



IN THE NAME OF ALLAH THE MOST GRACIOUS, THE MOST MERCIFUL

VERSES OF QUR'AN BEGINNING WITH **أَمَّنُوا الَّذِينَ آتَاهَا يَا**

PART 2 (5 October 2022)

(Explanations taken from Tafsir Ibn Kathir)

3. Qur'an surah al Baqarah (2) verse 172

أَمَّنُوا كُلُوا لَّذِينَ آتَاهَا  
مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ  
لِلَّهِ إِنْ كُنْتُمْ إِيَّاهُ  
شُكْرُوا أَوْ  
تَعْبُدُونَ

“O you who believe! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship.”

Allah commands His believing servants to eat from the pure things that He has created for them and to thank Him for it, if they are truly His servants. Eating from pure sources is a cause for the acceptance of supplications and acts of worship, just as eating from impure sources prevents the acceptance of supplications and acts of worship, as mentioned in a Hadith recorded by Imam Ahmad, that Abu Hurayrah said that Allah's Messenger said:

(O people! Allah is Tayyib (Pure and Good) and only accepts that which is Tayyib. Allah has indeed commanded the believers with what He has commanded the Messengers, for He said:

يَأْتِيهَا الرُّسُلُ كُلُّوا مِنْ  
الطَّيِّبَاتِ وَأَعْمَلُوا صَالِحًا إِنِّي  
بِمَا تَعْمَلُونَ عَلِيمٌ

(O (you) Messengers! Eat of the Tayyibat and do righteous deeds. Verily, I am well-acquainted with what you do) (23:51),

and: (O you who believe! Eat of the lawful things that We have provided you with) He then mentioned a man, (who is engaged in a long journey, whose hair is untidy and who is covered in dust, he raises his hands to the sky, and says, `O Lord! O Lord!' Yet, his food is from the unlawful, his drink is from the unlawful, his clothes are from the unlawful, and he was nourished by the unlawful, so how can it (his supplication) be accepted") It was also recorded by Muslim and At-Tirmidhi.

After Allah mentioned how He has blessed His creatures by providing them with provisions, and after commanding them to eat from the pure things that He has provided them, He then stated that He has not prohibited anything for them, except dead animals. Dead animals are those that die before being slaughtered; whether they die by strangling, a violent blow, a headlong fall, the goring of horns or by being partly eaten by a wild animal. Dead animals of the sea are excluded from this ruling, as is explained later, Allah willing, as Allah said:

﴿ أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ  
﴿<sup>9</sup>

(Lawful to you is (the pursuit of) water game and its use for food) (5:96), and because of the Hadith about the whale recorded in the Sahih. The Musnad, Al-Muwatta' and the Sunan recorded the Prophet saying about the sea:

(Its water is pure and its dead are permissible.)

Ash-Shafi'i, Ahmad, Ibn Majah, and Ad-Daraqutni reported that Ibn `Umar said that the Prophet said:

« أُحِلَّ لَنَا مَيْتَتَانِ وَدَمَانِ، السَّمَكُ وَالْجَرَادُ وَالْكَبِدُ وَالطَّحَالُ »

(We have been allowed two dead things and two bloody things: fish and locusts; and liver and spleen).

We will mention this subject again in Surat Al-Ma'idah (chapter 5 in the Qur'an), In sha' Allah (if Allah wills).

Issue: According to Ash-Shafi'i and other scholars, milk and eggs that are inside dead unslaughtered animals are not pure, because they are part of the dead animal. In one narration from him, Malik said that they are pure themselves, but become impure because of their location. Similarly, there is a difference of opinion over the cheeses (made with the milk) of dead animals. The popular view of the scholars is that it is impure, although they mentioned the fact that the Companions ate from the cheeses made by the Magians (fire worshippers). Hence, Al-Qurtubi commented: "Since only a small part of the dead animal is mixed with it, then it is permissible, because a minute amount of impurity does not matter if it is mixed with a large amount of liquid." Ibn Majah reported that Salman said that Allah's Messenger was asked about butter, cheese and fur. He said:

(The allowed is what Allah has allowed in His Book and the prohibited is what Allah has prohibited in His Book. What He has not mentioned is a part of what He has pardoned.)

Allah has prohibited eating the meat of swine, whether slaughtered or not, and this includes its fat, either because it is implied, or because the term Lahm includes that, or by analogy. Similarly prohibited are offerings to other than Allah, that is what was slaughtered in a name other than His, be it for monuments, idols, divination, or the other practices of the time of Jahiliyyah. Al-Qurtubi mentioned that `A'ishah was asked about what non-Muslims slaughter for their feasts and then offer some of it as gifts for Muslims. She said, "Do not eat from what has been slaughtered for that day, (or feast) but eat from their vegetables."

### **The Prohibited is Allowed in Cases of Emergency**

Then Allah permitted eating these things when needed for survival or when there are no permissible types of food available. Allah said:

﴿ فَمَنْ أَضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ ﴾

﴿

(But if one is forced by necessity without willful disobedience nor transgressing due limits), meaning, without transgression or overstepping the limits,

﴿ فَلَا إِثْمَ عَلَيْهِ ﴾

(...then there is no sin on him.) meaning, if one eats such items, for,

﴿ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴾

(Truly, Allah is Oft-Forgiving, Most Merciful.)

Mujahid said, "If one is forced by necessity without willful disobedience nor transgressing the set limits. For example, if he didn't, then he would have to resort to highway robbery, rising against the rulers, or some other kinds of disobedience to Allah, then the permission applies to him. If one does so transgressing the limits, or continually, or out of disobedience to Allah, then the permission does not apply to him even if he is in dire need." The same was reported from Sa`id bin Jubayr. Sa`id and Muqatil bin Hayyan are reported to have said that without willful disobedience means, "Without believing that it is permissible." It was reported that Ibn `Abbas commented on the Ayah:

﴿ غَيْرَ بَاغٍ وَلَا عَازٍ ﴾

(...without willful disobedience nor transgressing) saying, "Without willful disobedience means eating the dead animal and not continuing to do so. Qatadah said:

﴿ غَيْرَ بَاغٍ ﴾

(without willful disobedience) "Without transgressing by eating from the dead animals, that is when the lawful is available."

Issue: When one in dire straits finds both - dead animals, and foods belong to other people which he could get without risking the loss of his hands or causing harm, then it is not allowed for him to eat the dead animals. Ibn Majah reported that `Abbad bin Shurahbil Al-Ghubari said, "One year we suffered from famine. I came to Al-Madinah and entered a garden. I took some grain that I cleaned, and ate, then I left some of it in my garment. The owner of the garden came, roughed me up and took possession of my garment. I then went to Allah's Messenger and told him what had happened. He said to the man:

(You have not fed him when he was hungry - or he said starving - nor have you taught him if he was ignorant.)

The Prophet commanded him to return `Abbad's garment to him, and to offer him a Wasq (around 180 kilograms) - or a half Wasq - of food

This has a sufficiently strong chain of narrators and there are many other witnessing narrations to support it, such as the Hadith that `Amr bin Shu`ayb narrated from his



mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood money), he shall have a painful torment.”

### The Command and the Wisdom behind the Law of Equality

Allah states: O believers! The Law of equality has been ordained on you (for cases of murder), the free for the free, the slave for the slave and the female for the female. Therefore, do not transgress the set limits, as others before you transgressed them, and thus changed what Allah has ordained for them. The reason behind this statement is that (the Jewish tribe of) Banu An-Nadir invaded Qurayzah (another Jewish tribe) during the time of Jahiliyyah (before Islam) and defeated them. Hence, (they made it a law that) when a person from Nadir kills a person from Quraizah, he is not killed in retaliation, but only pays a hundred Wasq of dates. However, when a person from Quraizah kills a Nadir man, he would be killed for him. If Nadir wanted (to forfeit the execution of the murderer and instead require him) to pay a ransom, the Quraizah man pays two hundred Wasq of dates }double the amount Nadir pays in Diyah (blood money){. So Allah commanded that justice be observed regarding the penal code, and that the path of the misguided and mischievous persons be avoided, who in disbelief and transgression, defy and alter what Allah has commanded them. Allah said:

(Al-Qisas (the Law of equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female.)

Allah's statement:

﴿ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ  
وَالْأُنثَىٰ بِالْأُنثَىٰ ﴾

(the free for the free, the slave for the slave, and the female for the female.) was abrogated by the statement life for life (5:45):”And We ordained therein for them: “Life for life , eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allah has revealed, such are the *Zalimun* (polytheists and wrong-doers – of a lesser degree).”

However, the majority of scholars agree that the Muslim is not killed for a disbeliever whom he kills. Al- Bukhari reported that `Ali narrated that Allah's Messenger said:

« وَلَا يُقْتَلُ مُسْلِمٌ بِنِكَاحِ كَافِرٍ »

(The Muslim is not killed for the disbeliever (whom he kills)).

No opinion that opposes this ruling could stand correct, nor is there an authentic Hadith to contradict it. However, Abu Hanifah thought that the Muslim could be killed for a disbeliever, following the general meaning of the Ayah (5:45) in Surat Al-Ma'idah (chapter 5 in the Qur'an).

The Four Imams (Abu Hanifah, Malik, Shafi'i and Ahmad) and the majority of scholars stated that the group is killed for one person whom they murder. `Umar said, about a boy who was killed by seven men, "If all the residents of San`a' (capital of Yemen today) collaborated on killing him, I would kill them all." No opposing opinion was known by the Companions during that time which constitutes a near Ijma` (consensus). There is an opinion attributed to Imam Ahmad that a group of people is not killed for one person whom they kill, and that only one person is killed for one person. Ibn Al-Mundhir also attributed this opinion to Mu`adh, Ibn Az-Zubayr, `Abdul-Malik bin Marwan, Az-Zuhri, Ibn Sirin and Habib bin Abu Thabit. Allah's statement:

﴿ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ  
فَاتَّبَاعُ بِالْمَعْرُوفِ وَأَدَاءٌ إِلَيْهِ  
بِإِحْسَانٍ ﴾

(But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money), then it should be sought in a good manner, and paid to him respectfully.) refers to accepting blood money (by the relatives of the victim in return for pardoning the killer) in cases of intentional murder. This opinion is attributed to Abu Al-`Aliyah, Abu Sha`tha', Mujahid, Sa`id bin Jubayr, `Ata' Al-Hasan, Qatadah and Muqatil bin Hayyan. Ad-Dahhak said that Ibn `Abbas said:

﴿ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ  
﴿

(But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money)) means the killer is pardoned by his brother (i.e., the relative of the

victim) and accepting the Diah after capital punishment becomes due (against the killer), this is the `Afw (pardon mentioned in the Ayah)." Allah's statement:

﴿ فَاتَّبَاعُ بِالْمَعْرُوفِ ﴾

(...then it should be sought in a good manner,) means, when the relative agrees to take the blood money, he should collect his rightful dues with kindness:

( and paid to him respectfully.) means, the killer should accept the terms of settlement without causing further harm or resisting the payment.

Allah's statement:

(This is an alleviation and a mercy from your Lord.) means the legislation that allows you to accept the blood money for intentional murder is an alleviation and a mercy from your Lord. It lightens what was required from those who were before you, either applying capital punishment or forgiving.

Sa`id bin Mansur reported that Ibn `Abbas said, "The Children of Israel were required to apply the Law of equality in murder cases and were not allowed to offer pardons (in return for blood money). Allah said to this Ummah (the Muslim nation):

﴿ كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي  
الْقَتْلِ أَلْحُرِّ بِالْحُرِّ وَالْعَبْدُ  
بِالْعَبْدِ وَالْأُنثَى بِالْأُنثَى فَمَنْ  
عُفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ ﴾

(The Law of equality in punishment is prescribed for you in case of murder: the free for the free, the servant for the servant, and the female for the female. But if the killer is forgiven by the brother (or the relatives) of the killed (against blood money),)

Hence, `pardoning' or `forgiving' means accepting blood money in intentional murder cases." Ibn Hibban also recorded this in his Sahih. Qatadah said:

﴿ ذَا لِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ ﴾

(This is an alleviation from your Lord)

Allah had mercy on this Ummah by giving them the Diyah which was not allowed for any nation before it. The People of the Torah (Jews) were allowed to either apply the penal code (for murder, i.e., execution) or to pardon the killer, but they were not allowed to take blood money. The People of the Injil (the Gospel - the Christians) were required to pardon (the killer, but no Diyah was legislated). This Ummah (Muslims) is allowed to apply the penal code (execution) or to pardon and accept the blood money." Similar was reported from Sa'id bin Jubayr, Muqatil bin Hayyan and Ar-Rabi` bin Anas.

Allah's statement:

﴿ فَمَنْ أَعْتَدَىٰ بِعَدَاةٍ ذَاكِكَ فَلَهُ ۗ  
عَذَابٌ أَلِيمٌ ﴾

(So after this whoever transgresses the limits, he shall have a painful torment.) means, those who kill in retaliation after taking the Diyah or accepting it, they will suffer a painful and severe torment from Allah. The same was reported from Ibn `Abbas, Mujahid, `Ata' `Ikrimah, Al-Hasan, Qatadah, Ar-Rabi` bin Anas, As-Suddi and Muqatil bin Hayyan.

### The Benefits and Wisdom of the Law of Equality

Allah's statement:

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ ﴾

(And there is life for you in Al-Qisas) legislating the Law of equality, i.e., killing the murderer, carries great benefits for you. This way, the sanctity of life will be preserved because the killer will refrain from killing, as he will be certain that if he kills, he would be killed. Hence life will be preserved. In previous Books, there is a statement that killing stops further killing! This meaning came in much clearer and eloquent terms in the Qur'an:

﴿ وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ ﴾

(And there is (a saving of) life for you in Al-Qisas (the Law of equality in punishment).)

Abu Al-`Aliyah said, "Allah made the Law of equality a `life'. Hence, how many a man who thought about killing, but this Law prevented him from killing for fear that he will be killed in turn." Similar statements were reported from Mujahid, Sa'id

bin Jubayr, Abu Malik, Al-Hasan, Qatadah, Ar-Rabi` bin Anas and Muqatil bin Hayyan. Allah's statement:

﴿ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ  
تَتَّقُونَ ﴾

(O men of understanding, that you may acquire Taqwa.) means, `O you who have sound minds, comprehension and understanding! Perhaps by this you will be compelled to refrain from transgressing the prohibitions of Allah and what He considers sinful. 'Taqwa (mentioned in the Ayah) is a word that means doing all acts of obedience and refraining from all prohibitions.

#### 5. Qur'an surah al Baqarah (2) verse 183

كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ آمَنُوا  
يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ  
آمَنُوا قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

“O you who believe! Observing *As-Saum* (the fasting) is prescribed for you as it was prescribed for those before you, that you may become *Al-Muttaqun* (the pious)”.

#### The Order to Fast

In an address to the believers of this Ummah, Allah ordered them to fast, that is, to abstain from food, drink and sexual activity with the intention of doing so sincerely for Allah the Exalted alone. This is because fasting purifies the souls and cleanses them from the evil that might mix with them and their ill behavior. Allah mentioned that He has ordained fasting for Muslims just as He ordained it for those before them, they being an example for them in that, so they should vigorously perform this obligation more obediently than the previous nations. Similarly, Allah said:

﴿ لِكُلِّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَمَنْهَاجًا وَلَوْ شَاءَ اللَّهُ لَجَعَلَكُمْ أُمَّةً وَاحِدَةً وَلَكِنْ لِنَبْلُوَكُمْ فِي مَا آتَيْنَاكُمْ فَاسْتَبِقُوا الْخَيْرَاتِ ﴾

(To each among you, We have prescribed a law and a clear way. If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.) (5:48)

Allah said in this Ayah:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ آمَنُوا قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴾

(O you who believe! Fasting is prescribed for you as it was prescribed for those before you, that you may have Taqwa.) since the fast cleanses the body and narrows the paths of Shaytan. In the Sahihayn the following Hadith was recorded:

« يَا مَعْشَرَ الشَّبَابِ مَنْ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ وَمَنْ لَمْ يَسْتَطِعْ فَعَلَيْهِ بِالصَّوْمِ فَإِنَّهُ لَهُ وَجَاءٌ »

.(O young people! Whoever amongst you can afford marriage, let him marry.

Whoever cannot afford it, let him fast, for it will be a shield for him.)

Allah then states that the fast occurs during a fixed number of days, so that it does not become hard on the hearts, thereby weakening their resolve and endurance.)