulties in it: marriage, work, etc. So you have to bear the hardship, and not quit over every little thing. This is unhealthy. We should persevere. Do not leave something because of hurdle, or fear of difficulty.
- However, if you leave something because you find a better option, it is more fruitful, then that is better
- And with time, a person must become flexible... there are things you have to change in life no matter how used to you are... there were things you could eat when you were younger, and you can no longer eat them. So making a change to go towards a better option, then there is nothing wrong with that

بَاب قَوْلِهِ { إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِنْ عَمَلِ الشَّيْطَانِ }

CLVII: His words, "Wine, gambling, stone altars and divining arrows are filth from the handiwork of Shaytan." (5:90)

وَقَالَ ابْنُ عَبَّاسٍ الْأَزْلَامُ الْقِدَاحُ يَقْتَسِمُونَ بِهَا فِي الْأُمُورِ وَالنُّصَبُ أَنْصَابٌ يَذْبَحُونَ عَلَيْهَا

Ibn 'Abbas said that "azlam" are arrows which are used for divination in things and "nusub" are stones set up on which sacrifices are made.

- Through the arrows they would try to learn about fate - as in whether they should do something or not, if its going to be good for them or not

وَقَالَ غَيْرُهُ الرَّكْمُ الْقِدْحُ لَا رِيشَ لَهُ وَهُوَ وَاحِدُ الْأَزْلَامِ

Someone else said that "zalam" is the arrow without a feather, being the singular of azlam.

وَالِاسْتِيسَامُ أَنْ يُجِيلَ الْقِدَاحَ فَإِنْ نَهَتْهُ أَنْتَهَى وَإِنْ أَمَرَتْهُ فَعَلَّ مَا تَأْمَرُهُ بِهِ يُجِيلُ يَدِيرُ

**Divination is that the arrows are moved round (a way of tossing), and if the casting prohibits it, then he leaves it, and if it commands it, then he does what it commands.**

- so basically by throwing arrows they would try to figure out if something was good for them to do or not - this can be done in many ways: flying birds, using a parrot, etc.

وَقَدْ أَعْلَمُوا الْقِدَاحَ أَغْلَامًا بِضُرُوبٍ يَسْتَقْسِمُونَ بِهَا وَفَعَلَتْ مِنْهُ فَسَمَتْ وَالْقُسُومُ الْمَصْدَرُ

**They gave the arrows identifying marks for use in the various matters in which they sought divination. When you do it, you say, "I divined" of which the verbal noun is qusûm. "Yujîl" means to turn round.**

- An arrow would have written on it: My Lord commanded me, and another would say, my Lord forbade me... so there was seven kinds of arrows near the idol Hubul... so if they wanted to decide, they would pick an arrow and do what the arrow said

حديث:140

4616 - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ أَخْبَرَنَا مُحَمَّدُ بْنُ بَشْرٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَمَرَ بْنِ عَبْدِ الْعَزِيزِ قَالَ حَدَّثَنِي نَافِعٌ عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ نَزَلَ تَحْرِيمُ الْخَمْرِ وَإِنَّ فِي الْمَدِينَةِ يَوْمَئِذٍ لَخَمْسَةٌ أَشْرَبَتْهَا مَا فِيهَا شَرَابٌ الْعِنَبِ

**Narrated Ibn `Umar رضي الله عنهما (The Verse of) prohibiting alcoholic drinks was revealed when there were in Medina five kinds of (alcoholic) drinks none of which was produced from grapes.**

- - Khamr is not just made of grapes. They had in MAdina wine made from honey, dates, wheat, barley and corn
- Some people think that wine made from grapes only is unlawful, that is not the case. ANY wine is unlawful.

حديث:141

4617 - حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا ابْنُ عَلِيَّةَ حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ صُهَيْبٍ قَالَ قَالَ أَنَسُ بْنُ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ مَا كَانَ لَنَا خَمْرٌ غَيْرُ فَضِيخِكُمْ هَذَا الَّذِي تَسْمُونَهُ الْفَضِيخُ فَإِنِّي لَقَائِمٌ أَسْقِي أَبَا طَلْحَةَ وَفُلَانًا وَفُلَانًا إِذْ جَاءَ رَجُلٌ فَقَالَ وَهَلْ بَلَّغَكُمْ الْخَبْرُ فَقَالُوا وَمَا ذَلِكَ قَالَ حُرِّمَتْ الْخَمْرُ قَالُوا أَهْرَقُوا هَذِهِ الْفِلَالَ يَا أَنَسُ قَالَ فَمَا سَأَلُوا عَنْهَا وَلَا رَاجَعُوهَا بَعْدَ خَبَرِ الرَّجُلِ

**Narrated Anas bin Malik رضي الله عنه: We had no alcoholic drink except that which was produced from (raw) dates and which you call Fadikh (it was intoxicating). While I was standing offering drinks to Abu Talha and so-and-so and so-and-so, a man came and said, "Has the news reached you? They said, "What is that?" He said. "Alcoholic drinks have been prohibited. They said, "Spill (the contents of) these pots, O Anas! "Then they neither asked about it (alcoholic drinks) nor returned it after the news from that man.**

- No more questions... they just heard and obeyed. BEcause their mind was prepared from before, but they were given time before the final prohibition
- So before giving a rule, make a law, prepare people, teach them, tell the pros and cons, prepare them about its implementation... so that they have time to accept and make the necessary changes. But if we make sudden rules, and implement them right away, then people will rebel...
- This we should observe at work and also at home. Its very important to discuss and communicate things as a family.. any important decision you make, then consult he family... we like to surprise people, and this is not always good...
- The weaknes sof the nafs is that if it is stopped from something, it says I will do it

وَفُلَانًا وَفُلَانًا....

عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ كُنْتُ أَسْقِي أَبَا طَلْحَةَ وَأَبَا دُجَانَةَ وَمُعَاذَ بْنَ جَبَلٍ فِي رَهْطٍ مِنَ الْأَنْصَارِ فَدَخَلَ عَلَيْنَا دَاخِلٌ فَقَالَ حَدَّثَ خَبْرٌ نَزَلَ تَحْرِيمَ الْخَمْرِ. فَكَفَأْنَاهَا يَوْمَئِذٍ وَإِنِّهَا لَخَلِيطُ الْبُسْرِ وَالتَّمْرِ. قَالَ قَتَادَةُ وَقَالَ أَنَسُ بْنُ مَالِكٍ لَقَدْ حُرِّمَتِ الْخَمْرُ وَكَانَتْ عَامَةً خُمُورِهِمْ يَوْمَئِذٍ خَلِيطُ الْبُسْرِ وَالتَّمْرِ. [صحيح مسلم: 5250]

Anas bin Malik reported I was serving wine to Abu Talha, and Abu Dujana and Mu'adh bin jabal amidst a group of Ansar when a visitor came to us and said There is a fresh news; the (verses) concerning the prohibition of liquor have been revealed. So we spilt it on that day; and it was a mixture of dry dates and fresh dates. Qatada said that Anas bin Malik said: While Khamr was declared unlawful, the common liquor of theirs was then a mixture of dry dates and fresh dates.

#### حديث: 142

4618 - حَدَّثَنَا صَدَقَةُ بْنُ الْفَضْلِ أَخْبَرَنَا ابْنُ عُيَيْنَةَ عَنْ عَمْرِو بْنِ جَابِرٍ قَالَ صَبَحَ أَنَسُ غَدَاةَ أَحَدِ الْخَمْرِ فَقَتِلُوا مِنْ يَوْمِهِمْ جَمِيعًا شُهَدَاءَ وَذَلِكَ قَبْلَ تَحْرِيمِهَا

Narrated Jabir: Some people drank alcoholic beverages in the morning (of the day) of the Uhud battle and on the same day they were killed as martyrs, and that was before wine was prohibited.

- - So there was a question about what would happen to them?

#### حديث: 143

4619 - حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ أَخْبَرَنَا عَيْسَى وَابْنُ إِدْرِيسَ عَنْ أَبِي حَيَّانَ عَنِ الشَّعْبِيِّ عَنِ ابْنِ عُمَرَ قَالَ سَمِعْتُ عُمَرَ رَضِيَ اللَّهُ عَنْهُ عَلَى مَنْبَرِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَمَا بَعْدُ أَيُّهَا النَّاسُ إِنَّهُ نَزَلَ تَحْرِيمَ الْخَمْرِ وَهِيَ مِنْ خَمْسَةٍ مِنَ الْعَنْبِ وَالتَّمْرِ وَالتَّعَسَلِ وَالتَّحْنِطَةِ وَالتَّشَعِيرِ وَالتَّخْمَرِ مَا خَامَرَ الْعَقْلَ

Narrated Ibn `Umar: I heard `Umar رضي الله عنه while he was on the pulpit of the Prophet (ﷺ) saying, "Now then O people! The revelation about the prohibition of alcoholic drinks was revealed; and alcoholic drinks are extracted from five things: Grapes, dates, honey, wheat and barley. And the alcoholic drink is that which confuses and stupefies the mind."

- so no matter what it is: cocain, or any other thing, whether it is inhaled or ingested some how... it falls in the same category
- When you want to decide on a matter, then do Istikharah: that is the sunnah. Do not open the Quran thinking whatever verse will come, and whatever it says that is what I will do

باب { لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا إِلَى قَوْلِهِ وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ }

CLVIII: "Those who believe and do right actions are not to blame for what they have eaten." (5:93)

#### حديث: 144

4620 - حَدَّثَنَا أَبُو النُّعْمَانِ حَدَّثَنَا حَمَادُ بْنُ زَيْدٍ حَدَّثَنَا ثَابِتٌ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ الْخَمْرَ الَّتِي أَهْرَيْقَتْ الْفَضِيحُ وَزَادَنِي مُحَمَّدُ الْبَيْكَنْدِيُّ عَنْ أَبِي النُّعْمَانِ قَالَ كُنْتُ سَاقِي الْقَوْمِ فِي مَنْزِلِ أَبِي طَلْحَةَ فَتَزَلَ تَحْرِيمَ الْخَمْرِ فَأَمَرَ مُنَادِيًا فَنَادَى فَقَالَ أَبُو طَلْحَةَ أَخْرُجْ فَانظُرْ مَا هَذَا الصَّوْتُ قَالَ فَخَرَجْتُ فَقُلْتُ هَذَا مُنَادٍ يُنَادِي أَلَا إِنَّ الْخَمْرَ قَدْ حُرِّمَتْ فَقَالَ لِي اذْهَبْ فَأَهْرِقْهَا قَالَ فَجَرَّتْ فِي سِكَكِ الْمَدِينَةِ قَالَ وَكَانَتْ خَمْرُهُمْ يَوْمَئِذٍ الْفَضِيحُ فَقَالَ بَعْضُ الْقَوْمِ قَتَلَ قَوْمٌ وَهِيَ فِي بَطُونِهِمْ قَالَ فَانزَلَ اللَّهُ { لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعَمُوا }

Narrated Anas: The alcoholic drink which was spilled was Al-Fadikh (made of dates). I used to offer alcoholic drinks to the people at the residence of Abu Talha. Then the order of prohibiting Alcoholic drinks was revealed, and the Prophet ordered somebody to announce that. So Abu Talha said to me, "Go out and see what this voice (this announcement) is." I went out and (on coming back) said, "This is somebody announcing that alcoholic beverages have been prohibited." Abu Talha said to me, "Go and spill it (i.e. the wine)," Then it (alcoholic drinks) was seen flowing through the streets of Medina. At that time the wine was Al-Fadikh. The people said, "Some people (Muslims) were killed (during the battle of Uhud) while wine was in their stomachs." So Allah revealed: "On those who believe and do good deeds there is no blame for what they ate (in the past)." (5.93)

- Meaning, there is no sin on them since they drank it at a time when it was not forbidden.
- In our lives also, it so happens that we are completely unaware of a command of Allah. Then we come to know. When we come to know, there could be two responses. One response is that a person feels regretful, wishing they knew before, so they could have obeyed Allah. The other response is, so what? its not a big deal, we used to do this before also, so no big deal we can carry on.
- The first way is of taubah and Islah, such a person: Allah is pleased with him, and Allah erases his sin, and because of his sincerity and obedience, Allah replaces the sin with good also.
- The second way is of stubbornness... we should think that we are supposed to please Allah, and if we remain in prostration all life long it would not be enough... our goal should be that we want to please Allah, somehow...
- The path of those Allah is pleased with. Who are they? How fortunate they are. Obviously it is the Prophets, Siddiqoon, Martyrs, Saliheen.... how did they live? they heard and obeyed... this hadith illustrates how they obeyed... they didnt even wait till another confirmation... they just obeyed.
- Our problem is that we are divided: we have not decided which ship we really want to sail on... we try to stay on both.. and so our actions are also shaky

بَاب قَوْلِهِ { لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تَبَدَّ لَكُمْ تَسْؤُكُمْ }

CLIX: "Do not ask about matters which, if they were made known to you, would make things difficult for you." (5:101)

حديث: 145

4621 - حَدَّثَنَا مُنْذِرُ بْنُ الْوَلِيدِ بْنُ عَبْدِ الرَّحْمَنِ الْجَارُودِيُّ حَدَّثَنَا أَبِي حَدَّثَنَا شُعْبَةُ عَنْ مُوسَى بْنِ أَنَسٍ عَنْ أَنَسِ رَضِيَ اللَّهُ عَنْهُ قَالَ خَطَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خُطْبَةً مَا سَمِعْتُ مِثْلَهَا قَطُّ قَالَ لَوْ تَعْلَمُونَ مَا أَعْلَمَ لَضَحِكْتُمْ قَلِيلًا وَبَكَيْتُمْ كَثِيرًا قَالَ فَعَطَى أَصْحَابُ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَجُوهَهُمْ لَهُمْ خَنِينٌ فَقَالَ رَجُلٌ مِنْ أَبِي قَالَ فَلَانَ فَنَزَلَتْ هَذِهِ الْآيَةُ { لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تَبَدَّ لَكُمْ تَسْؤُكُمْ } رَوَاهُ النَّضْرُ وَرَوَّحُ بْنُ عَبَادَةَ عَنْ شُعْبَةَ

Narrated Anas رضي الله عنه: The Prophet (ﷺ) delivered a sermon the like of which I had never heard before. He said, "If you but knew what I know then you would have laughed little and wept much." On hearing that, the companions of the Prophet (ﷺ) covered their faces and the sound of their weeping was heard. A man said, "Who is my father?" The Prophet (ﷺ) said, "So-and-so." So this Verse was revealed: "Ask not about things which, if made plain to you, may cause you trouble." (5.101)

- People doubted his lineage, so this man asked the Prophet (s)... so this confirmed that his lineage was not pure

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ سَأَلُوا النَّبِيَّ ﷺ حَتَّى أَحْفَوْهُ بِالْمَسْأَلَةِ فَصَعِدَ النَّبِيُّ ﷺ ذَاتَ يَوْمٍ الْمِنْبَرِ فَقَالَ لَا تَسْأَلُونِي عَنْ شَيْءٍ إِلَّا بَيَّنْتُ لَكُمْ فَجَعَلْتُ أَنْظُرُ يَمِينًا وَشِمَالًا فَإِذَا كُلُّ رَجُلٍ لَأَفَّ رَأْسَهُ فِي تَوْبِهِ يَبْكِي فَأَنْشَأَ رَجُلٌ كَانَ إِذَا لَأَحَى يُدْعَى إِلَى غَيْرِ أَبِيهِ فَقَالَ يَا نَبِيَّ اللَّهِ مَنْ أَبِي فَقَالَ أَبُوكَ حَدَّافَةَ ثُمَّ أَنْشَأَ عُمَرُ فَقَالَ رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا نَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ فَقَالَ النَّبِيُّ ﷺ مَا رَأَيْتُ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ إِنَّهُ صُورَتْ لِي الْجَنَّةُ وَالنَّارُ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ فَكَانَ قِتَادَةَ يُذَكِّرُ هَذَا الْحَدِيثَ عِنْدَ هَذِهِ الْآيَةِ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تَبَدَّ لَكُمْ تَسْؤُكُمْ } وَقَالَ عَبَّاسُ الرَّسِيِّ حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ حَدَّثَنَا سَعِيدٌ حَدَّثَنَا قِتَادَةُ أَنَّ أَنَسًا حَدَّثَهُمْ أَنَّ نَبِيَّ اللَّهِ ﷺ بِهِذَا وَقَالَ كُلُّ رَجُلٍ لَأَفَّ رَأْسَهُ فِي تَوْبِهِ يَبْكِي وَقَالَ عَائِدًا بِاللَّهِ مِنْ سُوءِ الْفِتَنِ أَوْ قَالَ أَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ [صحيح البخارى: 7089]

Narrated Anas, he said: The people started asking the Prophet (ﷺ) too many questions importunately. So one day he ascended the pulpit and said, "You will not ask me any question but I will explain it to you." I looked right and left, and behold, every man was covering his head with his garment and weeping.

- This was the response of the sincere believers: they became worried that they had upset the Prophet (s) by asking so many unnecessary questions

Then got up a man who, whenever quarreling with somebody, used to be accused of not being the son of his father. He said, "O Allah's Messenger (ﷺ)! Who is my father?" The Prophet (ﷺ) replied, "Your father is Hudhafa." Then `Umar got up and said, رَضِينَا بِاللَّهِ رَبًّا وَبِالْإِسْلَامِ دِينًا وَبِمُحَمَّدٍ رَسُولًا نَعُوذُ بِاللَّهِ مِنْ سُوءِ الْفِتَنِ "We accept Allah as our Lord, Islam as our religion and Muhammad ﷺ as our Messenger and we seek refuge with Allah from the evil of afflictions."

The Prophet (ﷺ) said, " I have never seen the good and bad like on this day. No doubt, Paradise and Hell was displayed in front of me till I saw them in front of that wall," Qatada said: This Hadith used to be mentioned as an explanation of this Verse:-- يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ (5.101)

(In another narration, these are the wordings) . . . that when Prophet ﷺ said this ("You will not ask me any question but I will explain it to you.") "and every man had his head wrapped in his garment and weeping". "seeking refuge with Allah from the evil of afflictions" or he said "I seek refuge with Allah from the evil of afflictions."

- This shows that when we cry we should cover our face, because a person does not look honourable when crying. And espaily when a person cries because of the fear of the hereafter, then he should cry in private, because the one who cries in private out of fear of the akhirah, then hellfire is prohibited upon him.

#### حديث: 146

4622 - حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ حَدَّثَنَا أَبُو النَّضْرِ حَدَّثَنَا أَبُو حَبِيْمَةَ حَدَّثَنَا أَبُو الْجَوَيْرِيَّةِ عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ كَانَ قَوْمٌ يَسْأَلُونَ رَسُولَ اللَّهِ ﷺ اسْتِهْزَاءً فَيَقُولُ الرَّجُلُ مَنْ أَبِي وَيَقُولُ الرَّجُلُ تَضَلَّ نَاقَتُهُ أَيْنَ نَاقَتِي فَأَنْزَلَ اللَّهُ فِيهِمْ هَذِهِ الْآيَةَ { يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ تُبَدَّ لَكُمْ تَسْؤُكُمْ } حَتَّى قَرَعَ مِنَ الْآيَةِ كُلَّهَا

Narrated Ibn `Abbas رضي الله عنهما : Some people were asking Allah's Messenger (ﷺ) questions mockingly (just for fun, no real purpose). A man would say, "Who is my father?" Another man whose she-camel had gone astray would say, "Where is my she-camel?" So Allah revealed this Verse in this connection: "O you who believe! Ask not about things which, if made plain to you, may cause you trouble." (5.101)

- Are these the questions people should ask in a gathering of knowledge?
- A gathering of knowledge is serious: questions should not be asked for fun, to ridicule, or to put the speaker on the spot, and put him in hardship, embarrassment.
- Some people know not to answer such questions, but some people are put in difficulty