

(جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا)

(Gardens under which rivers flow (in Paradise), they will abide therein forever.) and they will never be removed from it, for they will dwell and remain in it forever and ever,

(وَذَلِكَ جَزَاءُ الْمُحْسِنِينَ)

(Such is the reward of good-doers) who follow the truth and obey it wherever, whenever and with whomever they find it. Allah then describes the condition of the miserable.

(وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا)

(But those who disbelieved and belied Our Ayat,) defied and opposed them,

(أُولَئِكَ أَصْحَابُ الْجَحِيمِ)

(they shall be the dwellers of the (Hell) Fire.) For they are the people of the Fire who will enter and reside in it (eternally).

(يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَحْرَمُوا طَيِّبَاتِ مَا أَحَلَّ
اللَّهُ لَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ -
وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا وَاتَّقُوا اللَّهَ
الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

(87. O you who believe! Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.) (88. And eat of the things which Allah has provided for you, lawful and good, and have Taqwa of Allah in Whom you believe.)

There is No Monasticism in Islam

`Ali bin Abi Talhah said that Ibn `Abbas said, "This Ayah 5:87 was revealed about some of the Companions of the Prophet who said, `We should cut off our male organs, abandon the desires of this life and travel in the land, just as the Ruhban (monks) do.' When the Prophet heard of

this statement, he summoned them and asked them if they made this statement and they answered `Yes.' The Prophet said,

«لَكِنِّي أَصُومُ وَأَفْطِرُ، وَأُصَلِّي، وَأَنَامُ، وَأُنكِحُ
النِّسَاءَ، فَمَنْ أَخَذَ بِسُنَّتِي فَهُوَ مِنِّي، وَمَنْ لَمْ يَأْخُذْ
بِسُنَّتِي فَلَيْسَ مِنِّي»

(I fast and break my fast, pray and sleep, and marry women. Whoever follows my Sunnah is of me, and whoever abandons my Sunnah is not of me.)" Ibn Abi Hatim also collected this Hadith. Ibn Marduwyah recorded that Al-`Awfi said that Ibn `Abbas narrated a similar Hadith. It is recorded in the Two Sahihs that `Aishah said that some of the Companions asked the wives of the Prophet about the acts of worship that he performed in private. One of them said, "I will not eat meat," another said, "I will not marry women," while the third said, "I will not sleep on the bed." When the Prophet heard this statement, he said,

«مَا بَالُ أَقْوَامٍ يَقُولُ أَحَدُهُمْ كَذَا وَكَذَا، لَكِنِّي
أَصُومُ وَأَفْطِرُ، وَأَنَامُ وَأَقُومُ، وَأَكُلُ اللَّحْمَ،
وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَن سُنَّتِي فَلَيْسَ
مِنِّي»

(What is the matter with some people who said such and such I fast and break the fast, sleep and wake to stand to pray, eat meat, and marry women. He who is not pleased with my Sunnah is not of me.) Allah's statement,

(وَلَا تَعْتَدُوا)

(and transgress not.) means, do not exaggerate and make it hard for yourselves by prohibiting the permissible things. Do not transgress the limits by excessively indulging in the permissible matters; only use of it what satisfies your need; and do not fall into extravagance. Allah said in other Ayat,

(وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا)

(And eat and drink but waste not by extravagance.) 7:31 , and,

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ
بَيْنَ ذَلِكَ قَوَامًا)

(And those, who, when they spend, are neither extravagant nor miserly, but hold a medium (way) between those (extremes).) 25:67 So Allah legislated a medium way between those who are extreme and those who fall into shortcomings, and it does not allow excessive application, nor lack of application. This is why Allah said here,

لَا تُحَرِّمُوا طَيِّبَاتِ مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا
إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ)

(Make not unlawful the good things which Allah has made lawful to you, and transgress not. Verily, Allah does not like the transgressors.) then He said,

وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا)

(And eat of the things which Allah has provided for you, lawful and good,) 5:88 , eat of those items that are pure and lawful for you,

وَاتَّقُوا اللَّهَ)

(and have Taqwa of Allah,) in all your affairs, obey Him and seek His pleasure, all the while staying away from defiance and disobedience of Allah,

وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ)

(and have Taqwa of Allah in Whom you believe.)

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ
يُؤَاخِذُكُم بِمَا عَقَدْتُمُ الْأَيْمَانَ فَكَفَّارَتُهُ إِطْعَامُ
عَشْرَةِ مَسْكِينٍ مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ أَوْ
كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ

أَيَّامِ ذَلِكَ كَقَارَةِ أَيْمَانِكُمْ إِذَا حَلَقْتُمْ وَأَحْفَظُوا
أَيْمَانَكُمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ
(

(89. Allah will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten poor, on a scale of the Awsat of that with which you feed your own families; or clothe them; or free a slave. But whosoever cannot afford, then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths. Thus Allah makes clear to you His Ayat that you may be grateful.)

Unintentional Oaths

We mentioned the subject of unintentional oaths in Surat Al-Baqarah, all praise and thanks are due to Allah, and so we do not need to repeat it here. We also mentioned that the Laghw in oaths refers to one's saying, "No by Allah," or, "Yes, by Allah," unintentionally.

Expiation for Breaking the Oaths

Allah said,

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْأَيْمَانَ

(but He will punish you for your deliberate oaths.) in reference to the oaths that you intend in your hearts,

فَكَفَّارَتُهُ إِطْعَامُ عَشْرَةِ مَسْكِينٍ

(for its expiation (a deliberate oath) feed ten poor,), who are needy, not able to find necessities of the life. Allah's statement,

مِنْ أَوْسَطِ مَا تُطْعَمُونَ أَهْلِيكُمْ

(on a scale of the Awsat of that with which you feed your own families;) means, "On the average scale of what you feed your families," according to Ibn `Abbas, Sa`id bin Jubayr and `Ikrimah. `Ata' Al-Khurasani commented on the Ayah, "From the best of what you feed your families". Allah's statement,

(أَوْ كِسْوَتُهُمْ)

(or clothe them,) refers to clothing each of the ten persons with what is suitable to pray in, whether the poor person was male or female. Allah knows best. Al-`Awfi said that Ibn `Abbas said that the Ayah means a robe or garment for each poor person (of the ten). Mujahid also said that the least of clothing, referred to in the Ayah, is a garment, and the most is whatever you wish. Al-Hasan, Abu Ja`far Al-Baqir, `Ata', Tawus, Ibrahim An-Nakha`i, Hammad bin Abi Sulayman and Abu Malik said that it means (giving each of the ten poor persons) a garment each. Allah's statement,

(أَوْ تَحْرِيرُ رَقَبَةٍ)

(or free a slave) refers to freeing a believing slave. In the Muwatta' of Malik, the Musnad of Ash-Shafi`i and the Sahih of Muslim, a lengthy Hadith was recorded that `Umar bin Al-Hakam As-Sulami said that he once had to free a slave (as atonement) and he brought a black slave girl before the Messenger of Allah , who asked her;

«أَيْنَ اللَّهِ؟»

(Where is Allah) She said, "Above the heavens." He said,

«مَنْ أَنَا؟»

(Who am I) She said, "The Messenger of Allah." He said,

«أَعْتَقَهَا فَإِنَّهَا مُؤْمِنَةٌ»

(Free her, for she is a believer.) There are three types of expiation for breaking deliberate oaths, and whichever one chooses, it will suffice, according to the consensus (of the scholars). Allah mentioned the easiest, then the more difficult options, since feeding is easier than giving away clothes, and giving away clothes is easier than freeing a slave. If one is unable to fulfill any of these options, then he fasts for three days for expiation, just as Allah said,

(فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ)

(But whosoever cannot afford (that), then he should fast for three days.) Ubayy bin Ka`b and Ibn Mas`ud and his students read this Ayah as follows, "Then he should fast three consecutive days." Even if this statement was not narrated to us as a part of the Qur'an through Mutawatir narration, it would still be an explanation of the Qur'an by the Companions that has the ruling of being related from the Prophet . Allah's statement,

(ذَلِكَ كَقَارَةِ أَيْمَانِكُمْ إِذَا حَلَقْتُمْ)

(That is the expiation for the oaths when you have sworn.) 5:89 means, this is the legal way to atone for deliberate oaths,

(وَاحْفَظُوا أَيْمَانَكُمْ)

(And protect your oaths.) Do not leave your broken oaths without paying the expiation for them, according to the meaning given by Ibn Jarir.

(كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ)

(Thus Allah makes clear to you His Ayat) and explains them to you,

(لَعَلَّكُمْ تَشْكُرُونَ)

(that you may be grateful.)

(يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأُنصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ - إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ
يُوَقِعَ بَيْنَكُمْ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ
وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ
فَهَلْ أَنْتُمْ مُنْتَهُونَ - وَأَطِيعُوا اللَّهَ وَأَطِيعُوا
الرَّسُولَ وَاحْذَرُوا فَإِن تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّمَا عَلَى
رَسُولِنَا الْبَلْغُ الْمُبِينُ - لَيْسَ عَلَى الَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا

اتَّقُوا وَءَامِنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقُوا
وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقُوا وَءَامِنُوا وَعَمِلُوا
الصَّالِحَاتِ ثُمَّ اتَّقُوا وَءَامِنُوا وَعَمِلُوا الصَّالِحَاتِ
(

(90. O you who believe! Khamr, Maysir, Ansab, and Azlam are a Rijs of Shaytan's handiwork. So avoid that in order that you may be successful.) (91. Shaytan wants only to excite enmity and hatred between you with Khamr and Maysir, and hinder you from the remembrance of Allah and from the Salah (the prayer). So, will you not then abstain) (92. And obey Allah and obey the Messenger, and beware. Then if you turn away, you should know that it is Our Messenger's duty to convey in the clearest way.) (93. Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa and believe and do righteous good deeds, and they (again) have Taqwa and believe, and then (once again) have Taqwa and perform good. And Allah loves the good-doers.)

Prohibiting Khamr (Intoxicants) and Maysir (Gambling)

Allah forbids His believing servants from consuming Khamr and Maysir which is gambling. Ibn Abi Hatim recorded that `Ali bin Abi Talib, the Leader of the Faithful, said that chess is a type of gambling. Ibn Abi Hatim recorded that `Ata', Mujahid and Tawus, or , two of them, said that every type of gambling, including children's playing with (a certain type of) nuts, is Maysir. Ibn `Umar said that Al-Maysir means gambling, and this is the same statement that Ad-Dahhak reported from Ibn `Abbas, who added, "They used to gamble during the time of Jahiliyyah, until Islam came. Allah then forbade them from this evil behavior."

Meaning of Ansab and Azlam

Al-Ansab were altar stones, in whose vicinity sacrifices were offered (during the time of Jahiliyyah), according to Ibn `Abbas, Mujahid, `Ata', Sa`id bin Jubayr and Al-Hasan. They also said that Al-Azlam were arrows that they used for lotteries to make decisions, as Ibn Abi Hatim narrated. Allah said,

(رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ)

(A Rijs of Shaytan's handiwork) meaning, abomination of Shaytan's handiwork, according to `Ali bin Abi Talhah who reported it from Ibn `Abbas. Sa`id bin Jubayr said that Rijs means `sin' while Zayd bin Aslam said; "An evil handiwork of Shaytan."

(فَاجْتَنِبُوهُ)

(So avoid that) avoid all of these abominations,

(لَعَلَّكُمْ تُفْلِحُونَ)

(in order that you may be successful.) and this is a statement of encouragement. Allah said next,

(إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ)

(Shaytan wants only to excite enmity and hatred between you with Khamr (intoxicants) and Maysir (gambling), and hinder you from the remembrance of Allah and from the Salah (the prayer). So, will you not then abstain) This is a threat and a warning.

Hadiths that Prohibit Khamr (Intoxicants)

Imam Ahmad recorded that Abu Hurayrah said, "There were three stages to prohibiting Khamr (intoxicants). When the Messenger of Allah migrated to Al-Madinah, the people were consuming alcohol and gambling, so they asked the Messenger of Allah about these things, Allah revealed,

(يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ
وَمَنْفَعٌ لِلنَّاسِ)

(They ask you about alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men.") 2:219 , until the end of the Ayah. The people said, ` They (intoxicants and gambling) were not prohibited for us. Allah only said,

(فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ)

(In them is a great sin, and (some) benefit for men.)' So they went on drinking Khamr until one day, one of the emigrants lead his companions in the Maghrib prayer and mixed up the Ayat in his recitation. Thereafter, Allah sent down a tougher statement,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنْتُمْ
سُكَرَىٰ حَتَّىٰ تَعْلَمُوا مَا تَقُولُونَ)

(O you who believe! Approach not the Salah (the prayer) when you are in a drunken state until you know (the meaning of) what you utter.) 4:43 xThen, the people would drink before the time of the prayer so that they would attend the prayer while sober. A firmer Ayah was later revealed,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأُزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ)

(O you who believe! Khamr, Maysir, Ansab, and Azlam are an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.) 5:90-91 So they said, `We abstained, O Lord!' Later, some people said, `O Allah's Messenger! Some people died in the cause of Allah, while some others died in their beds, but they used to drink alcohol and indulge in gambling, which Allah has made a Rijs of the work of Shaytan.' So Allah sent down,

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعَمُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate...) 5:93 , until the end of the Ayah. The Prophet said,

«لَوْ حُرِّمَ عَلَيْهِمْ لَتَرَكَوهُ كَمَا تَرَكَتُمْ»

(Had they been made impermissible for them, they would have abandoned them as you have abandoned them.) Ahmad recorded this Hadith. Imam Ahmad recorded that `Umar bin Al-Khattab said, "O Allah! Explain the verdict about Khamr to us clearly." The Ayah in Surat Al-Baqarah was revealed,

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ
كَبِيرٌ)

(They ask you about alcoholic drink and gambling. Say: "In them is a great sin.") 2:219 `Umar was summoned and this Ayah was recited to him, but he still said, "O Allah! Make the verdict of Khamr clear to us." Then the Ayah in Surat An-Nisa' was revealed,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْرَبُوا الصَّلَاةَ وَأَنتُمْ
سُكْرَى

(O you who believe! Do not approach the Salah when you are in a drunken state.) 4:43
Thereafter, the Prophet had someone herald when it was time to pray, "Those in a drunken
state are not to approach the prayer." `Umar was again summoned and the Ayah was recited to
him, but he still said, "O Allah! Make the verdict concerning Khamr clear to us." Then, the Ayah
in Surat Al-Ma'idah 5:91 was revealed, and `Umar was summoned and it was recited to him.
When he reached the part of the Ayah that reads,

فَهَلْ أَنتُمْ مُنْتَهُونَ

(So, will you not then abstain) 5:91 , `Umar said, "We abstained, we abstained." Abu Dawud,
At-Tirmidhi, and An-Nasa'i recorded this Hadith. `Ali bin Al-Madini and At-Tirmidhi graded it
Sahih. It is recorded in the Two Sahihs, that `Umar bin Al-Khattab said in a speech; while
standing on the Minbar of the Messenger of Allah (in the Prophet's Masjid in Al-Madinah) "O
people! The prohibition of Khamr was revealed; and Khamr was extracted from five things:
From grapes, dates, honey, wheat and barley. Khamr is what intoxicates the mind." Al-Bukhari
recorded that Ibn `Umar said, "The prohibition of Khamr was revealed when there were five
kinds of intoxicants in Al-Madinah, besides what was produced from grapes."

Another Hadith

Imam Ahmad recorded that Anas said, "I once was giving an alcoholic beverage to Abu
`Ubaydah bin Al-Jarrah, `Ubayy bin Ka`b, Suhayl bin Bayda' and several of their friends
meeting at Abu Talhah's house. When they were almost intoxicated, some Muslims came and
said, `Did you not know that Khamr has been prohibited' They said, `We'll wait and ask.' They
then said, `O Anas! Spill the remaining alcohol out of your container.' By Allah! They never
drank it again, and their Khamr at that time was made from unripe and normal dates." This is
also recorded in the Two Sahihs. In another narration by Anas, "I was the butler of the people
in the house of Abu Talhah when Khamr was prohibited, and in those days alcohol was made
from unripe and normal dates. A caller then heralded, and Abu Talhah ordered me to see what
it was about. So I found that a person was announcing that alcoholic drinks had been
prohibited. Abu Talhah ordered me to go out and spill the wine. I went out and spilled it, and it
flowed in the streets of Al-Madinah. Some people said, `Some people were killed and wine was
still in their stomachs.' Later on, Allah's revelation came,

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعَمُوا

(Those who believe and do righteous good deeds, there is no sin on them for what they
ate...) 5:93 ." Ibn Jarir recorded that Anas bin Malik said, "I was serving Abu Talhah, Abu
`Ubaydah bin Al-Jarrah, Abu Dujanah, Mu`adh bin Jabal and Suhayl bin Bayda', until they
became intoxicated from an alcoholic drink made of mixed unripe and normal dates. Then I

heard someone herald, 'Khamr has been made illegal.' So no one went in or out until we spilled the alcohol and broke its barrels. Some of us then performed ablution and others took a shower, and we wore some perfume. We then went out to the Masjid while the Messenger of Allah was reciting,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ

(O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that...) 5:90 , until,

فَهَلْ أَنْتُمْ مُنْتَهُونَ

(So, will you not then abstain) 5:91 . A man asked, 'O Allah's Messenger! What about those who died drinking it' Allah sent down the verse,

لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعَمُوا

(Those who believe and do righteous good deeds, there is no sin on them for what they ate.) 5:93 ."

Another Hadith

Imam Ahmad recorded that Ibn `Umar said that the Messenger of Allah said,

«لُعِنَتِ الْخَمْرُ عَلَى عَشْرَةِ أَوْجُهٍ: لُعِنَتِ الْخَمْرُ
بِعَيْنِهَا، وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا، وَمُبْتَاعُهَا،
وَعَاصِرُهَا، وَمُعْتَصِرُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ
إِلَيْهِ، وَآكِلُ ثَمَنِهَا»

(Ten matters related to Khamr were cursed. Khamr itself was cursed, whoever drinks it, its server, seller, buyer, brewer, who asks for it to be brewed, whoever carries it, whomever it is carried to and whoever consumes its price.) Abu Dawud and Ibn Majah recorded this Hadith. Ahmad recorded that Ibn `Umar said, "Once, the Messenger of Allah went out and I went out with him. I walked to his right, but Abu Bakr came along and I gave way to him, and Abu Bakr was walking on the Prophet's right, while I was walking on his left. Then `Umar came along and he was walking on the Prophet's left, since I gave way to him. The Messenger of Allah then found a leather skin hanging containing alcohol, so he asked for a knife and ordered that the skin be cut open. He then said,

«لُعِنَتِ الْخَمْرُ وَشَارِبُهَا، وَسَاقِيهَا، وَبَائِعُهَا،
وَمُبْتَاعُهَا، وَحَامِلُهَا، وَالْمَحْمُولَةُ إِلَيْهِ،
وَعَاصِرُهَا وَمُعْتَصِرُهَا، وَآكِلُ ثَمَنِهَا»

(Khamr was cursed, and so are those who drink it, serve it, sell it, buy it, carry it, have it carried to them, brew it, have it brewed and consume its price.)"

Another Hadith

Al-Hafiz Abu Bakr Al-Bayhaqi recorded that Sa`d said, "There were four Ayat revealed about Khamr..." He then said, "A man from Al-Ansar made some food and invited us. We drank Khamr before it was prohibited and became intoxicated, and thus started to boast about our status. The Ansar said that they were better, while Quraysh (the Muhajirin) said that they were better. So a man from the Ansar took a bone and struck Sa`d's nose with it and made a flesh wound on it. Ever since that happened, Sa`d's nose had a scar from that wound. The Ayah,

(إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ)

(Intoxicants, gambling,) until,

(فَهَلْ أَنْتُمْ مُنْتَهُونَ)

(So, will you not then abstain) was later revealed." Muslim recorded this Hadith.

Another Hadith

Ibn Abi Hatim recorded that `Abdullah bin `Amr said, "This Ayah in the Qur'an,

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ
وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ
فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ)

(O you who believe! Khamr, Maysir, Ansab, and Azlam are only an abomination of Shaytan's handiwork. So avoid that in order that you may be successful.) 5:90 , was also in the Tawrah; `Allah has sent down truth to eradicate falsehood, joyful play, flute or wind instruments, Zafan (dances) and Kibarat (referring to cabarets using the lute and bagpipe), tambourine, guitar, harp and lyric and love poetry. And Khamr is bitter for those who taste it. Allah has vowed by His grace and power, `Whoever drinks it after I prohibited it, I will make him thirsty on the Day of Resurrection. Whoever abandons it after I prohibited it, I will let him taste it in the residence of Grace (Paradise)."' Its chain of narration is Sahih

Another Hadith

Ash-Shafi`i narrated that Malik narrated that Nafi` said that Ibn `Umar said that the Messenger of Allah said,

«مَنْ شَرِبَ الْخَمْرَ فِي الدُّنْيَا ثُمَّ لَمْ يَتُبْ مِنْهَا
حُرِمَهَا فِي الْآخِرَةِ»

(Whoever drinks Khamr in the life of this world and does not repent from it, will be deprived of it in the Hereafter.) Al-Bukhari and Muslim recorded this Hadith. Muslim recorded that Ibn `Umar said that the Messenger of Allah said,

«كُلُّ مُسْكِرٍ خَمْرٌ، وَكُلُّ مُسْكِرٍ حَرَامٌ، وَمَنْ
شَرِبَ الْخَمْرَ فَمَاتَ وَهُوَ يُدْمِنُهَا وَلَمْ يَتُبْ مِنْهَا،
لَمْ يَشْرَبْهَا فِي الْآخِرَةِ»

(Every intoxicant is Khamr, and every intoxicant is unlawful. Whoever drinks Khamr and dies while addicted to it, without repenting from drinking it, will not drink it in the Hereafter.) `Abdur-Rahman bin Al-Harith bin Hisham said that he heard `Uthman bin `Affan saying, "Avoid Khamr, for it is the mother of all sins. There was a man before your time who used to worship Allah secluded from the people. Later, an evil woman loved him and sent her female servant to him saying that they wanted him to witness something. So he went with the servant. Whenever they went through the door, she locked it behind them, until he reached a beautiful woman with a young servant boy and some alcohol. She said to him, `By Allah! I did not invite you to be a witness for anything, but called you to have sex with me, kill this boy or drink this

alcohol.' So she gave him some alcohol, and he kept asking for more until he became intoxicated and had sex with her and killed the boy. Therefore, avoid Khamr, because it is never combined with faith, but one of them is bound to expel the other (from the heart)." This was recorded by Al-Bayhaqi. This statement has an authentic chain of narration. Abu Bakr bin Abi Ad-Dunya recorded this statement in his book on the prohibition of intoxicants, but he related it from the Prophet. Relating it from `Uthman is more authentic, and Allah knows best. Ahmad bin Hanbal recorded that Ibn `Abbas said, "When Khamr was prohibited, some people said, `O Allah's Messenger! What about our brethren who died while still drinking Khamr' Allah sent down the Ayah

(لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعَمُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate,) until the end of the Ayah. When the Qiblah (direction of the prayer) was changed (from Jerusalem to Makkah), some people asked, `O Allah's Messenger! What about our brethren who died while still praying toward Jerusalem' Allah sent down,

(وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ)

(And Allah would never make your faith to be lost.)" 2:143 `Abdullah bin Mas`ud said that the Prophet said when the Ayah,

(لَيْسَ عَلَى الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ
جُنَاحٌ فِيمَا طَعَمُوا إِذَا مَا اتَّقَوْا وَءَامَنُوا)

(Those who believe and do righteous good deeds, there is no sin on them for what they ate, if they have Taqwa, and believe...) was revealed,

«قِيلَ لِي: أَنْتَ مِنْهُمْ»

(I was told, that you are among them.) This is the narration that Muslim, At-Tirmidhi and An-Nasa'i collected.

(يَأْيُهَا الَّذِينَ ءَامَنُوا لِيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ
الصَّيِّدِ تَنَالَهُ أَيْدِيكُمْ وَرَمَحُكُم لِيَعْلَمَ اللَّهُ مَن يَخَافُهُ

بِالْغَيْبِ فَمَنْ اَعْتَدَىٰ بَعْدَ ذَلِكَ فَاِنَّهُ عَذَابٌ اَلِيمٌ -
يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ
وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمَّداً فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ
النَّعْمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ هَدِيًّا بَلِغَ الْكَعْبَةِ أَوْ
كَفَّارَةً طَعَامٌ مَّسْكِينٍ أَوْ عَدْلٌ ذَلِكَ صِيَامًا لِّيَذُوقَ
وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ فَيَنْتَقِمُ
اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ)

(94. O you who believe! Allah will certainly make a trial for you with something in the game that is well within reach of your hands and your lances, that Allah may test who fears Him in the unseen. Then whoever transgresses thereafter, for him there is a painful torment.) (95. O you who believe! Kill not game while you are in a state of Ihram, and whosoever of you kills it intentionally, the penalty is an offering, brought to the Ka`bah, of livestock equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed the poor, or its equivalent in fasting, that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him. And Allah is Almighty, All-Able of Retribution.) v

Prohibiting Hunting Game in the Sacred Area and During the State of Ihram

Al-`Ali bin Abi Talhah Al-Walibi said that Ibn `Abbas said that Allah's statement,

(لِيَبْلُوَنَّكُمْ اللَّهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالَهُ أَيْدِيكُمْ
وَرَمَحُكُمْ)

(Allah will certainly make a trial for you with something in (the matter of) the game that is well within reach of your hands and your lances,) 5:94 , refers to, "The weak and young game. Allah tests His servants with such game during their Ihram, that if they wish, they would be able to catch it with their hands. Allah has commanded them to avoid catching it." Mujahid said that,

(تَنَالَهُ أَيْدِيكُمْ)

(well within reach of your hands) refers to the young game and chicks, while

(وَرَمَحَكُمْ)

(and your lances,) refers to mature game. Muqatil bin Hayyan said that this Ayah was revealed during the `Umrah of Al-Hudaybiyyah, when wild game and birds were coming to the Muslim camping area, which they had never seen the likes of before. Allah prohibited them from hunting the game while in the state of Ihram,

(لِيَعْلَمَ اللَّهُ مَنْ يَخَافُهُ بِالْغَيْبِ)

(that Allah may test who fears Him in the unseen.) Therefore, Allah tests His servants with the game that comes near their camping area, for if they wish, they can catch it with their hands and spears in public and secret. This is how the obedience of those who obey Allah in public and secret becomes apparent and tested. In another Ayah, Allah said;

(إِنَّ الَّذِينَ يَخْشَوْنَ رَبَّهُم بِالْغَيْبِ لَهُمْ مَغْفِرَةٌ
وَأَجْرٌ كَبِيرٌ)

(Verily! Those who fear their Lord in the unseen, theirs will be forgiveness and a great reward (i.e. Paradise).) Allah said next,

(فَمَنْ عَتَدَىٰ بَعْدَ ذَلِكَ)

(Then whoever transgresses thereafter.) after this warning and threat, according to As-Suddi, then,

(قَلِيلٌ عَذَابٌ أَلِيمٌ)

(for him there is a painful torment.) for his defiance of Allah's command and what He has decreed. Allah said next,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقْتُلُوا الصَّيْدَ وَأَنْتُمْ حُرْمٌ)

(O you who believe! Kill not game while you are in a state of Ihram,) This Ayah prohibits killing the game in the state of Ihram, except what is exempt from this as mentioned in the Two Sahihs; `A'ishah narrated that the Messenger of Allah said,

«خَمْسٌ فَوَاسِقٌ يُقْتَلْنَ فِي الْحِلِّ وَالْحَرَمِ:
الْغُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ، وَالْكَلْبُ
الْعَقُورُ»

(Five are Fawasiq, they may be killed while in Ihram or not; the crow, the kite, the scorpion, the mouse and the rabid dog.) Ibn `Umar narrated that the Messenger of Allah said,

«خَمْسٌ مِنَ الدَّوَابِّ لَيْسَ عَلَى الْمُحْرَمِ فِي قَتْلِهِنَّ
جُنَاحٌ: الْغُرَابُ، وَالْحِدَاةُ، وَالْعَقْرَبُ، وَالْفَأْرَةُ،
وَالْكَلْبُ الْعَقُورُ»

(It is not harmful in a state of Ihram to kill five kinds of animals: the crow, the kite, the scorpion, the mouse and the rabid dog.) This Hadith was recorded in the Two Sahihs. Ayyub narrated that Nafi` narrated similar wordings for this Hadith from Ibn `Umar. Ayyub said, "So I said to Nafi`, `What about the snake' He said, `There is no doubt that killing the snake is allowed.'" The ruling concerning the rabid dog also includes the wolf, lion, leopard, tiger and their like, since they are more dangerous than the rabid dog, or because the term Kalb (dog) covers them. Allah knows best. Abu Sa`id narrated that the Prophet was asked about the animals that the Muhrim is allowed to kill and he said,

«الْحَيَّةُ، وَالْعَقْرَبُ، وَالْفُؤَيْسِقَةُ، وَيَرْمِي الْغُرَابَ
وَلَا يُقْتَلُهُ، وَالْكَلْبُ الْعَقُورُ، وَالْحِدَاةُ، وَالسَّبْعُ
الْعَادِي»

(The snake, the scorpion, the mouse, and the crow - which is shot at but not killed -- the rabid dog, the kite and wild beasts of prey.) Abu Dawud recorded this Hadith, as did At-Tirmidhi, who said, "Hasan", and Ibn Majah.

The Penalty of Killing Game in the Sacred Area or in the State of Ihram

Allah said,

وَمَنْ قَتَلَهُ مِنْكُمْ مُتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ
النَّعَمِ

(And whosoever of you kills it intentionally, the penalty is an offering of livestock equivalent to the one he killed.) Mujahid bin Jabr said, "The meaning of `intentionally' here is that one intends to kill the game while forgetting that he is in the state of Ihram. Whoever intentionally kills the game while aware that he is in the state of Ihram, then this offense is more grave than to make an expiation, and he also loses his Ihram." This statement is odd, and the view of majority is that they have to pay the expiation for killing the game whether they forgot that they are in Ihram or not. Az-Zuhri said, "The Book (the Qur'an) asserts the expiation for intentional killing, and the Sunnah included those who forget, as well." The meaning of this statement is that the Qur'an mentioned the expiation and sin of those who intentionally kill game,

لِيَذُوقَ وَبَالَ أَمْرِهِ عَفَا اللَّهُ عَمَّا سَلَفَ وَمَنْ عَادَ
فَيَنْتَقِمُ اللَّهُ مِنْهُ

(that he may taste the heaviness (punishment) of his deed. Allah has forgiven what is past, but whosoever commits it again, Allah will take retribution from him.) the Sunnah that includes the rulings issued by the Prophet and his Companions, indicated the necessity of expiation in cases of unintentional killing of game, just as the Book legislated expiation for intentional killing. Killing game is a form of waste, which requires expiation in intentional and unintentional cases, although those who intend it have sinned, rather than those who made an honest error. Allah's statement,

فَجَزَاءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ

(The penalty is an offering of livestock equivalent to the one he killed.) indicates the necessity of offering an equivalent animal to the one the Muhrim killed. The Companions gave rulings that the camel, for instance, is the equivalent of the ostrich, the cow is the equivalent of wild cattle, and the goat for the deer. As for the cases when there is no equivalent for the killed animal, Ibn `Abbas said that one should spend its amount in Makkah (i.e. charity), as Al-Bayhaqi recorded. Allah's statement,

يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنْكُمْ

(As adjudged by two just men among you;) means, two just Muslim men should determine an animal equivalent to the game killed, or the amount of its price. Ibn Jarir recorded that Abu Jarir Al-Bajali said, "I killed a deer when I was in the state of Ihram and mentioned this fact to `Umar, who said, `Bring two of your brethren and let them judge you.' So I went to `Abdur-

Rahman and Sa`d and they said that I should offer a male sheep." Ibn Jarir recorded that Tariq said, "Arbad killed a deer while in the state of Ihram and he went to `Umar to judge him. `Umar said to him, `Let us both judge,' and they judged that Arbad should offer a goat that was fed on abundant water and grass. `Umar commented,

(يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ)

(As adjudged by two just men among you;)." Allah's statement,

(هَدِيًّا بَلِغَ الْكَعْبَةِ)

(...an offering brought to the Ka`bah.) indicates that this equivalent animal should be brought to the Ka`bah, meaning, the Sacred Area, where it should be slaughtered and its meat divided between the poor of the Sacred Area. There is a consensus on this ruling. Allah said,

(أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا)

(or, for expiation, he should feed the poor, or its equivalent in fasting,) that is, if the Muhrim does not find an equivalent to what he killed, or the animal hunted is not comparable to anything else. `Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(هَدِيًّا بَلِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسْكِينٍ أَوْ عَدْلُ ذَلِكَ صِيَامًا)

(...an offering brought to the Ka`bah, or, for expiation, he should feed the poor, or its equivalent in fasting.) "If the Muhrim killed game, then his judgement is its equivalent. If he kills an antelope, he offers a sheep slaughtered in Makkah. If he cannot, then he feeds six poor people, otherwise he should fast for three days. If he kills a deer, he offers a cow. If unable, he feeds twenty poor people, or otherwise if unable, he fasts for twenty days. If he kills an ostrich or zebra, he offers a camel, or he feeds thirty poor people, or fasts thirty days." Ibn Abi Hatim and Ibn Jarir recorded this statement, and in Ibn Jarir's narration, the food measurement is a Mudd (4 handfuls of food) each that suffices for the poor. Allah's statement,

(لِيَذُوقَ وَبَالَ أَمْرِهِ)

(that he may taste the heaviness (punishment) of his deed.) means, We have required him to pay this expiation so that he tastes the punishment of his error,

(عَفَا اللَّهُ عَمَّا سَفَّ)

(Allah has forgiven what is past.) during the time of Jahiliyyah, provided that one becomes good in Islam and follows Allah's Law, all the while avoiding the sin. Allah then said,

(وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ)

(but whosoever commits it again, Allah will take retribution from him.) meaning, whoever does this after it has been prohibited in Islam and having knowledge that it is prohibited,

(فَيَنْتَقِمُ اللَّهُ مِنْهُ وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ)

(Allah will take retribution from him. And Allah is Almighty, All-Able of retribution.) Ibn Jurayj said, "I said to `Ata', `What is the meaning of,

(عَفَا اللَّهُ عَمَّا سَفَّ)

(Allah has forgiven what is past.)' He said, `Meaning, during the time of Jahiliyyah.' I asked about,

(وَمَنْ عَادَ فَيَنْتَقِمُ اللَّهُ مِنْهُ)

(but whosoever commits it again, Allah will take retribution from him.) He said, `Whoever commits this offense again in Islam, then Allah will take retribution from him and he also has to pay the expiation.' I asked, `Is there any punishment for repeating this offense that you know of' He said, `No.' I said, `Do you think that the authorities should punish him' He said, `No, for it is a sin that he committed between him and Allah. He should pay the expiation.'" Ibn Jarir recorded this statement. It was said that the `Allah will take retribution' refers to the expiation, according to Sa`id bin Jubayr, `Ata', and the majority among the earlier and later generations. They stated that when the Muhrim kills game, the expiation becomes necessary, regardless of whether it was the first, second or third offense, and whether intentional or by error. Ibn Jarir commented on Allah's statement;

(وَاللَّهُ عَزِيزٌ ذُو انْتِقَامٍ)

(And Allah is Almighty, All-Able of retribution.) "Allah says that He is invincible in His control, none can resist Him, prevent Him from exacting retribution from anyone, or stop Him from punishing anyone. This is because all creation is His creation and the decision is His, His is the might, and His is the control. His statement,

(ذُو انْتِقَامٍ)

(All-Able of retribution.) meaning, He punishes those who disobey Him for their disobedience of Him."

(أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَعًا لَكُمْ
وَالسِّيَّارَةَ وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا
وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ - جَعَلَ اللَّهُ
الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ
وَالْهَدْيَ وَالْقَلِيدَ ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ
عَلِيمٌ - اَعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ
غَفُورٌ رَحِيمٌ - مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ)

(96. Lawful to you is water game and its use for food -- for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land game as long as you are in a state of Ihram. And have Taqwa of Allah to Whom you shall be gathered back.) (97. Allah has made the Ka`bah, the Sacred House, an asylum of security and benefits for mankind, and also the Sacred Month and the animals of offerings and the garlanded, that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.) (98. Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.) (99. The Messenger's duty is but to convey. And Allah knows all that you reveal and all that you conceal.)

Water Game is Allowed for the Muhrim

Sa`id bin Al-Musayyib, Sa`id bin Jubayr and others commented on Allah's statement;

(أَحِلَّ لَكُمْ صَيْدُ الْبَحْرِ)

(Lawful to you is (the pursuit of) water game...) that it means, what one eats fresh from it, while,

(وَطَعَامُهُ)

(And its use for food) what is eaten dry and salted. Ibn `Abbas said that `water game' refers to what is taken from water while still alive, while,

(وَطَعَامُهُ)

(and its use for food) refers to what the water throws ashore dead. Similar statements were reported from Abu Bakr As-Siddiq, Zayd bin Thabit, `Abdullah bin `Amr, Abu Ayyub Al-Ansari, `Ikrimah, Abu Salamah bin `Abdur-Rahman, Ibrahim An-Nakha`i and Al-Hasan Al-Basri. Allah's statement,

(مَتَاعًا لَكُمْ وَلِلسَّيَّارَةِ)

(for the benefit of yourselves and those who travel,) as food and provision for you,

(وَالسَّيَّارَةِ)

(and those who travel,) those who are in the sea and traveling along the sea, according to `Ikrimah. Other scholars said that water game is allowed for those who fish it from the sea, as well as, when it is salted and used as food for travelers inland. A similar statement was reported from Ibn `Abbas, Mujahid and As-Suddi and others. Imam Malik bin Anas recorded that Jabir bin `Abdullah said, "Allah's Messenger sent an army towards the east coast and appointed Abu `Ubaydah bin Al-Jarrah as their commander, and the army consisted of three hundred men, including myself. We marched on until we reached a place where our food was about to finish. Abu `Ubaydah ordered us to collect all the food for our journey, and it was collected in two bags of dates. Abu `Ubaydah kept on giving us our daily ration in small amounts from it, until it was exhausted. The share of each of us used to be one date only." I (one of the narrators from Jabir) said, "How could one date suffice for you" Jabir replied, "We came to know its value when even that finished." Jabir added, "When we reached the seashore, we saw a huge fish which was like a small mountain. The army ate from it for eighteen days. Then Abu `Ubaydah ordered that two of its ribs be affixed in the ground. Then he ordered that a she-camel be ridden, and it passed under the two ribs (forming an arch) without touching them." This Hadith was also collected in the Two Sahihs. eMalik recorded that Abu Hurayrah said, "A man asked Allah's Messenger, `O Allah's Messenger! We go to sea and carry little water with us. If we use it for Wudu', we get thirsty, so should we use seawater for Wudu" The Messenger of Allah said,

«هُوَ الطَّهُورُ مَاؤُهُ الْحِلُّ مَيْتَتُهُ»

(Its water is pure and its dead are lawful)." The two Imams, Ash-Shafi`i and Ahmad bin Hanbal, recorded this Hadith, along with the Four Sunan compilers. Al-Bukhari, At-Tirmidhi and Ibn Hibban graded it Sahih. This Hadith was also recorded from the Prophet by several other Companions.

Hunting Land Game is Prohibited During Ihram

Allah said,

(وَحُرْمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ حُرْمًا)

(but forbidden is land game as long as you are in a state of Ihram.) Therefore, hunting land game during Ihram is not allowed, and if someone who is in the state of Ihram hunts, he will have to pay expiation, along with the sin he earns if he does it intentionally. If he hunts by mistake, he will have to pay the expiation and is not allowed to eat from it, because this type of game is just like dead animals, be he a Muhrim or a non-Muhrim. If someone who is not in the state of Ihram hunts and gives the food to a Muhrim, the Muhrim is not allowed to eat from its meat if it was killed for him in particular. As-Sa`b bin Jatthamah said that he gave a zebra as a gift to the Prophet in the area of Waddan or Abwa', the Prophet gave it back. When the Prophet saw the effect of his returning the gift on As-Sa`b's face, he said,

«إِنَّا لَمْ نَرُدَّهُ عَلَيْكَ إِلَّا أَنَا حُرْمٌ»

(We only gave it back to you because we are in a state of Ihram.) This Hadith was collected in the Two Sahihs. The Prophet thought that As-Sa`b hunted the zebra for him, and this is why he refused to take it. Otherwise, the Muhrim is allowed to eat from the game if one who is not in Ihram hunts it. For when Abu Qatadah hunted a zebra when he was not a Muhrim and offered it to those who were in the state of Ihram, they hesitated to eat from it. They asked the Messenger of Allah and he said,

«هَلْ كَانَ مِنْكُمْ أَحَدٌ أَشَارَ إِلَيْهَا أَوْ أَعَانَ فِي قَتْلِهَا؟»

(Did any of you point at it or help kill it) They said, "No." He said,

«فَكُلُوا»

(Then eat,) and he also ate from it. This Hadith is also in the Two Sahihs with various wordings.

Ibn Kathir only mentioned Ayat 96 to 99 here and explained the better part of Ayah number 96, but he did not mention the explanation of the rest of that Ayah or the other Ayah (97 to 99). This is the case in all of the copies of his Tafsir in existence, and he might have forgotten to do that, for it is less likely that all who copied this book forgot to copy only this part. So we used a summary of the Tafsir of these Ayat from the Imam of Tafsir, Ibn Jarir At-Tabari. We tried to summarize At-Tabari's eloquent words to the best of our ability, by Allah's help and leave.

(وَ اتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ V)

(And have Taqwa of Allah to Whom you shall be gathered back.) Allah says, fear Allah, O people, and beware of His might, by obeying what He commands you and avoiding what He prohibits for you in these Ayat revealed to your Prophet . These Ayat forbid Khamr, gambling, Al-Ansab and Al-Azlam, along with hunting land game and killing it while in the state of Ihram. To Allah will be your return and destination, and He will punish you for disobeying Him and will reward you for obeying Him.

(جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا لِلنَّاسِ)

(Allah has made the Ka`bah, the Sacred House, an asylum of security and benefits for mankind,) Allah says, Allah made the Ka`bah, the Sacred House, an asylum of safety for the people who have no chief to prevent the strong from transgressing against the weak, the evil from the good-doers, and the oppressors from the oppressed.

(وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلِيدَ)

(And also the Sacred Month and the animals of offerings and the garlanded.) Allah says that He made these symbols an asylum of safety for the people, just as He made the Ka`bah an asylum of safety for them, so that He distinguishes them from each other, for this is their asylum and symbol for their livelihood and religion. Allah made the Ka`bah, the Sacred Month, the Hady, the garlanded animals and people an asylum of safety for the Arabs who used to consider these symbols sacred. Thus, these symbols were just like the chief who is obeyed by his followers, and who upholds harmony and public safety. As for the Ka`bah, it includes the entire sacred boundary. Allah termed it "Haram" because He prohibited hunting its game and cutting its trees or grass. Similarly, the Ka`bah, the Sacred Month, the animals of offerings and the garlands were the landmarks of existing Arabs. These symbols were sacred during the time of Jahiliyyah and the people's affairs were guided and protected by them. With Islam they became the symbols of their Hajj, their rituals, and the direction of the prayer. i.e., the Ka`bah in Makkah.

(ذَلِكَ لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ)

(that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.) Allah says; O people, I made these symbols an asylum for you, so that you know that He Who made these symbols that benefit your life and provide you with security, also knows everything in the heavens and earth that brings about your immediate or eventual benefit. Know that He has perfect knowledge of everything and that none of your deeds or affairs ever escapes His observation; and He will count them for you so that He rewards those who do good with the same and those who do evil in kind.

(اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ اللَّهَ غَفُورٌ
رَحِيمٌ)

(Know that Allah is severe in punishment and that Allah is Oft-Forgiving, Most Merciful.) Allah says, know that your Lord, Who has perfect knowledge of whatever is in the heavens and earth, and Who is never unaware of your deeds - public or secret - is severe in punishment for those who disobey and defy Him. He also pardons the sins of those who obey and repent to Him, more Merciful than to punish them for the sins that they repented from.

(مَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ
وَمَا تَكْتُمُونَ)

(The Messenger's duty is but to convey. And Allah knows all that you reveal and all that you conceal.) This is a warning from Allah for His servants in which He says: Our Messenger, whom We sent to you, has only to convey Our Message and then the reward for the obedience, and punishment for the disobedience is on Us. The obedience of those who accept Our Message never escapes Our knowledge, just as in the case of those who disobey and defy Our Message. We know what one of you does, demonstrates physically, announces, and utters with his tongue, and what you hide in your hearts, be it of faith, disbelief, certainty, doubt or hypocrisy. He Who is so capable, then nothing that the hearts conceal, nor any of the apparent acts of the souls in the heavens and earth could escape His knowledge. In His Hand, alone, is the reward and punishment, and He is worthy to be feared, obeyed and never disobeyed.

(قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ
كَثْرَةُ الْخَبِيثِ فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ
تُفْلِحُونَ - يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ
إِنْ تُبَدَ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ
الْقُرْءَانُ تُبَدَ لَكُمْ عَفَا اللَّهُ عَنْهَا وَاللَّهُ غَفُورٌ حَلِيمٌ
- قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ
(

(100. Say: "Not equal are the bad things and the good things, even though the abundance of the bad may please you. " So have Taqwa of Allah, O men of understanding in order that you may

be successful.) (101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.) (102. Before you, a community asked such questions, then on that account they became disbelievers.) Allah says to His Messenger ,

(قُلْ)

(Say,) O Muhammad ,

(لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ)

(Not equal are the bad things and the good things, even though they may please you) O human,

(كَثْرَةُ الْخَبِيثِ)

(the abundance of bad.) This Ayah means, the little permissible is better than the abundant evil.

(فَاتَّقُوا اللَّهَ يَا أُولِي الْأَلْبَابِ)

(have Taqwa of Allah, O men of understanding...) who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

(لَعَلَّكُمْ تُفْلِحُونَ)

(in order that you may be successful.) in this life and the Hereafter. " So have Taqwa of Allah, O men of understanding in order that you may be successful.) (101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur'an is being revealed, they will be made plain to you. Allah has forgiven that, and Allah is Oft-Forgiving, Most Forbearing.) (102. Before you, a community asked such questions, then on that account they became disbelievers.) Allah says to His Messenger ,

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(لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ أَعْجَبَكَ)

(Not equal are the bad things and the good things, even though they may please you) O human,

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(have Taqwa of Allah, O men of understanding...) who have sound minds, avoid and abandon the impermissible, and let the permissible be sufficient for you,

(لَعَلَّكُمْ تُفْلِحُونَ)

(in order that you may be successful.) in this life and the Hereafter.

Unnecessary Questioning is Disapproved of

Allah said next,

(يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن تُبَدَّ
لَكُمْ تَسْؤُكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.) This Ayah refers to good conduct that Allah is teaching His believing servants, by forbidding them from asking about useless things. Since if they get the answers they sought, they might be troublesome for them and difficult on their ears. Al-Bukhari recorded that Anas bin Malik said, "The Messenger of Allah gave a speech unlike anything I heard before. In this speech, he said,

«لَوْ تَعْلَمُونَ مَا أُعْلِمُ، لَضَحِكْتُمْ قَلِيلًا، وَلَبَكَيْتُمْ
كَثِيرًا»

(If you but know what I know, you will laugh little and cry a lot.) The companions of Allah's Messenger covered their faces and the sound of crying was coming out of their chests. A man asked, `Who is my father' The Prophet said, `So-and-so'. This Ayah was later revealed,

(لَا تَسْأَلُوا عَنْ أَشْيَاءَ)

(Ask not about things...)." Muslim, Ahmad, At-Tirmidhi and An-Nasa'i recorded this Hadith. Ibn Jarir recorded that Qatadah said about Allah's statement,

﴿يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدِّ
لَكُمْ تَسْؤُكُمْ﴾

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.) Anas bin Malik narrated that once, the people were questioning the Messenger of Allah until they made him angry. So he ascended the Minbar and said,

﴿لَا تَسْأَلُونِي الْيَوْمَ عَنْ شَيْءٍ إِلَّا بَيَّنَّهُ لَكُمْ﴾

(You will not ask me about anything today but I will explain it to you.) So the Companions of the Messenger of Allah feared that it was the commencement of a momentous event, and I looked to my right and left and found only people who covered their faces, crying. An argumentative man who was said to be the son of someone other than his true father asked, "O Allah's Messenger! Who is my father The Prophet said, `Your father is Hudhafah." ` Umar stood up (when he saw anger on the Prophet's face) and said, "We accept Allah as our Lord, Islam as our religion and Muhammad as our Messenger, I seek refuge with Allah from the evil of the Fitān (trials in life and religion)." The Messenger of Allah said,

﴿لَمْ أَرَ فِي الْخَيْرِ وَالشَّرِّ كَالْيَوْمِ قَطُّ، صَوَّرَتْ
لِي الْجَنَّةَ وَالنَّارَ حَتَّى رَأَيْتُهُمَا دُونَ الْحَائِطِ﴾

(I have never witnessed both goodness and evil like I have today. Paradise and the Fire were shown to me and I saw them before that wall.) This Hadith was recorded in the Two Sahihis from Sa`id. Al-Bukhari recorded that Ibn `Abbas said, "Some people used to question the Messenger of Allah to mock him. One of them would ask, `Who is my father,' while another would ask, `Where is my camel,' when he lost his camel. Allah sent down this Ayah about them,

﴿يَأْيُهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءَ إِن بُدِّ
لَكُمْ تَسْؤُكُمْ﴾

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble...)." Imam Ahmad recorded that `Ali said, "When this Ayah was revealed,

وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَيْهِ
سَبِيلًا)

(And Hajj to the House is a duty that mankind owes to Allah, those who can bear the journey.) 3:97 , they asked, `O Allah's Messenger! Is it required every year' He did not answer them, and they asked again, `Is it every year' He still did not answer them, so they asked, `Is it every year' He said,

«لَا، وَلَوْ قُلْتُ: نَعَمْ لَوَجِبَتْ وَلَوْ وَجِبَتْ لَمَا
اسْتَطَعْتُمْ»

(No, and had I said `yes', it would have become obligated, and had it become obligated, you would not be able to bear it.) Allah sent down,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَسْأَلُوا عَنَ أَشْيَاءَ إِن بُدِّ
لَكُمْ تَسْؤُكُمْ)

(O you who believe! Ask not about things which, if made plain to you, may cause you trouble.)" At-Tirmidhi and Ibn Majah also recorded this Hadith. The apparent wording of this Ayah indicates that we are forbidden to ask about things that if one has knowledge of, he would be sorry he had asked. Consequently, it is better to avoid such questions. Allah's statement,

(وَإِن تَسْأَلُوا عَنْهَا حِينَ يُنزَلُ الْقُرْءَانُ إِنَّهُ يُبَدَّ لَكُمْ)

(But if you ask about them while the Qur'an is being revealed, they will be made plain to you.) means, if you ask about things that you are prohibited from asking about, then when the revelation about them comes to the Messenger , they will be made plain for you,

(وَدَلِكَ عَلَى اللَّهِ يَسِيرٌ)

(Verily! That is easy for Allah.) Allah said next,

(عَفَا اللَّهُ عَنْهَا)

(Allah has forgiven that,) what you did before this,

«وَاللَّهُ غَفُورٌ حَلِيمٌ»

(and Allah is Oft-Forgiving, Most Forbearing.) Do not ask about things that do not have a ruling yet, for because of your questions, a difficult ruling may be ordained. A Hadith states,

«أَعْظَمُ الْمُسْلِمِينَ جُرْمًا مَنْ سَأَلَ عَنْ شَيْءٍ لَمْ يُحْرَمْ، فَحُرِّمَ مِنْ أَجْلِ مَسْأَلَتِهِ»

(The worst criminal among the Muslims is he who asks if a matter is unlawful (or not), and it becomes unlawful because of his asking about it.) It is recorded in the Sahih that the Messenger of Allah said,

«ذُرُونِي مَا تَرَكَتُكُمْ، فَإِنَّمَا أَهْلَكَ مَنْ كَانَ قَبْلَكُمْ كَثْرَةَ سُؤَالِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ»

(Leave me as I have left you, those before you were destroyed because of many questions and disputing with their Prophets.) An authentic Hadith also states,

«أَنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ فَلَا تُضَيِّعُوهَا، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً بِكُمْ غَيْرَ نِسْيَانٍ فَلَا تَسْأَلُوا عَنْهَا»

(Allah, the Most Honored, has ordained some obligations, so do not ignore them; has set some limits, so do not trespass them; has prohibited some things, so do not commit them; and has left some things without rulings, out of mercy for you, not that He forgot them, so do not ask about them.) Allah said next,

(قَدْ سَأَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا كَافِرِينَ
(

(Before you, a community asked such questions, then on that account they became disbelievers.) meaning, some people before your time asked such questions and they were given answers. They did not believe the answers, so they became disbelievers because of that. This occurred because these rulings were made plain to them, yet they did not benefit at all from that, for they asked about these things not to gain guidance, but only to mock and defy.

(مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتُرُونَ عَلَى اللَّهِ
الْكَذِبَ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ - وَإِذَا قِيلَ لَهُمْ تَعَالَوْا
إِلَى مَا أَنْزَلَ اللَّهُ وَإِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا
وَجَدْنَا عَلَيْهِ آبَاءَنَا أُولُو كَانٍ ءَابَاؤُهُمْ لَا يَعْلَمُونَ
شَيْئًا وَلَا يَهْتَدُونَ)

(103. Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham. But those who disbelieve invent lies against Allah, and most of them have no understanding.) (104. And when it is said to them: "Come to what Allah has revealed and unto the Messenger." They say: "Enough for us is that which we found our fathers following," even though their fathers had no knowledge whatsoever and no guidance.)

The Meaning of Bahirah, Sa'ibah, Wasilah and Ham

Al-Bukhari recorded that Sa`id bin Al-Musayyib said, "The Bahirah is a female camel whose milk was spared for the idols and no one was allowed to milk it. The Sa'ibah is a female camel let loose for free pasture for the idols, and nothing was allowed to be carried on it. Abu Hurayrah said that the Messenger of Allah said,

«رَأَيْتُ عَمْرَو بْنَ عَامِرِ الْخُزَاعِيِّ يَجْرُ قَصْبَهُ
فِي النَّارِ، وَكَانَ أَوْلَ مَنْ سَيَّبَ السَّوَابِ»

(I saw `Amr bin `Amir Al-Khuzai pulling his intestines behind him in the Fire, and he was the first to start the practice of Sa'ibah.) As for the Wasilah, it is a female camel set free for the idols, because it had given birth to a she-camel in its first delivery and then another she-camel at its second delivery. They used to set such camel free if she gave birth to two females without a male between them. As for the Ham, it is a male camel which would be freed from work for the idols, after it had finished a number of copulations assigned for it. The male camel freed from work in this case is called a Hami." Muslim and An-Nasa'i recorded this Hadith. Imam Ahmad recorded that `Abdullah bin Mas`ud said that the Prophet said,

«إِنَّ أَوَّلَ مَنْ سَيَّبَ السَّوَابِبَ وَعَبَدَ الْأَصْنَامَ أَبُو
خُزَاعَةَ عَمْرُو بْنُ عَامِرٍ، وَإِنِّي رَأَيْتُهُ يَجْرُ
أَمْعَاءَهُ فِي النَّارِ»

(The first to start the practice of Sa'ibah and worshipping idols was Abu Khuza`ah, `Amr bin `Amir. I saw him pulling his intestines behind him in the Fire.) The `Amr mentioned in the above Hadith is the son of Luhay bin Qam`ah, one of the chiefs of the tribe of Khuza`ah who were the caretakers of the House of Allah after the tribe of Jurhum, (and before the Prophet's tribe, Quraysh). He was the first to change the religion of Ibrahim (Al-Khalil in Makkah) bringing idol worshipping to the area of Hijaz (Western Arabia). He also called the foolish people to worship idols and offer sacrifices to them and started these ignorant rituals concerning the animals as well as other rituals of Jahiliyyah. Allah said in Surat Al-An`am,

(وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ
نَصِيبًا)

(And they assign to Allah a share of the tilth and cattle which He has created...) 3:136 . As for the Bahirah, `Ali bin Abi Talhah said that Ibn `Abbas said, "It is the female camel that has given delivery five times. After that, they looked at the fifth delivery, if it were a male, they would slaughter it and give it to the men only and not the women. If it were a female, they would cut off its ears and proclaim, `This is a Bahirah (no one is allowed to milk it)."' As-Suddi and others mentioned a similar statement. As for the Sa'ibah, Mujahid said that it is for sheep, and mentioned a similar meaning as for Bahirah. He said that it delivers six females and then a male, female or two males, and that they then would slaughter it (the newly born sheep) and feed its meat to the men, but not to the woman. Muhammad bin Ishaq said that the Sa'ibah is the female camel that delivers ten females, without giving birth to a single male between them. They would then set it free and no one was allowed to ride it, cut its wool or milk it, except for a guest. Abu Rawq said, "The Sa'ibah was made as such when one goes out for some of his affairs and succeeds in whatever he intended to do. So he would designate a Sa'ibah from his property, a female camel or another type, and would set it free for the idols (in appreciation for his success). Then, whatever this camel gave birth to was set free for the idols too." As-Suddi said, "When one's affair was successful, or if he was cured from an illness, or if his wealth increased, he would set some of his wealth free for the idols. Those who would try to acquire any of the Sa'ibah property were punished in this world." As for the Wasilah, `Ali bin Abi Talhah said that Ibn `Abbas said, "It is the sheep that gives birth seven times, if she gives birth to a male or a female stillborn at its seventh delivery, the men, but not the women, would eat from it. If she gave birth to a female, or a female and a male, they would set them free, proclaiming (about the male in this case), His sister Wasalat (literally, `connected him to being forbidden on us')." Ibn Abi Hatim recorded this statement. `Abdur-Razzaq narrated that Ma`mar said that Az-Zuhri said that Sa`id bin Al-Musayyib said that,

(وَلَا وَصِيلَةَ)

(Or a Wasilah) "It is the female camel that gives delivery to a female and then another female at its second delivery. They would call such a camel a Wasilah, proclaiming that she has Wasalat (connected) between two females without giving birth to a male between them. So they used to cut off the ears of the Wasilah and let it roam free to pasture for their idols." A similar explanation was reported from Imam Malik bin Anas. Muhammad bin Ishaq said, "The Wasilah sheep is the ewe that gives birth to ten females in five deliveries, giving birth to two females at each delivery. This sheep would be called Wasilah and would be set free. Whatever this sheep delivers afterwards, male or female, would be given to the men, but not the women, but if it delivers a stillborn, men and women would share it!" As for the Ham, Al-`Awfi said that Ibn `Abbas said, "If a man's camel performs ten copulations, they would call him a Ham, `So set him free.," Similar was reported from Abu Rawq and Qatadah. `Ali bin Abi Talhah said that Ibn `Abbas said, "The Ham is the male camel whose offspring gave birth to their own offspring; they would then proclaim, `This camel has Hama (protected) its back.' Therefore, they would not carry anything on this male camel, cut his wool, prevent him from grazing wherever he likes or drinking from any pool, even if the pool did not belong to its owner." Ibn Wahb said, "I heard Malik saying, `As for the Ham, it is the male camel who is assigned a certain number of copulations, and when having finished what was assigned to him, would have peacock feathers placed on him and be set free.'" Other opinions were also mentioned to explain this Ayah. There is a Hadith on this subject that Ibn Abi Hatim collected from Abu Ishaq As-Subay`i from Al-Ahwas Al-Jushami from his father Malik bin Nadlah who said, "I came to the Prophet wearing old clothes. So he said to me,

«هَلْ لَكَ مِنْ مَالٍ؟»

(Do you have any property) I said, `Yes.' He asked,

«مِنْ أَيِّ الْمَالِ؟»

(What type) I said, `All types; camels, sheep, horses and slaves.' He said,

«فَإِذَا آتَاكَ اللَّهُ مَالًا فَلْيُرَ عَلَيْكَ»

(If Allah gives you wealth, then let it show on you.) He then asked,

«تُنْتِجُ إِيَّاكَ وَأَفِيَّةً آذَانُهَا؟»

(Do your camels deliver calves that have full ears) I said, `Yes, and do camels give birth but to whole calves' He said,

«فَلَعَلَّكَ تَأْخُذُ الْمَوْسَىٰ فَتَقْطَعُ آذَانَ طَائِفَةٍ مِنْهَا
وَتَقُولُ: هَذِهِ بَحِيرَةٌ، تَشُقُّ آذَانَ طَائِفَةٍ مِنْهَا
وَتَقُولُ: هَذِهِ حُرْمٌ»

(Do you take the knife and cut off the ears of some of them saying, `This is a Bahirah,' and tear the ears of some of them and proclaim, `This is Sacred') I said, `Yes.' He said,

«فَلَا تَفْعَلْ إِنَّ كُلَّ مَا آتَاكَ اللَّهُ لَكَ حِلٌّ»

(Then do not do that, for all the wealth that Allah has given you is allowed for you.) Then he said;

(مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا وَصِيلَةٍ
وَلَا حَامٍ)

(Allah has not instituted things like Bahirah or a Sa'ibah or a Wasilah or a Ham.) As for the Bahirah, it is the animal whose ears were cut, one would not allow his wife, daughters, or any of his household to benefit from its wool, hair or milk. But, if it died, they would share it. As for the Sa'ibah, they used to set it free for their idols and announce this fact in the vicinity of the idols. As for the Wasilah, it is the sheep that gives birth to six offspring. When she delivered for the seventh time, they would cut its ears and horns, saying, `It has Wasalat (connected deliveries),' and they would not slaughter it, hit it or prevent it from drinking from any pool." This Hadith was narrated with the addition of the explanation of these words in it. In another narration for this Hadith from Abu Ishaq from Abu Al-Ahwas, `Awf bin Malik used his own words (i.e., he explained these words not as a part of the Hadith itself) and this is more sound. Imam Ahmad recorded this Hadith from Sufyan bin `Uyaynah, from Abu Az-Za`ra' `Amr bin `Amr, from his uncle Abu Al-Ahwas `Awf bin Malik bin Nadlah from his father, Malik bin Nadlah. This narration also does not contain the explanation of Bahirah, Ham etc., that is added to the Hadith above, and Allah knows best. Allah's statement,

(وَلَكِنَّ الَّذِينَ كَفَرُوا يَقْتَرُونَ عَلَى اللَّهِ الْكُذِبَ
وَأَكْثَرُهُمْ لَا يَعْقِلُونَ)

(But those who disbelieve invent lies against Allah, and most of them have no understanding.) means, Allah did not legislate these invented rituals and He does not consider them acts of obedience. Rather, it is the idolators who made them into rituals and acts of worship that they used to draw near to Allah. But they did not and will not help them to draw near to Him, rather, these innovations will only harm them.

وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ وَإِلَىٰ
الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ آبَاءَنَا

(And when it is said to them: "Come to what Allah has revealed and to the Messenger." They say: "Enough for us is that which we found our fathers following,") meaning, if they are called to Allah's religion, Law and commandments and to avoiding what He prohibited, they say, "The ways and practices that we found our fathers and forefathers following are good enough for us."
Allah said,

أُولَٰئِكَ كَانُوا آبَاؤَهُمْ لَّا يَعْلَمُونَ شَيْئًا

(even though their fathers had no knowledge whatsoever...) That is, even though their fathers did not understand or recognize the truth or find its way. Therefore, who would follow their forefathers, except those who are even more ignorant and misguided than they were

يَأْيُهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ
ضَلَّ إِذَا اهْتَدَيْتُمْ إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ

(105. O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error. The return of you all is to Allah, then He will inform you about (all) that you used to do.)

One is Required to Reform Himself First

Allah commands His believing servants to reform themselves and to do as many righteous deeds as possible. He also informs them that whoever reforms himself, he would not be affected by the wickedness of the wicked, whether they were his relatives or otherwise. Imam Ahmad recorded that Qays said, "Abu Bakr As-Sddiq stood up, thanked Allah and praised Him and then said, "O people! You read this Ayah,

يَأْيُهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمْ لَا يَضُرُّكُمْ مِّنْ
ضَلَّ إِذَا اهْتَدَيْتُمْ

(O you who believe! Take care of yourselves. If you follow the right guidance, no hurt can come to you from those who are in error.) You explain it the wrong way. I heard the Messenger of Allah say,

«إِنَّ النَّاسَ إِذَا رَأَوْا الْمُنْكَرَ وَلَمْ يُغَيِّرُوهُ، يُوشِكُ
اللَّهُ عَزَّ وَجَلَّ أَنْ يَعْمَهُمْ بِعِقَابِهِ»

(If the people witness evil and do not change it, then Allah is about to send His punishment to encompass them.) I (Qays) also heard Abu Bakr say, "O people! Beware of lying, for lying contradicts faith."

يَأْيُّهَا الَّذِينَ ءَامَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ
أَحَدَكُمُ الْمَوْتَ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا عَدْلٍ مِّنْكُمْ
أَوْ آخَرَانِ مِنْ غَيْرِكُمْ إِنْ أَنْتُمْ ضَرَبْتُمْ فِي
الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ الْمَوْتِ تَحْسُبُونَهُمَا
مِنْ بَعْدِ الصَّلَاةِ فَيُقْسِمَانِ بِاللَّهِ إِنْ ارْتَبْتُمْ لَا
نَشْتَرِي بِهِ تَمَنَّا وَلَوْ كَانَ ذَا قُرْبَىٰ وَلَا نَكْتُمُ
شَهَادَةَ اللَّهِ إِنَّا إِذًا لَمِنَ الْآثِمِينَ - فَإِنْ عَثَرَ عَلَى
أَنَّهُمَا اسْتَحَقَّا إِثْمًا فَآخَرَانِ يَقُومَانُ مَقَامَهُمَا مِنَ
الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ الْأَوْلِيَانُ فَيُقْسِمَانِ بِاللَّهِ
لَشَهَدْنَا أَحَقُّ مِنْ شَهَدَتَيْهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذًا
لَمِنَ الظَّالِمِينَ - ذَلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَى
وَجْهِهَا أَوْ يَخَفُوا أَنْ يُرَدَّ أَيْمَنُ بَعْدَ أَيْمَنِهِمْ
وَاتَّقُوا اللَّهَ وَاسْمَعُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْفَاسِقِينَ)

(106. O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two just men of your own folk or two others from outside, if you are traveling through the land and the calamity of death befalls you. Detain them both after the Salah (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allah (saying): "We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide the testimony of Allah, for then indeed we should be of the sinful.") (107. If it then becomes known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrongdoers.") (108. That should make it closer (to the fact) that their testimony would be in its true nature and shape, or else they would fear that (other) oaths would be admitted after their oaths. And have Taqwa of Allah and listen (with obedience to Him). And Allah guides not the rebellious people.)

Testimony of Two Just Witnesses for the Final Will and Testament

This honorable Ayah contains a glorious ruling from Allah. Allah's statement,

يَا أَيُّهَا الَّذِينَ ءَامَنُوا شَهَدَةُ بَيْنِكُمْ إِذَا حَضَرَ
أَحَدَكُمُ الْمَوْتَ حِينَ الْوَصِيَّةِ اثْنَانِ

(O you who believe! When death approaches any of you, and you make a bequest, then take the testimony of two...) meaning that there should be two witnesses in such cases,

(ذَوَا عَدْلٍ)

(just men...) thus, describing them as just,

(مِّنكُمْ)

(of your own folk) Muslims.

(أَوْ ءَاخْرَانِ مِن غَيْرِكُمْ)

(or two others from outside) non-Muslims, meaning the People of the Book, according to Ibn `Abbas as Ibn Abi Hatim recorded. Allah said next,

(إِنْ أَنْتُمْ ضَرَبْتُمْ فِي الْأَرْضِ)

(if you are traveling through the land) on a journey,

(فَأَصَابَكُمْ مُصِيبَةُ الْمَوْتِ)

(and the calamity of death befalls you.) These are two conditions that permit using non-Muslims from among the Dhimmis for witnesses when there are no Muslims present: When one is traveling and needs to write a will, as Sharih Al-Qadi said. Ibn Jarir recorded that Sharih said, "The witness of the Jews and Christians is not allowed except while traveling, and even then only to witness the dictation of the will." Allah's statement,

(تَحْبِسُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ)

(Detain them both after the Salah (the prayer),) refers to the `Asr prayer, according to Al-`Awfi who reported it from Ibn `Abbas. This is the same explanation reported from Sa`id bin Jubayr, Ibrahim An-Nakha`i, Qatadah, `Ikrimah and Muhammad bin Srin. As for Az-Zuhri, he said that they are detained after Muslim prayer (i.e., in congregation). Therefore, these two witnesses will be detained after a congregational prayer,

(فَيُقْسِمَانِ بِاللَّهِ إِنْ أَرْتَبْتُمْ)

(let them both swear by Allah if you are in doubt.) meaning, if you are in doubt that they might have committed treachery or theft, then they should swear by Allah,

(لَا نَشْتَرِي بِهِ)

(We wish not in this) in our vows, according to Muqatil bin Hayyan,

(ثَمَنًا)

(for any worldly gain) of this soon to end life,

(وَلَوْ كَانَ ذَا قُرْبَى)

(even though he be our near relative.) meaning, if the beneficiary be our near relative, we will still not compromise on the truth.

(وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ)

(We shall not hide the testimony of Allah,) thus stating that the testimony is Allah's, as a way of respecting it and valuing its significance,

(إِنَّا إِذَا لَمِنَ الْأُتْمِينِ)

(for then indeed we should be of the sinful.) if we distort the testimony, change, alter or hide it entirely. Allah said next,

(فَإِنْ عُنِرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّ إِنَّمَا)

(If it then becomes known that these two had been guilty of sin...) if the two witnesses were found to have cheated or stolen from the money that the will is being written about,

(يَقُومَانُ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ عَلَيْهِمُ
الْأَوْلِيَانِ)

(let two others stand forth in their places, nearest in kin from among those who claim a lawful right.) This Ayah indicates that if the two witnesses were found to have committed treachery, then two of the nearest rightful inheritors should stand for witness in their place,

(فَيُقْسِمَانِ بِاللَّهِ لَشَهَدَتُنَا أَحَقُّ مِنْ شَهَدَاتِهِمَا)

(Let them swear by Allah (saying): "We affirm that our testimony is truer than that of both of them...") Meaning, our testimony that they have cheated is more truthful than the testimony that they have offered,

(وَمَا اعْتَدَيْنَا)

(and that we have not trespassed (the truth),) when we accused them of treachery,

(إِنَّا إِذَا لَمِنَ الظَّالِمِينَ)

(for then indeed we should be of the wrongdoers.) if we had lied about them. This is the oath of the heirs, and preference is to be given to their saying. Just as in the case with the oath of relative of a murdered person if he attempts to tarnish the case of the murdered person. So his family takes an oath in defense of his honor. This is discussed in the studies of the oaths in the books of Ahkam. Allah's statement,

(ذَلِكَ أَذْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ وَجْهَهَا)

(That should make it closer (to the fact) that their testimony would be in its true nature and shape (and thus accepted),) means, the ruling requiring the two Dhimmi witnesses to swear, if there is a doubt that they were not truthful, might compel them to admit to the testimony in its true form. Allah's statement,

(أَوْ يَخَفُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ)

(or else they would fear that (other) oaths would be admitted after their oaths.) means, requiring them to swear by Allah might encourage them to admit to the true testimony because they respect swearing by Allah and they glorify and revere Him. They also fear exposure if the heirs of the deceased are required to swear instead of them. In this case, the heirs would swear and earn the rightful inheritance that the two witnesses failed to declare. This is why Allah said,

(أَوْ يَخَفُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ)

(or else they would fear that (other) oaths would be admitted after their oaths.), then,

(وَاتَّقُوا اللَّهَ)

(And have Taqwa of Allah) in all of your affairs,

(وَأَسْمَعُوا)

(and listen.) and obey,

(وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ)

(And Allah guides not the rebellious people.) who do not obey Him or follow His Law.

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا
عِلْمَ لَنَا إِنَّكَ أَنْتَ عِلْمُ الْغُيُوبِ)

(109. On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden.")

The Messengers Will be Asked About Their Nations

Allah states that on the Day of Resurrection, He will ask the Messengers about how their nations, to whom He sent them, answered and responded to their teachings. Allah said in other Ayat,

(فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ)

(Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.) 7:6 , and,

(فَوَرَبِّكَ لَنَسْأَلَنَّهُمْ أَجْمَعِينَ - عَمَّا كَانُوا يَعْمَلُونَ)

(So, by your Lord, We shall certainly call all of them to account. For all that they used to do.) 15:92-93 . The statement of the Messengers here,

(لَا عِلْمَ لَنَا)

(We have no knowledge) is the result of the horror of that Day, according to Mujahid, Al-Hasan Al-Basri and As-Suddi. `Abdur-Razzaq narrated that Ath-Thawri said that Al-A`mash said that Mujahid said about the Ayah,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received") They will become afraid and reply,

(لَا عِلْمَ لَنَا)

(We have no knowledge. ...) Ibn Jarir and Ibn Abi Hatim also recorded this explanation. `Ali bin Abi Talhah said that Ibn `Abbas commented on the Ayah,

(يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا
عِلْمَ لَنَا إِنَّكَ أَنْتَ عِلْمُ الْغُيُوبِ)

(On the Day when Allah will gather the Messengers together and say to them: "What was the response you received (from men to your teaching)" They will say: "We have no knowledge, verily, only You are the Knower of all that is hidden.") "They will say to the Lord, Most Honored, `We have no knowledge beyond what we know, and even that, You have more knowledge of them than us." This response is out of respect before the Lord, Most Honored, and it means, we have no knowledge compared to Your encompassing knowledge. Therefore,

our knowledge only grasped the visible behavior of these people, not the secrets of their hearts. You are the Knower of everything, Who has encompassing knowledge of all things, and our knowledge compared to Your knowledge is similar to not having any knowledge at all, for

(أَنْتَ عَلَّمُ الْغُيُوبِ)

(only You are the Knower of all that is hidden.)

إِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ اذْكُرْ نِعْمَتِي عَلَيْكَ
وَعَلَىٰ وَلِدَتِكَ إِذْ أَيَّدتُّكَ بِرُوحِ الْقُدُسِ تُكَلِّمُ النَّاسَ
فِي الْمَهْدِ وَكَهْلًا وَإِذْ عَلَّمْتُكَ الْكِتَابَ وَالْحِكْمَةَ
وَالتَّوْرَةَ وَالْإِنْجِيلَ وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ
الطَّيْرِ بِإِذْنِي فَتَنْفُخُ فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي
وَتُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ بِإِذْنِي وَإِذْ نُخْرِجُ
الْمَوْتَىٰ بِإِذْنِي وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ
جِئْتَهُم بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا
إِلَّا سِحْرٌ مُّبِينٌ - وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ
ءَامِنُوا بِي وَيَرْسُولِي قَالُوا ءَامَنَّا وَاشْهَدْ بِأَنَّا
مُسْلِمُونَ)

(110. (Remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Remember My favor to you and to your mother when I supported you with Ruh - il-Qudus Jibril so that you spoke to the people in the cradle and in maturity; and when I taught you the Book, the Hikmah, the Tawrah and the Injil; and when you made out of the clay, as it were, the figure of a bird, by My permission, and you breathed into it, and it became a bird by My permission, and you healed those born blind, and the lepers by My permission, and when you brought forth the dead by My permission; and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: `This is nothing but evident magic.'" (111. "And when I Awhaytu put in the hearts of Al- Hawariyyin to believe in Me and My Messenger, they said: `We believe. And bear witness that we are Muslims."')

Reminding `Isa of the Favors that Allah Granted him

Allah mentions how He blessed His servant and Messenger, `Isa, son of Maryam, and the miracles and extraordinary acts He granted him. Allah said,

(اذْكُرْ نِعْمَتِي عَلَيْكَ)

(Remember My favor to you) when I created you from your mother, without male intervention, and made you a sign and clear proof of My perfect power over all things. d

(وَعَلَىٰ وِلْدَانِكَ)

(And to your mother) when I made you testify to her chastity and you thus absolved her from the sin that the unjust, ignorant liars accused her of,

(إِذْ أَيْدِيكَ بِرُوحِ الْقُدُسِ)

(when I supported you with Ruh - il-Qudus) the angel Jibril, and made you a Prophet, calling to Allah in the cradle and manhood. I made you speak in the cradle, and you testified that your mother was free from any immoral behavior, and you proclaimed that you worship Me. You also conveyed the news of My Message and invited them to worship Me.

(تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا)

(so that you spoke to the people in the cradle and in maturity;) Meaning you called the people to Allah in childhood and in maturity. And the word Tukallim means invited, because his speaking to people while a child is nothing strange by itself. Allah's statement,

(وَإِذْ عَلَّمْنَاكَ الْكِتَابَ وَالْحِكْمَةَ)

(And when I taught you the Book and the Hikmah,) the power of writing and understanding,

(وَالْتَوْرَةَ)

(and the Tawrah,) which was revealed to Musa, son of `Imran, who spoke to Allah directly. Allah's statement,

(وَإِذْ تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي)

(and when you made out of the clay, as it were, the figure of a bird, by My permission,) means: `you shaped it in the figure of a bird by My permission, and it became a bird with My permission, after you blew into it'. Then, it became a flying bird with a soul by Allah's permission. Allah said;

(وَوَبَّرِيءُ الْأَكْمَةِ وَالْأَبْرَصَ بِإِذْنِي)

(and you healed those born blind, and the lepers by My permission,) This was explained before in Surah Al `Imran (chapter 3) and we do not need to repeat it here. Allah's statement,

(وَإِذْ تُخْرِجُ الْمَوْتَى بِإِذْنِي)

(And when you brought forth the dead by My permission,) meaning, you called them and they rose from their graves by Allah's leave, power, Intent and will. Allah said next,

(وَإِذْ كَفَفْتُمْ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ بِالْبَيِّنَاتِ
فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا سِحْرٌ مُّبِينٌ)

(and when I restrained the Children of Israel from you since you came unto them with clear proofs, and the disbelievers among them said: "This is nothing but evident magic.") Meaning: `remember My favor, when I stopped the Children of Israel from harming you, when you brought them the clear proofs and evidence, testifying to your prophethood and Message from Me to them. They rejected you and accused you of being a magician and tried to kill you by crucifixion, but I saved you, raised you to Me, purified you from their vulgarity and protected you from their harm.' The wording of this Ayah indicates that `Isa will be reminded of these favors on the Day of Resurrection. Allah used the past tense in these Ayat indicating that it is a forgone matter that will certainly occur. This Ayah also contains some of the secrets of the Unseen that Allah revealed to His Messenger Muhammad . Allah said,

(وَإِذْ أَوْحَيْتُ إِلَى الْحَوَارِيِّينَ أَنْ ءَامِنُوا بِي
وَيَرْسُولِي)

(And when I (Allah) Awhaytu Al-Hawariyyin to believe in Me and My Messenger.) This is also a reminder of Allah's favor on `Isa, by making disciples and companions for him. It is also said that Awhaytu in the Ayah means, `inspired', just as in another Ayah, Allah said;

(وَأَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ)

(And We inspired the mother of Musa (saying): Suckle him...) 28:7 . Allah said in other Ayat,

(وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ
بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ)

(ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ
ذُلًّا)

(And your Lord Awha (inspired) the bee, saying: "Take habitations in the mountains and in the trees and in what they erect. Then, eat of all fruits, and follow the ways of your Lord made easy (for you).") 16:68-69 Al-Hasan Al-Basri commented about the Hawariyyun, "Allah inspired them", while As-Suddi said, " He put in their hearts," and the Hawariyyun said,

(ءَامِنًا وَآشْهَدُ بِأَنَّا مُسْلِمُونَ)

(We believe. And bear witness that we are Muslims.)

(إِذْ قَالَ الْحَوَارِيُّونَ يَعْيسَىٰ ابْنُ مَرْيَمَ هَلْ
يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ
قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُّؤْمِنِينَ - قَالُوا نُرِيدُ أَنْ
تَأْكُلَ مِنْهَا وَتَطْمَئِنَّ قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا
وَنَكُونَ عَلَيْهَا مِنَ الشَّاهِدِينَ - قَالَ عِيسَىٰ ابْنُ
مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ
تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً مِّنكَ

وَارزُقْنَا وَأَنْتَ خَيْرُ الرَّازِقِينَ - قَالَ اللَّهُ إِنِّي
مُنزِّلُهَا عَلَيْكُمْ فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ
عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ)

(112. (Remember) when Al-Hawariyun said: "O `Isa, son of Maryam! Can your Lord send down to us a Ma'idah from heaven" `Isa said: "Have Taqwa of Allah, if you are indeed believers.") (113. They said: "We wish to eat thereof and to be stronger in faith, and to know that you have indeed told us the truth and that we ourselves be its witnesses. ") (114. `Isa, son of Maryam, said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival and a sign from You; and provide us sustenance, for You are the Best of sustainers.") (115. Allah said: "I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among the `Alamin.")

Sending Down the Ma'idah

This is the story of the Ma'idah, the name of which this Surah bears, Surat Al-Ma'idah. This is also among the favors that Allah granted His servant and Messenger, `Isa, accepting his request to send the Ma'idah down, and doing so as clear proof and unequivocal evidence. Allah said,

(إِذْ قَالَ الْحَوَارِيُّونَ)

((Remember) when Al-Hawaryun said...) the disciples of `Isa said,

(يَعِيسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيعُ رَبُّكَ
أَنْ يُنزِّلَ عَلَيْنَا مَائِدَةً مِّنَ السَّمَاءِ)

(O `Isa, son of Maryam! Can your Lord send down to us a Ma'idah from heaven) The Ma'idah is the table that has food on it. Some scholars said that the disciples requested this table because they were poor and deprived. So they asked `Isa to supplicate to Allah to send a table of food down to them that they could eat from every day and thus be more able to perform the acts of worship.

(قَالَ اتَّقُوا اللَّهَ إِنَّ كُنْتُمْ مُؤْمِنِينَ)

(`Isa said: "Have Taqwa of Allah, if you are indeed believers.") `Isa answered them by saying, 'Have Taqwa of Allah! And do not ask for this, for it may become a trial for you, but trust in Allah for your provisions, if you are truly believers. '

(قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا)

(They said: "We wish to eat thereof.") we need to eat from it,

(وَتَطْمَئِنُّ قُلُوبُنَا)

(and to be stronger in faith,) when we witness it descending from heaven as sustenance for us,

(وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا)

(and to know that you have indeed told us the truth,) of your Message and our faith in you increases and also our knowledge,

(وَنَكُونُ عَلَيْهَا مِنَ الشَّاهِدِينَ)

(and that we ourselves be its witnesses.) testifying that it is a sign from Allah, as proof and evidence that you are a Prophet, and attesting to the truth of what you brought us,

(قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيداً لِأَوَّلِنَا وَآخِرِنَا)

(`Isa, son of Maryam, said: "O Allah, our Lord! Send us from heaven a table spread (with food) that there may be for us -- for the first and the last of us -- a festival..." As-Suddi commented that the Ayah means, "We will take that day on which the table was sent down as a day of celebration, that we and those who come after us would consider sacred." Sufyan Ath-Thawri said that it means, "A day of prayer.")

(وَأَيَّةٌ مِنْكَ)

(and a sign from You.) proving that You are able to do all things and to accept my supplication, so that they accept what I convey to them from You,

(وَارزُقْنَا)

(and provide us sustenance,) a delicious food from You that does not require any effort or hardship,

وَأَنْتَ خَيْرُ الرَّازِقِينَ قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ
فَمَنْ يَكْفُرْ بَعْدُ مِنْكُمْ

("For You are the Best of sustainers." Allah said: "I am going to send it down unto you, but if any of you after that disbelieves...") by denying this sign and defying its implication, O` Isa,

فَأِنِّي أُعَذِّبُهُ عَذَابًا لَّا أُعَذِّبُهُ أَحَدًا مِّنَ الْعَالَمِينَ

(then I will punish him with a torment such as I have not inflicted on anyone among the `Alamin.) among the people of your time. Allah said in similar Ayat,

وَيَوْمَ تَقُومُ السَّاعَةُ أَدْخِلُوا آلَ فِرْعَوْنَ أَشَدَّ
الْعَذَابِ

(And on the Day when the Hour will be established (it will be said to the angels): "Cause Fir'awn's people to enter the severest torment!") 40:46 , and,

إِنَّ الْمُنَافِقِينَ فِي الدَّرَكِ الْأَسْفَلِ مِنَ النَّارِ

(Verily, the hypocrites will be in the lowest depths of the Fire.) 4:145 Ibn Jarir said that `Abdullah bin `Amr said, "Those who will receive the severest torment on the Day of Resurrection are three: The hypocrites, those from the people of Al-Ma'idah who disbelieved in it, and the people of Fir`awn." Ibn Abi Hatim recorded that Ibn `Abbas said, "They said to `Isa, son of Maryam, `Supplicate to Allah to send down to us from heaven, a table spread with food.' He also said, `So the angels brought the table down containing seven fish and seven pieces of bread and placed it before them. So the last group of people ate as the first group did." Ibn Jarir recorded that Ishaq bin `Abdullah said that the table was sent down to `Isa son of Maryam having seven pieces of bread and seven fish, and they ate from it as much as they wished. But when some of them stole food from it, saying, "It might not come down tomorrow," the table ascended. These statements testify that the table was sent down to the Children of Israel during the time of `Isa, son of Maryam, as a result of Allah's accepting his supplication to Him. The apparent wording of this Ayah also states so,

قَالَ اللَّهُ إِنِّي مُنزِّلُهَا عَلَيْكُمْ

(Allah said: "I am going to send it down unto you...") 5:115 .

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ
 اتَّخِذُونِي وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ قَالَ سُبْحَانَكَ
 مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي بِحَقٍّ إِنْ كُنْتُ
 قُلْتُهُ فَقَدْ عَلِمْتَهُ تَعْلَمُ مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي
 نَفْسِكَ إِنَّكَ أَنْتَ عََلَمُ الْغُيُوبِ - مَا قُلْتُ لَهُمْ إِلَّا مَا
 أَمَرْتَنِي بِهِ أَنْ اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ وَكُنْتُ
 عَلَيْهِمْ شَهِيدًا مَّا دُمْتُ فِيهِمْ فَلَمَّا تَوَقَّيْتَنِي كُنْتُ
 أَنْتَ الرَّقِيبَ عَلَيْهِمْ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ -
 إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عَبْدُكَ وَإِنْ تَغْفِرَ لَهُمْ فَإِنَّكَ أَنْتَ
 الْعَزِيزُ الْحَكِيمُ)

(116. And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah" He will say: "Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner self though I do not know what is in Yours, truly, You, only You, are the Knower of all that is hidden and unseen.") (117. "Never did I say to them ought except what You (Allah) did command me to say: `Worship Allah, my Lord and your Lord.' And I was a witness over them while I dwelled amongst them, but when You took me up , You were the Watcher over them, and You are a Witness to all things.") (118. "If You punish them, they are Your servants, and if You forgive them, verily You, only You are the Almighty, the All-Wise.")

Isa Rejects Shirk and Affirms Tawhid

Allah will also speak to His servant and Messenger, `Isa son of Maryam, peace be upon him, saying to him on the Day of Resurrection in the presence of those who worshipped `Isa and his mother as gods besides Allah,

(يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ اتَّخِذُونِي
 وَأُمَّيَ إِلَهَيْنِ مِنْ دُونِ اللَّهِ)

(O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah') This is a threat and a warning to Christians, chastising them in public, as Qatadah and others said, and Qatadah mentioned this Ayah as evidence,

(هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ صِدْقُهُمْ)

("This is a Day on which the truthful will profit from their truth.") 5:119 Allah's statement,

(سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقِّ)

(Glory be to You! It was not for me to say what I had no right (to say)...) contains Allah's direction for `Isa to utter the perfect answer. Ibn Abi Hatim recorded that Abu Hurayrah said, "Isa will be taught his argument in reply to what Allah will ask him,

(وَإِذْ قَالَ اللَّهُ يَعْيسَى ابْنَ مَرْيَمَ أَأَنْتَ قُلْتَ لِلنَّاسِ
اتَّخِذُونِي وَأُمَّيَّ إِلَهَيْنِ مِنْ دُونِ اللَّهِ)

(And (remember) when Allah will say (on the Day of Resurrection): "O `Isa, son of Maryam! Did you say unto men: `Worship me and my mother as two gods besides Allah') 5:116 ." Abu Hurayrah then narrated that the Prophet said that Allah taught `Isa to say,

(سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا لَيْسَ لِي
بِحَقِّ)

(Glory be to You! It was not for me to say what I had no right (to say)...) Ath-Thawri narrated this Hadith from Ma`mar from Ibn Tawus from Tawus. `Isa's statement,

(إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ)

(Had I said such a thing, You would surely have known it.) means, had I said it, You, my Lord, would have known it, for nothing escapes Your knowledge. Rather, I have not said these words nor did the thought even cross my mind, this why he said,