

Surah al Baqarah (the Cow)



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Surah al-Baqarah [the Cow] - Nouman Ali Khan

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Introduction:

This Series will not be Tadabbur-ul Qur'an – detailed tafseer, but it is a Series on Ta'leem al Qur'an – Understanding and Knowing the Style of Surah al Baqarah and its; outline, flow and connection of its aayaat.

Allah's Messenger, Muhammad (sal Allah alayhi wasalam) said;

Lu kuli shay'in sanaam, wa sanaam-ul Qur'an al Baqarah -
Everything has a peak, and the peak of the Qur'an is surah al Baqarah.

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Ayah 1:

الم

Alif, Lam, Meem.

These are Huroof al Muqatta'at – **Disjointed letters.**

We do not know their true meaning, which humbles mankind – people who recite letters in their daily speech but they do not have full knowledge of the meanings of all words.

Opinions of Scholars:

Ar-Razi said: In surah al Fatihah, we asked Allah to ‘guide us to the upright path’. Showing that we cannot be guided by our own will, we need Allah’s help.

The letters in this ayah; Alif, Lam, Meem – show that we cannot know and understand everything, so we should put more hope and reliance upon Allah.

Allah lets us know that if you really want to get guidance from this Book – you will ask Allah to give you understanding of this religion, you cannot know it of your own accord. So an arrogant attitude will prevent you from true knowledge, and submission to Allah will open the doors for true understanding.

ash-Sha’arawi:

(this is a Madani surah, in which the Israelites thought they were extremely knowledgeable, so they would mock the Arabs of being Ummi – illiterate).

When Allah’s Messenger recited; Alif Lam Meem, the ones who thought that they had full knowledge of language became shocked. How can a people who are illiterate use such letters which are only used in text?

al Kashshaaf by az-Zamakshari:

One of the benefits of these letters is a rhetorical benefit; O you disbelievers, how come you cannot come up with a similar Qur’an to this one? Aren’t these the same letters you use in your daily speech? So why can’t you produce a similar Qur’an if it is not from Allah?

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Ayah 2:

لِّلْمُتَّقِينَ هُدًى ۖ فِيهِ ۖ رَيْبٌ لَّا الْكِتَابُ ذٰلِكَ

dhaalika-al kitaabu laa Rayba feehi, hudan lil muttaqeen

That is the Book, No Doubt in it is Enormous Guidance for the Guardians against Evil/Allah’s Punishment etc.

Dhaalika = That.

this is used when something is far away. Because the Qur’an is not in Book form yet (during

the life of Allah's Messenger), Allah is telling us that the Kitab/book is in the heavens with Allah. And only later – you will write it down and compile it in Book format.

Related words:
Haadha = This.

Also in Arabic rhetoric – to **point that something is far away gives that thing an Elevated status.**

..Laa Rayba feehi – **there is Absolutely No room for any doubt whatsoever in it.**

when a Fat-ha/zabar is placed after the Laa [i.e. Laa raybA], this shows ‘No doubt **whatsoever.**’

[Later on in the surah, Allah will say; if you are in any Doubt (fee Raybin..) [al [Baqarah 2:23](#)] – so we see how RaybA has more emphasis.]

..HudaN lil Muttaqeen..

HudaN [taNween] = (mufeed-ul ADhma) = **ENORMOUS** Guidance.

lil muttaqeen – for those who have Taqwa.

Taqwa comes over 36 times in different forms in this surah. It is directly related to our pursuit of guidance.

HudaN lin-Naas – enormous guidance for mankind. This is used in other parts of the Qur'an, but

Hudan lil muttaqeen – is enormous guidance for those who have seeked it and do not want to disappoint Allah.

Taqwa is not just fear. It is the **attempt to ‘want to protect yourself’ /taking precautions.** [from; Evil, Allah's anger and His Punishment]

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Ayah 3:

يُنْفِقُونَ رِزْقَنَا هُمْ وَمِمَّا الصَّلَاةِ وَيُؤْمِنُونَ بِالْغَيْبِ يُؤْمِنُونَ الَّذِينَ

aladheena yu'minoona bi-'l Ghayb, wa yuQeemoona as-Salaata, wa min maa razaqnaa hum yuNfiquwn

Those who believe in the Unseen, and they Establish the prayer, and from what We provided them – they spend [in charity].

This teaches us;

1 – You are not spending anything that is yours. You are giving that which Allah gave you, back to Him (i.e. for His sake) so that He can reward you in the next life.

It is **like transferring funds from this worldly account to the bank of the hereafter.**

2 – When you perform salaah [prayer] properly, you find it easy to spend for Allah’s pleasure, because you have a good connection with Him through salaah.

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Ayah 4:

يُوقِنُونَ هُمْ وَبِالْآخِرَةِ قَبْلِكَ مِنْ أَنْزِلَ وَمَا إِلَيْكَ أَنْزِلَ بِمَا يُؤْمِنُونَ وَالَّذِينَ

wa-aladheena yu’minoona bi maa unzila ilayka wa maa unzila min Qablika wa bi-l aakhirati hum yuwQinoon

And those who believe in what was revealed upon you, and what was revealed to those From Much (Min) before you. And especially in regards to the Hereafter, they have Certainty.

Dr Murtaza Malik in Pakistan used this ayah in refuting new movements like Qadianis and Nation of Islam etc. who use the Quran to argue that Prophets’ will come after Prophet Muhammad (sal Allahu alayhi wasalam).

Dr Murtaza Khan said; Allah tells us to; *believe in what was revealed upon you (Muhammad) and what was revealed to those before you.* – There is no mention of believing in books of people who will come after Prophet Muhammad (sal Allahu alayhi wasalam.)

..wa bil Aakhirati hum yoowqinoon

and **Especially with the Afterlife** (because Akhirah is mentioned earlier in the sentence structure = Ikhtisas/Especially) – **they are Certain.**

yoowqinoon- Eeqaan / Yaqeen – Certain = Convinced of something so much, as if you can see it.

That is how solid our certainty is in regard to the Afterlife.

Emaan was mentioned about alot of things, but Yaqeen (Certainty) was mentioned about the Afterlife. Since our actions of Emaan are only useful when we have certainty of belief in the hereafter.

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Ayah 5:

الْمُفْلِحُونَ هُمْ وَأُولَئِكَ ۖ رَبَّهُمْ مِّنْ هُدًى عَلَىٰ أُولَئِكَ

Ulaa/ika ‘alaa hudan min Rabbihim – wa ulaa’ika hum-ul muFlihoon

Those are the people who are committed to great guidance from their Master. And those are the ones who are truly successful.

(aFlaha) / muFlih = Farmer who has put in alot of effort in sowing his seeds, and when his crops grow and he collects the fruit = **muFlih/ Fal-lah, he sees his success and rewards.**

He puts his time and effort to see his success.

Similar words;

Faa’iz

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Ayah 6:

يُؤْمِنُونَ لَا تُنذِرُهُمْ لَمْ أَمْ أَنْذَرْتَهُمْ عَلَيْهِمْ سَوَاءٌ كَفَرُوا الَّذِينَ إِنَّ

Inna aladheena kafaroo, sawaa’un ‘alayhim, a-andhartahum am lam tundhirhum - laa yu’minoon

No doubt, those who have disbelieved, it is the same upon them, whether you warn them or not – they will not believe.

This is a particular brand of disbelievers – people who Allah’s Messenger warned for an entire decade. And all that only increased was their closed mindedness and arrogance against Islam. It is these people -

Past tense: inna-aladheena **Kafaroo** – surely those who **disbelieveD** (past tense)

Present tense: Not; inna-aladheena yaKfuroo – surely those who disbelieve (present-future tense)

Past tense is used, which **shows that those who have been warned alot clearly with the message, and their arrogance prevents them from following the guidance, then they will not be guided in the future.**

When they have shown their animosity to the truth and shown stubbornness – then they will not believe.

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Why will they now not believe?

Ayah 7:

عَظِيمٌ عَذَابٌ وَلَهُمْ ۖ غِشَاوَةٌ أَبْصَارِهِمْ وَعَلَىٰ ۖ سَمْعِهِمْ وَعَلَىٰ قُلُوبِهِمْ عَلَىٰ اللَّهُ خَتَمٌ

khatama Allahu ‘alaa quloobihim, wa ‘alaa sam’ihim, wa ‘alaa abSaarihim ghishaawah, wa la-hum adhaabun aDheem

Allah has placed a seal upon their hearts, and upon their hearing, and upon their Sight is a covering, and for them is a Tough/Severe Punishment.

Why has Allah mentioned putting a Seal on their Hearts?

This surah began with;

Ayah 2: لَا رَيْبَ فِيهِ الْكِتَابُ ذَلِكَ - that is the Book in which there is no Doubt. (Doubt affects the heart)

[يَهْدِيهِ بِاللَّهِ يُؤْمِنُ وَمَنْ] - (and whoever believes in Allah - He guides his heart) [Taghabun 64:11]. – so Emaan is in the heart.]

Ayah 2: لِلْمُتَّقِينَ هُدًى - Hudan lil muttaqeen – Guidance for the (God) fearing who guard against evil.

Guidance produces Taqwa in the heart and is shown through action:

[الْقُلُوبِ تَقْوَىٰ مِنْ فَاِنَّهَا] - then surely that is from (the) taqwa of the heart. (Surah [Hajj 22:32](#))

Ayah 3: بِالْعَيْبِ يُؤْمِنُونَ الَّذِينَ - those who believe in the unseen.. (with the Heart)

Ayah 6 & 7: those who disbelieve.. they will not believe.. Allah has set a seal upon their Hearts. – we again see that the heart is that which has disbelieved, so a Permanent seal has been placed on top of it.

Allah has sealed their Hearts permanently, because they have closed their Hearts to the guidance.

GEM:

Now if we compare this Sealing with an ayah in surah [Jaathiyah 45:23](#);

يَهْدِيهِ فَمَنْ غِشَاوَةٌ بَصَرِهِ عَلَىٰ وَجَعَلْ وَقَلْبِهِ سَمْعِهِ عَلَىٰ وَخَتَمَ عِلْمِ عَلَىٰ اللَّهُ وَأَضَلَّهُ هَوَاهُ إِلَهَهُ اتَّخَذَ مِنْ أَفْرَأَيْتَ تَذَكَّرُونَ أَفَلَا ۖ اللَّهُ بَعْدَ مِنْ

Have you seen he who has taken as his god his [own] desire, and Allah has sent him astray due to knowledge and has **set a seal upon his hearing and his heart** and put over his vision a veil? So who will guide him after Allah ? Then will you not be reminded?

Allah tells us; He has sealed their hearing first.

Now why would Allah seal their hearing in surah Jaathiyah and seal their hearts in surah al Baqarah?

Because earlier in surah [Jaathiyah 45:8](#) – Allah told us that the disbeliever refused to listen to the guidance – so Allah sealed the disbelievers hearing first.

أَلَيْمٌ بِعَذَابٍ قَبِيْرُهُ ۖ يَسْمَعُهَا لَمْ كَانَ مُسْتَكْبِرًا يُصِرُّ ثُمَّ عَلَيْهِ تَتْلَى الْاٰیَاتِ يَسْمَعُ

Who hears the verses of Allah recited to him, then persists arrogantly as if he had not heard them. So give him tidings of a painful punishment.

In **surah al Baqarah** – we are being told that these people refused to believe in the guidance with their hearts and had doubts – even though they saw the miracles, so Allah has sealed their hearts.

This is amazing precision of the Qur'an word usage.

..*Wa 'alaa aBsaarihim ghishaawah* – **and upon their Sight is a Cover.**

So these people see, but they do not see clearly. They see miracles, and they deny/reject them. They see the truth, but they call it falsehood.

بِهَآ يُبْصِرُوْنَ لَا اَعْيُنٌ لَّهُمْ - they have eyes but they cannot see by them (al [A'raf 7:179](#))

Wa lahum adhaabun aDheem – **and for them is a Tough/Severe punishment.**

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Baqarah2 – Ayah 8-21

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Previously, Allah has told us of 2 types of people; Believers, and Disbelievers.

Now Allah talks about a 3rd category of people;

Ayah 8:

بِمُؤْمِنِيْنَ هُمْ وَمَا الْاٰخِرِ وَبِالْيَوْمِ بِاِنَّهٗ اَمَّا يَقُوْلُ مَنْ النَّاسِ وَمِنْ

wa min an-Naasi man yaQoolu aamannaa bi-illahi wa bi-l yawmi-l aakhiri wa maa hum bi mu'mineen

and from the People are he who says we believe in Allah, and in the Last Day, and they are not believers at all.

And from mankind are those who say, We believe in Allah.

Interesting Language:

One could say; wa min al-naasi ALADHEENA yaQooloona aaman-naa bi-illah

Because 'Man' and 'Aladheena' both imply; **Who/those.**

Similar words:

Man = Who (usually refers to the Singular.)

Aladheena = Those (refers to Plural)

Allah purposely used the word 'Man' (who) to show that **One person is talking whilst being in a group of people.** This is why it is said;

Wa min al-naasi **Man** (**who** [singular]) yaQooloona (Say [plural]) aamaan-naa bi-illah – and from the people there is he Who [singular] – Says[plural] – we believe in Allah...

Why?

Because Allah is describing **the hypocrite (munaafiq) who is pretending to be amongst the believers, but infact he is a Hypocrite who has other hypocrites with him.**

The hypocrite and his crowd who pretend to be believers say;

Aaman-naa bi-illahi (We believe in Allah), *wabi-il yawmi-il 'akhir* (and in the Final Day [Judgment Day])

..wa MAA hum Bi mu'mineen – and they are not believers at all.

There are many ways of Negating something. But to say Maa (strong negation) with the word 'Bi' after it = this is of the strongest ways of saying 'No'.

Allah is telling us that they are not believers at all!

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Ayah 9:

يَشْعُرُونَ وَمَا أُنْفُسُهُمْ إِلَّا يَخْدَعُونَ وَمَا آمَنُوا وَالَّذِينَ اللَّهُ يُخَادِعُونَ

yuKhaadi'oon Allah wa-aladheena Aamanoo wa maa yaKhda'oona il-laa aNfusaHum Wa maa yash'uroon

They are trying to deceive Allah and those who believe and they do not deceive anyone at all except their Own selves, but they do not know.

yuKhaadi'oon Allah – **they are trying to deceive Allah**

wa-aladheena Aamanoo – **and those who believe**

wa maa yaKhda'oona il-laa aNfusaHum – **and they do not deceive anyone at all except their Own selves.**

When they pretend to be believers and mingle amongst them – Allah is calling them as deceivers and as spies within the community of the believers.

They try to fool; Allah, those who believe, but they don't fool anyone but themselves.

Wa maa yash'uroon – **and the have no realisation.**

There are 2 basic types of Hypocrites:

1 – Those **who know they are not believers** and spy amongst the believers for a specific motive.

2 – The 2nd type is more dangerous – **he doesn't know he is a hypocrite.** They think they are good Muslims. This can be any one of us. This was so scary for our Salaf [earlier generations], i.e. Even Umar bin al Khattab that he would be worried for himself!

Allah tells us how to find the Disease of hypocrisy.

What are the symptoms – Allah tells us throughout the Qur'an. One is explained as follows in this surah;

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Ayah 10:

يَكْذِبُونَ كَانُوا بِمَا آلَيْمٌ عَذَابٌ وَلَهُمْ ۖ مَرَضًا اللَّهُ فَزَادَهُمْ مَرَضٌ قُلُوبِهِمْ فِي

Fee quloobihim maraD, Fa Zaadahum-ullahu maraDa, wa LaHum adhaabun Aleemun, bi maa kaanoo yaKdhiboon

in their Hearts is a disease, so Allah has Increased their disease, and Especially for them is a Painful Punishment, for what they continuously Lied.

Fee quloobihim maraD – in their Hearts is a disease

Fa Zaadahum-ullahu maraDa – so Allah has Increased their disease

So this is a fatal heart disease.

wa LaHum adhaabun Aleem -

And they especially [because 'LaHum = For Them' is placed earlier in the sentence to signify 'Especially'] **have Painful punishment.**

Allah told us that the disbelievers will have a 'Tough'/great (aDheem) punishment.

But He warns the hypocrites of an Especially Painful punishment (an even severer warning.)

Aleem:-

Alam = Pain

aLEEm = CONSTANT pain.

Adhaab = Punishment.

So Allah is warning the Hypocrites of a Pain which is Constant and does not End – you always feel that same level of constant Pain. (imagine having a constant toothache, how bad it is. And a constant punishment in the lowest parts of Hell is so unimaginably painful. We ask Allah to save us from His punishment, ameen.)

This is an even worse punishment than the punishment of the disbelievers. And Allah is always severer with the hypocrites than the disbelievers.

We will see how throughout this surah how this surah deals with purifying the heart, and eman (belief).

And in the next surah aal Imran (3rd surah) – there is more focus on Islaam (doing rituals/actions of the religion.)

Bi maa kaanoo yaKdhiboon – **because of the lies they continue to make**

Istimraar:

Kaanoo (past tense) – used to

yaKdhiboon (present tense) – continue toLie

Merging the past and present tense shows Strong emphasis that they Persist in Lying in the past and the continuous present.

This is **a strong disease of the hypocrite which we have to avoid so we are not hypocrites – Lying.**

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Ayah 11:

مُصَلِّحُونَ نَحْنُ إِنَّمَا قَالُوا الْأَرْضِ فِي تَفْسِدُوا لَا لَهُمْ قِيلَ وَإِذَا

wa idhaa Qeela lahum laa tuFsidoo fi-l ‘arDi Qaaloo inna-maa nahnu muSlihoon

And when it is said to them – don’t cause corruption in the Earth, they say we are the Peace-makers/reconcilers.

The Context of the Ayah: The Messenger of Allah, Muhammad (sal Allahu alayhi wasalam) is in an intense struggle against disbelief.

The truth and falsehood have collided, but the hypocrites have a mix of disbelieving and believing friends. They don’t make a clear distinction in their allegiance on whose side they are really on.

They think the Muslims might lose and get overpowered – so they don’t have full allegiance to Allah, His Messenger and the believers. They are connected to the disbelievers too (in their allegiance). And Allah is not happy with their half-heartedness in the religion. So when they are asked about their half-heartedness – their excuse is that ‘we are only peace makers/reconcilers’.

muSlihoon- Sulh = Connection, reconciliation.

Some of these hypocrite people did think they were trying to cause peace. But they didn’t know how much intense hatred the disbelievers have against the believers.

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Ayah 12:

يَشْعُرُونَ لَا وَلَكِنَّ الْمُفْسِدُونَ هُمْ إِنَّهُمْ أَلَا

ALaa innahum hum-ul muFsidooon wa-laakin laa yaSh’uroon

No! Beware! Surely they [the hypocrites], they are the cause of corruption, yet they have no realisation!

ALaa = You should all Know! No! Beware!

muFsidooon – from the meaning ‘Fasaad’ = Corruption.

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Ayah 13:

يَعْلَمُونَ لَا وَلَكِنَّ السُّفَهَاءَ هُمْ إِنَّهُمْ أَلَا ۗ السُّفَهَاءُ أَمَّنْ كَمَا أَنْتُمْ قَالُوا النَّاسُ أَمَّنْ كَمَا آمَنُوا لَهُمْ قِيلَ وَإِذَا

wa idhaa Qeela lahum aaminoo kamaa aamana an-Naasu Qaaloo anu' minu kamaa aamana as-Sufahaa', ALaa innahum hum us-Sufahaa'u wa laakin laa ya'lamoona

When it is said to them – why don't you have belief – like the people believe, They (look at the emigrants/true believers and) say; You want us to be believe like these fools/ignorant? No, it is indeed these people who are the ignorant, and they do not know (how foolish they are).

When it is said to them – why don't you have belief – like the people believe (i.e. like those who have proven their belief i.e. Abu Bakr, Umar etc.)

They (look at the emigrants and) say;
You want us to be believe like these fools/ignorant? (sufahaa)

The hypocrites would accuse the righteous like Abu Bakr etc. of being foolish that they left their businesses etc. for the religion. And sarcastically saying how foolish they are for giving up their 'normal' lifestyle and giving it up for an Islamic cause.

Someone could even say that those who insult the righteous before us (i.e. The sahabah/companions of the Prophet) and saying they are people of old who were foolish – they might also be warned in these aayaat.

These hypocrites insult the believers by saying that they are foolish and ignorant for following the religion whole-heartedly – so Allah defends the believers and responds by telling us that it is the hypocrites who are the ignorant and foolish, but they do not know.

“No, it is indeed these people who are the ignorant, and they do not know (how foolish they are).”

So Allah has 2 emphasises; in one place Allah tells us – and they do not percieve it (their ignorance), and in ayah following it – He tells us they do not know (their ignorance.)

So another Conclusion derived from this is that Hypocrisy results from a lack of knowledge. They do not know their own ignorance.

And later in the surah – Allah tells us how to leave hypocrisy, through following the Legacy of Prophet Ibrahim/Abraham (peace be upon him.)

الصَّالِحِينَ لِمَنِ الْآخِرَةُ فِي وَإِنَّهُ ۗ الدُّنْيَا فِي اصْطَفَيْنَاهُ وَلَقَدْ ۖ نَفْسَهُ سَفِهَ مَنْ إِلَّا إِبْرَاهِيمَ مَلَأَ عَنْ يَرْغَبُ وَمَنْ

and who wants to leave the legacy of Ibrahim, except the one who fools himself. Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous. [Baqarah [2:130](#)]

And Allah tells us the sacrifices Ibrahim does, and how his sacrifices are a sign of his intellect (and whoever abandons sacrifices is the fool.)

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Ayah 14:

مُسْتَهْزِئُونَ نَحْنُ إِنَّمَا مَعَكُمْ إِنَّا قَالُوا شَيَاطِينِهِمْ إِلَىٰ خَلَوْا وَإِذَا آمَنَّا قَالُوا آمَنُوا الَّذِينَ لَفُوا وَإِذَا

wa idhaa laQoo aladheena aamaanoo Qaloo aamannaa, wa idhaa Khalaw ilaa shayaaTeenihim, Qaloo innaa ma'akum innamaa nahnu mustahzi'oon

And when they come face to face with those who believe – they say “we believe”. And when they are alone with their devils, they say “Surely we are with you, we were only making fun.”

When they come to those who believe – they say – “We have emaan/belief”

When somebody comes to you and says ‘I believe’ or ‘I believe alot’ everytime they see the believers. You can see that they feel they have to prove themselves, even though they havn’t been asked to prove themselves continuously.

All this is because the hypocrite has a guilty conscience.

It is like a child -without being asked- tells his parent that ‘I did not write on the wall today.’

This statement seems strange because the parent did not ask the child. And if the child was not guilty – he would not be trying to prove his innocence. By saying “I did not write on the wall today”, he most probably wants to cover up his guilty conscience.

The Example of Abdullah ibn Ubayy (Head of the Hypocrites):

The leader of the Hypocrites, Abdullah ibn Ubayy – who was not known for his hypocrisy then – would stand up when the Messenger of Allah (sal Allahu alayhi wasalam) came, and he would tell the believers to listen attentively because the Messenger of Allah is about to give a speech.

The believers would listen to the speech anyway, even if Abdullah ibn Ubayy didn’t say his statement. But he used this technique to try to prove his claim of belief to the masses (although inside he was a guilty conscioussed hypocrite.)

But after the Battle of Uhud – Abdullah ibn Ubayy left the battle field and did not support the believers. This exposed his hypocrisy.

So that the next time Allah’s Messenger (sal Allahu alayhi wasalam) gave a speech in the Masjid. Abdullah ibn Ubayy got up to tell the believers to listen attentively to the Messenger of Allah. But when he was about to say this – the believers pulled him down because now people realised he was a hypocrite who only said things, but did not act upon them.

But due to the Sahaba pulling him down. He became furious and left the Jumu’ah (Friday) Prayer.

At the entrance of the Mosque – some companions/sahaba told him why he's leaving the prayer, and that he should make istighfar (repentance/seeking forgiveness.) So he got angry and said he does not need to pray.

Just like Allah's Messenger described the hypocrite;

Wa idhaa khaasama, fajarah. – when he is criticized – he explodes in anger.

So Allah is telling us; When they come Face to Face with the believers – they say “we believe.”

[**LaqaW** (Plural) - of **Liqaa** = they are **coming Face to Face** with something else.]

..wa idha khalaw ilaa shayaaTeenihim – and when they are alone with their devils

Khalaw – khalwah – to be Alone/Seclusion

Qaaloo – inNaa ma'akum – they say – surely We are with you

Inna maa nahnu mustaHzi'oon – surely we were doing nothing but mocking/joking/messing about.

mustaHzi'oon – Huzuwa – mocking/joking.

These people were meeting with people who were pure enemies of Islam (disbelievers). They would tell them the secrets of the Muslims, and take these people who have pure hatred for Islam as close friends.

تُخْفِي وَمَا أَفْوَاهِهِمْ مِنَ الْبُغْضَاءِ بَدَتْ قَدْ عَنْتُمْ مَا وَدُّوا حَبَالًا يَأْلُونَكُمْ لَا دُونَكُمْ مِّنْ بَطَانَةٍ تَتَّخِذُوا لَا آمَنُوا الَّذِينَ أَيُّهَا يَا تَعْقِلُونَ كُنْتُمْ إِنْ ۖ الْأَيَاتِ لَكُمْ بَيِّنًا قَدْ ۖ رَأَيْتُمْ صُدُورُهُمْ

O you who have believed, do not take as intimates those other than yourselves, for they will not spare you [any] ruin. They wish you would have hardship. Hatred has already appeared from their mouths, and what their breasts conceal is greater. We have certainly made clear to you the signs, if you will use reason. [aal Imran 3:118]

These hypocrites do not understand, they are foolish in believing that these disbelievers really love them. When the disbelievers are using them (the hypocrites.)

The hypocrites would say to the devils (from the disbelievers who opposed the religion) – that ‘we are with you – we were only joking when pretending to be believers.’

So we see that the Hypocrites try to make both sides (the believers and disbelievers) happy, while both sides are not really happy with them (but rather they are suspicious of them).

Amazing Useageof the word MuNaafiq [Hypocrite]:

The language of the Quran is extremely amazing because the word ‘Hypocrite’ is muNaafiq.

muNaafiq comes from the word – Naafaqa = a Lizard's hole.

Lizard: The Lizard of the desert makes two holes in the ground. So that if a fox or wolf comes to chase him from one hole – the lizard can run out of the other hole.

Hypocrite:: the hypocrite enters Islam from one hole and leaves Islam from another hole. He also goes into one hole of Islam and then comes out of another hole secretly to approach the devils from amongst the disbelievers.

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Ayah 15:

يَعْمَهُونَ طُغْيَانِهِمْ فِي وَيَمُدُّهُمْ بِهِمْ يُسْتَهْزِئُ اللَّهُ

Allahu yastahzi'u bihim wa yaMuddu-hum fee Tughyaanihim ya'mahoon

It is Allah who is making fun of them, and He extends for them their Rebellion (while them being) blind in their heart.

It is Allah who is making fun of them.

1 – Allah will humiliate them in this life. So both the believers and disbelievers don't respect them.

2 – Allah will humiliate them on Judgment Day.

And He extends them in their Rebellion [Tughyaan], (while them being) blind in their heart.

Amiha – blind in the heart.

[similar: Amiya - blind in the eyes.]

Allah gives them more opportunities for them to do more evil deeds, more sins, and He makes it easy for them to do that.

Dr. Abdul Samee' (Nouman's teacher) said about this;

If you put a dog on a really long leash/rope – the dog runs really fast thinking he is free. As he reaches the peak of his assumed freedom – the leash reaches its full length stretch, and the dog is tightly pulled and chokes on the leash.

Allah tells us;

نَصِيرًا لَهُمْ تَجِدَ وَلَنْ النَّارِ مِنَ الْأَسْفَلِ الدَّرَكِ فِي الْمُنَافِقِينَ نَّإِ

Surely the hypocrites are in the lowest part of the fire, – and never will you find for them a helper [an-Nisa' 4:145]

Why? Because they themselves got themselves their due to their evil sins.

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Ayah 16:

مُهْتَدِينَ كَانُوا وَمَا تَجَارَتُهُمْ رَبِحَتْ فَمَا بِالْهُدَى الضَّلَالَةَ اشْتَرَوْا الَّذِينَ أُولَئِكَ

Ulaa'ika aladheena ashtaraw al-Dalaalata bi-l huda, Fa maa Rabihat tijaaratuhum, wa maa kaanoo muHtadeen

It is those who have purchased misguidance in exchange for guidance, then their trade did not give them any benefit at all, and they were not guided.

Ulaa'ika aladheena ashtaraw al-Dalaalata bi-l huda.. – **It is those who have purchased misguidance in exchange for guidance.**

These people were in the presence of Allah's best Messenger, Muhammad (sal Allahu alayhi wasalam) and heard the Quran being recited from his mouth – yet they disbelieved in him and opposed him.

They exchanged guidance for misguidance.

Fa maa Rabihat tijaaratuhum – then their trade did not give them any benefit at all.

wa maa kaanoo muHtadeen – and they were **not** guided.

muHtad – someone who Makes an effort to be guided.

So Allah is telling us that **they never made an effort to be guided**. So these people casually came into Islam, and they weren't serious about being committed to it.

So they would easily leave it just as they entered it without being serious about it.

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Ayah 17:

يُبْصِرُونَ لَا ظُلْمَاتٍ فِي وَتَرَكَهُمْ بِنُورِهِمْ اللَّهُ ذَهَبَ حَوْلَهُ مَا أَضَاءَتْ فَلَمَّا نَارًا اسْتَوْقَدَ الَّذِي كَمَثَلِ مَثَلُهُمْ

mathaluhum ka-mathali-aladhee istawqada naaran, fa lam-maa aDaa'at maa Hawlahu dhahaba-Allahu bi-noorihim wa tarakahum fee Dhulumaatin laa yuBSiroon

Their example is like the one who Kindled a fire, but when it illuminated what was

around him, Allah took away their light and left them in darkness [so] they could not see.

Their example is of someone who lit a fire,

Parable – 2 degrees of Nifaaq (Hypocrisy):

So imagine this as a scene:

Their example is of someone who lit a fire. (so we can imagine it being purely dark and then suddenly someone lights a fire so gradually a light shows – there is pure bright light everywhere.)

How many people lit the fire? One. (some scholars say it is referring to Prophet Muhammad, others say Prophet Moses (alayhim Salaam) because he will be mentioned later in the surah.)

..dhahaba Allahu bi nooriHIM – **Allah removes THEIR light.**

So Allah is now talking about Him removing ‘their’ light.

Who are these people whose light Allah removes?

Noor in classical Arabic poetry would also refer to **aBSaar- Vision, the ability to see.**

So Allah removed their sight after they preferred misguidance over the light of guidance.

So Allah removed their Vision, and removed their ability to See the Guidance.

Wa taraqa-hum fee dhulumAAT

Taraqa – abandoned

fee – in

DhulumAAT – DarknesseS.

So Allah abandoned them and left them in many darknesses upon darknesses.

So there are different degrees of darknesses and different degrees/levels of hypocrisy.

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Ayah 18:

يَرْجِعُونَ لَا فَهْمٌ عُمِّي بُكُمْ صُمَّ

Sumun, bukmun, ‘umyun, fa hum laa yaRji’oon.

Deaf (not able to Hear), Mute (not able to Speak), Blind (not able to See) – so they will not Return.

There is no ‘and’ inbetween them. Which means they are ALL 3 at the same time.

Now imagine being in the desert, and **these people cannot ‘hear’, can’t ‘speak’, and are ‘blind’ – all at once.**

This means that no-one can guide them or help them, and these people cannot ask others to guide them either. And they cannot imitate others in guidance due to being blind to the truth.

They are a lost cause and are blocked off from guidance in every way.

Fa hum laa yaRji’oon – so they will not Return.

These people were in the Light, but they lost the light by not being sincere to it. They did not stay committed to it sincerely, so they lost it and were lost in darkneses of misguidance.

We ask Allah that we remain sincere to His guidance, ameen.

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2nd example of Hypocrisy:

Ayah 19:

الْمَوْتِ حَذَرَ الصَّوَاعِقِ مِّنْ أَدَانِهِمْ فِي أَصَابِعِهِمْ يَجْعَلُونَ وَيَبْرُقُ وَرَعْدٌ مَّاتُظُلًّا فِيهِ السَّمَاءِ مِّنْ كَصَيِّبٍ أَوْ
بِالْكَافِرِينَ مُحِيطٌ وَاللَّهُ

aw kaSayyibin min as-samaa’i feehi Dhulumaatun wa Ra’dun wa Barqun, yaJa’aloon
aSaabi’ahim fee aadhaanihim min-as-Sawaa’iqi hadhara-al-mawt, wa-Allahu muHeeTun bi-
al-Kaafireen

Or picture a dark cloud in the sky, in which there is alot of darkness, thunder and lightning. “They place their fingers in their ears, from (because of) the loud explosions (sawaa’iqi), being wary of death, and Allah has completely encircled the disbelievers.

Or picture a dark cloud in the sky, in which there is alot of darkness, thunder and lightning.

These are like heavy/dark/clouds which come really low, so it looks like its night time, even though its daytime.

And imagine these clouds raining harshly, strong wind and thunder and lightning flashing.

The people stranded in the sea.

“They place their fingers in their ears, from (because of) the loud explosions (sawaa’iqi).

Hadhara-al mawt - being wary of death.

Wa-Allahu muHeeTun bi-al Kaafireen – **and Allah has completely encircled the disbelievers.**

Because Allah knows who the disbelievers are (even though they may be hypocrites pretending to be Believers.)

But What does Allah mean by this parable/image/scenario?

The scholars say: The hypocrites are in a very difficult journey and in this journey there are a lot of scary things happening. (i.e. when people enter Islam, there are a lot of difficulties people have to pass through.)

The hypocrites are so scared of these challenges, that they put their fingers in their ears to disillusion themselves that none of this is really happening, so that they do not have to fulfill the Islamic responsibilities.

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Ayah 20:

لَذَهَبَ اللَّهُ سَاءَ لَوْ ۖ قَامُوا عَلَيْهِمْ أَظْلَمَ وَإِذَا فِيهِ مَشُوا لَهُمْ أَضَاءَ كُلَّمَا ۖ أَنْصَارَهُمْ يَخْطَفُ الْبُرْقُ يَكَادُ
قَدِيرٌ شَيْءٍ كُلِّ عَلَى اللَّهِ إِنَّ ۖ وَأَبْصَارَهُمْ بِسَمْعِهِمْ

yaKaadu-ul barQu yaKhTafu aBSaarahum, kulla-maa aDaa’a lahum-maShaw feehi, wa idhaa aDhlama ‘alayhim Qaamoo, wa law shaa’a-Allahu la dhahaba bi sam’ihim wa aBSaarihim, inna-Allaha ‘alaa kulli shay’in Qadeer

The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allah had willed, He could have taken away their hearing and their sight. Indeed, Allah is over all things able.

The lightning almost takes their eyesight away. So when the hypocrite sees the believers performing extremely difficult tasks in the religion, the hypocrite is almost blinded by shock (hoping that he does not have to go through such difficulty.)

“Everytime the light comes out for them – they see, but when it goes again – they stand.”

The scholars comment that this refers to the easy good deeds. So when the hypocrite sees easy good deeds – he walks forward a bit with the believers, then suddenly stops again when he faces hardship, and sticks his fingers in his ears again.

Allah is exposing the foolishness of the Hypocrites: Because when you are deserted in travel and it is dark and thundering – is it a good idea to put your fingers in your ears? Does that even benefit you at all? It doesn't.

If Allah wanted to – He could take away their hearing and seeing.

So this parable was about less worse hypocrites, or people with weak emaan.

Allah is warning them that if they do not stop their evil acts of hypocrisy (lying, cheating etc.) – Allah may misguide them like He did for the 1st parable of hypocrites.

In the previous example – Allah told us how He did remove the hypocrites; hearing, speaking and seeing.

In this example – He is **warning people with weak emaan not to have attributes of the hypocrites** – otherwise He may also remove their hearing and speaking.

InAllaha 'alaa kulli shay'in Qadeer – **No Doubt, Allah is capable over all things.**

Aayaat Discussion Summarized:

The disbelievers were talked about Briefly.

The believers were talked about briefly.

But the **hypocrites were talked about in extreme depth.**

Why?

Because the believers are clear, the disbelievers are clear.

But **the Hypocrite (munaafiq) is a difficult one to understand.**

So Allah spends extra time on the case which is difficult to understand. Something which is not clear to the masses, but is deep inside of a persons heart.

Allah will also speak indepth about the Bani Isra'eel (Jews) throughout this surah because there biggest problem was their Nifaaq (Hypocrisy.)

Allah tells us their mistakes so we do not fall into their mistakes.

These 3 categories summarize mankind:

- Disbelievers
- Believers
- Hypocrites.

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Ayah 21:

تَتَّقُونَ لَعَلَّكُمْ فَنَلِكُمْ مِنَ الَّذِينَ خَلَقَكُمْ الَّذِي رَّبُّكُمْ اعْبُدُوا النَّاسُ أَيْهَا يَا

yaa ayyuha-an-Naasu-u'budoo Rabbakumu-aladhee khalaqakum wa-aladheena min Qablikum la'allakum tattaQuwn

O People, enslave yourselves to your Master, the One who created you and those who came much before you – SO you all can protect yourselves.

Taqwa in this ayah means 'protect' (i.e. 'ward off' harm from) yourself.

This ayah is a call to all of mankind.

Allah says;

- شَيْبًا الْوَلْدَانَ يَجْعَلُ يَوْمًا كَفَرْتُمْ إِنْ تَتَّقُونَ فَكَيْفَ

So how will you **PROTECT** [taTaQuWna] yourself on the Day which will make the child grey-haired. [[Muzzamil 73:17](#)]

This surah began with:

That is the Book, guidance for those who have Taqwa (people who actually do protect themselves from Allah's anger, His punishment, and from hypocrisy.)

So we see a Common Trend of Taqwa in this surah.

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[[Audio MP3](#) Ayah 23-25 [Download

Ayah 23:

مَنْ شُهِدَاكُمْ وَادْعُوا مِثْلِهِ مِّنْ بِسُورَةٍ فَاتُّوا عِبْدَنَا عَلَىٰ نَزَّلْنَا مِمَّا رَيْبٍ فِي كُنْتُمْ وَإِنْ صَادِقِينَ كُنْتُمْ إِنْ اللَّهُ دُونَ

Wa in kuntum fee raybin min maa nazzalNaa 'alaa 'abdiNaa, fa'too bi Sooratin min mithlih -

And if any of you are in doubt from what We have sent down upon Our slave, then bring a Surah that is anything like it...

Allah's Messenger, Muhammad (peace be upon him) had spent around 10years in Makkah with constant Warning against the evil and corrupt

practises of the polytheists (i.e. killing innocent daughters, oppressing the orphans and weak etc.), and he gave Good news for those who stopped corruption and Believed – that they would have a great reward.

Yet the disbelievers persisted in their ungratefulness and rejected the message. They made false accusations against the message, saying that it had been forged by other humans etc.

So after 10 long years of Inviting the people to the Divine Book/Guidance, and 10 long years of rejection by the disbelievers - Allah put forward a challenge to the deniers.

If you really think this is the word of an insane, liar or plagiarizer or old stories, then;

“Produce a Surah similar to it.”

The Polytheists, Jews and Christians were baffled and could not produce any surah (commonly translated as ‘chapter’) like a surah in the Quran. And these people had Arabic as their first language, and also were Masters of Classical Arabic. Yet still they could not respond to the challenge.

This lack of response showed their inability, which shows that if the Masters of Classical Arabic could not plagiarize something like it, then their claim that Prophet Muhammad (sal Allahu alayhi wasalam) plagiarizing it from someone else is even more of a false and exaggerated claim.

When Allah says produce a surah like it – it has to stump/shock (dumbfound), make emotional to the extent of Tears – the experts of Classical Arabic as occurred to:
- Tufayl bin ‘Amr al-dawsi (who converted to Islam on the moment of hearing it.)
- ‘Utbah ibn Rabee’ah. (when he heard Surah Fussilat.)

After many years of calling the Quran; a Lie, Stories of Old, Plagiarization etc. One of the last Accusations of Quraysh put forward was that the Quran is Magic.

The Messenger of Allah would recite the Quran and it had so much overwhelming power on the people, that they would start to cry (even the disbelievers themselves!). This shows that they recognized the Quran was something which is not ‘normal’ speech, but speech which is ‘supernatural’.

This is the Challenge, this is the effect a person has to produce when they are attempting to ‘produce a surah like it.’

We ask Allah that He allows us to understand His Book deeply and allows us to follow it’s teachings sincerely.

..wa-d’oo shuhadaa’akum min doon-illahi inKunTum Saadiqeen – **and call upon your witnesses, any you have besides Allah, if you are Truthful ones.**

doubt about what We have sent down to our slave, then bring And if any of you are in ..truthful witnesses – any you have [inferior/duwn] besides Allah, if you are your

This shows Mahaara/Expertise. Allah did not say ‘bring your Experts’. Rather, Allah said bring your Witnesses, which covers a much more wider group of those who witness the Qurans miracle.

So don’t just bring your Experts, but bring all the witnesses you can for help – even your false gods/idols! Even they won’t be able to produce a surah like this. Allah is mocking their gods by implying that if they were truly gods or equals with Allah, then they would be able to produce a similar chapter like that of the Quran. But none of them are able to do that. Showing a mockery and the falseness of their beliefs.

The 2nd meaning is; ‘the Witness of Truth’ was the most eloquent speaker of the ‘Arabs. They were the most respected and Leaders of society due to their deep knowledge of the Arabic language.

These people would be able to study speech and find out if an expert is speaking certain words, or if it is the words of an insane/mad/crazy person.

Experts were called ‘Witnesses’ in ancient arabic because they testify if something is valid and true/correct or not.

So Allah challenges them to bring their Expert critics. And there were times when the arab polytheists actually did this.

I.e. Waleed ibn al Mugheerah who was one of these Expert Witnesses praised it, but out of arrogance and pride – he never submitted to it and instead said that this Quran is magic (whilst admitting that it is something ‘supernatural/out of this world’).
[see surah Mudathir 74:11-26]

He admitted it wasn’t poetry, nor the word of a mad person. If people heard these claims – they might try to hear what it’s about. So by saying magic which breaks families – people would run away and not want to hear the Qur’an.

Wa-ad’oo shuhadaa’a min DUWN-illah.. – and call your witnesses besides Allah

The word; **Duwn = Lesser.**

Allah could have used the word ‘Ghayr’ which means ‘without’. Meaning; call your witnesses ‘without’ (ghayr) Allah if you are truthful.

But Allah said; min Duwn-illah = (call your witnesses) [who are] Inferior to Allah..

Allah is telling them that even if you did bring any witnesses or critics or helpers to produce a chapter similar to the Quran – they are inferior than Allah and Lesser than Him. So call any of them besides Allah – you will not be able to produce similar to this Qur’an.

How are you going to compete with Allah?

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Then Allah says;

Ayah 24:

أُعِدَّتْ ۖ وَالْحِجَارَةُ النَّاسُ وَقُودُهَا النَّارُ فَاتَّقُوا تَفَعَّلُوا وَلَنْ تَفْعَلُوا لَمَّ فَإِنَّ
لِلْكَافِرِينَ

If infact you have not been able to do so [Lam - Past tense], and you will never be able to do so [Lan - Future tense], then Protect yourselves/be Cautious of/Fear (watch out!) from the Fire, whose fuel is men and stones, promised for the Ungrateful Deniers.

This surah started with Allah telling us that this Book is a Guidance for those who Protect themselves (muttaqeen).

Since the disbelievers didn't want to follow the guidance, nor did they want to protect themselves – then Allah is sarcastically telling them – then protect yourselves from the Fire whose fuel is men and stones!

Theme: This surah has alot of Sarcasm against the strong/committed Disbelievers. (i.e. see al Baqarah 2:15, 2:24, 2:93, 2:175)

Baqarah 2:93 – Evil it is what your (Jews) Emaan/belief commands you to do.. (this is sarcasm because the jews are supposed to be following and having Emaan/belief in Allah and doing good, but their sinful attitude makes them have bad Emaan/belief and do bad actions.)

Baqarah 2:175 – What (amazing/ Maa of ta'ajjub) patience [the disbelievers and hypocrites] have on the Fire of Hell.

(Allah is being sarcastically amazed at the patience of the disbelievers in wanting to be in hell, and making us imagine them in hell and how patient can they really be there?)

..al-Naara al-latee waQoodu-haa al-Naasu wa-al Hijaarah -
the Fire which is Kindled with People and Stones.

This fire's fuel is not wood, or oil, like fuel for fire is in this world. But its fuel is only 2 things;

Humans (who deserve this punishment), and Stones.

Stones;-

The people would worship idols made of Stone, so you'll burn with your idols which you worshipped.

Others also commented that a fire which Burns Stones and melts them (into Lava etc.) shows the intensity of the fire of hell.

[mentioned in Tafseers' and some statements of the Sahabah/companions of Prophet Muhammad.]

U'iddat li-al Kaafireen – Promised for those who are Ungrateful Disbelievers.

Kaafir – Kafara – to Bury a seed into the ground.

He – the disbeliever – had the seed of Truth in his heart – but he covered it with the Darkness of disbelief.

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Ayah 25:

الْأَنْهَارُ تَحْتِهَا مِنْ تَجْرِي جَنَّاتٍ لَهُمْ أَنْ الصَّالِحَاتِ وَعَمِلُوا آمَنُوا الَّذِينَ وَبَشِّرْ
بِهِ وَأَتُوا قَبْلُ مِنْ رَزَقْنَا الَّذِي هَذَا قَالُوا رَزَقًا ثَمَرَةً مِنْ مِنْهَا رَزَقُوا كَلَّمَ
خَالِدُونَ فِيهَا وَهُمْ مُطَهَّرَةٌ أَزْوَاجٍ فِيهَا وَلَهُمْ شَابِهَاتٌ

Wa Bash-shir -iladheena aamanoo – and give Good news to those who believe..

Allah could have said;

i – Ubash-shir -uladheena aamanoo – good news for those who believe.

ii – al-taBsheer bi-iladheena aamanoo – Congratulations to those who believe.

But Allah said;

Bash-shir -iladheena aamanoo – Congratulate (O Muhammad) those who believe.

Allah is emphasising His Messenger's importance. That it is he who will give the good news to those who believe and do good actions of the reward of Paradise.

Allah is honoring His Messenger in front of those who are rejecting him – by implying that – 'you need to follow the Messenger for him to give you the good news of Paradise.' You cannot go to Paradise based on your own way of life.

..aladheena aamanoo wa 'amilu al-Saalihaat – **those who believe and do Good Actions.**

Whenever Allah mentions; 'those who believe AND do good actions' – it refers to the good believers.

Anna lahum Jannaatin taJree min tahti-haa al-aNhaar –

That exclusively for them are Gardens, at the foots of which rivers flow.

Throughout all of history, even today – humans like properties which are surrounded by beautiful Green gardens, and humans love to see water flowing (this is why the 5 star hotels have water fountains). And people want a place to live – which they own.

These are the main things all people around the world and through history always want.

So Allah is giving this reward and more in His Paradise to those who believe and do good.

Allah is promising those who do believe and do good;
- Permanent houses with beautiful viewing – which are Custom made to how YOU want it, gardens (not one, but many), with rivers flowing through them.

This is what Allah is promising you. But before you can get there, you might have to emigrate from your house of this world to protect your religion and contract with Allah. Many Sahaba had to leave their property and had become homeless in Medinah, and would live in Masjid al Nabawi (the Prophet's Mosque in Medinah.)

So Allah is promising a huge reward – but now is the time for effort.

..kulla maa ruziqoo min-haa min thamaratin rizqan

Everytime they are given provision from it, in terms of different fruits, they say – this is what was given to us last time.

They are not complaining, but they are amazed and remembering back. They are excited, just like when children like a food – they say excitedly; ‘remember we ate this before!? It was really tasty.’

Wa utoobi-hee mutaShaabihaat – **and they will be given similar ones.**

They will look similar, but their tastes will be even better and more unique than the last time.

Wa lahum fee haa azwaajun muTah-harratun

..And especially for them will be purified spouses (wives or husband).

One of the best things in life is to have the best property, food, and also to have someone you can share this happiness with. So Allah is telling us that they will have purified spouses. And He is showing us that having the best spouse in this world is a glimpse of a beautiful marriage life in Jannah (Paradise.)

This purification is talked about in detail in surah ar-Rahmaan.

wa hum fee haa khaalidoon

- and especially in it – they will live forever.

This congratulations is given to the believers by the Messenger of Allah (saws), because wherever the believers turn – they are being called fools (sufahaa) by the disbelievers and hypocrites.

So Allah is telling His Messenger to give the good news to the believers that you will get the highest and best reward anyone can ever earn.

O Allah make us of the people of Your Paradise, Jannah al Firdaws, by your Mercy. Ameen.

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Ayah 26 – 29

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Ayah 26:

فَيَعْلَمُونَ آمَنُوا الَّذِينَ فَأَمَّا ۖ فَوْقَهَا فَمَا بَعُوضَةً مَّا مَثَلًا يَضْرِبُ أَنْ يَسْتَحْيِي لَا اللَّهُ إِنَّ
بِهِ يُضِلُّ ۖ مَثَلًا بِهَذَا اللَّهُ أَرَادَ مَاذَا فَيَقُولُونَ كَفَرُوا الَّذِينَ وَأَمَّا ۖ رَبَّهُمْ مِنَ الْحَقِّ أَنَّهُ
الْفَاسِقِينَ إِلَّا بِهِ يُضِلُّ وَمَا ۖ كَثِيرًا بِهِ وَيَهْدِي تِيرًا كَ

Surely Allah is not embarrassed to strike an example..

Daraba mathalan (Striking an example) =

i – striking/hitting something which causes the Attention of people.

ii – Impact – the one who listens to the example has an Impact on him, just like the one who is Hit has a great Impact Effect on him.

“Allah for sure is not embarrassed to strike an example of a Mosquito or even something Above [Fawq] and beyond that (in miniscule/ness/smaller).”

In surah Hajj, Allah tells us that ‘those who they call upon besides Allah, will never be able to create a Fly – even if they came altogether (to do so.) [Hajj 22:73]

Why would Allah give such examples?

Ustadh Nouman said; The example given isn’t always the main point, rather – the Message behind the example is even more important.

To make that message even more clear and meaningful – Allah will give the example of a Mosquito, or anything even smaller or bigger than that.

The teacher will use the best means to – to drive the lesson across.

To understand more clearly the message being given, we see that this surah started off describing:

1 – This Quran is a Book of Guidance.

2 – This Quran is an unmatched Miracle.

3 – those who can’t match the Quran want to find any excuse to reject the Quran. So they criticize the parables and examples/lessons Allah gives.

The disbelievers of old did this, and others of today do the same. But they don’t understand Allah’s parables, and their arrogance makes them make fun of what they don’t understand.

..fa amm-aladheena aamanoo FA ya’lamoona anna-hu al-Haqqu min Rabbi-him.. -

Then as for those who believe, THEN they know that it is the Truth from their Master..

The FA (Then) in that part of the ayah shows that; Whenever the believers hear the Parables of Allah, then they Suddenly know and Realise that they are the truth and from their Master (Allah.)

So they submit their Intellect to Allah, and then they try to reflect on them, and the Scholars are those who try to fully understand their meanings. [Allah tells us this in surah al-Ankaboot 29:43]

Whereas the disbelievers doubt and mock – even without wanting to understand.

Fa amma al-ladheena kafaroo fa yaQooloona; maa dhaa araadAllahu bi HAADHA MATHALA;

And as for those who disbelieve, then they are saying;
What does Allah intend by using THIS Example [tamyeez]?

So the disbelievers are mocking at the signs and parables of Allah.
They are mocking at the Objects being mentioned and ignoring the message which Allah is giving.

..yuDillu bi-hee Katheeran wa yaHdee bi-hee Katheera -
He misguides with it Many, and He guides by it Many.

In this context, Allah is talking about;
- the Quran
and
- the Parables He mentions.

The Quran will guide or misguide people based on their Intentions before reading it.
If they are seeking Guidance from it – Allah will guide them.
If they are seeking Criticism for it – Allah will misguide them through it.

..Wa maa yuDillu bi-hee il-laa al-Faasiqeen -
And He does not misguide – except the Corrupt.

So Allah misguided them because they did not desire guidance – so they had a Corrupt intention when approaching the Quran.

All the different misguided groups try to use the Quran to prove to the people of Sunnah (Ahl al-Sunnah) their misguidance – through the Quran.

So Allah tells us that He further misguides the Corrupt through this Quran.

Who are the Faasiqeen/Corrupt?

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Ayah 27:

دُونَ وَيُفْسِدُ يُوَصِّلَ أَنْ بِهِ اللَّهُ أَمَرَ مَا وَيَقْطَعُونَ مِيثَاقَهُ بَعْدَ مِنْ اللَّهِ عَهْدَ يَنْقُضُونَ الَّذِينَ
الْخَاسِرُونَ هُمْ أَوْلَئِكَ ۗ الْأَرْضِ فِي

Those who Cut apart/violate the Covenant of Allah after taking it firmly..

Which Covenant is this;

1 – The Covenant our Souls took when we were with Allah before we entered this world, when Allah said – ‘Am I not your Master?’, and we all said ‘Yes, no doubt – we testify and bear witness’;

[see surah al A'raf 7:172]

2 – Covenant of Believing in the Messengers’;

When we say the Shahadah;

Laa illaaha illaa Allah, Muhammadun Rasool Allah – there is no god but Allah and Muhammad is the Messenger of Allah (Peace be upon him).

Then we have to accept the religion in its entirety, even if some of it doesn't make sense to us.

We can not be doubters who criticize the Messenger of Allah's actions, because this is what the Jews did to their Prophets, and the Hypocrites did to Prophet Muhammad (sal Allahu alayhi wasalam.)

If someone has such characteristics, it is likely that Allah will misguide them.

“..Wa yaQta'oona maa 'amarAllahu bi-hee an yuWSala..” -

And they Cut off what Allah has commanded, which should have been Strongly Connected/Linked.

The scholars commented that this refers to;

1 – the Unity of the Muslims (the Corrupt people/Faasiqeen wanted to cause disunity and break/Cut the ties and strength of the Muslims.)

2 – Silat-ur-Rahm (Connection of the Blood/Family). These people would cause disunity amongst the people, especially having a bad relationship with their families and breaking the family ties.

3 – al-Shawkani said: the Hypocrites tried to Cut and Separate the connection between the Quran, and the Messenger of Allah (sal Allahu alayhi wasalam.)

I.e. The Hypocrites tried to separate the Quran from the Sunnah, even at the time of Prophet Muhammad (sal Allahu alayhi wasalam).

So if the Messenger commanded something, the hypocrites would ask; where does it say it in the Quran?

This is hinted at in surah Muhammad (47).

Such a Hypocrite movement started at the time of Prophet Muhammad (sal Allahu alayhi wasalam), and still continues till today. They try to ignore the Sunnah because they feel too 'restricted' by it. So Allah has misguided them because of their lack of sincerity.

..Wa yuFsidooona fee al-'ArD –

And they are Corrupting in the Earth.

They are corrupting the Earth by Cutting off and separating which Allah has commanded to be joined.

..ulaa'ika hum-ul Khaasiroon –

It is they who are the Losers.

When they cause corruption, others also suffer. So people might think that the Corrupters are winning worldly benefit for themselves by harming others, but they are truly Losers in the sight of Allah and on Judgment Day.

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:Ayah 28

تُرْجَعُونَ إِلَيْهِ ثُمَّ يُحْيِيكُمْ ثُمَّ يُمِيتُكُمْ ثُمَّ ۖ فَأَحْيَاكُمْ أَمْوَاتًا وَكُنْتُمْ بِاللَّهِ تَكْفُرُونَ كَيْفَ

How can any of you Disbelieve in and be Ungrateful to Allah – and you used to be dead and He brought you to life, then He will give you death again, then He will give you life again, then to Him you will return..

Allah has described our whole life journey, and if you truly reflect on it – it makes you scared because you realise that no matter how much you travel – in the end – you will return to Allah and be held responsible for what you did.

“O forgetful human, surely you are returning to your Lord a truly returning, then you will meet Him” (Inshiqaq 84:6)

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Ayah 29:

سَمَاوَاتٍ سَبْعَ فَسَوَّاهُنَّ السَّمَاءِ إِلَى اسْتَوَىٰ ثُمَّ جَمِيعًا الْأَرْضِ فِي مَّا لَكُمْ خَلَقَ الَّذِي هُوَ عَلِيمٌ شَيْءٍ بِكُلِّ وَهُوَ ۖ

He is the One who created for you all, everything which is on the Earth, Jamee'an (altogether).

The word Jamee'an (Altogether / group) has 2 implications;
1 – ALL (objects) that are ON the Earth is for us humans to use.

2 – that which is on the Earth is for ALL us humans (i.e. It isn't just for some specific nation, but rather – for all people and colours/tribes etc.)

So it can imply either; ALL the things on the Earth, or it can imply ALL us humans as a whole.

LA-kum = FOR you (all)

Paradise/Jannah – was created FOR us to enjoy.

The World/Dunya – was created FOR us to use to get to Jannah/Paradise.

..Thumma astawaa ila-as-samaa'i fa sawwaa hunna sab'a samaawaat -

Allah rose towards the sky and balanced them into 7 seven skies .

This ayah is of the Mutashaabihaat verses, which means they are not Clear in our limited human understanding. So we accept them as they are Without asking 'Kayf?' (the question of; How?) Allah did what He did. We should not do this, based on what Allah says in surah aal Imran 3:7.

..wa huwwa bi kulli shay'in 'aleem -

“And only HE is knowledgeable over everything.” (Allah is telling us that only He knows knowledge of everything, so we should admit that we cannot know everything. A sign of our humble imperfection and a sign of Allah's perfection and vast knowledge and power.)

This surah started with Alif Lam Meem – that which we didn't understand. So Allah is telling us humans to admit that we can't know everything.

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Ayah 30

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Ayah 30:

يُفْسِدُ مَنْ فِيهَا اتَّجَعَلُ قَالُوا ۗ خَلِيفَةً الْأَرْضِ فِي جَاعِلٍ إِنِّي لِلْمَلَائِكَةِ رَبُّكَ قَالَ وَإِذْ
تَعْلَمُونَ لَا مَا أَعْلَمُ إِنِّي قَالَ ۗ لَكَ وَنُقَدِّسُ بِحَمْدِكَ نُسَبِّحُ وَنَحْنُ الدَّمَاءُ وَيَسْفِكُ فِيهَا

Allah told us in the previous ayah that;

How can you disbelieve in Allah, and you were dead (not existent), and then He gave you life..

1 – The first person Allah gave life to was Adam (alayhi as-Salaam). So now Allah will start to talk about him and his origins.

2 – Soon; Allah will also talk about the first Islamic nation which ruled by Laws – the nation of Bani Isra'eel (the Jews.)

The Messengers' before Prophet Moses would not have a full Law system by which they ruled their people. Rather, the Messengers' would receive Guidance from Allah in regard to different matters i.e: how to Praise and thank Allah through Prayer, to be a Morally good person (i.e. good to parents, relatives, neighbours etc.) but they were not given a full detailed Law system.

Bani Isra'eel (Children of Isra'eel – the Jews) would be the first nation with a full system; Clear Rights and wrongs, Specific Laws and Punishments which would be executed if people of that nation went against the Law.

So Allah will discuss both Beginnings in this surah;

- the Beginning origin of humans

- Beginning of the first Islamic established State. And its people.

Ayah 30 continued:

“Remember When [idh] your (O Muhammad) Master said to the Angels, Surely I am One who is going to make especially in the Earth a Khaleefah”

Idh = When (past tense). But has an implication of; (wa adhkur) – **‘and Remember/think about the time When..’**

‘and Remember/think about the time When Allah said to the Angels, I am going to make in the Earth a Khaleefah..’

Khaleefah =

Ibn Katheer said: yaKhluflu ba'Du-hum ba'da – **Khaleefah is someone who proceed/come one after another**

i – (someone who will have Children, and those children have children etc.)

ii – Prophets' will come – one after another – throughout history.

[Note: The angels do not have children. I.e. Angel Jibreel (Gabriel) was existent before (many thousands of years before), and is still existent even now.]

Islam differs from Jews and Christians, because:

1 – We don't believe Adam and Eve were sent to the Earth as a punishment.

Especially if we consider that the first mention of Adam in the Quran has a mention of Allah saying He will create a Khaleefah on the Earth (this is mentioned even before the narrative story of Adam is mentioned.)

2 – Both Adam and Eve ate from the tree. (some of the Jews and Christians have said that maybe the word ‘Evil’ derives from the name ‘Eve’ [blaming it on only Eve]. The Quran says they both ate from the tree (see surah Taha 2:121)]

“..They (the angels) said, are you placing in it someone who will cause Corruption (Fasaad) in it, And it is we who declare your perfection by Praising you and Sanctifying You..”

Allah told us earlier in this surah that there were people who did cause Corruption in the Earth (see ayah 12.) Showing that the Angels were – to an extent – correct in their assumption.

We also learn that Spilling/Shedding blood unjustly is a sign of disregard of the Perfection of Allah. I.e. A person who does so does not truly comprehend the Perfectness of Allah.

Allah created the human to be in harmony with his surroundings on Earth. So if this person unjustly, out of lust or anger kills or harms someone else – and causes Corruption on the Earth, then this person has violated the Hamd/praise of Allah. This person – who is supposed to have an intellect has done more violence and injustice than even an animal/beast.

He said, **It is I who knows what you do not know.**

The angels said humans will shed blood, and they were correct.

However, Allah told the Angels that He knows what they do not. Which means;

i – There will be some people who won’t cause Corruption on Earth. Rather, they will be fighting against and opposing corruption. They are the followers of the Prophets’.

ii – Even though this group will be a small amount, they will be a proof enough to the Angels – that Allah’s point was valid.

His Messengers’ This means that Allah is Proudful when His slaves submit to Him, follow extremely happy with these slaves on and oppose Corruption. And this is why Allah will be ;Corruption Judgment Day – since they opposed

a – proving Allah’s point to the Angels.

b – declaring Allah’s perfection and praises (Hamd) by opposing the Corruption.

We ask Allah to make us of His slaves who He is proudful of and amazed at. So that He shows off to the Angels about us. Ameen ya Rabb.

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Ayah 31-35

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Ayah 31:

إِنْ هُوَ لَآءِ بِأَسْمَاءِ أَنْبِيُونِي فَقَالَ الْمَلَايَكَةُ عَلَى عَرَضَهُمْ ثُمَّ كُلَّهَا الْأَسْمَاءِ آدَمَ وَعَلَّمَ صَادِقِينَ كُنْتُمْ

And He taught Adam the names, all of them.

The word; 'Al-lama [Fa'alla/tafeel form] = Continuous/Intense Teaching.

So whenever knowledge and its teaching is mentioned, Allah is telling us that He is the One who has taught it. He attributes ALL knowledge to Himself.

I.e. Surah Rahman 55:1-4; The Abundantly Merciful (Allah), has Taught ['Al-lama] the Qur'an, He has created the Human, and He has Taught ['Al-lama] him how to Speak (Bayaan – Conveying/communication in speech).

So when we see this ayah in surah al Baqarah, we see that Allah taught names' to Adam.

Ustadh Nouman says;

Some figurative translations translate this ayah as:

'Allah taught Adam the names of Everything.'

But this is not correct. In that case it would be;

“'Al-lama Adama (He taught Adam) - Asmaa'a Kulli shay'in (Names of Everything.” or something similar.

But it has been translated by Ustadh Nouman as:

“And He (Allah) taught Adam the names, all of them.”

Some have commented:

Adam was taught ALL kinds of names.

The word 'Kullu' = Every/All in the Arabic language, but it can also imply 'Lots'.

(This is why there are different connotations/implications in the language meaning.)

Some scholars comment;

- Adam was given knowledge of Lots' of things.

others say:

- Adam was given Potential knowledge of Lots'/all of things. (he had the ability to know Lots of things').

Even in Modern Linguistics, it is noted that;

The progression of Human knowledge has always been based on 'Names' and Objects. So no matter what field or language you go into of human sciences; people mention Names and Objects to understand and explain their concepts to others. And it is said that all languages begin with Nouns/Objects, and then Verbs and other descriptions are derived from them.

This is exactly what Allah describes teaching Adam; the Asmaa' (Names of Objects).

We see that Adam has been taught names and has vast potential for a huge amount of knowledge. Something which the Angels don't have.

So Allah asks the Angels;

“Inform me the Names of these – if infact you are Truthful (Saadiqeen)”

You would think that Allah might say; “Inform me the Names of these – if infact you Know’ (in kuntum ta’lamoon.)

But the reason why Allah said; ‘In kuntum Saadiqeen’ (if you are Truthful) is based on a previous comment of the Angels who asked Allah why He would create someone who would spill/shed blood.

Allah is proving to them that just as you don't know the Names of these things – the same way, you do not know everything about Allah's plans.

So you (Angels) are wrong in your assumptions that All humans will cause Corruption and shed/spill blood. (there will be some who will follow guidance and try to remove Corruption i.e. True believers).

[Note: sometimes we read Ahadeeth where Allah boasts/shows off to the Angels about some Righteous human slaves who have fought in the cause of Allah without fleeing, or done something to remove corruption.

Allah proves to the Angels that He knows what they did not know - that there would be some good slaves (Muslims).]

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Ayah 32:

الْحَكِيمُ الْعَلِيمُ أَنْتَ إِنَّكَ ۖ عَلَّمْتَنَا مَا إِلَّا لَنَا عِلْمٌ لَا سُبْحَانَكَ قَالُوا

They said; SubhaanaK – (we declare) Your Perfection

Subhan – something which stays Constantly in its place.

I.e. Sabaha = he is Floating. when a swimmer is floating without drowning = constantly in his place.

So the Angels said;

“You are constantly always Perfect, we have absolutely no knowledge except what you have taught us..”

The scholars comment that: the Names (Asmaa') of Objects which Allah taught Adam were Objects of the world we live in (the Dunya). Like names of Tools for Agriculture etc.

So when people mistakenly think that Religious knowledge is only from Allah, then this is a misunderstanding.

Rather – Allah taught us Worldly knowledge too. So all advances in worldly Sciences is due to Allah teaching it to His Prophets', starting from Adam.

(I.e. Allah taught Prophet Idrees how to Write, Prophet Noah how to build a Ship, Prophet Saalih of a perfect and fair Economic Finance system, Prophet Dawud how to make light and flexible armour, Prophet Jesus advances in Medicine, Prophet Muhammad in a perfect System for ALL Spheres/areas of life etc.)

So when people praise human inventions, they should praise Allah that He gave us minds and knowledge of Objects (which He taught Adam) to construct them amazing ideas.

“InnaKa anta al-Aleem ul-Hakeem”

Surely only You are the All* Knowing, the All* Wise.

The Angels admit that they were wrong and limited in their understanding, and that Allah knows everything.

But then they say that Allah is al-Hakeem – the All Wise. They say this because only Allah knows the Wisdom for which He created Adam.

[*The word 'All' has been added in translation because 'AL' (The) has an implication of someone/thing being Specific for someone.

So 'Al Hamd' means 'the Praise' (so if we imagine 'Praise' as a physical Object being Specific for someone = 'THE Praise / All of the Praise' belongs to Allah.)

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Ayah 33:

عَيْبَ أَعْلَمُ إِنِّي لَكُمْ أَقْلَ أَلَمْ قَالَ مَا نَهُم بِأَسَدَ أَنْبَاءَهُمْ فَلَمَّا ۖ بِأَسْمَائِهِمْ أَنْبَهُمْ آدَمُ يَا قَالَ
تَكْتُمُونَ كُنْتُمْ وَمَا تُبْدُونَ مَا وَأَعْلَمُ وَالْأَرْضِ السَّمَاوَاتِ

He (Allah) said; O Adam, inform them the Names of them [asmaa'i-Him'] (Objects).

‘Him’ [translated as 'Them'] refers to; (li dhaw-il ‘Uqool – Creatures with ‘Aql/Intellect.)

So it includes the Names of; Nations, other Human and possibly even Jinn related aspects.

[If it was just Inanimate Objects that Adam was taught, then it would be said as; asmaa'i-HAA'. But this was not said.]

“Then (Fa) when he informed them of their names..”

Allah used the word 'Fa' (Then) to show that when Allah asked Adam to name them – he named them Straightaway.

[If the word 'Thumma' (also meaning 'Then, after some time') was used, it would mean; 'Then after some time' - Adam named them.]

This shows us that Adam (alayhi as-Salaam) was able to do so Immediately.

“He (Allah) said; Didn't I tell you that I am the only One who knows for sure the unseen of the skies and the earth, and what you are exposing (tuBdoon – your criticism which you show) and that which you have been hiding (taKtumoon)

Ustadh Nouman explains that the Angels are created to always obey Allah, so they do not have secret agendas. But he says that he believes this is the most convincing explanation he has found about what the angels Hiding (taKtumoon);

Al Aloosi in Ruh al Ma'aani's explanation; Iblees (the future; Shaytaan) was given high ranks among the angels, even though he was a Jinn. He gained this high rank, (maybe because he did acts of worship to Allah alot) but most of all because it was a test for him from Allah.

So the Angels didn't know as they were innocent, but Iblees was amongst them, and he may have been getting jealous when Adam (alayhi as-Salaam) was being honored, or maybe Iblees would get jealous in the future against Adam when Allah would tell the Angels (and Iblees who was amongst them) to prostrate to Adam.

So Allah is telling them that Allah knew what Iblees had hidden in him (of jealousy against Adam), or that Allah knew what Iblees (who is amongst the angels) will do in the near-future.

Then suddenly Allah introduces us to this subject, in the next ayah;

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Ayah 34:

الْكَافِرِينَ مِنْ وَكَانَ وَاسْتَكْبَرَ أَبَىٰ إِبْلِيسَ إِلَّا فَسَجَدُوا لِأَدَمَ اسْجُدُوا لِلْمَلَائِكَةِ قُلْنَا وَإِذْ

And when We said to the Angels; Prostrate to Adam, so they all Prostrated, except Iblees.

Abaa – he Refused. Means: to Refuse the command of someone who has Authority over you. Show a lack of regard for the authority and disobey.

[similar word: RafaDa - he Refused between someone of an equal ranking.]

wa AST-aKbara [ISTaF'ala] – and he Sought/sought Greatness

So Allah told us a glimpse in the psyche of Iblees; he sought Greatness and thought to himself; why should everyone respect this new Adam when I have been worshipping Allah for so long?

So Iblees wasn't sincere to Allah, he just wanted to boost and raise his ego and false respect.

Dr. Abdus Samee' (Nouman's teacher said;)

Allah has created us as Allah's caretakers of the Earth. So even though we might have power to rule the full Earth, we have to admit that we are slaves and weak in front of Allah. And that we are always dependant on Him.

This is important because in all parts of life, religious or non-religious – Iblees/shaytaan will try to make us follow his example of disobeying Allah out of arrogance against others. And this is what destroys the best of people.

So we have to admit we are weak slaves of Allah who are always dependant upon Him, and there is no strength or power except from Allah.

“..wa Kaana min al Kaafireen” -
and he Was from the Ungrateful Disbelievers.

[Allah could have said; 'fa aSbaha min al Kaafireen' - then he Became of the Disbelievers."]

By saying the word; 'Kaana' (Was – past tense) – it shows that; in the sight of Allah (Azza wa Jal), ibles Was Always a Kaafir (Ungrateful Disbeliever) deep inside himself – and Allah exposed the disease of arrogance in his heart when he spoke back to Allah arrogantly on that Day.

[We will see in other surahs' - when Allah mentions this story again - he mentions different details in it. I.e. Iblees will try to justify his sin and disobedience by trying to give arguments to Allah why he shouldn't prostrate (do Sajdah). See: surah al A'raf 7:12]

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Ayah 35:

هَذِهِ تَقْرَبًا وَلَا شَيْئًا حَيْثُ رَعَدًا مِنْهَا وَكَلَّا الْجَنَّةَ وَزَوْجِكَ أَنْتَ اسْكُنْ أَدَمُ يَا وَقُلْنَا
الظَّالِمِينَ مَنْ فَتَكُونَا الشَّجَرَةَ

O Adam, settle – you and your partner in the Garden

Sukoon: you were in motion and you stop somewhere and remain there.

Saakin – someone who you used to be somewhere else and is placed somewhere else to Live (i.e. Adam was placed from somewhere else into the Jannah/gardens).

Sukoon: does not necessarily imply 'Permanent Residence'.

Related word:

Khuld = Permanent/'Ongoing' Residence.

[There are 10 different words for 'Living' somewhere in the Qur'an. This word 'uSkun' is one of them.]

We see that Allah did not tell Adam to stay 'Khuld' (ongoing and always) in the Garden/Jannah, He said 'uSkun' (stay there for some time.)

This shows that Allah had already predestined that Adam would have to come to the Earth, especially when we consider that Allah has taught him the names of many Objects of the Earth world.

'You and your wife settle in the Garden'

Allah never said 'you two' settle in the Garden. Rather, He said – 'you and your wife – settle in the garden'. This shows that Allah honored both the male and female at the same time when He said this.

'Then eat from this Garden/Paradise carefree/with joy/delight (Raghadan), but don't come close to this tree – either of you – and if you do so, you both will be of the losers.

Raghadan – freely without fear / carefree.

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Ayah 36 – 38

[Download [Audio MP3](#)]

Ayah 36:

عَدُوٌّ لِّبَعْضِ بَعْضُكُمْ اهْبِطُوا وَقُلْنَا ۖ فِيهِ كَانَا مِمَّا فَأَخْرَجَهُمَا عَنْهَا الشَّيْطَانُ فَآزَلَهُمَا
حِينَ إِلَى وَمَتَاعٌ مُسْتَقَرٌّ الْأَرْضِ فِي وَلَكُمْ

And shaytan caused Both of them (HumAA) to Slip (a-zalla) from It ('an-Haa)

The ['an] 'Haa' ([slip from] It/her) refers to them slipping from;

- Allah's Instruction,
- His Guidance,
- ['an = in regards to] the Tree (tree/shajarah is a feminine word.)

“Then He expelled [akhraja] both of them from what they were in.”

The majority of scholars say that Allah expelled them both (Adam and Hawwa/Eve) from Paradise.

However, some scholars say that the 'he' refers to shaytaan/iblees expelling them from Paradise.

[Note: Allah explains events briefly in some surahs', and explains the same event in alot more detail in another surah.

I.e. Surah al A'raf (7) explains this narrative of Adam and Eve and how Iblees/shaytan tricks them - in more detail than surah al Baqarah does.

The reason why this occurs is because; every surah has a Central message and Central Themed Lessons. So Allah will mention a story in more detail when the lessons from the story are relevant to the Theme of the surah.]

Allah told us that the Waswasa of shaytan effected both Adam and Eve, and they both ate from the tree. (some of the Jews and Christians have said that maybe the word 'Evil' derives from the name 'Eve' [blaming it on only Eve].

The Quran says they both were victims of shaytans Waswasa (whisperings) and they both ate from the tree (see surah Taha 2:121)].

..Wa qul-Naa ihbiToo -
"And We said descend.."

ihbiTOO – descend (plural)

The 'OO' [waw, alif] at the end of the command ihbiT (descend) is a Plural (3 or more characters.)

It is not in Dual (2 / two characters) form [which would be ihbitAA), which shows that Allah is not just telling Adam and Eve to descend, but also to a 3rd character - Iblees/shaytan.

They were descended to Earth. Which shows that the Earth is 'lesser' in position to the Paradise.

Ba'Da-kum bi Ba'Din 'aduw
"..Some of you (one group) [will be an] enemy ['aduw] to Another."

There will be 3 different types of enmities on the planet Earth;
1 – Some Men will have animosity/hatred against women.
2 – Some Women will have animosity/hatred against men.
3 – Iblees/shaytaan will be an enemy to both Men and Women.

When men and women have hatred for each other – it will be because of shaytaan's influences.

In Modern Sociology and through history, there is a Social problem we see;
1 – Male Chauvinism – where men feel they deserve everything and females deserve nothing.
2 – Extreme Femininism – where women feel they deserve everything and males deserve nothing.

People might try to make compromises – but they can never fully reach a fair/unbiased solution, except if someone/thing which isn't male or female, and who knows the full internal/external details of human beings can provide a fair solution. And who both males and females can accept as a unified Authority – then the arguments and animosity will be settled. And this is through God/Allah and His Guidance.

“..Wa la-kum fee al ‘Ardi mustaqarrun..”

And in the Earth, there will be a temporary place of rest for you.

MustaQarr – a place you take Stop/tranquility/calmness in for a temporary amount of time.

Related word:

MuQaam.

“wa mataa’un ilaa Heeyn” -

And Utilities (for use) until a given time.

So Allah is saying that the Earth will be a temporary stay for us all, and a use (mataa’) for us until a set time.

Mataa’ – a Tool which you use and do not really enjoy. (i.e. Like a cleaning cloth, or any tool which you need to use to get your jobs done.)

[Al Asma'i: - he did research on especially this word - Mataa' (because Allah describes this world as Mataa' so much in the Qur'an). So he would go to the desert Arabs and would listen to what Objects they would use this word for (without telling them that this was his intent.) But he found it hard because people would not say it naturally. And he did not want to ask them directly what it meant because he would not get a natural definition.

Until once he was sitting at a pond and a small girl was cleaning dishes with a Scrubbing Brush, and a goat came and snatched it away from her. She shouted; 'Akhadha Mataa'i' (he took my Brush!). So he writ this down in his Commentary - that Mataa' means 'Scrubbing Brush' (i.e. a using tool.)]

Ustadh Nouman explains: Allah is telling us that this world is Mataa’, and that we should not waste our life being attached to things which is only a Use to get to the next life. Our money should be in our pocket or with the needy, not in our hearts.

Especially when Allah is telling us that this world is for a limited time only (mataa’un ilaa Heeyn.)

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Ayah 37:

الرَّحِيمِ التَّوَّابُ هُوَ إِنَّهُ ۖ عَلَيْهِ فِتَابَ كَلِمَاتِ رَبِّهِ مِنْ آدَمَ فَتَلَقَّىٰ

“Then (when they were sent down) “

Muslims believe that Adam and Eve being sent to the Earth was not a punishment. It was part of the Allah's Divine plan before Adam was created. Yet everything that they and their children would do would have consequences in the next life.

[Christian extremes:

The Catholic Christians;- thought that God punished Adam and Eve, so they were sent to this world.

As a result - they abandoned the world and locked themselves in monasteries.

The Protestant ('Protesting/opposing') Christians went to the opposite extreme of Catholics and said that the more richer you are, the more God loves you. This is why their Pastors are millionaires nowadays.

Islam is the middle way - which tells us that this world is a Using Tool to get to the next life. So your riches can be given to the needy, and also used on yourself. But you need to show your gratefulness to Allah as a result and not be attached to this world.]

We know that this was not a punishment, although Allah did say some strong words to Adam.

'Did I not forbid you the from that tree, and did I not say to you – surely Shaytaan is a clear enemy to you both?' (surah al A'raf 7:22)

So Adam, Eve and Iblees/shaytaan had been placed on the Earth.

"..Then (Fa) Especially from his Master, Adam recieved special words, then (Fa) his Master turned back towards him."

And Allah tells us the words He gave them;

'Our Master, we have wronged ourselves, and if you do not forgive us, then surely we will be of the losers.' (surah al A'raf 7:23)

The 'Fa' (then) means ' Then – straightaway'.

[If 'Thumma' was used, it would mean 'after some time, Then..']

So Allah is showing us that just when Adam was sent to the Earth, Allah Himself chose to give him words (out of His Mercy for Adam and Eve) by which – they begged Allah – and Allah forgave them..

'..Fa taaba 'alayh' -
then straightaway – He (Allah) turned back to them.

Adam and Eve were sent to the Earth, and Allah taught Adam words, and they sincerely recited them – and Allah turned back to them in forgiveness.

[NOTE: Allah taught Adam the words, and he taught them to his wife. Which shows that Allah wants the male to be a leading example in the household of teaching his women the religion.]

How kind is Allah!

Tawbah (turning back to Allah for the slave in regret is loved by Allah so much, that He converts the bad deed into a good one.) [see surah al-Furqan 25:70]

“..Innahu huwwa al-tawwaabu al-raheem - Surely it is He, He who is the One who turns back in love (to the repenters) over and over again, the Constantly Merciful.”

This ayah is so powerful. Any person who has sinned so much will think that Allah will never forgive him.

But who can be more regretful than Adam and his wife? They were in a Jannah/garden where they had everything they wanted. They were told directly by Allah not to eat from the tree. Yet they fell into a mistake/slipped, and they had to leave the Jannah/garden temporarily.

Yet they sincerely repented to Allah, and He forgave them. So no other sinner has an excuse after hearing this from repenting sincerely to Allah.

[Ayah of Repentance: al A'raf 7:23]:

الْخَاسِرِينَ مَنْ لَنُكُونَنَّ وَتَرْحَمْنَا لَنَا تَعْفِرُ لَمْ وَإِنْ أَنْفُسَنَا ظَلَمْنَا رَبَّنَا

They said, “Our Lord, we have wronged ourselves, and if You do not forgive us and have mercy upon us, we will surely be among the losers.”

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Lessons & Reminders from surah al Baqarah 2: 38-44

Watch Video of Tafseer:

http://www.youtube.com/watch?v=JDvtLhA_a3U

Ayah 38:

وَنَحْزَنِي هُمْ وَلَا هُمْ عَلَيَّ خَوْفٌ فَلَا يَهْدِي مَنِّي كَمِيْنِيَّاءِ اِمَافٌ ۗ جَمِيْعًا مِنْهَا اهْبِطُوا فُلْنَا

We said, “Go down from it, all of you. And when guidance comes to you from Me, whoever follows My guidance – there will be no fear concerning them, nor will they grieve.

fa = **then** - whoever follows the guidance, no fear will be upon them.
mantabi'a hudaaya – whoever follows my guidance – this is singular, because a person may embrace Islam by themselves and feel strange in society for following it. Yet Allah is giving them the good news that no fear will be upon them [plural] – which shows that the person will find other good believing companions in this life, and especially in the next life.

ya'tiy**ANNA** kum. Really it would be; **ya'tiy kum**. The difference is; the 'ANNA' implies **Certainty**.

ya'tee / Ataa = to Give. So the overall meaning is;

Then if **Guidance****Certainly** [is] given to you from Me.

So Allah is telling people to investigate guidance, not just any guidance, but to investigate that it is truly guidance from Allah. This is implied by ya'tiyANNA.

There is no **fear** on them – because when fear is in your mind, it has a greater affect on you than just sadness. So fear is mentioned before sadness.

But not all fear will leave them [otherwise it would be Khawfa], rather for most of the part – they will not be in fear.

The word **Khawfun** is mentioned as a Noun, which is a Permanent form. This is interesting because **Fear** is permanently part of a person.

And they will not be **sad** – sadness can be ignored, whereas fear is not as easy to ignore. So this is mentioned after fear.

The '**hum**' [**them**] is mentioned to emphasise that Especially them – they will not be sad (in this worldly life and on Judgment Day).

The word ya**Hzanoon** is in verb form, which is a Temporary form. This is interesting because **Sadness** comes and goes in life.

In this world, the believers have no loss. It is a win-win situation. In hardships, they are between Sabr and Shukr [Patience and Thankfulness]. Both are rewardable. [They will not fear or be sad].

Whereas the disbeliever is in loss. He is in a lose-lose situation. In hardships he is sad he has lost his time and health, in ease he is arrogant and ungrateful to Allah – causing Allah's punishment to descend.

People who misinterpret the Qur'an, they have fallen into one of these 2 categories;

Khawf[Fear] – many Muslims who misinterpret the aayaat of Allah are scared of being criticized – so they do not discuss them, or they misinterpret them.

Huzn[grief] – many Muslims are extremely angered and annoyed due to hardships they have faced, so they make mis-interpretations based on the griefs that they have faced in life.

Allah in the upcoming aayaat/verses tells us not to hide or misinterpret His aayaat/verses. So we have to look at the Quran from a balanced and neutral perspective when deriving rulings.

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Ayah 39:

خَالِدُونَ فِيهَا هُمْ ۖ النَّارِ أَصْحَابُ أُولَئِكَ بِآيَاتِنَا وَكَذَّبُوا كَفَرُوا وَالَّذِينَ

And those who disbelieve and lied against Our miraculous signs – those will be companions of the Fire; they will abide therein eternally.”

This is contrasting with the previous ayah which spoke about following the guidance, and this ayah is talking about disbelieving and lying against the guidance.

So it is criticizing the point of not following the guidance.

So who is the best example of people who know the guidance is true, but they didn't follow it? [read the next ayah for the answer].

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Ayah 40:

إِيَّايَافَارُهُبُونَ وَبِعَهْدِكُمْ أَوْفِ بِعَهْدِي أَوْفُوا وَعَلَيْكُمْ تَأْنَعْمُ الَّتِي نِعْمَتِي أَذْكُرُوا إِسْرَائِيلَ بَنِي يَا

O Children of Israel, remind yourselves of My **favor** which I have bestowed upon you and fulfill My covenant [upon you] that I will fulfill your covenant [from Me], and **be afraid of [only] Me**.

An'am – Favour/blessing.

Allah is reminding the Children of Israel that Allah did favour them, but they were ungrateful. We as Muslims are also favoured, so we should not fall into their mistakes – otherwise Allah might remove His favour from us, just like He removed it from them.

Moses is mentioned the most in the Qur'an so that we can compare ourselves to his Ummah [nation].

Allah is reminding Bani Isra'eel [the Children of Israel] to remember the favour of Allah. Similarly, we should remember the favour of Allah that He chose us.

Now that we remember this favour, what should we do?

We should fulfill Allah's promise [through obedience] so that He will fulfill His promise [of success and reward] for us.

Oowfee [maJzoom] – Jawab al Shart: I.e. if you fulfill your Promise [Condition] – Allah will fulfill His promise.

What was the promise to Bani Isra'eel? That if they applied the laws of the Torah/Tawraat, They would eat from above them and below them [Ma'idah 5:66]*. Allah will give them

everything. If you just follow Allah's guidance, the reward of the world will come to you and even the next life.

أُمَّةٌ مِنْهُمْ ۖ أَرْجُلُهُمْ تَحْتِ وَمِنْ فَوْقِهِمْ مِنْ لَأَكْلُوا هَمْرًا مِّنْ إِلَيْهِمْ أَنْزَلَ وَمَا وَالْإِنْجِيلَ التَّوْرَةَ أَقَامُوا أَنَّهُمْ وَلَوْ *
يَعْمَلُونَ مَا سَاءَ مِنْهُمْ وَكَثِيرٌ ۖ مُّقْتَصِدَةٌ

And if only they had acted according to the Taurat (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Quran), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad SAW like 'Abdullah bin Salam), but many of them do evil deeds. [Ma'idah 5:66]

The same way, Allah has promised for our Ummah [nation];

وَلَيُمَكِّنَنَّ قَبْلَهُمْ مِنَ الَّذِينَ اسْتَخْلَفَ كَمَا الْأَرْضِ فِي لَيْسَتْخَلَفَتْهُمْ الصَّالِحَاتِ وَعَمِلُوا مِنْكُمْ آمَنُوا الَّذِينَ اللَّهُ وَعَدَ
بَعْدَ كَفَرٍ وَمَنْ شَيْئًا بِي يُشْرِكُونَ لَا يَعْبُدُونِي ۖ أَمْنَا خَوْفِهِمْ بَعْدَ مَنْ وَلَيَبْدَلَنَّهُمْ لَهُمْ ارْتَضَى الَّذِي دِينَهُمْ لَهُمْ
الْفَاسِقُونَ هُمْ فَأُولَئِكَ ذَلِكَ

Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me. But whoever disbelieves after that – then those are the defiantly disobedient. [Nur 24:55]

iyyaaya ha faRhaboon – and Fear Only Me.

So Allah is reminding His favours before reminding people to fear Him alone.

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Ayah 41:

فَاتَّقُوا وَإِيَّايَ تَمَنَّا قَلِيلًا بِآيَاتِي تَشْتَرُوا وَلَا ۖ بِهِ كَافِرٍ أَوْلَ تَكُونُوا وَلَا لِمَا مَعَكُمْ مُصَدِّقًا أَنْزَلْتُ وَأَمْنًا بِمَا

wa Aaminoo... – and come to believe..

in what I have sent down, as a confirmation of what you already have [they had the Torah, and the Qur'an confirmed the Torah] – so Allah is necessitating that the people believe in the Messenger – Prophet Muhammad – because he is the Messenger from Allah confirming what came of the early message of the Torah.

Believing in Prophet Muhammad is important in this ayah because in ayah [\[21:62\]](#) in this surah, we will realise that Allah does not mention the Messenger. So believing in the Messenger – Prophet Muhammad – is mentioned in this ayah, and this ayah [41] is part of the discussion which leads to the discussion in ayah 62 of this surah.

بِبَعْضِ الْكِتَابِ الْكَرِيمِ وَيَكْفُرُونَ بِبَعْضِ الْكِتَابِ الْكَرِيمِ أَفَلَا يَتَذَكَّرُونَ
عَمَّا بَعَثَ اللَّهُ وَمَا ۖ الْعَذَابِ أَشَدَّ إِلَىٰ يُرَدُّونَ الْيَوْمَ ۖ نِيَالِدُ الْحَيَاةِ فِي خِزْيٍ إِلَّا مِنْكُمْ ذَلِكَ يَفْعَلُ مَنْ جَرَاءُ فَمَا
تَعْمَلُونَ

So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do. [Baqarah 2:85]

We have to believe in ALL the religion 100%.

..And do not be of the first to disbelieve in it. This is emphasised because the Jews had knowledge of previous Prophets, so the Sahaba thought that the Jews would be the first to be Muslims. But ironically, they never. It was easier for the polytheist Arabs to become Muslim in huge numbers than it was for the Jews, and this is what actually happened.

Allah exposes the secret agendas of the enemies of Islam;

Don't sell my signs for a small price;

I.e. they knew Prophet Muhammad was a Messenger of Allah, and they knew that if they tell everyone that a non-Jew is a Prophet, then their special status is gone. Their high status of being the honored 'people of the Book' will be gone, so they will lose their special status in the sight of society, and they will have to be equals to the slaves who follow the Messenger, and equal to the Gentiles [non-Jews].

wa iyyaaya fattaqoon – and fear only, only Me.

This is a warning to ALL people who receive Allah's book and revelation. Because they may interpret Allah's book in the wrong way out of fear of the people, and not fearing Allah. They may do this to please the people, and earn Allah's wrath.

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Ayah 42:

تَعْلَمُونَ وَأَنْتُمْ وَتَكْتُمُوا الْحَقَّ بِالْبَاطِلِ وَالْحَقَّ لَيْسَ وَلَا

And don't clothe the truth with falsehood.

People might use the Quran and Sunnah and produce wrong conclusions for an agenda/motive – this is done using 90% truth and 10% false, yet whatever is not 100% truth – then it is not the truth.

الْفَاسِقِينَ إِلَّا بِهِ يُضِلُّ وَمَا ۖ كَثِيرًا بِهِ وَيَهْدِي كَثِيرًا بِهِ يُضِلُّ ۖ مَثَلًا

He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient, [Baqarah 2:26]

..And don't conceal the truth while you know.

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Ayah 43:

الرَّاكِعِينَ وَارْكَعُوا مَعَ الرَّاكِعَاتِ وَاتُوا وَأَقِيمُوا الصَّلَاةَ

Establish the prayer and give Zakah [purification charity] - because when you pray – you are connecting with Allah and remembering Him much, and purifying yourself by giving in away in charity.

And make Rukoo' [bowing] along with the Bowers [Raaki'EEN].

The conservative Jews these days have the exact similar prayer to us today, EXCEPT that they make rukoo' [bowing] first and then sajdah [prostration] after that. This is proven in surah aal Imran;

الرَّاكِعِينَ مَعَ وَارْكَعِي وَاسْجُدِي لِرَبِّكِ اقْنُتِي مَرِيْمُ يَا

O Mary, be devoutly obedient to your Lord and **prostrate and bow with those who bow [in prayer].**” [aal Imran 3:43]

Unlike our Ummah where we do Rukoo' first, and then sajdah;

وَرِضْوَانًا لِّلّٰهِ مِّنْ فَضْلًا يَّبْتَغُوْنَ سَجْدًا رُّكْعًا تَرَاهُمْ بَيْنَهُمْ رُحَمَاءَ الْكُفَّارِ عَلَىٰ أَشِدَّاءٍ مَّعَهُ وَالدِّينَ ۚ اللّٰهُ رَسُوْلٌ دُمَحَمَّ

Muhammad (SAW) is the Messenger of Allah, and those who are with him are severe against disbelievers, and merciful among themselves. **You see them bowing and falling down prostrate (in prayer),** seeking Bounty from Allah and (His) Good Pleasure. [Fath 48:29]

This time, Allah is commanding them to make Rukoo' [bowing] with those who bow – i.e. the Muslims.

Up until now, Allah has still not declared the Muslims as a separate nation. Their Qiblah is the same, and their beliefs are similar.

So Allah is reminding them of His favours, He is almost trying to show them like a deviated sect/group who should join back to the mainstream and obedient Muslims. That is extremely powerful.

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Ayah 44:

وَنَعَلْتُمْ أَفْلًا ۚ الْكِتَابَ تَتْلُونَ وَأَنْتُمْ أَنْفُسُكُمْ وَتَنْسَوْنَ بِالْبُرِّ النَّاسِ أَنْتُمْرُونَ

This is the scariest ayah/verse.

Do you command people to do good, and forget your own selves, and [yet] you read the Book? Why is it that you don't understand?

This is the scariest ayah for people especially people of knowledge.

Then don't you understand?

'Aql [commonly translated as 'Intellect'] = to Tie.

'iqaal – a rope [which the arabs would tie around their head - which they would take off to tie their camel after they had rode it].

= control and restraint (over your emotions and thoughts) = self control, so you can make a good Judgment.

your 'Aql should make you follow the truth when it comes to you and your judgment should not be clouded by false emotion and false pride.

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Ayah 45 – 49

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Ayah 45:

الْخَاشِعِينَ عَلَىٰ إِلَّا لَكَبِيرَةٌ وَإِنَّهَا ۖ وَالصَّلَاةِ بِالصَّبْرِ وَاسْتَعِينُوا

The first passage which addressed Bani Isra'eel (Children of Isra'eel/Prophet Ya'qub/Jacob) is coming to its Conclusion.

Isti'aanah = seeking 'Awn – Assistance / Help.

It is a special type of Assistance. The word is used when you are already trying to complete a job, and you cannot finish it yourself. So you ask someone for Help/Aid/Assistance [Isti'aanah] to finish it.

Similar words:

IstiNSaar

IstiMdaad

Istis'aad

So Allah is telling the Bani Isra'eel (and also Muslims);

“Seek Help (asta'eenoo) by means of Perseverance and Prayer”

So Allah is telling; Start the effort yourself, THEN seek help through Perseverance (Sabr) and Prayer.

Sabr = Patience, constancy, perseverance, consistency, commitment.

It has the literal implication of ‘being tied down firmly on what you are aiming for.’

Sabr does not just apply to times of Calamity, but during all times (bad and good.) It is all about Self-discipline.

Ibn Taymiyyah said about Sabr; “Sabr is to have the same response during worldly ease to worldly difficulty.”

So Allah is ordering them;

- Put effort in yourself (in the Solutions/guidance Allah will outline for you.)
- then Seek help through Perseverance, commitment, consistency in that through Self-discipline.
- Salaah (Prayer to Allah.)

The real help comes only from Allah, so you have to be patient – and only that will qualify you for Allah’s help.

Salaah will get you Allah’s help.

‘And no doubt, it is truly huge – except on those who are truly fearful and humble.’

What is truly huge (kabeer)?

2 opinions;

1 – the Salaah (Prayer) – prayer is very difficult except for those who are truly fearful of Allah. So those who aren’t regular in their prayers don’t really have true fear of Allah.

2 – the Isti’aanah (Seeking help) – is very difficult for these people. So they may pray due to its obligation, but their patience is only temporary, and as a result – they do not get true help from Allah through their prayers. It is extremely hard for them to get this help.

It is common for Allah to mention a Characteristic, and then explain the signs of such a character in the aayaat after it.

Allah has mentioned the; Khaashi’een (those who are; truly Fearful, and Humble to Allah.)

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Ayah 46:

رَاجِعُونَ إِلَيْهِ وَأَنَّهُمْ رَبَّهُمْ مَا لَاقُوا أَنَّهُمْ يَظُنُّونَ الَّذِينَ

“These are the people who are thoroughly convinced (yaDhun-oon)*..”

*’Dhan’ usually means – ‘to Assume without any evidence’, but also means – ‘to be fully sure with the strongest conviction’.

This might seem like they are opposite in meaning; ‘thinking’ and ‘being sure with certainty.’

[This is because Arabic is Lughat-ul Abdaad = Language of Opposites. So one word may have one meaning, and mean its exact opposite at the same time.

Some said this might be because the Arabs Lived in Opposites i.e. They lived in the Desert which represents Death, yet they Lived (were Alive) there.

Another example: Snake represents Death because it can kill you. But the 'Arabs called it; Hayya (Life) because it is Alive in the dead desert.]

“These are the people who are thoroughly convinced (yaDhun-oon) that they will come face to face (mulaaq) with their Lord”

Mulaaq [Noun form = permanency] – Liqaa = come Face to Face.

By having it in Noun form, it shows that it is a Permanent and fixed part of these peoples lives that they they are certain that they will meet their Master. There is no way around it to escape.

“Wa anna ilayHi raaji’oon” -
and surely to Him they are returning.

Allah has used Positive reinforcement [Psychologically] to encourage them to turn back to Him sincerely.

Now Allah will use different ways (i.e. Negative Reinforcement, and sometimes Punishment) of encouraging them to return back to His guidance.

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Ayah 47:

الْعَالَمِينَ عَلَى فَضْلَتِكُمْ وَأَنِّي عَلَيْكُمْ أَنْعَمْتُ الَّتِي نِعْمَتِي أَذْكُرُوا إِسْرَائِيلَ بَنِي يَآ

“O sons of Isra’eel, make mention of the favour that especially I favoured you with.

And Especially (AnnEE) I who had given you preference over all nations.

So the conversation almost starts all over again. Allah is reminding the sons of Isra’eel (the Jews) that they were not special because of their race.

Rather – they were only preferred and special because Allah had chosen them over other nations.

He could remove this favour and they would not be special anymore.

“Annee faD-Daltu-kum ‘alaa al ‘Aalameen

“I am the One who had preferred you [past tense] over all of mankind and jinn (‘aalameen = beings with intellect.)”

So Allah can take away the favour (and it seems that Allah has done so – by using ‘past tense’ FaD-Dal-TU-kum = I favourED you all [past tense].)

Due to continuous disobedience and rejection and killing of their Prophets’, Allah replaced the Jews with sincere Muslims who submitted to what Allah commanded them.

‘Aalameen – (nations/peoples/beings/generations of the world)

Related words:

Al-’awaalim (worlds)

Ayah 48:

And Be cautious/mindful/fearful of a Day

Before they were told to only fear Allah (ayah 41 of this surah), but now Allah has lowered the standard and told them;

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Ayah 48:

عَدْلٌ مِنْهَا يُؤْخَذُ وَلَا شَفَاعَةٌ مِنْهَا يُقْبَلُ وَلَا شَيْئًا نَفْسٍ عَنِ نَفْسٍ تَجْزِي لَّا يَوْمًا وَانْفُوا
يُنْصَرُونَ هُمْ وَلَا

‘and fear a Day (Judgment Day) when:

- no soul will benefit/reward/compensate any other person (i.e. a woman will even drop her breastfeeding child [surah Hajj 22:3]), and

- no intercession will be accepted (and no-one who will try to make intercession will be accepted),

(some people will try these (ie. offering their families going to hellfire in the hope that they will be saved from it etc.), but they will not be accepted.) [see surah Ma'arij 70:11]

- and no equivalent/ransom/bail will be taken’

(not even the planet Earth full of gold will save them as ransom [see surah aal Imran 3:91])

“..wa laa hum yuNSaroon” -

‘and they are the ones who are not going to be helped.’

By saying this, it signifies that there will be some others who will be helped. O Allah, make us of those who you help on that Day, ameen.

Now Allah will give a long series of Events which happened in the history of Bani Isra'eel (the sons of Isra'eel), not in any historical chronological order. The purpose of the Quran is not timeline, but to drive the lesson across in the best way.

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:Ayah 49

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

And When We rescued you over and over again (Naj-jay-Naa) from the children of Pharaoh, they would blacken your faces (arabic phrase meaning: cause you enormous humiliation), they would slaughter your sons and they would allow your women (Nisaa') to live.

Naj-jay is used – Saved over and over again.

[aNjay - Saved once.]

Allah is telling the Children of Isra'eel (the Jews) that they could easily destroy you so you would become extinct totally from the face of the Earth. Yet Allah saved you over and over again.

Allah also tells us that; they – the oppressors – killed the boys/sons, and left the women (Nisaa') alive and violated their honour (raped them). And this would happen repeatedly throughout history.

Furthermore, Allah used the Oppressive Acts in Present-Future tense form which implies these events would occur throughout history (even to the weak believers in this Muslim nation); – yudhabihooNa abnaa'akum (they slaughter your sons – present-future tense), - yastaHyooNa Nisaa'akum (they keep alive your women – present-future tense.)

“Wa fee dhaalikum Balaa'un min Rabbi-kum ‘ADheem “-

And in that, for all of you was an enormous test that had come especially from your Master.

We are living in a time similar to Bani Isra'eel today, in which there are many Pharaohs/Fir'awns, and we ask Allah that He ease our test for us and relieve us of this hardship soon and give us a near victory. Ameen ya Rabb.

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Ayah 50-54

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Ayah 50:

تَنْظُرُونَ وَأَنْتُمْ فِيْرِ عَوْنِ آلٍ وَأَغْرَقْنَا فَأَنْجَيْنَاكُمْ الْبَحْرَ بِكُمْ فَرَقْنَا وَإِذْ

And remind yourselves when – especially for you – We parted the ocean/sea, We saved (aNjay-Naa-kum) you. And We caused the lineage of Pharoah to drown.

aNjay – saved once.

In this context, we see that Allah only parted the ocean for them once. So aNjay has been mentioned as ‘One saving’ in comparison to the previous ayah where Allah ‘Naj-jay’ (saved them Many times) from becoming extinct in history.

“Wa antum taNDhuroon” -

And you were all Watching closely (them being drowned).

In Jewish historical accounts; some Jews actually believed that Pharoah could not be killed, and they were convinced he was a ‘god’. So when they saw Pharoah and his army being drowned to death – they were amazed.

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Ayah 51:

ظَالِمُونَ وَأَنْتُمْ بَعْدِهِ مِنَ الْعَجَلِ اتَّخَذْتُمْ ثُمَّ لَيْلَةً أَرْبَعِينَ مُوسَىٰ وَاعْدْنَا وَإِذْ

And remind yourselves when We called Moses (to fulfill our promise) for a period of 40nights, thereafter – you held onto the calf (‘ijl – baby cow) from [min al-ta'ajjub/amazement] even after that!?. And you were Wrongdoers.

Allah is amazed and disappointed at them because they had seen the sea/ocean split in front of their own eyes, and Moses led them out of slavery of Pharoah to freedom. Yet they still doubted him!?. Yet they still worshipped a God other than the God of Moses who gave them these miracles!?.

They had reached a point when they should have no doubt. But instead, their actions showed a lack of certainty in belief.

Wa antum Dhaalimoon -

‘And you were Wrongdoers.’ -

Because the Jews throughout history attribute wrongdoing to Allah, and are known to blame and criticize Allah. (i.e. see al Ma'idah 5:64) and there are other real life examples.

All this which has been mentioned has occurred in chronological order;

- 1 – Torture and near extinction of the Bani Isra'eel (Jews)
- 2 – The parting of the Ocean/sea, and The Drowning of Pharaoh and his army.
- 3 – Moses being called by Allah for 40 nights.

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Ayah 52:

تَشْكُرُونَ لَعَلَّكُمْ ذَلِكُمْ بَعْدَ مِّنْ عَفْوِنَا ثُمَّ

Then (after some time) – We Pardoned you Lovingly ('afuww), so that you may be grateful.

[how they are forgiven is mentioned in ayah 54.]

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Ayah 53:

تَهْتَدُونَ لَعَلَّكُمْ وَالْفُرْقَانَ الْكِتَابَ مُوسَى آتَيْنَا ذُوًا

And when We gave Moses the Book/Law and the Criterion [Furqaan]

Kitaab/Book also means Law (Shari'ah)

Furqaan [Criterion] – Farq = to separate two things so they become distinct/separate/clear from each other.

Furqaan = A Book which tells Clearly the difference between Wrong and Right categorically.

Similar word:

Bayaan – Bayt/Baana – separating things from each other.

(words derived from it; Bayaan, muBeeyn, tiBayaan)

“..La'allakum taHtadoon” –

so that perhaps you will put an effort to be Guided [iFti'al].

It's like;

'I've given you the road and clear path, now you have to walk down it and follow it.'

Now Allah will explain how He forgave them (Bani Isra'eel – the Jews) lovingly [which was mentioned in ayah 52].

But what was the point of the message in ayah 53?

Allah told us that the Bani Isra'eel (Jews) were given the Book/Law and the Criterion (for Right and wrong) – so they may be rightly guided.

Their Law told them that this was the punishment for idol worship – so if they followed the Law, Allah would forgive them Lovingly – because they would be showing their dedication to Him.

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:Ayah 54

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ أِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

“And when Moses said; ‘O my nation, it is you – no doubt – who have wronged your ownelves by holding onto the Calf intensely.

So repent to your Master (Baari’i-kum) and kill yourselves (each Jewish tribe would kill its own members who had worshipped the calf). “

Baari’ – is interestingly used in this ayah. It is used alot in Hebrew for Allah as Rabb (Master/Lord.) So amazingly the speech of the Qur’an is accurate.

This is Jewish history, and part of Jewish law. And Islamic law is a continuation of the Law revealed to Prophet Moses.

“..That is better for you with your Master (Baari’i-kum).”

It is interesting Allah says this because humans think it is a bad thing, but Allah is telling them that it is better for them.

If they fulfill this command in their Law, Allah will accept their repentance.

‘No doubt, He is the One who constantly accepts repentance [tawwaab], the constantly Merciful [al-Raheem]’

Allah offered His tawbah to them, so long as they followed His command. And they did follow the Law at that time – so Allah accepted their repentance.

But as time passed, they felt that they were Allah’s ‘saved people’ who Allah would guarantee His forgiveness to. So they historically gradually became relaxed in implementing the Law, and did not fully follow it. They thought that if they go hell, they will be there for

only a few days.
So why should Allah even forgive them?

Then the Christians came: they Abandoned the Law altogether and felt that Christ died for their sins. This is another way shaytaan fooled them.

The Islamic way of Repentance/Tawbah is to obey Allah and then ask for forgiveness. If we obey Allah and ask Him for forgiveness – then in that case – the door for tawbah will constantly be open.

We ask Allah to help us obey Him and that He accepts our tawbah, always, ameen ya Rahmaan!

Ayah 55-58

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Ayah 55:

تَنْظُرُونَ وَأَنْتُمْ الصَّاعِقَةُ فَأَخَذْتُمْ جَهْرَةً لِّلَّهِ نَرَىٰ حَتَّىٰ لَكَ نُؤْمِنُ لَنَ مُوسَىٰ يَا قُلُومَ وَإِذِ

And when all of you said; O Moses – we will not surrender [LA] to/For you/give into your demands (of killing our tribesmen) .

1a – Allah is saying; ‘idh Qul-tum – when you all said’ – instead of; ‘when They said’. This makes the discussion more personal because the Jews consider themselves to be all one unified family, so when Allah talks to the Jewish listener even now – he feels that direct experience with Allah.

1b – The fact that the Jews spoke and argued with Moses and not directly to Allah still shows that Allah was still watching when they were arguing with Moses. This is why Allah is showing this discussion from His own direct perspective.

1c – If it was said:

- BI = With / in
= (i.e. Lan nu'mina BI ka = we wont' believe WITH / In you) – in your beliefs.

But it was said;

- La / Li after a Verb implies: Surrender – give into someones demands.
(i.e. Lan nu'mina LA ka = **we won't believe (submit) FOR you [and what you command us to do.]**).

In the previous ayah, Allah (azza wa Jal) had told Moses to tell the Bani Isra'eel (children of Israel – which consisted of 12 tribes) to kill from their own tribes – the people who had worshipped the Calf.

If they did that – the Children of Isra’eel – would be lovingly forgiven by Allah as a whole. Because they had followed the Law which Allah had given to them.

But now they had started debating Moses, and even though they had believed IN [Bi] him and seen the miracles. They were not willing to submit TO [La] his commands.

“..hat-taa naRaa Allaha jahrah” -

(we will not submit to you) Until we see Allah face to face.

Jahr = clearly / apparent.

“Then suddenly, the explosion and loud sound (Saa’iqah) seized you all whilst you were staring”

This explosion (Saa’iqah) killed all of them instantaneously.

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Ayah 56:

تَشْكُرُونَ لَعَلَّكُمْ مَوْتِكُمْ بَعْدَ مَن بَعَثْنَاكُمْ ثُمَّ

“Then We raised you even after you had died, so perhaps you may be thankful.”

The majority of scholars say that this literally happened. Allah caused these people to come back to life again.

‘that perhaps you may be thankful’. You would think that Allah would raise them again so they be ‘obedient’ (tuTee’oon). But Allah said; ‘that perhaps you may be Thankful’ (taShkuroon).

This shows us that the one who is truly grateful to Allah, is the one who is obedient to Allah AND His Messenger.

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Ayah 57:

رَزَقْنَاكُمْ مَا طَيِّبَاتٍ مِّنْ كُلُوا ۖ وَالسَّلَٰوِي الْمَنَّ عَلَيَّكُمْ وَأَنْزَلْنَا الْعَمَامَ عَلَيْكُمْ وَظَلَّلْنَا
يَظْلِمُونَ أَنفُسَهُمْ كَانُوا وَلَكِن ظَلَمُونَا وَمَا

And We cool shaded you with Clouds (Ghamaam), and We descended upon you Manna (Bread) and Salwa (bird meat.)

Ghamaam = clouds which are joyful and light, as a shade for others. (not scary dark clouds).

Nutrition:

Mann – wheat/grain, when it came into the ground and grew – they could make bread from it. [Carbohydrates].

Salwa – a type of bird which are easily catchable and cannot fly away, and are easy to cook.

Scientifically; the two most essential foods the human body needs are; Carbohydrates and Proteins.

They have been given; Shade (like Shelter), Food (Proteins and Carbohydrates), and it will be mentioned later – that they have Water.

“Eat of the Tayyib (good,pure) things We have provided you with”

Tayyib = good and pure.

Allah has given us many good and pure things for us to eat from, so we should not go into what He has forbidden – since that is harmful and not good.

So Imagine;

The Bani Isra'eel (including; men, old men, women, children etc) had just left Egypt and were travelling in the hot desert – without any home. They never had the ability to survive on their own in this desert. Yet Allah gave them Ghamaam (cool clouds) to shade them, and healthy and expensive foods. So that they be grateful.

[NOTE: We are given food and property, sometimes even more than them. Yet we are many times ungrateful. So this narrative is a lesson for us too.]

wa Maa dhalamoo-Naa, waLaakin aNfusa-hum yaDhlimoon -

‘they did not wrong us at all, however – they are continuously wronging their ownelves.’

The ‘Maa’ is used for Strong Negation. They did Not wrong Us at all (when they did acts of rebellion against Allah). They are continuously (present-future tense is used) only wronging themselves.

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:Ayah 58

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةً نَعْفِرْ لَكُمْ خَطَايَاكُمْ ۗ وَسَنَزِيدُ الْمُحْسِنِينَ

.And remember, when We told you (O sons of Isra'eel/Ya'qub/Jacob) to enter this town

1a – If the Jews love one thing especially, it is their history.
So even if you mention one event – they remember the whole story.

Because they've been raised to remember that they are a nation which has survived and lived on, even though it has gone through so many trials and calamities.

Especially their history with Moses – the Jews treasure this the most, even till today.

1b – The reason why Dates and locations aren't mentioned is because;
i – they (the jews) already know all the dates of the events in their history.
ii – the Quran isn't concerned with dates and locations of events, rather – the lesson behind the narrative is the most important issue.
This is why – most of the times in the Quran – Allah will not mention the Time or Location, unless it is part of the Lesson.

Background:

We see that Allah is describing His favours to the Muslim Israelites (those who truly submitted to Allah/God) at that time in history.

The Muslim Israelites have followed Moses and seen the different Miracles He has given them. (i.e. the sea parting, pharaoh being drowned, being provided for in the desert etc.) They were given many Tests, many which they failed in, or had taken their time in responding to, and they showed Ungratefulness to Allah.

Now they have reached a Town/city, called 'Jericho' (it is still existent today.) The people in this town were a warrior/fighting/combat type of people.
And the Israelites were commanded by Allah to fight these wrongdoing people, and that if they fought – Allah would give them victory.

So when Moses went to tell his people to fight, they said;

O Moses, we will never enter it as long as they are there.
So go, you and your Master and fight. We will stay sitting here. (surah al Maa'idah 5: 24)

Because of this – Allah punished them with 40years of exile. So they would have nowhere to live - except the desert.

According to Jewish history; Moses died within these 40years.

Then the next generation who had seen the harsh life of the desert wanted to fight for the cause of Allah, and they were led by Prophet Yusha (Joshua) ibn Nun. And Allah knows best.

So when they fought – Allah gave them victory.

“And remember when We said; Enter this town and eat there freely without any worry and with delight wherever you wish..”

Allah said something similar in ayah [2:]35, to Prophet Adam and his wife (Hawwa/Eve) when they were in Jannah/Paradise.

Now Allah is saying the same to the Muslim Israelites.

But there is only 1 condition for the Muslim Israelites [just like with Prophet Adam in Jannah - there was 1 condition of not eating from the tree.];

“Enter the Gate prostrating (i.e. putting your forehead down on the neck of the animal you are riding), whilst saying HiTTatun [Forgiveness].”

HiTTah – HaTTa in arabic = to bring down. (HaTTa al Hamal = to bring down/take off the burden/weight which the animal is carrying.)

So when the Muslim Israelites say this in Sajdah/prostration, they are asking Allah to ‘bring down/take off’ their sins which they are heavily burdened with.

If you just do that repeatedly while you enter the city;

NaGhfir-la-kum KhaTaayaa-kum – We will Forgive (Ghafr=Cover) your (all your past) Mistakes [KhaTaaya]

Wa sa Na-Zeeyd ul-MuHsineen -

And soon we will increase/excel the Good-doers. (in rank, reward etc.)

Ayah 59-61.5

[Download [Audio MP3](#)]

Ayah 59:

السَّمَاءِ مِّن رَّجْزٍ ظَلَمُوا الَّذِينَ عَلَى فَأَنْزَلْنَا لَهُمْ قِيلَ الَّذِي غَيْرَ قَوْلًا ظَلَمُوا الَّذِينَ فَبَدَّلَ
يَفْسُقُونَ كَانُوا بِمَا

Then those who did wrong changed it (Bad-dala), with a statement – other than the one which was told to them (to say)

Bad-dala – Badl = continuously Change.

Pattern: [Fa33ala = they Repeatedly changed it.] i.e. they kept repeating a wrong word instead of the right word.

Comparison of the Israelites to the story of Prophet Adam:

1 – When Adam made his historic mistake – Allah taught him words by which – if he recited them sincerely, Allah would forgive his sins.

Similarly, Allah told the Muslim Israelites words (HiTTun – drop our burdens of sins) – that if they said them sincerely, Allah would remove their sins.

“So we sent down – on the wrongdoers – from the sky, Rijzan [a Calamity] (a disease which would make their insides come out of their skin – their skin looked peeled off.)

“..Bi maa KAANoo yaFsuqoon” -

Because of the corruption they continuously engaged in.

- The ‘Kaana’ = Used to (past tense).

- yaFsuqoon – (present-future tense) = still continuously continue in Fisq/Corruption.

So Allah punished them because they had the opportunity to repent, but they acted disobedient repeatedly (from the past, and continued their disobedience into the future too – without wanting to repent.) So the punishment was most suited for such people.

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Ayah 60:

عَشْرَةَ تَأْتَتْ مِنْهُ فَانْفَجَرَتْ ۖ الْحَجَرَ بِعَصَاكَ اضْرِبْ فَقُلْنَا لِقَوْمِهِ مُوسَى اسْتَسْقَىٰ وَإِذِ
الْأَرْضِ فِي تَعْتُوا وَلَا إِلَهَ رِزْقٍ مِنْ وَاشْرَبُوا كُلُوا ۖ مَشْرَبَهُمْ أَنَسٍ كُلُّ عِلْمٍ قَدْ ۖ عَيْنَا
مُفْسِدِينَ

And remember when Moses asked Istisqaa (asking Allah for Rain) – especially for his people, so We said – especially with your Staff/stick, hit the boulder.. “

We notice that the Staff/big stick Moses had continuously is special and mentioned by Allah in the narratives of Moses.

(i.e. the miracles of it turning into a big snake, of him striking it in the sea so it parted, and now to strike a boulder to get water out of it.)

If you study the history of Moses, we see that Moses at one time gets tired of his people and says to Allah;

‘Fa-fruq bayna-naa wa bayna al Qawm-il Faasiqeen’ ([al Maa’idah 5:25](#)).

But when this has not happened yet, he cares and worries for his people when Allah describes him as advising and helping; Li Qawmi-hee (For his People.)

Moses has; saved his people from Pharoah, killed their enemy (Pharoah), made them free people, given them shade from the suns heat, given them meat and carbohydrates from Allah, and now he is going to ask Allah to give them water.

“..When you strike the staff, twelve springs (because of the 12 tribes) will burst (Fajarat/tear) out. Every group of people knew their place of drink.”

In surah al A'raf (7:160), this incident is mentioned again. But Allah says there about the springs; fa-anBajasat = cracked and leak out.

So why did Allah use two different and opposing words?

Some commentaries state;

When Moses asked Allah, Allah made water come bursting out (Fajarat), but when the Muslim Israelites sinned alot – the water from the springs kept on decreasing less and less (the more they sinned.) So it just became ‘leaking’ out (Bajasat).

And since this surah is telling Allah’s favours to the Israelites – then the Fajarat/bursting of water is being emphasised.

“..Eat and drink from the provision of Allah (which He has given you), and don’t corrupt (ta’thaw) in the Earth as causers of corruption (muFsideen).”

‘Athiya / ya’thaa / ‘ithiyaan = corruption of the mind based on false ideas (propaganda.)

‘Don’t be corrupted by false ideas’ -

MuFsid is different to Faasid (Corrupter.)

MuFsid = to be a source of other peoples corruption.

Allah is telling them this because the Israelites;

- miss the better food of Egypt and were already complaining to Moses.
- will become corrupted by false ideas later when Moses is gone, and they are influenced by the propaganda of Samariy and they start worshipping the calf again.

This will be mentioned later in ayah 61 and later in the surah.

So Allah is telling them; i – not to fall into following false propaganda, and ii – not to be a source of making others corrupt either.

Allah warned them powerfully; When you become corrupt, your society around you all becomes corrupt.

So Allah is telling us all; Don’t be brainwashed by the Corrupt, and Don’t be a source of spreading Corruption to others.

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Ayah 61:

تُنَبِّتُ مِمَّا لَنَا يُخْرِجُ رَبِّكَ لَنَا فَاذْعُ وَاحِدٍ طَعَامٍ عَلَى نَصِيرٍ لَنْ مُوسَى يَا قُلُومَ وَإِذْ
أَدْنَى هُوَ الَّذِي أَسْتَبْدِلُونَ قَالُوا ۖ وَبَصَلِهَا وَعَدْسِهَا وَفُومِهَا وَقَتَائِهَا بِقَلْبِهَا مِنَ الْأَرْضِ
وَالْمَسْكَنَةُ الذَّلَّةُ عَلَيْهِمْ وَضُرِبَتْ ۖ سَأَلْتُمْ مَا لَكُمْ فَإِنَّ مِصْرًا اهْبِطُوا ۖ خَيْرٌ هُوَ بِالَّذِي
بِغَيْرِ النَّبِيِّينَ وَيَقْتُلُونَ اللَّهَ بآيَاتٍ يَكْفُرُونَ كَانُوا بِأَنَّهُمْ ذَلِكَ ۖ اللَّهُ مَنَّ بِغَضَبٍ وَبَاءُوا
يَعْتَدُونَ وَكَانُوا عَصَا بِمَا ذَلِكَ ۖ الْحَقُّ

And when all of you said; O Moses, we are not going to be patient with one type of food, so go and ask YOUR Master that; extract for us from what the Earth grows..”

So the Israelites would talk to each other about how they were bored of just one type of food repeatedly; so they said to Moses – ask YOUR Master (Rabba-KA). But why didn't they themselves ask the One who provides them with everything they have seen as of now?

Because they know how corrupt they are. They know the kind of blasphemous/evil things they say about Allah and how disobedient they are to Him. So they hope that Moses will ask Allah since he is close to Allah.

.. (Ask your Master to extract from the Earth;) its herbs, cucumbers, its garlics, its lentils and its onions.

They lived in the desert – yet they wanted all these foods to grow from the dead desert and still remain ungrateful to Allah?

And how did they know the names of all these different types of food?
Because they would eat them in Egypt when they were slaves of Pharaoh.

So in simple words: They didn't appreciate all which Allah had done to them – of giving them freedom from the oppressive Pharaohs and all the other miracles.

It's like saying; 'I miss prison food, and I don't like the freedom Allah has now given to me.'

What's so bad about the life in Egypt anyway?

1 – Humiliation:- The Life of Slavery is humiliating. To be enslaved to anything other than Allah means you have no Dignity or self-respect for yourselves.

2 – Powerlessness:- When you are enslaved – you are not a Free / Sovereign nation. You can't make your own decisions, nor can you decide your own future.

3 - Oppression:- You cannot help yourself and your own people from Oppression. And Pharaoh was known to kill, rape and humiliate the Israelites.

Yet they preferred this over the freedom and miracles which Allah had given to them.

So when they ask Moses to ask Allah for food, it is like they are asking Allah for all that Slavery all over again.

Ayah 61.5 – 62 [Download [Audio MP3](#)]

Ayah 61 continued:

Qaala astaBdiloona aladhee huwa adnaa bi-il Khayr

.. He (Moses) said; Are you seeking to change that which is inferior, for that which is good?

The fact that something came from Allah (Moses says) – is better and more good than what they consider is more superior (of slavery to Pharoah and his foods.)

iHbitoo – Habata = come Down.

Metaphorically/Figuratively: This is used to humiliate another, that you were on a higher standing position before, so descend and go lower.

[i.e. Poets say many vulgar things sometimes. So Allah tells us about them; They go down into a valley (morally downhill.) (al-Shu'ara 26:225)

Similar words;

Idh-haboo - dhahab - go

InTaliqoo - Talaq - depart

"ihbiToo **MiSranfa** inna la-kum maa sa'altum" -

Go down to a region (or Egypt) - then surely for you all is what you all asked for.

Moses is telling them angrily and sarcastically;

1 - to go down (iHbiToo) to another region- and humiliate yourselves by going there and giving up what Allah gave you of goodness.

2 - Moses commanded them to go down into a region/territory (MiSran).

MiSraN(with taNween [letter Nuun/N] = **a Country/Region/Area/Territory/farmland.**

MiSra (without taNween [letter Nuun/N at the end] = **Egypt.**

[Grammar Note: it is in maNsoob form, hence misrA / misrAn].

So Moses used another word which was similar to the word Egypt, meaning something like; ***'Why don't you all go to another Egypt?'***

.Allah has depicted all this through just one word; MiSraN

'then – especially for you all- is what you definitely asked for'

Moses is being sarcastic with them out of anger.
Like the saying in English; *'you all asked for it.'* [/sarcasm]

3 – Moses said the exact same word which Allah said to Adam, Hawwa/Eve and Iblees/shaytaan – iHbitoo – descend to what is lower. [ayah 2:36]
Since they disobeyed and ate (or the Israelites – wanted to eat) from what is 'lower' and less Tayyib [good and pure].

They asked for all types of food, but really they were just being ungrateful, rebelling and asking for trouble.

So Allah says;

“Wa Duribat ‘alayhimu al-dhillah wa-al maskanah -
And humiliation was slapped onto them, and powerlessness.’

When they were in Egypt as slaves, they were weak, humiliated, powerless/being incapable of making their own destiny.

“Wa baa’oo bi GhaDabin min Allah” -
And they drew rage (GhaDab) upon themselves from Allah.

We know that the 3rd problem with slavery was Oppression due to the anger of Pharaoh against them.

But now they drew upon themselves rage from Allah. So this was even worse than what they had started off with. The rage of the creation (pharaoh) is much less than the rage of Allah.

Why do they deserve the rage of Allah?

Bani Isra'eel (the sons of Israel) earned the wrath and anger of Allah many times in their history.

[Ustadh Nouman says; we Muslims and historians and scholars should study Jewish history in detail because Allah's Messenger, Muhammad (sal Allahu alayhi wasalam) told us there would be people who follow their footsteps in every way.]

Before the Messenger of Allah, Muhammad (sal Allahu alayhi wasalam) came, the Jews were like the lost Muslim Ummah [nation]. Just like many of us Muslims today are a lost Ummah. We need to learn from their mistakes so we don't fall into them.

Jewish History and Allah's anger upon them:
They suffered at the hands of many enemies; i.e. the Byzantines, Ethiopians, Assyrians, Romans etc.) and Allah captures the Reasons for all these tests in just a few words;

Dhaalika bi anna-hum kaanoo yaKfuroona bi aayaat-illah -
That is because they continuously used to deny the revelations/miracles of Allah.

Revelation would come and they would not follow them.
Miracles would come and they would not appreciate them.

Wa yaQtuloona al-Nabiyyeena bi ghayri al-haqq -
“And they engage in the killing of Prophets without having the right to do so.”

But why did they do these evil things?

“that is because they continuously disobey arrogantly, and they continuously crossed the limit [set for them].”

These people did not want to be directed and be told what way is right and guided. Rather, they wanted to follow their own desires without being told what to do.

This arrogance and wanting to follow desires blindly led to them denying the revelations/signs and miracles of Allah, and their killing of some of the Messengers of Allah (who forbade them from evil.)

Keep in mind;
The Prophet (sal Allahu alayhi wasalam) told us;
‘Ulamaa ummatee ka anbiyaa’ bani Isra’eel –
the Scholars of my nation are like the Prophets’ of the Children of Isra’eel.

[This reminds us of what many Muslims do today, who follow a cultural Islam, where they get angry when someone tells them proof/miracles of the religion and asks them to follow the true guidance. They feel burdened with it, and if a scholar tells them they are wrong, they may insult him, and the most corrupt may even assassinate him.]

It is due to these reasons Allah let their (the Israelites) enemies (and even our enemies today) to overpower them and harm them.

Just like the Messenger of Allah (sal Allahu alayhi wasalam) told us;
“Whenever any people break their covenant/contract with Allah, Allah allows their enemies to overpower them..”

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Ayah 62:

وَعَمِلَ الْآخِرِ وَالْيَوْمِ بِاللَّهِ آمَنَ مَنْ وَالصَّابِئِينَ وَالنَّصَارَىٰ هَادُوا وَالَّذِينَ آمَنُوا الَّذِينَ إِنَّ
يَحْزَنُونَ هُمْ وَلَا عَلَيْهِمْ خَوْفٌ وَلَا رَبَّهُمْ عِنْدَ أَجْرِهِمْ فَلَهُمْ صَالِحًا

“No doubt those who believed (Muslims), and those who are Jewish and the Christians, and Sabians (originally followers of Prophet Abraham/Ibraheem, but gradually started to worship stars, the sun etc.),

Whoever came to believe in Allah, and the Last Day, and acted Righteously.

Then they have no fear on them, and they are not going to grieve.”

False Claim by the Disbelievers:

Some people misinterpreted this ayah and said that it means that; all people who believe in God, the Last Day (Judgment Day) and do righteous deeds – then they will be safe on Judgment Day.

A Few Points to Notice:

1 – Such people take the ayah out of context and ignore other parts of the Quran where Allah warns and threatens the disbelievers with being in the hellfire forever.

بِبَعْضٍ وَتَكْفُرُونَ الْكِتَابِ بَعْضٍ أَفْتُمُونِ ۚ - **Do you believe in part of the book and reject other parts?** (al Baqarah 2:85)

And what about other aayaat which mention that those who disbelieve/reject following Prophet Muhammad (sal Allahu alayhi wasalam) will be in the Hellfire forever.

Surely those who disbelieve from the People of the Book (Jews and Christians) and the Polytheists/idol worshippers – they will be in the Hellfire, they will stay there Forever, they are the worst of creation. (surah Bayyinah 98:6)

What are the Benefits of Understanding this Ayah?

1 – We understand that Emaan (belief) in Allah necessitates you Definitely believe in the Next Life (Judgment Day).

Because God is Perfect, and being Perfect means He is; Just/Fair.

But we see injustice in this life, so it is necessary for God to have a Judgment Day to allow Justice and His Perfection to be shown.

But to be prepared for Judgment Day, you need to do ‘Amil-us-Saalihaat’ (good actions).

So Allah is showing us a chain – that if either one of these Links is Missing or lacking (belief in; God, Judgment Day, or good actions) – then you will be rejecting or lowering your certainty of belief in all of them – because they are all connected to each other.

Then Allah tells us that whoever believes in them truly as Allah originally taught them – even before the arrival of Prophet Muhammad (sal Allahu alayhi wasalam) – whether he was a Jew, Helper [Nasaara - Nasr = help] (of Jesus), or Sabian (follower of Abraham) – then there will be no fear on them on Judgment Day, and they are not saddened.

Ayah 63-66

[Download [Audio MP3](#)]

Ayah 63:

لَعَلَّكُمْ فِيهِ مَا وَادَّكُرُوا بِقُوَّةٍ أْتَيْنَاكُمْ مَا خُذُوا الطُّورَ فَوْقَكُمْ وَرَفَعْنَا مِيثَاقَكُمْ أَخَذْنَا وَإِذْ تَتَّقُونَ

Remember when We took the Covenant (Meeythaaq) from you..

Meeythaaq – Wathaq – a Promise which comes with alot of responsibility. You are informed with full information of what you need to do – then you get into it.

Similar words;

‘Aqd

‘Ahd

In surah al A’raf (7) the details of the covenant are mentioned.

We see a strong Relationship between surah al Baqarah (2) and surah al A’raf (7). Where each surah has some extra details which were not mentioned in the other surah.

[The same can be said about other surahs' in the Quran which are Paired with others due to their similarities with each other.]

“..And We elevated the Toor (mountain) above you..”

Two opinions on what this means;

- 1 – The mountain was shaking and boulders were falling from it, so it looked like the mountain was falling from above them.
- 2 – The mountain was literally raised above them when the covenant was being taken.

This shows the heaviness and seriousness of the Covenant.

‘Hold onto what We have given to you with strength/might, and remember what is in it so that you guard against (evil, Allah’s anger.)’

When this Quran is being revealed Allah is talking to the Children of Israel at the time of the Messenger of Allah, Muhammad (saws). But Allah is reminding them (and through them – us also) that we really need to take our Covenant with Allah seriously. Our feelings and pride cannot get in the way of stopping us from the truth.

The Children of Israel at the time of Moses did accept him as a Messenger, but they did not take him seriously.

So to scare them (as a mercy for them) and to make them wake up and fix their behaviour. [This in modern day psychology technique is called the; Scared-strait programme.]

Allah (azza wa Jal) is going to scare and rattle them so they might wake up and take their Messenger Moses and his message seriously.

GEM: When everything around you is shaking, i.e. if boulders from mountains are crashing around you and you do not know what to do – you try to hold onto something.

Allah at that moment tells the Muslim Israelites: -

Khudhoo maa aataynaa-kum la'allakum tattaqoon –

“Hold tightly what We give you all so that you may protect/guard yourselves.”

Subhan Allah! So they may protect themselves;

- 1 – from harm in that moment (when the mountains are shaking), and also
- 2 – so they protect themselves morally against; evil, Allah’s anger, and also Allah’s punishments.

Wa adhkuroo maa feeHi -

And remember/mention what is in it

Dhikr =

1 – Remember

2 – Mention

So Allah is telling them to not just remember what Allah has given, but also to Mention it out loud to yourself and others.

(I.e. In salaah (prayer), da’wah (inviting others to the guidance), enjoining good and forbidding evil etc.)

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Ayah 64:

الْخَاسِرِينَ مِّنْ لَّكُنْتُمْ وَرَحْمَتُهُ عَلَيْكُمْ اللَّهُ فَضْلٌ فَلَوْلَا ۖ ذَٰلِكَ بَعْدَ مِّنْ تَوَلَّيْتُمْ ثُمَّ

Then (after some time) much of you turned back, even after that..

This refers to;

1 – Those who were present at the Covenant when the Mount Toor was placed above them. Most of them turned away after some time.

2 – The Jews at the time of Prophet Muhammad (sal Allahu alayhi wasalam). They were aware of the Covenant in their history, and they were sure that Prophet Muhammad is the Prophet prophecised in their own religious books, so do they dare to turn away from the Words of Allah – when they are certain that this message is truly from Him?

So these 2 groups have turned away after they have witnessed what Allah gave to them of the Guidance.

“..And Had it not been for the more than needed Favour (FaDI) of Allah upon you, and His Mercy – you would have been from those who are losers.”

FaDI = an extreme favour which is excessive/more than necessity.
(i.e. if someone only needs only 1 thing, but you give them 3 of that instead. that is FaDI.)

The Commentators of the Qur’an state:
The original FaDI/favour of Allah was that He forgave them their sins. And another FaDI was that He sent them a Messenger.

[This is similar to an ayah in surah Jumua - when Allah told us / our Nation that He sent us a Messenger as an extreme FaDI (favour) - who is Muhammad (sal Allahu alayhi wasalam);

"That is the FaDI/excessive favour of Allah He gives to who He wills, and Allah is the owner of Great FaDI/excessive favours." [surah al Jumu'ah 62:4]

The revelation of the Quran is continuously described as FaDlu-Allah (an excessive favour of Allah.)]

“..And Had it not been for the more than needed Favour (FaDI) of Allah upon you, and His Mercy – you would have been from those who are losers.”

So, Allah is telling the Israelites;

1 – Which were present at the time of Prophet Moses that;
The presence of the Favour of Allah (Prophet Moses) is the cause of these excessive favours [FaDI] to the Israelites.

2 – Which were present at the time of Prophet Muhammad (saws);
That the greatest Messenger (Muhammad [saws]), the greatest FaDI [favour] of Allah is in your presence. If you followed him – Allah would give you even more favours and be even more merciful to you than He was to the Israelites.

“..Had it not been for Allah’s favour on you (Moses / Muhammad [saws]) and His mercy, you would have been losers for sure.”

So Allah is telling the earlier and later Israelites – if you do not follow the Messenger of Allah (who is a favour) to you – you would surely be of the Losers.

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Ayah 65:

[DOWNLOAD MP3 – \(Surah al Baqarah 2:63-66\)](#)

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

“And for sure [La] – you all already know the ones who transgressed in the matters of the Sabbath. Then We said to them become rejected cursed Apes.”

So Allah is telling them of stories of those before them who they already knew of from their own history – people who had broken the covenant.

Some people might say that Islam teaches Anti-Semitism. But Allah tells us that – for sure [La] – it is something they have already been Taught (by their own elders/teachers). So it is not a fake story made by Islam for anti-semitism purposes, but rather – it is in their own Jewish books of history.

The details of how they broke the covenant and the details of this story are mentioned in [surah al A'raf \(7:163-166\)](#).

Them turning into Apes and Monkeys is interpreted in 2 ways (both views are valid and won't effect our 'Aqeedah);

- 1 – They were transformed from their inside. So they were like Animals who did not care about wrong (haraam) and right (halaal) etc.
- 2 – Allah even transformed them physically into Apes.

And We made that a Nakaal (warning by which you are deterred/put off) for all in front of them, and what will come after them. And it would become a serious lesson/sermon for the people of Taqwa (those who guard against; evil, Allah's anger etc.)”

It is said that these people indirectly did fishing on the Sabbath day, when they were not allowed to work. So Allah transformed them people into Monkeys and Apes. So when people would pass by the river where this fishing took place – they saw that the humans there had become monkeys. The good Muslim Israelites who had forbade them from fishing on the Sabbath also gained a strong lesson and warning from this. So Allah said; it is a lesson for those who Guard (against evil, and Allah's anger.)

Baqarah 2:67

[DOWNLOAD MP3 – Surah al Baqarah 2:67-68](#)

Ayah 67:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً ۖ قَالُوا
أَتَتَّخِذُنَا هُزُؤًا ۖ قَالِ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

“And remember when Moses said to his people; Surely Allah commands you to slaughter/sacrifice a cow..”

Allah mentioned that He took a firm covenant from the Israelites (in ayah 63-64)
The first example of the Israelites given in the ayah above is about them violating the Sabbath (Saturday – when they were not allowed to work, but they did.)

Another example of the Israelites going against the covenant will now be mentioned.

“And when Moses said to his nation/people (Qawm)..”

There is a subtlety in the text because Allah is telling us that Moses said to HIS nation [li qawmiHEE]. Which implies that the Jews who killed Prophets’ and rejected some others are not part of the nation of Moses, even though they may claim to be part of his nation/followers. Especially due to the fact that Moses at one time completely disassociated himself from his people. (He said; ana baree’un min kum – I have totally disassociated myself from you).

So the Jews/Israelites present at the time of Prophet Muhammad did claim to be followers of Moses, but they were in a state where Moses has disassociated himself from them. Meaning – they weren’t his true followers.

‘Inna Allaha ya’ muru-kum an tadhbahoo baqarah..’

Surely Allah, He commands you to sacrifice/slaughter a cow.

The word;

Inna = Surely (it is used to remove doubts.)

He had to say ‘inna’ / surely’ because the Israelites would think that he is making these commands up himself, they would doubt that he is really a Messenger, or they did not want to submit to him.

This is the essence of hypocrisy. These people accept that Moses/Musa is a Messenger, but they feel that this Messenger sometimes tells them to do things for his own personal benefit. This is why they would say; We will not submit to you until we see Allah face to face ([Surah al Baqarah 2:55](#)) – because they doubted the commands which Moses gave.

[Even the hypocrites at the time of Prophet Muhammad (sal Allahu alayhi wasalam) did the same. So that when the Battle of Badr was commanded, they doubted the Sunnah/example of the Messenger of Allah and asked; 'where does it say it in the Quran?' They again said this in the battle of Uhud, so Allah said;

It is not for a Prophet to have Ghulla (worldly aspirations).. (surah [aal Imran 3:161](#)).

This is why surah Muhammad was revealed - to focus on and refute this type of evil hypocrisy.]

Due to this attitude of the Israelites, Moses had to say to his people;
'Inna = Surely / for sure / no doubt – Allah commands you to slaughter a cow..'

Background of this Story:

Among the Israelites, there was a dispute – and someone was killed and nobody was sure who the murderer was. There was going to be a big war between the different tribes. So they needed to know who the murderer was.

So when they took the problem to Moses, Allah commanded Moses to tell them to slaughter a cow.

So when they heard that response, they said;

'A-Tatakhadhoona huzuwa' -
“Do you take us for a joke/mockery?”

Meaning:

- 1 – Do you think we are a bunch of jokers?
- 2 – Are you making fun of us?

We know that Prophets'/Messengers' of Allah never take the commands of Allah as jokes, especially when it comes to big issues like Murder.

There is a very covert technique going on in the media today:

- They will try to insult the Messengers' (like Adam, Jesus, Moses etc.) of Allah and aspects of religion, so that when Muslims see it – they become angry. But over time, these cartoons and insults continue. They plan that the Muslims over time become desensitized to these insults and hardly respond back.

Ustadh Nouman says that we should respond back to them in ways which hit them worst. And that is through Lawsuits (sueing). So that if anyone ever insults Islamic beliefs or Muslims (i.e. 'you terrorist' etc., the Muslims should file a Lawsuit (sue them) immediately.

This will harm them more, and will bring more income money for supporting Islamic dawah (inviting to Islam) projects.

The more Lawsuits – the better (it hurts them more and profits us more.)

Qaaloo – A-Tatakhadhoona huzuwa' -
“They said – Do you take us for a joke/mockery?”

“Qaala a'oodhu billahi an akoona min al-jaahileen” -
He (Moses) said; I enter the protection of Allah from being of the ignorant, who have no control over themselves (jaahileen).

Ustadh Nouman continues:

Messengers might make truthful jokes, but they do not make jokes in matters of commandments of Allah. And if you do joke about Allah's religion, then you better stop and seek the protection of Allah.

Jaahil = someone who has no control over what they; do, say, feel emotionally etc.

Opposite word:

'Aaqil = someone who has control of themselves. (he Ties/Restrains himself to what is correct and right.)

[iqaal = the rope the arabs used to Tie and Restrain their camels from running away.]

Ustadh Nouman further explains:

The words we use in language as jokes and non-hurtful insults – especially in the west – (i.e. you're gay, 'stop being so gay' etc.) all these are major accusations in Islam. Because when we use them as jokes – we become desensitized to them.

So that someone might call you 'gay' as a joke, you might not find it shocking, but that is actually

a major insult and a major accusation in the sight of Allah.]

Ayah 68:

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا
عَلُوا مَا تَأْمُرُونَ فَأَرْضٌ وَلَا بُكْرٌ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْ

They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

"Go and call on your Master for us especially, and clarify – what type of cow is it?"

It is the Israelites who are making a joke out of Moses by being sarcastic with him.

They are simply being told; slaughter a cow. Yet they want to persist in asking more unnecessary questions.

1 – They're trying to make a joke out of Moses. (i.e. you can imagine themselves elbowing each other and laughing with each other about what type of cow Moses needs.)

2 – They asked alot of questions because they don't want to do it. (i.e. if you ask someone so much, the person becomes too annoyed and says 'forget it, i'll do it myself.)

But everytime they would ask; Moses would reply;

"Inna-Hu yaQool.." -

Surely He (Allah) says.. (description)

And he would always emphasise to them that indeed Allah said it, not himself.

Furthermore, the Scholars have said that each time the people would ask for details, Moses would go upto Mount Toor (where he spoke to Allah) and ask Allah, and then come back to tell them (this showed that the people put their Messenger to alot of hardship and annoyance.)

“Innaaha baqaratun laa FaariD, wa laa bakr, ‘awaanun bayna dhaalik” -
Surely she is a cow which is not old nor too young, but between the two conditions.’

This is the age where the meat of the cow is at its best. It is neither too young (where it has less meat), neither too old (where it’s meat is old). It’s right in between.

“Fa-af’aloo maa tu’maroon” -
So do what you’re commanded!

aF’al – Fi’l = Do (an action without thought.)

Similar word:

‘Aml = Do an action with thought (intent).

Moses is telling the Israelites to immediately just slaughter a cow which suits that description, without even thinking anymore about it. But they are stubborn and unwilling to do even that.

Baqarah 68-72

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Ayah 69:

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ
صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاطِرِينَ

They said, “Call upon your Lord to show us what is her color.” He said, “He says, ‘It is a yellow cow, bright in color – pleasing to the observers.’ “

Call upon your Master (and ask); what colour is it (the cow that needs to be sacrificed).
He (Moses) said; surely He (Allah) says – it is a yellowish colour.

These people still never obeyed the command of Moses and continued in ridiculing Moses to ask what colour the cow should be.

Yellow was one of the most rarest and exotic colours for cows. So we learn that the more unnecessary questions you ask – the more you put yourself in trouble and complications. Since the Shari’ah (Islamic law) was simple and clear, and by asking for more unneeded details – you will find more hardship in its implementation.

There is a difference between Asking the Messenger and Questioning the Messenger.

By Asking, you will humbly ask the needed details to fulfill the duty. But by Questioning the Messenger, you're already showing that you don't really believe you have to follow the command.

So here – they are questioning the integrity of the Messenger and the command itself. So you see their sarcasm of; 'if you're getting so much information from your God – then tell us – what colour did your God say it should be too?' There is a hint of sarcasm, and this is why they repeated more questions – even though Moses had told them to just follow the command.

Safraa' – yellow (saffron colour)

Faaqi' – texture which is; Deep, Brilliant and startling (eye-catching.)

This was not said;

-Lawnuhaa faaqi'un – its colour is brilliant

-Faaqi'un lawnuhaa = [especially] brilliant, is its colour.

So there is a strong emphasis on its brilliance (by Allah putting the word faaqi'/brilliant earlier in the ayah.)

Then a further emphasis is added;

taSurrul-NaaDhireen –

it would please those who stare at it.

Ayah 70:

ا هِيَ اِنَّ الْبَقْرَ تَشَابَهَ عَلَيْنَا وَاِنَّا اِنْ قَالُوا اِدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا
شَاءَ اللّٰهُ لَمُهْتَدُونَ

They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided."

They said, ask your Master – to make it clear to us; What cow is it?

This cow issue is becoming unclear for us. And for sure – if Allah wills – we will be guided (to the right answer.)

Al Islaahi and other scholars explained: They (the Israelites) started to realise they are going to get in real trouble from Allah if they don't find the cow. So they really start searching for it. And this is why they ask this question (it has a feel of sincerity in it.)

Al-Shawkani explains:

'And for sure – if Allah wills – we will be guided (to the right answer.)'

Due to this statement of theirs (with sincerity) – Allah guided them to the right cow.

Ayah 71:

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
الآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا مُسَلِّمَةً لَّا شَيْءَ فِيهَا قَالُوا
يَفْعَلُونَ

He said, “He says, ‘It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.’ ” They said, “Now you have come with the truth.” So they slaughtered her, but they could hardly do it.

He (Moses) said; Surely He (Allah) says; it is a cow which – has not been milked, has not been put to work, has not tilled the soil.

When cows are too young or too old – they can’t work due to weakness. They would work in their middle age. But Allah is telling us that this cow didn’t even work in its middle/strong/young age.

Now they have to find a cow which;

- Is middle aged/strong
- Has never been milked
- Has never been used in farm work (for tilling the fields or any other work)
- Is beautiful to stare at.

And;

“Musallamatun laa shiyatan feehaa” -

Is fully (100% yellow) without any blemishes (i.e. other marks/spots/colours etc.)

Finding such a cow is almost impossible except if Allah guides you to it.

The authenticity of the following reports are disputed, but it is stated; they found the cow with a young orphan boy. And he did not give it to them until they gave him its weight in gold. So when they had brought it, they were regretful about their questioning the Messenger (Moses) unnecessarily.

Qaaloo, al Aana ji'ta bi-il haqqi. Fa dhabahoo-haa Wa maa kaadoo yaf'aloona –

They said ‘now you have brought the truth’. So they slaughtered it, and they were almost not going to do it.

This shows that they weren’t still willing to obey the command (maybe because they had payed so much for it), and they only did so due to pressures they faced as a whole. (i.e. peer pressure, or pressure from different tribes to find out who the murderer is etc.)

After all this, Allah tells the story behind it.

Ayah 72:

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ

And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing.

“Wa idh qatalTUM nafsan -
And when You ALL killed a person.”

Only one person did the murder, but there were witnesses who did not tell who the murderer was. So Allah is exposing this – that whoever is involved is also to blame.

Fa – then

daara' [it's really tadaara'a] = to throw something at each other.

Fa ad-daara'tum fee haa – then you Threw (i.e. Accusations) at each other – in [regards to] it (the murder)

You are throwing Accusations against each other. i.e. ‘you did it.’ ‘No, you did it’. This fighting and arguing attitude would enter them into killing each other too.

“*Wa Allahu muKhrijun maa taKtumoon*” -
And Allah is the One who takes out what you Hide/conceal.’

This is amazing. Allah does not even tell us the details of who the murderer was. Because that isn't the lesson of the narrative/story. Rather – Allah is telling us that He will expose the things you try to hide. And He says this in Present-future tense form to show us that He will continuously expose what we try to hide.

The audience whose secrets Allah will expose are;

- 1 – The Jews who hide alot of what was in their books about the final Messenger.
- 2 – The Hypocrites who try to secretly plot against the believers.
- 3 – The Believing Muslims who may hide somethings, Allah will continue to expose them.

In future events, people will try to hide things (i.e. secrets in books, or secret conversations) and Allah says that He will expose them, and this will occur in future aayaat of the Qur'an (i.e. What the hypocrites say in secret, or what the Jews hide of information in their books about the final Messenger etc.)

Baqarah 73-74

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Ayah 73:

يَكُم آيَاتِهِ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِي لَعَلَّكُمْ تَعْقِلُونَ

So, We said, “Strike the slain man with part of it.” Thus does Allah bring the dead to life, and He shows you His signs that you might reason.

Allah just spoke about the cow which had to be slaughtered

Strike some part of the (cow) flesh with the (killed human) corpse, and Allah will bring that corpse back to life and point to the killer.

Then Allah said;

‘It is like that – Allah gives life to the dead.’

It is by Allah’s command that life is given after death i.e. through;

- slaughtering a cow
- kun fa yaKoon (Allah saying; Be! and it is.)
- rain coming down from the sky and giving life.

Implying that Allah gives life to the dead in ways you can’t even imagine.

‘And He shows you His miraculous signs so that you may become of those who Understand.’

Ayah 74:

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah . And Allah is not unaware of what you do.

Then (after some time), your hearts became hard.

The mind matures and grows in knowledge and understanding, but the heart is always changing and fluctuating (sometimes your connection with Allah is strong, and sometimes extremely weak.)

The Israelites had a lot of knowledge about the religion, but they did not have the spirituality in their hearts to be strong enough to do a lot of sincere acts of obedience.

What controls the body more? Is it the mind or is it the heart? According to the Quran perspective, the heart is in the 'driving seat' (i.e. has control) because your mind might tell you to do good or avoid bad, but your heart (spiritual-emotional drive) might not be strong to push you forward in doing that good or avoiding the evil (you might be too lazy, or too fearful, scared, to do any of the good actions or avoid the bad ones.)

So the knowledge which was supposed to protect you did not benefit you. And it was the heart/emotions which affected your decisions. If you had strengthened your heart with the knowledge – it would incline towards good decisions, but that did not happen.

Example #1:

[Ustadh Nouman gives an example of an intelligent boy who knew smoking drugs was harmful, but he smoked them in his bedroom anyway. If you asked him why he smokes, he would give an emotional answer i.e. 'I just like it.' But when he saw his dad come home - he quickly threw the cigarette away in the toilet. = the Fear in his heart for his Dad stopped him immediately. But if he never feared his dad, then nothing could stop him, not even the knowledge he has.

Example #2: A person might love playing sports and being with friends etc. But when Exams come, the person really wants to get high grades. So he will give up his entertainment and force himself to study to get good marks. And he has done this just because he really WANTS to get good marks and make his parents happy etc (an act of the heart).]

Religious Example:

The Israelites at the time of Prophet Muhammad (sal Allahu alayhi wasalam) had read and heard about the miracles of their Prophets' and they recognized that Muhammad was really the final Messenger of Allah (sal Allahu alayhi wasalam).

They had the knowledge, but it had not entered their hearts. So they did not benefit from it.

[It is like when our Emaan is low, so we might have heard a Hadeeth before and say 'we already know it', but it has not really entered our hearts because we have really followed it.]

'Then your hearts became hard after that, So it was like Stone/Boulder (Hijaarah), or even more intense in stiffness.

1st type of Rock; And even out of stones, there are those from which (water) rivers/springs gush out.

Even those stones sometimes compromise.

2nd type; even out of stones there are those that crack/break open and water comes out. (this might be a hint to cause us to cry out of fear/awe of Allah)

3rd type; and even out of stones which collapse and fall from the fear of Allah. (this might be a hint to cause us to fall into sajdah/prostration out of awe/fear of Allah).

..and Allah is not unaware – at all – in regard to what you are doing.

Baqarah 2: 76 – 80

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Ayah 76:

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ
قَالُوا أَنُحَدِّثُكَ بِمَا فَتَحَ اللَّهُ عَلَيْكَ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا
تَعْقِلُونَ

“And when they meet those who believe, they will say we believe aswell. But when they were in solitude – one group with another – they said; are you telling them news of what Allah has opened up for you, so that they (the Muslims) can make a case against you (the Jews) with your Lord (on Judgment Day)? Do you not then understand?

So the leaders of the Jews at the time of Prophet Muhammad (sal Allahu alayhi wasalam) told the Jews not to tell what was in their scripture (the Torah – about the true Prophecies of Prophet Muhammad etc.) since the Muslims could then expose their disbelief/hypocrisy on Judgment Day in front of Allah.

So they are saying; Don't share this religious knowledge which Allah gave you (O Jews!) with the Muslims.

Their desperation and anger is shown the way they say;

“*A fa laa ta'qiloon*” -

Do you not then understand?’

Then Allah responds to them;

Ayah 77:

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ

Don't they already know that Allah knows what they are hiding and exposing?

These people who are supposed to be knowledgeable about Allah are acting as if Allah is unaware of what goes on in their minds. They know they are wrong, but they live in false security from Allah's anger due to their evil lifestyles.

This kind of attitude comes in someones personality when their hearts harden after having faith, so first they try to hope that Allah is forgiving and He will ignore their sins, but with time – this attitude becomes as if Allah hopefully is unaware of their actions, so they can do what they want of evil. Until this person forgets Allah and becomes of an atheist like nature.

Ayah 78:

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ وَإِنْ هُمْ إِلَّا يَظُنُّونَ

And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming.

Even out of them (min hum) their are those who are Unlettered people (Ummiy)

Ummiy – someone incapable of 2 things, reading and writing.

[its root is Umm = mother. I.e. They are as illiterate as when the first day they were born (came out of their mother.)]

‘They don’t know the book except for their own wishful thoughts (Amaaniyy).’

[Umniyah (singular), Amaaniyy (Plural) = wishful thoughts.]

I.e. You think you know what it is, and you wishfully think that it is like that. But you are not certain what your Book (of Guidance) tells you of Guidance.

This is the Crime of Bani Isra’eel (the Israelites) against their Book. And amazingly this is the case with the majority of Muslims today.

[i.e. Ustadh Nouman gives the example of forwarded emails which might say false Islamic information (with a good intent by the author).

I.e. The famous chain email about praying Fajr and having light on your face, and praying Dhuhr and getting good money etc. And then at the bottom it says; 'Wisdom from the Holy Quran'. When in reality - it is nowhere mentioned in the Qur'an.

This is a crime in the religion.

'Wa in hum il-laa yaDhunoona' -

And they only guess/assume.

So Allah is telling us that we should not make assumptions about Allah's Book, about what makes Allah angry and happy, what Allah has allowed and what He has not. None of this can be said based on mere assumption, but it has to be based on what Allah, His Messenger and the People of Knowledge have said.

The Sahabah (companions of Prophet Muhammad, sal Allahu alayhi wasalam) interpreted this ayah as;

- Ibn Abbas explained this ayah; the Central word in this Ayah is "Amaaniyy" (wishful thinkings), and he explained that this meant;

"Amaaniyy" ayy - Tilaawah - ya'lamoona hu hifDhan wa qiraa'atan bi laa fahm. Laa yadroona maa feehaa'

Tilaawah (recitation/following the text in reading) - they know it (the Torah) by memorizing it, reciting it - without understanding it. They have no clue what is in it.'

Isn't this the same with majority of Muslims today? Just reciting, memorizing and have no clue what is in it (of the message).

They only make assumptions;

- that what they are doing is okay.
- that it doesn't matter if they don't understand their Book of Guidance.
- that they think they know the basic message of it (i.e. 5 pillars of Islam and no pork and alcohol) - so they don't need to bother to learn anymore.

The vast majority of us even in rich countries might understand the most complicated of education courses, sometimes even speaking computer languages [C++], yet we don't bother to understand the speech of Allah.

The Qur'an is a Mercy from Allah and a Guidance for mankind – yet those who believe it is from Allah, the majority of them have no time in wanting to understand it.

O Allah, our Guide, please do not make us of these people, ameen.

Ayah 79:

وَيْلٌ لِّلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هٰذَا مِنْ عِنْدِ اللّٰهِ فَ
لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا ۖ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا
يَكْسِبُونَ

So destruction to those who write the “scripture” with their own hands, then say, “This is from Allah ,” in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.

Then the worst form of destruction/curse for those who write the Book [Book/Law] with their own hands..

The Jews: Allah spoke about some of the Jews who did this – they altered the Book to suit their own desires.

The Muslims: the Qur'an – Allah did not give us the power to alter the Qur'an. So we cannot

change Allah's Book, but there are people who will try to change its Law and interpretation to suit their desires (because they might feel its too strict.)

“Thumma yaQooloona haadhaa min ‘ind-illah -
Then they say – this is especially/definitely from Allah.”

So some of the corrupt people will sell a fake book (pretending it is from God), or a false interpretation of the Quran – all having a certain agenda and promoting their false ideas (i.e. saying – ‘only this interpretation is the true version of Islam.’)

Li yaShtaruw bi-hee thamanan qaleela -
So they can sell it for a pathetic/miniscule price.

So they will pass a Fatwa (Law verdict) which is false, just to please someone who will give them money for that.

Fa waylun la hum bi maa katabat aYdeehim -
So the worst destruction/curse [waylun] for them with what they writ with their hands.

“*Wa waylun la hum min maa yaKsiboon*” -
And the worst destruction for them from what they earned.’

So these people may have earned;
- Money for selling their forged book.
- A following of people who believed in their book/Law.

In the Muslim community – this also occurs in modern times;

Ustadh Nouman gives an example:
I.e. A qualified scholar/imam may say that something is banned in the Mosque because it is unIslamic.

And after some time, a group of people privately tell the Imam that you should not say this because it upsets the people of the Mosque Committee/boardroom, and we will not be able to raise funds/money for the Mosque.

Now if this person retracts what he said or stays silent – out of fear, he is falling into this error of ‘Selling the Kitaab [Law/Book] for a small/worthless price.’

Some Imams may quit their job instead of selling their religion under pressure. While others may fall into the trap due to the pressures of the people – so they allow which Allah has forbade, or forbid what which Allah allowed.

Allah threatens them with 2 major curses/destructions – one for what they change of the Law, and another for what they earn as a result.

O Allah, protect and prevent us from selling Your verses and signs for a worthless price.
Ameen ya Rabb.

Ayah 80:

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً ۚ قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا
لَمُونَ فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ

And they say, “Never will the Fire touch us, except for a few days.” Say, “Have you taken a covenant with Allah ? For Allah will never break His covenant. Or do you say about Allah that which you do not know?”

Now Allah tells us the worst type of ‘Amaaniyy’ (wishful thinking) there is.

These wishful thoughts are extremely bad because you start to get thoughts which make you think things which are in direct opposition to what the Guidance teaches. I.e. thinking you are guaranteed Paradise, or you feel that if you did go to hell – you feel you’ll just go for a few days etc.

These people might disobey Allah continuously, thinking they are from the blessed nation, and they might give in charity – wishfully thinking that Allah will forgive them.

[Ustadh Nouman gives the example of someone who owns a liquor/alcohol store, and has a copy of Ayat-ul-Kursi (Quran 2:255) behind his shop desk, and gives some money from it to charity - wishfully thinking Allah will forgive his sins or only keep him in hell for a few days.

He then mentions that people who have not read the Book of Guidance with understanding - assume this, when they ignore the fact that they have to repent and stop their sins for their repentance to be acceptable.]

“wa Qaaloo lan taMassaNaa naaran il-laa ayyaaman ma’doodaah..” -
and they said that the fire will not touch us except for a few days.’

The mentality/psyche of a person who thinks that they can survive and bear/handle/face the severe punishment of Allah is the problem.

How do you know? What if a Day in Hell is equal to 1000years of this life? And the people of Hell are told to enter into a fire without receiving help from Allah.

A split second spent outside Hellfire – NaffHa (= a cold breeze), if that barely touched them, they would scream – O destruction on us, we were of the wrongdoers. (Surah Anbiya 21:46)

[Related word: LafHa (hot breeze)]

So what then of being immersed in Hell for day, after day, after day...

“Say (O Muhammad) Did you (people) take a special contract/promise with Allah, so that Allah won’t change His contract/promise? Or do you say about Allah what you don’t know?”

Allah is telling His Messenger to speak to these people now (by saying; Qul – Say) because He is angry with the people who wishfully think they will only be in the fire for a few days – so He doesn’t even want to talk to them directly.

Through His Messenger – He is asking them – ‘have you taken a contract with Allah by which you are sure that you will only be in the fire for a few days?’ And the answer is no, none of us humans are sure where we will end up in the Afterlife, and how long we will be there.

Then a further emphasis is added;

” fa lan yuKhlifa Allahu ‘ahdah” –
then Allah will not change His contract?'

So even if these people were to get a contract with Allah for just a few days of hell (which doesn’t happen) – then how can you be certain that Allah has not changed His contract?

“Am taQooloona ‘ala Allahi maa laa ta’lamoon?”
‘Or are you saying upon Allah of that which you have no knowledge?’

As we said earlier, these people had their own wishful thinking of what Guidance was – so they were saying about Allah of that which they did not know. Their wishful thinkings were not accurate.

We have to ask ourselves – how do I view salvation? Is it based on what the Quran and Sunnah says? Do I think I’ll be forgiven for sure, or do I think that I need to continue doing more good deeds sincerely and continuously with effort so that hopefully, Allah will be happy with me on Judgment Day and put me into Paradise by His Mercy.

O Allah, make us of those who follow your Guidance whole-heartedly, sincerely and fully, always. Based on a balance of Fear and Hope, and that you are pleased with us when we meet you on Judgment Day. Ameen ya Rabb.

Baqarah 81-83:

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Ayah 81:

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

“Rather, whoever earned a single sin [*sayyi'ah*], and his single enormous mistake encircled him – then those are the people of fire – in which they will remain.”

Sayyi'ah – big sin.

Similar word:

Dhanb = small or big sin.

wa **aHaaTat** bi-hee khaTee'atuh -

“Then it **encircled** him” -

this person is addicted to a big sin, (i.e. Drugs/alcoholism, interest/usury (riba), eating haraam, shamelessness etc.) although he might do a lot of good deeds.

So this person does a lot of good deeds, and he feels that his persistent bad deed will be covered by these good deeds. So he continues in the sin.

‘His huge mistake has encircled him’

That one mistake has encircled the person's life, so he is addicted to it, and due to that – he falls into other sins too (i.e. he might lie continuously bigger lies to cover his sin etc.)

“Ulaa'ika aS-haab-ul-Naar” –

‘Those are the companions of the fire’

The One mistake the Bani Isra'eel (the Israelites), and the polytheists of Quraysh had – was their Arrogance.

They had a lot of other good qualities but their main mistake made them become the worst of people (opposing the Messengers' of Allah).

I.e. Abu Jahl – a man at the time of Prophet Muhammad was a Philanthropist before Islam. He would give a lot to the needy, and make good decisions for his people. But when the Messenger was chosen by Allah to be from another tribe, Abu Jahl's arrogance surrounded him from all around him, and prevented him from following the Messenger, Muhammad (sal Allahu alayhi wasalam.)

Allah said;

MAN kasaba (the one who earns) [singular]..

Ulaa'ika – Those [plural] are the companions of the fire.

So Allah is telling us that this person who fits that description can be from any group of people (the past nations, or Bani Isra'eel, or the Polytheists, or even the Hypocrites), and that all these people will be forced together as Companions of the fire.

“..Hum fee haa Khaalidoon” -

They will be in it, forever.

Ayah 82:

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ

But they who believe and do righteous deeds – those are the companions of Paradise; they will abide therein eternally.

“Those who believe and do good actions (saalihAAT) “

Allah makes a beautiful contrast by just saying a common phrase which we are so used to, but the way it is placed in this part after ayah 81 amazes you.

SaalihAAT = a handful of Good actions [it is in the 'lesser plural (jam'u qillah) form' = a plural less than 10].

So Allah amazingly says that they believe and do a few good deeds which He asked of us (i.e. The 5 pillars of Islam, being good to those around us, and avoiding the sins etc.) So Allah is telling us that He isn't really asking us for alot, and that this religion is easy.

Maa ja'ala 'alaykum fee al-deeni min haraj – **He (Allah) did not put on you any difficulty in the religion.** (Hajj 22:78)

YureeduAllahu an yuKhaffifa 'ankum - **Allah intends to make your burden light for you.** (Nisa 4:28)

“Ulaa'ika aS-haab ul Jannah, hum fee haa khaalidoon” -

They are the Companions of the Gardens, especially they will live there forever.

These 3 things link together – and if one link is missing, you cannot reach to step 3;

1) Emaan (Belief) and 2) Righteous deeds = Gardens of Paradise.

Ayah 83:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ
ةَ وَأَتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا الْيَتَامَىٰ وَالْمَسَاكِينَ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ
قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], “Do not worship except Allah ; and to parents do good and to relatives, orphans, and the needy. And speak to people good [words] and establish prayer and give zakah.” Then you turned away, except a few of you, and you were refusing.

Now Allah tells us what happens when people don't follow the commands of Allah mentioned in the ayah above (i.e. a good relationship with Allah, and a good relationship with your people [relatives, poor etc].)

So what happens when all these people don't get their rights? Hatred arises, and then small fights start, and these fights escalate, and there is war amongst the Muslims.

Allah said,

Don't shed your Own blood (dimaa'a-kum) = don't fight and kill each other (believers shouldn't fight each other out of hatred) because it is like you are killing your own selves. [Since the believers are all one and have the same purpose (of serving Allah alone.)]

“Waa laa tuKhrijoona aNfusakum min diyaari-kum” -

And you will not expel your own selves from your own homes.’

No-one would kick themselves out of their own home and not allow their self back into it.

Rather, what Allah is saying is – Don't expel other believers;

- You're not going to force other believers out of their homes.

- You're not going to Deport other Muslims out of their own homes.

[Ustadh Nouman mentions that some Muslims do deport other Muslims out of their countries for Nationalistic reasons and due to fear of non Muslim governments] which is a crime of the Bani Isra'eel which Allah criticizes.

Thumma aQrar-tum -

Then you all agreed

Wa antum taSh-hadoon –

And you all bore witness

Ayah 85:

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ
بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتِوكُمُ اسَارَىٰ تَفَادُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَلَا تَعْقِلُونَ
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضِ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ مِّنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ بِبَعْضِ
الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part? Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

Thumma antum haa'ulaa! -
Then you all are these same people..!

[seeghatu al-ta'Ajjub - Amazement/Astonishment is used. 'I am Shocked that you are these same people..']

“taQtuloona aNfusakum” -
You are the ones killing yourselves

“wa tuKhrijoona FareeqAn min-kum min diyaari-him” -
‘and you expel a particular Targetted group – from among you – from their homes.’

Fareeq – Farq (to separate to show difference) would be a particular group which separated from the main group.

But Allah said; **FareeqAn min-kum – a group you Targetted from your own.**

So even though these people might not consider them their own, Allah tells us that they are still killing their own.

taDhaaharoon ‘alayhim bi-al ithmi wa-al ‘udwaan -
You would intend upon them sin (ithm) and enmity (being an enemy – ‘udwaan)

Wa in ya'tuoo-kum usaara tuFaadoo hum -
And if they are given to you as prisoners, you ransom them

Ustadh Nouman says that these people – who were believers at that time – would fight each other as worst enemies. But when the disbelievers fought the Muslims, the Muslims would raise money to free/ransom them.

So Allah is hinting at the hypocrisy of these people, which isn't too different to how us Muslims have been with each other in our history.

You become one Ummah – when the disbelievers fight you.
Then you become each others enemies after that?

أَفْتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

“Do you believe in part of the Book, and deny another part?”

The principle in Islam is one: our brotherhood in Islam is one, and we need to protect each other.

The fact that these people chose some parts of the religion to follow, and never followed other parts – Allah criticized them as denying/disbelieving in part of the Book.

Ustadh Nouman continues:

When people get more knowledgeable about the religion, they might become lazy, and when someone asks them why they are not doing something from it, they will find some intellectual excuses to justify the reasons why they are not.

This makes the religion look ugly to others who don't know too much about it.

And Allah tells us about such people;

“Then what is the recompense for such people who do that from you – except humiliation in this life, and on the Day of Resurrection – We will return him to the intense Punishment [aShaddu al-Adhaab], and Allah is not forgetful of what you are doing.”

When you only select part of the Book and ignore other parts – Allah will give humiliation to such a people (Ummah).

And Allah will punish them an intense punishment on Judgment Day.
Allah in other parts of the Quran uses the words;

- ‘adhaabun **Aleem** – **Painful** punishment.
- ‘adhaabun **‘ADheem** – **Great/firm** punishment.
- ‘adhaabun **Shadeed** – **Intense** punishment.

But now Allah said;

AShaddu-ul ‘adhaab = the MOST intense punishment.

Allah describes this of someone who knows the religion, but chooses to only follow some parts and ignore its other parts.

‘And Allah is not forgetful (Ghaafilan) of what you continue to do’.

When us humans sin and disobey Allah – we forget that Allah is watching us. If we had remembered Allah and truly had certainty of His punishment, we would not be doing sins. But even if do forget – Allah does not forget what we continue to do.

O Allah, do not make us of those who fall into mistakes similar to those failed nations before us.

Make us of those who follow your Book fully.

Ustadh Nouman continues explaining that;

Perfecting some parts of the Religion and ignoring other parts is also being criticized. We have to try to perfect ourselves in all aspects of the religion.

I.e. Some people might focus on one aspect of the religion and ignore another part, thinking that their strong focus on what they are doing will be sufficient. But that is not true.

This is;

‘You believe in some part of the Book, and disbelieve in other parts?’

Baqarah 86-87

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Ayah 86:

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

It is those who have purchased the life of this world over the hereafter.

This ayah tells us the core reason why they take some parts of the Book/Law/Religion seriously and ignore other parts.

We know that the main reason Allah sent this Guidance/Book/Law was for us to serve Allah. But we know that some people don't whole-heartedly follow the Guidance. Yet when they do follow some parts of it – they might follow the aspects which they find easy. And they only do so – so they can feel ‘good about themselves’.

So these type of people use the Guidance to serve them, not for them to use Serve Allah (with the Guidance.)

Ishtaraw = purchase.

These people have purchased/bought this life over the next life (in preference.)

The shocking thing is that Allah uses this kind of phrase usually for the disbelievers – choosing this life over the next life.

So Allah is telling that people who don't fully submit to all the Guidance are like the disbelievers in preferring this life more than the next.

“Fa laa yuKhaffafu ‘anhum ul ‘adhaab” -

Then the punishment/torture will not be lightened for them.’

O Allah, please do not make us of them.

Allah wants your life to be easy/light (khafeef) for you by giving you this Guidance.

YureeduAllahu an yuKhaffifa ‘ankum
- Allah intends to make your burden light for you. (Nisa 4:28)

But because these people did not want to follow the Guidance which would lighten their burden, Allah will make their burden heavy in this life and the next.

“wa laa hum yuNSuroon” -
And they are not going to be helped.’

Allah is already warning us that if we should not think we will be saved by following just some part of the religion. And if anyone thinks that this partial choosing of the religion will be enough for them – then know that ‘you will not be helped.’

Ayah 87:

مِنْ بَعْدِهِ بِالرُّسُلِ ۗ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۗ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ مِنْكُمْ فَرِيقًا تَقْتُلُونَ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ

And We have for sure given Moses the Book, and We have fortified it (Qaf-fa) / continued it through several Messengers’, and We gave Eesa son of Maryam (Jesus son of Mary) clear signs, and aided him with the Holy Spirit (Angel Jibreel/Gabriel).

Qaf-fa – have something continue. (i.e. a necklace which has beads come after the other.)

This ayah is amazing in the fact that Allah is addressing the Israelites. The first main Messenger sent to them as a whole (the 12 tribes) was Moses (who is at the beginning of the necklace), and the last bead on the necklace of the Bani Isra’eel (Israelite) Prophets’ is Prophet Jesus son of Mary.

“A fa kulla maa jaa’a kum Rasoolan bi maa laa taHwaa aNfusa-kum fa-astaKbar-tum” -
So why then, everytime a Messenger came to you all with what you did not Desire (taHwaa), you all sought your own greatness.

taHwaa – Hawaa – empty desires.

So Allah is telling us that whenever a Messenger came to them who they didn’t like, whose commands didn’t fit in with their desires – you seeked greatness for yourselves.

Yoy felt your desire, personality was better than what the Messenger had come with.

It’s reported that Allah’s Messenger Muhammad (sal Allahu alayhi wasalam) said [meaning];
“You won’t fully believe until your desires suit what the Messenger came with.”

“Fa fareeqan kadh-dhab-tum wa fareeqan taQtuloon” -

So a group of you repeatedly and intensely lied against him (the Messenger), and a group of you kill.’

The Israelites did claim belief in the Messengers’ of Allah, apart from two – Jesus son of Mary and Muhammad (sal Allahu alayhim wasalam.)

But Allah says that they lied against them (including the other Messengers.) How is this?

They lied against their Messenger by not obeying, and questioning their Messenger arrogantly – like they did in their early history with Moses.

“wa Fareeqan taQtuloon” -

and a group of you kill (the Messengers’).

Because some of these people couldn’t trust their Messengers’, accusing some of them as being liars. So they thought that killing them would be a good idea.

Allah said; **taQtuloon (you all kill) in present-future tense, showing that this attitude of theirs will continue.**

Allah brings this reminder many times in the Qur’an to show the seriousness of their crime, and how much He hates it.

The Prophet (sal Allahu alayhi wasalam) told us that we would follow the ways of the Bani Isra’eel (Israelites) like a shoe matches the other shoe.

The Prophets’ of Bani Isra’eel would update the Shari’ah (Laws) of Moses for the times the Israelites lived in.

This is a similar role the Scholars (‘Ulama) perform in this Ummah (nation.)

We know that the Prophets’ of Bani Isra’eel were caught, humiliated and tortured and insulted by their people.

Many of our ‘Ulama go through a similar fate. Even today.

We need to respect the ‘Ulama because if we don’t, Allah might get angry at us like He got angry at the Israelites for disrespecting the Messengers.

Baqarah 91-93:

[\[Download MP3\]](#)

Ayah 91:

وَ إِذَا قِيلَ لَهُمْ آمَنُوا بِمَا أَنزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَ هُ
الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

And when it is said to them, “Believe in what Allah has revealed,” they say, “We believe [only] in what was revealed to us.” And they disbelieve in what came after it, while it is the truth confirming that which is with them. Say, “Then why did you kill the prophets of Allah before, if you are [indeed] believers?”

When it is said to them; Come to believe in what Allah has sent down, they say – ‘We believe what was sent down on to us (‘alayNaa)’

The discussion with Bani Isra’eel (the Israelites/Jews) is approaching it’s end. Now Allah is answering the most obnoxious claims of theirs for not following the Messenger.

When the Jews say, **we believe in what was sent on us (‘alayNaa)** – it has 2 implications;

1 - the obvious meaning;

‘we believe in what was sent on us’ – they do not want to change their belief that they only have to follow a Jewish book.

2 - we believe in what was sent ON us (‘Alay-naa) – the word “‘alay” (on) signifies that they feel it is a Responsibility which they have to hold onto, which they cannot change from. So they are saying; ‘we believe and fulfill our Jewish law, and that is enough for us, so no thankyou.’

“wa yaKfuroona bi maa waraa’ah” -
and they deny with what is behind them.’

These people might claim they are believers, but they really are not. As they reject other important parts of the ‘Israelite revealed’ Guidance too:

1 – they deny Jesus son of Mary as a Messenger, and the Scripture (the Injeel) which he came with.

2 – the Book they were given – they did make changes to it (see ayah 90). So if that is not disbelief, then what is?

“Wa huwwa al haqqu muSaddiqan li maa ma’a-hum” -
And it is the truth, confirming what is with them.’

So if they really are sincere in wanting to follow their book, they should follow this (Qur’an). Because their own books are telling them of the future Messenger, and this Messenger (Muhammad [saws]) matches what is written in your own books.

Then Allah exposes their hypocrisy of wanting to follow their book;

“Qul, fa li-ma taQtuloona anbiyaa’Allahi min qablu in kun tum mu’mineen” -
Say (O Muhammad) – then why do you kill the Prophets’ of Allah from before if you truly are Believers?’

What part of your faith told you to kill your Prophets’?

The Israelites had many Prophets’ they harmed, but Allah will interrogate and expose them more in the next ayah.

Ayah 92:

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

Even Moses already came to you with clear signs, and you held tightly onto the Calf after him, and you were wrongdoers.

This is the Prophet who the Israelites respect most and take pride in. Yet they took the Calf/baby cow as an idol for worship whilst Moses was amongst them!

Is this what your book tells you? So if you never followed it sincerely then, and they were the best of your nation – then how can you be so sure that you are following it sincerely now?

Ayah 93:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُم بِقُوَّةٍ وَاسْمَعُوا ۗ قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۗ قُلْ بِئْسَمَا يَأْمُرُكُم بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ نَٰئِبِينَ مِّمُّومٍ

And [recall] when We took your covenant and raised over you the mount, [saying], “Take what We have given you with determination and listen.” They said [instead], “We hear and disobey.” And their hearts absorbed [the worship of] the calf because of their disbelief. Say, “How wretched is that which your faith enjoins upon you, if you should be believers.”

“And when We took the strong covenant from you, We raised the mountain of Toor above you, (saying); Hold onto what We have given you with great strength, and remember what is in it so you can guard (against evil, Allah’s anger, punishment etc.) They (Qaaloo) said; We heard and we disobeyed. Then inside their hearts the love for worshipping the calf was poured into it.”

Allah enhances this interrogation a level even higher. We know they did not even follow Moses properly, now Allah tells us that they even made jokes of Allah’s covenant which He took with them – when the mountain was placed above them and about to fall on them (see surah al A’raf 7:171).

Allah speaks to them in 2nd person (‘kum’ – You lot) first when He is taking the covenant with them. But their arrogance and disobedience makes Allah disgusted, so He talks about them in 3rd person (‘Qaaloo – They said..’). This is called Tab’eed – Distancing intensely from someone because of dislike for them.

Allah is telling us that because of their not wanting to accept Allah’s covenant, Allah punished them by making them love idol worship intensely. So wanting to break the contract with Allah is one of the worst punishments Allah can give to someone.

O Allah, love us and make us of those who love you, always. Ameen.

Then Allah tells His Messenger to say;

Qul bi'sa maa ya'muru-kum eemaanu-kum in kun-tum mu'mineen -

Say (O Muhammad) – evil/disgusting is what your Belief (Emaan) commands you to do if you truly are believers.

Allah tells His Messenger to talk, since He does not even want to directly talk to them (after He has quoted their evil bad habits.)

And now He tells them that if this is what their Belief calls them to (disobeying Messengers', making jokes about Allah, love for calf worship etc.), then their (false) beliefs call them to extremely disgusting (bi's) things indeed.

Now that He has spoken to them and they still don't believe, Allah will stop talking directly to them in 2nd person (i.e. You) etc. If anyone is going to talk to them now, it is the Messenger.

The new transision from now will be that; Allah will tell His Messenger about the Israelites'; Commenting about them, their attitudes and how he (the Messenger) should deal with them.

Baqarah 94-96

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Ayah 94:

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ

Say (O Muhammad) – if the final home (Daar) belongs exclusively to you with Allah, then wish for death if infact you are truthful..

Daar – home / residence.

The Jews, Christians, and Muslims all believe that only their religion is the saved group in the Next life.

Muslims believe: “Surely the religion with Allah is Islam” (aal Imran 3:19)

Christians believe you can only get to the ‘Kingdom of Heaven’ through Jesus Christ.

The Jews especially – at the time of Prophet Muhammad – believed they were the only saved people who would enter heaven/paradise. [Although over centuries some Jewish sects began to reject an Afterlife. (I.e. Some Jewish sects today believe; there is no hell.)]

But Allah is telling the Jews to wish for death if they are so certain it is only for them.

If the Jews asked the Muslims to wish for death – the Muslims did not claim that individually they are guaranteed Paradise. Rather, they wish to Allah and do good acts and ask for forgiveness – hoping Allah will accept them into His Paradise/Jannah. Muslims are in a balance between hope and fear.

Whereas the Jews at that time thought they were guaranteed Paradise. And if that life is better, and you're sure you're going there – then why don't you wish for death?

Ayah 95:

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ۗ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.

And they will never wish for it, because of what their hands have sent forward (invested).

When you do bad or good deeds – you send them forward to Allah.

So the Jews know;

1 – They have not done a lot of good things. So they find it hard to want to return to Allah.
2 – They have spent a lot of their worldly efforts and money for this worldly life, and they have not put much effort and money (charity) for the next life. So they are more attracted to this life, and this is why they don't want to die.

‘And Allah is fully knowledgeable of the wrongdoers.’

Ayah 96:

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ وَمِنَ الَّذِينَ أَشْرَكُوا ۚ يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ مَا هُوَ بِمُرْخَزِجِهِ مِنَ الْعَذَابِ ۗ إِنَّ يُعَمَّرُ ۗ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ سَنَةً وَ

And you will find them the most greedy/zealous/energetic in pursuit of preserving their worldly life intact (they do not want to lose this life), and even more than the polytheists.

The polytheists would be willing to die in battle, so that they would earn honour for themselves in poetry and tribal history.

The Israelites however would not fight, and if they did come out to fight, they would say;

‘Wait till our awaited Messenger comes, with him we will defeat you like the people of ‘Aad were destroyed.’

(yastaftihoona ‘ala al-aladheena kafaroo – they sought a way out from those who disbelieved.)

“Everyone of them wishes he could live for 1000years. And even then – he will not be escaping at all from the punishment. And Allah is in full view of what they are doing.”

Ustadh Nouman mentions a story which might benefit;

He went to a Muslim families house who had alot of money, and he gave them a talk about surah ‘ASr (which talks about how our time in life is ending each moment.)

Then after the talk, the mother of the house said to Ustadh Nouman; ‘I love this house, I don’t ever want to leave it.’ (she was hinting that she does not want to move onto the next life and would prefer this house instead.)

Ustadh Nouman replied that we will all have to leave this life sometime soon.

The moral of the story was; Don’t be attached too much to this life, like the Israelites and those before us were. Otherwise, we will also fit the description of;

AHraSa al-naasa ‘ala al-hayaat - **‘the most zealous/greedy/attached** -of people- upon life.’

We as Muslims should always be preparing for death and meeting Allah. Because the true home is the home of Paradise/Jannah.

O Allah, make us the people of your Jannah al Firdaws (the Highest Paradise), soon, with ease, ameen ya Rabb.

Baqarah 97-98

Ayah 97:

لَنْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا مِّ
يَ الْمُؤْمِنِينَ لَمَّا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرًا

Say, “Whoever is an enemy to Gabriel – it is [none but] he who has brought the Qur’an down upon your heart, [O Muhammad], by permission of Allah , confirming that which was before it and as guidance and good tidings for the believers.”

The invitation to Bani Isra’eel got stronger and stronger. The more naive members of their community would actually agree that what the Quran is saying is true, similar to their scripture.

‘And when they (the naive/less scholarly Jews) meet those who believe, they say ‘we believe’ but when they (Jews) meet one another in private, they (the scholarly Jews) say (to the Jews who agreed with the Muslims) – ‘Shall you tell them what Allah has revealed to you, so they argue with you about it before your Lord? Have you no intellect!?’
(Quran 2:76)

Their seniors would criticize their laypeople , saying why do you agree with them that what is in your scripture (the Qur’an) is also in ours (the Torah)?

So there is evidence that some portion of the common Jews of Medinah did agree with the validity of the Qur’an. And their scholars criticized them.

Tafseer:

The ayah now discussed is explained. Why did the Jews have a hatred for Angel Jibreel (Gabriel)?

1 - They believed that revelation should only come to the Israelites (children of Is-haaq and Ya’qub [also known as Isra’eel]).

So how could Angel Jibreel give revelation to a non Israelite? They would argue this, and blamed Angel Jibreel that he probably gave revelation to the wrong person – the Messenger of Allah, Muhammad (sal Allahu alayhi wasalam).

Some extreme Khawaarij or Shi’a groups even within our own Ummah fell into this same mistake and claimed that Angel Jibreel made a mistake by giving the revelation to Prophet Muhammad (sal Allahu alayhi wasalam) and that it was really supposed to be revealed to ‘Ali ibn Abu Talib (radhiy Allahu ‘anhu).

2 - The Israelite scholars were angry that their own people were now being convinced by the Qur’an. So they showed their frustration at Angel Jibreel to discredit the message. They knew that Angel Jibreel would bring Allah’s punishments in past nations, so they were angry at him.

So they argued that Angel Jibreel was bad, and if Allah had sent another like Mikaa’eel (Michael) – we would happily accept the message. These were just excuses to deny the message.

Now to discussing the Ayah in that context:

‘Say; whoever was an enemy to Jibreel – then surely he sent it (the Quran) down upon your heart (O Muhammad) by the permission of Allah.’

So when the Jews were taunting Allah’s Messenger (sal Allahu alayhi wasalam) in their speech, ‘Is it Jibreel who sends it down to you?’

Then Allahs Messenger (sal Allahu alayhi wasalam) does not defend Jibreel or ask Allah as to why Angel Jibreel came instead of other angels. Rather – Allah clearly and strongly replies that; 1 – it surely is Jibreel, and 2 – he sent it specifically upon your heart O Muhammad (sal Allahu alayhi wasalam), 3 – by the permission of Allah. This is showing a strong unapologetic attitude.

‘muSaddiqan li maa bayna yadayhi’ -
Confirming what is right in front of it (previous revelations.)

Wa hudan – and a guide

Wa bushraa – and the Ultimate good news (even though you disbelievers might not think it is good news due to your denial of it.)

Li al Mu’mineen – for the Believers.

(it is a good news for the believers because it will give them a good life in this world, and a beautiful life to come in Paradise.) This good news is only for the believers, not for the disbelievers.

May Allah make us of the believers, ameen.

Ayah 98:

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ
عَدُوٌّ لِلْكَافِرِينَ

Whoever is an enemy to Allah and His angels and His messengers and Gabriel and Michael – then indeed, Allah is an enemy to the disbelievers.

That ‘whoever is an enemy to Allah (‘aduwan li-illah)’

wa malaa'ikatihee (and His angels) -
Wa Jibraa'eela wa Meekaal – and (Angel) Gabriel and Michael.

We know the Israelites only hated Jibreel, yet Allah is telling us that by taking Jibreel as an enemy of Allah, then you have made Allah your enemy. So do not 'pick and choose' who you can love, rather you have to love ALL of them to have emaan (true belief) in the sight of Allah.

Some narrations say that the Israelites praised Angel Meeka'eel. So we see that Allah is telling them that if you are an enemy to Angel Jibreel, you are also an enemy to Angel Meeka'eel.

We also see in ancient civilizations like Greek mythology where Angels as 'children of gods' fight each other for kingdom, power and control. This has even mixed in with many modern christians and jewish sects who sometimes even question whether angels are partly divine gods or not. They do not have the standard definition which we have in Islam of angels being 'obedient servants of God.'

So they have entire mythologies of angels fighting each other.

So by being an enemy to Jibreel, then know that Angel Mikaa'eel is not on your side either.

'Fa inna Allaha 'aduwān li-al kaafireen' – then surely Allah is an enemy – to the disbelievers.

Fa = Then (jawaab al shart – response to the condition.)

Inna Allaha 'aduw – then no doubt Allah is a enemy...

They declared enmity to one aspect of Allah's Messengers (angels or humans), so Allah is saying that He is also an enemy..

To who?

Li al Kaafireen – to the ungrateful/rejecting/Disbelievers.

To reject any one aspect/link in the chain of the (human and angel) Messengers' of Allah – then you have become an enemy of Allah, so He has made Himself an enemy against you (the feeling of dislike is mutual).

We ask Allah never to make us His enemy, ameen ya Rabb.

Earlier we see the Israelites claimed we had emaan, 'aamannaa' (we believe) in what was revealed to us, and we reject what is other than it. (al Baqarah 2:91)

So when it was said to them to have faith, they said we already believe in what was revealed to us. But Allah is telling them no, you don't believe. So Allah is telling them; No, not only do you not have faith. I (Allah) am your enemy, and you are surely disbelievers.

'Fa inna Allaha 'aduwān li-al kaafireen – Then surely Allah is an enemy to the disbelievers.'

Baqarah 99-101:

Ayah 99:

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ ۖ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ

And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.

Wa = and

La = (al tawkeed = emphasis) Surely.

Qad – already

Anzal-Naa – We sent down

Ilay-ka = to you (O Muhammad)

Aayaatin = signs

Bayyinaat = Clear

Wa maa = And none

yaKfuru = (is) denying/rejecting

Bi-haa = With it

Illaa al faasiqoon = except the rebellious

Allah used the word Bayyinah (clear, undeniable proof) – which is explained in surah Bayyinah; the ‘Messenger reciting Purified pages.’

This is what the disbelievers denied – the Messenger who recited the; miraculous, wise, beautiful unmatched Message (aayaat/miraculous signs.)

So they denied the Message, and even the Messenger who they admitted to his nobility and honesty and mercy.

So the Message was credible, the Messenger was credible. By rejecting this – they were clear disbelievers to the Bayyinaat (clear proofs.)

We need to have credible and praised and merciful characteristics in the sight of society in order for our Message in da’wah to have strong impact on the people in society. Just like

Allah's Messenger helped the oppressed idol-worshippers in Makkah when they were treated unjustly, even after Prophethood.

I.e. Abu Jahl would not return the money of a man to him, so the man came to Allah's Messenger (sal Allahu alayhi wasalam) and asked him for help, so Allah's Messenger went to Abu Jahl and demanded that he give the man's money back. And Abu Jahl out of fear passed the money back to the oppressed man.

'Wa maa yaKfuroo bihaa illaa al-faasiqoon' -

And none disbelieves in it, except the inherently corrupt.

The people who deny the message after it has; i – come clearly to them. ii – through a reliable/trustworthy source – then this meaning implies to them.

We know there is weakness in our da'wah and we need to try to strengthen it through showing society our good, caring character, and through establishing good masaajid where new converts can find a good muslim community to help them (i.e. If they were forced out of their homes etc.)

We know that some people who do alot of sins are affected by the reminder of the Qur'an. They feel guilty and feel they need to change themselves for the better in atleast some ways.

But now Allah is telling us that these inherently corrupt (faasiqoon) people do not even want to follow the reminder in the least.

Ayah 100:

مَ لَا يُؤْمِنُونَ أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ

Is it not [true] that every time they took a covenant a party of them threw it away?
But, [in fact], most of them do not believe.

Everytime they came forward and made a strong promise/covenant (with Allah, His Messenger) – a group from among them threw it away carelessly.

Nabadha = he threw away something carelessly (without realising its importance.)

'Bal aktharuhum laa yu'minoon – No, rather most of them are not believing.

These people said the shahadah (testimony of faith) – never took the contract with Allah seriously and because of that – Allah – who knows the hearts – has said that they do not believe. Allah Himself has declared them to be disbelievers.

We ask Allah to protect us from hypocrisy and disbelief. Ameen ya Allah.

Ayah 101:

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ

‘When a Messenger especially from Allah came to them, (whose description/na’t/siffa was that he was) confirming what was already with them, a group from among those who were given the book threw it away behind (waraa’) their backs (Dhuhoori-him) like they did not have (any) knowledge.

Similar phrases but different meanings:

1-AatayNaa al Kitaab = We gave the book. [positive context in Quran.]

2-Oowtu al Kitaab = given the book (passive voice.) [negative context in Quran.]

The 2nd (‘Oowtu al Kitaab’) is often used in a negative context in the Quran. These Israelites were given the book but they abandoned it, tossed/threw it away casually behind their back, when the Messenger came to them with clear proofs.

This is what made these people corrupt. Their envy, jealousy and hatred in wanting to accept and act upon the truth. And we need to fear this characteristic from within ourselves too.

‘Ka anna hum laa ya’lamoon’ – Like as if they do not know.

These people threw the book behind their backs without any care for it. (like when you write something, you don’t like it so you throw it behind your back.)

But they acted like they ‘did not know’. Someone might tell you the most amazing thing, but if you say “I have no idea what you’re talking about” – you will dumbfound them. They will feel that they have not explained the idea clearly. This is exactly what the disbelievers did to Prophet Muhammad (sal Allahu alayhi wasalam) and this is what many anti-Islamic people do to the Muslims today.

So Ustadh Nouman Ali Khan recommends us to be abit cleverer and wiser in our da’wah, to use the Quran and Sunnah as our argument (less of our personal opinions), and not to fall into the traps of time-wasters or debators who survive off debates. Rather you convey the message through reciting text off Quran’s meaning, and then you leave their worthless debates unless they show signs of sincerity.

Baqarah ayah 102-103:

Ayah 102:

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ
 وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَىٰ
 نَبِيِّ الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّىٰ
 يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ
 بَيْنَ الْمَرْءِ وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۚ
 لَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الآخِرَةِ مِنْ خَلْقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنفُسَهُمْ لَوْ كَانُوا
 يَعْلَمُونَ

And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut. But the two angels do not teach anyone unless they say, “We are a trial, so do not disbelieve [by practicing magic].” And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allah . And the people learn what harms them and does not benefit them. But the Children of Israel certainly knew that whoever purchased the magic would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.

They pursued and followed precisely what the devils would read upon (at the time/rule) of Sulaymaan/Solomon, and Sulaymaan did not disbelieve but rather the devils disbelieved. Teaching the people magic

The scholars of tafseer mention that the devils used to teach people magic, which people? The Israelites during the rule of Prophet Sulaymaan/Solomon.

We see in the previous ayah that the people threw the book behind their backs and didn't give value to their Holy Book, then necessarily you will follow the paths of the shayateen (devils.) Why? Because you have abandoned Tawheed (pure monotheism), so you will only follow the path which opposes it – which is worshipping shaytaan (which is a part of magic.)

We know that some people in the modern era deny magic, and supernatural aspects of the religion. But this goes against the classical understandings of scholars who said that magic is real.

We also know another extreme where people in the Muslim world, and even in the western world amongst the Muslim and non-Muslim community go to magicians and fortune tellers. You can imagine non-muslims doing this, but some Muslims even do this, and it reminds you

of the previous ayah; ‘groups of them threw their Book (Quran) behind their backs like they did not know.’

[Nouman Ali Khan said he would explain this ayah in depth when he gives a full indepth Tadabbur tafseer of it]

In one stage of Bani Isra’eels history, when their emaan had gone low – this happened ;

‘Whatever was sent down to the two Angels in Babyl (Babylon is the old name of Iraq in the Bible.) [two angels] called Harut and Marut, ...

These people had abandoned their Holy Book the Tawrah, and had started to depend on amulets and talismans instead, so Allah tested them by sending them Harut and Marut – two angels who taught people magic.

Now why were they tested this way? We know they abandoned their Holy Book like they did not know, and then they stopped depending upon Allah. So shaytaan fooled them into depending upon other than Allah, papers with writing on (talismans) which would make people commit shirk and call upon jinns. This led people more astray, making the devils happy that people have abandoned tawheed, and have started to worship them instead of Allah.

‘What was sent down upon the two angels Harut and Marut..’

We see that Allah said that the devils disbelieved, yet He did not attribute Him teaching magic to the angels (because evil is not directly attributed to Allah – which is part of the Balaghah of this Qur’an and this ayah.)

‘and these two (Harut and Marut) would never teach anyone at all, not anyone (ahadin), until they said – ‘we are nothing but a test, so do not disbelieve (commit kufr)’

So if someone came to them, they might have Percieved it to be magic, yet it might not have been magic (this is because the word ‘Maa’ [= what (unzila - was sent down on Harut and Marut) You see there is no mention of magic for these Angels, but it is attributed to the devils specifically.]

So when the people came to Harut and Marut – they might have perceived that they would learn magic.

Furthermore Allah does not specifically say that the Angels taught magic. When He tells us that the Angels said; fa laa taKfur – so do not disbelieve. So we do not see the Angels saying; so do not do magic.

So again, it is possible that the devils did magic (since that is clearly stated.) But magic has not clearly been attributed to Allah or the Angels.

This teaches that the Angels warned the people not to disbelieve (commit kufr).

Meaning; do not commit disbelief, but if you do learn magic – you will commit kufr (disbelief.) So you are doing this at your own risk.

‘And they are teaching (present-future tense) what causes separation between a man and his wife.’

So these people choose in magic; ‘I want to separate this couple’, or other types of corruptions on the earth.

[see <http://JinnDemons.com> website for more details.]

‘And they are and were never able to cause harm to anyone except by the permission (idhn) of Allah.

And they learnt that which would harm them and not benefit them.’

(these people thought they were harming others by breaking up marriages and causing fights between people. Yet these people were gathering up sins and acts of kufr (disbelief) which would harm them in this lifetime soon [i.e. Magicians cannot have children because the devil Jinns even kill their children in the wombs etc.], and soon destruction in hellfire. So they face loss in this life in this world and the next.)

‘And they already knew that whoever purchase this (ishtaraa/yashtaree) would have no share whatsoever [‘Maa’ - strong entire negation] of the Hereafter (Paradise.)

These people knew that if they did magic, they would have absolutely no share of Paradise in the next life (because doing magic includes satan worship = extreme kufr which means no success in the next life.)

‘Wa la bi’sa maa sharaw aNfusa-hum’ -

And surely disgusting is what they sold themselves for...

This is a fact, the magicians/witches have to do extreme evil like disgusting acts of; murder, incest, homosexuality, eating feces (poo), and living in graveyards and garbage places. They have to commit kufr like standing on Qur’an to prove to the devils they are sincere in worshipping them in order to get their help.

So they ‘sell their souls to the devils’, just like Allah says; ‘disgusting is what they sold themselves for..’

‘Law kaanoo ya’lamoon’ -

if only they had known...

Ayah 103:

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ مِّمَّا كَانُوا

يَعْلَمُونَ

And if they had believed and feared Allah , then the reward from Allah would have been [far] better, if they only knew.

‘Had they had Emaan (belief/security), and ataqaw (had taqwa – guarded against evil), the heavy reward which had especially come from Allah would be better, if only they knew.’

These people could have followed the Book which Allah gave them, which would bring great reward for them. But they abandoned it like they did not know (it existed,)

‘..if only they knew.’

O Allah, make us of the people who follow the guidance of your Book in its entirety, and be of the successful in this world and the next. Ameen ya Rabb.

Baqarah 105-106

Ayah 105:

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ
عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ ۗ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۗ وَاللَّهُ
ذُو الْفَضْلِ الْعَظِيمِ

‘Neither those who committed disbelief from within the People of the Book, nor the Polytheists love that good be sent down upon you from your Lord. But Allah chooses with His Mercy who He wants, and Allah is possessor of Great Favours.’

The attitude of some of the People of the Book and of some of the Polytheists is addressed in this ayah.

Also some new Muslims who had just newly become Muslims in Madinah who had lived amongst the People of the Book thought that these people didn’t care about harming us. How could they if we have lived amongst them as friends all our lives?

But Allah tells us that there are some groups from amongst the disbelievers (who you might have been friends with before practising Islam) who have agendas against Islam.

(this is referring to those who have chosen disbelief after knowing Islam is really true – as mentioned in the previous aayaat before this ayah.)

[NOTE: Kaafir in the Qur'an is different to its usage in the books of Fiqh (which generally say; anyone who does not believe is treated as a Kafir in his rights and roles in society etc.)

In the Qur'an, the Kaafir (constant Disbeliever) is one of two;

- 1 - someone who denies the truth of Islam after knowing its truthfulness.
- 2 - someone who wages armed warfare against the believers.]

The people being spoken about now are the ones who disbelieve after seeing the truth, and choose to oppose Islam as their way of life.

This ayah starts with 'Maa' [strong negation] – a Nahy/forbidding:

So straightaway from the beginning of the Ayah, Allah is refuting the misconception/misunderstanding that some new believers may have about their past friends who disbelieve, thinking their friends will remain close to them. When this is far from the truth, because changes in beliefs and ways of life separates friendships due to different aims/purposes in life.

Allah mentioned the 'People of the Book' first because the believers in Madinah need more convincing that the People of the Book people will try to harm them, and the Mushrikeen (idol worshipper polytheists) hatred was already known in the Makkan period, so Allah is telling us that just as the polytheists harmed and plotted against you, so will the People of the Book in the near future.

'They would not like it at all that any good (khayr) be sent down on you'

Khayr (good) refers to;

- **Victory** from Allah,
- **Rizq** (anything which people can use to benefit themselves in life).
- **Establishment** of Islam in the Land.
- Most of all; **Prophethood**/Messengership (Risaalah).

They would not want this to come to Allah's Messenger and the believers.

The People of the Book did not like that FROM ANY good (MIN khayrin) come to the Messenger of Allah Muhammad (sal Allahu alayhi wasalam). This is how much hatred was in their hearts, and we see this how they tried to find any excuses to disrespect and belittle the Message revealed to Prophet Muhammad (sal Allahu alayhi wasalam.)

Min – from (min al ta'ajjub – Astonishment)

Allah is telling us that any good the Muslims get, throughout history – there will be some of the People of the Book and Polytheists who cannot tolerate it and get extremely angry if ANY good happens to the Muslims.

‘and Allah who specifies (yaKhtuSu) – especially by His Mercy – whoever He wants’.

Whether you like it or not, the good which is written for the Muslims (of victory, favours and riches), it will happen because it is a promise from Allah to help His believing slaves.

‘and Allah is possessor of Extremely Great Favour (dhuw faDli al-’ADheem.)’

We know the Israelites would take pride in getting many Messengers and Books coming in their lineage. Allah is telling us that He can choose who He wants to give good to, and no-one can prevent Him’.

Ayah 106:

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا قُلْ أَلَمْ تَعْلَمْ أَنَّ
اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

We do not abrogate [cancel out] any ayah at all, or make to forget it, We bring one better than it, or similar to it, do you not know that Allah is able to do all things?

- Maa is used again for Strong Negation and Refutation to the Christians and Jews who always ask; ‘How can God abrogate our scripture?’.

- Allah also tells us that He abrogates a text or makes it to be forgotten, and He brings one better than it, or similar to it.

We know that Allah has replaced the Laws of the People of the Book with our Law, and some Laws (like Hijaab/modest dress, and the Qisaas Laws like ‘an eye for an eye’) are similar to the Laws revealed to the People of the Book and still in the Bible today. So when they criticize Islam for its Shari’ah law, they have the same laws in their own books.

- There are some Laws which Allah has abrogated which were mandatory on past nations like the observation of Sabbath (they can’t do anything on that day.) But Allah was merciful to us by giving us just the Friday Jumu’ah prayer.

Ansa/yunsi/insaa’ [if3aal] – made to be forgotten.

Allah makes some Laws and Revelations, their texts and laws were made to be forgotten.

So Allah is telling us that what He has sent down now is; similar to your Law, or better than it.

Allah tells us the purpose of Shari’ah is to lighten your burden of life; yureedullahu an yukhaffifa ‘ankum – Allah wants to lighten your burden (of your laws and culture for you. (surah Nisaa’ 4:)

Allah also tells us in surah aal Imran (3:) that the Jews never had anything forbidden to eat except what Israa'eel (Prophet Ya'qub/Jacob) made haraam (forbidden) for himself. And that if they disagree, then they should bring their Torah and prove that Allah made it specifically haraam.

‘Don’t you know that Allah is capable of anything and everything?’

Allah is telling the disputing people of the book that if you know Allah is able to do all things, then why are you shocked when Allah has abrogated your laws for the Law of the Qur’an and Sunnah.

Explanation of Naskh and Mansookh (abrogation):

1 – Scholars have explained that Aayaat can be abrogated by Qur’ans other Aayaat and even by Authentic Ahadeeth.

2 – Scholars have tried their best to minimize which aayaat can be abrogated, because they are speaking about the speech of Allah.

- al-Suyuti said – 14 aayaat were abrogated.

-Shah wali-ullah Dehlwi (in Hujjatu-Allahi al-baaligha) reduced it to 5 aayat maybe being abrogated.

-Later scholars said them aayaat can be understood and reconciled and all of them may not be abrogated.

In other words, the scholars did not want to rush to making aayaat maNsookh (abrogated.)

The sad thing is that some people in our times -out of fear from non muslims in society- say that all the Madani aayaat about war are abrogated.

And others say that all of Makki surahs are abrogated. (2/3 of Qur’an is Makki surahs.)

The best way is the middle way – right things in the right context.

Naskh (Abrogation) Reason Summarized:

The disbelievers at the time of Prophet Muhammad (sal Allahu alayhi wasallam) could not bear the Qur’an because the Qur’an exposes their errors, from the People of the Book (i.e. When they rebelled against Moses, Allah in their past etc.), and also the flaws in the polytheists beliefs.

So everytime the revelation comes – it exposes the mistakes of the disbelieving people. And for you to be better people, you need to accept that your Laws are abrogated, and you should follow the new and better example. This is the true and main reason for Naskh (abrogation.)

Baqarah 107-108

Ayah 107:

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ ۗ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

‘Do you not know that to Allah (alone), for Him belongs the kingdom of the heavens/skies and Earth? And besides Allah you have no protector (waliy) and no constant Helper (naSeer.)’

Allah now puts the person who denies Abrogation (naskh) into his place. Making them realise that Ultimately, all matters are decided by Allah because everything belongs to Him.

To Allah alone (the ‘Alone’ is implied by placing Allah earlier in the ayah structure = Exclusivity [taqdeem/ikhtisaas].

To Allah Alone belongs the Kingdom of the Heavens/skies and the Earth.

‘And you will not find other than Allah a wali, or naSeer.’

Wali = someone who wants to protect you.

similar word:

Mawla – someone who Will protect you.

NaSeer = Constant Helper.

Nusra/NaSr = a Help which is Great against oppression.

This ayah is emphasising to the Bani Isra’eel that there is no true Wali or NaSeer besides Allah.

So if any of you are convinced of Islam and are wanting to become Muslim but you fear that your people will abandon you (meaning: no family/tribal strength) – Then know that you have no true Helper (Wali or NaSeer) besides Allah.

Ustadh Nouman tells of some stories of converts;

1 – In 1999, a Jew who was studying to become a Rabbi became Muslim inbetween his studies. But he continued in this Jewish education out of fear that his family might abandon him, or give him a hard time.

2 – Another example;

A brother who was Aga Khani (Isma’eeli Shi’a sect) owned an Islamic Bookstore for Ahlus Sunnah Muslims. He started reading them books and became Muslim. Then he gave da’wah to his wife and children and they also became Muslims. Then his tribe found out, and they

made his life miserable, they called the police on him randomly all the time, and they took him out of his job. So he and his family had to change their names and move address.

3 – Another story;

A sister in America, Louisiana lived in a tight-knit community town of around 400 people. Her father was a Christian Preacher. She would often get dreams of the Ka'bah. She heard a lecture and decided to convert and hid her Islam. Then people from her town found out about her Islam and started to call her a heathen and devil worshipper. She searched on google and found the closest mosque which was around 2hrs away from her home. She went to that mosque and the people there never treated her nicely, so she left and may have thought she was wrong. But then she had dreams of the Ka'bah again. So she drove to another mosque and started to learn about Islam. Now her parents abandoned her and she now lives in a College/University, and is doing a Scholarship because alhamdulillah she is intelligent.

So we know that when you give up your past life of jahiliyyah (ignorance), and convert to Islam – you will think that you will have no helper. But Allah tells the new converts/reverts – ‘you will not find anyone besides Allah who will help you.’

Ayah 108:

سُؤَلَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۖ وَمَنْ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَ
يَتَّبَدَّلِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

Or do you intend to ask your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.

‘Or do you desire to question your Messenger..?’

The idea of Naasikh and mansookh (abrogation) was questioning Allah.

Now the idea of questioning the Messenger (Rasool), not just ‘Messenger’ or ‘Messenger of Allah’, but ‘your Messenger (Rasoola-kum)’.

Allah is telling us that the Messenger he sent to us is a gift, and that we should not question his validity and truthfulness after we have said we believe in him.

(‘your Messenger’ implies that now O Jews, your Messenger -who you have to follow- is Muhammad, not Moses).

Questioning the Messenger was a big trait of hypocrisy in previous nations i.e. many of the followers of Moses continuously questioned and doubted when Moses commanded them to do things. They thought Moses was telling people to do things only for his own benefit. Which is a sign of doubting and questioning and mocking the Messenger.

Asking vs Questioning the Messenger:

Allah tells us; ‘ask the people of the dhikr (knowledge/reminder) if you do not know.’

But the tone, intent and attitude of someones question shows this.

I.e. If someone asks; ‘How much of my wealth is 2.5% zakaah (charity)?’
This is asking, which is praiseworthy.

Then to question the Messenger is like; ‘WHY do I have to give specifically 2.5% of wealth in charity?’

This is criticized if someone is questioning ‘why’ to criticize the religions validity after having claimed emaan (belief).

‘Ka maa su’ila Musa min Qabl’ –

Like Moses was questioned from before?

Moses said to his people;

Li ma tu’dhoona-nee – Why do you cause me pain/annoyance (adhaa). [Quran, also see Ahzab [33:69](#)]

- Allah is talking in this surah alot to Bani Isra’eel, so it is amazing that he reminds the people how they had annoyed Moses in the past. Do they intend to do this again to ‘your Messenger’ (‘your Messenger’ implies that now O Jews, your Messenger -who you have to follow- is Muhammad, not Moses).

‘Wa man yatabaddal-il kufra bi-al emaani fa qad Dalla sawaa’a al-sabeel’ -

And whoever is changing his belief with disbelief, then he has already gone far astray on the wrong path.

1 – Questioning the Messenger’s validity/legitimacy is equal to disbelief, because questioning Allah, or His Messengers legitimacy is disbelief.

2 – Denying legitimacy of Allahs Messengers’ makes people disbelieve. We know there is an aim to legitimize people as ‘one big family’ in the world, and to unite no matter what Messenger you choose to deny or follow. This is not legitimate in Islam, you have to accept ALL the Messengers’, and loyalty is only in Islam.

3 – There is a trend to question Sunnah and Ahadeeth of Allah’s Messenger nowadays.

So laypeople nowadays will find a translation of a hadeeth and force other people to follow the laypersons opinion, when they have not even checked the criteria of the hadith, including its;

-Sharh (explanation)

-Analysis

-Who was the speaking to, the listener, how they understood and implement it.

- Other factors involved.

To then quote just a translation and forcing others to accept your understanding is a hijacking of the Ahadeeth/Sunnah and Fiqh (Islamic Law).

Ustadh Nouman says he goes to an Islamic scholar of Ahadeeth and Fiqh when he has a hadeeth question.

Ustadh Nouman says that if he has a question on a hadeeth, he goes to a qualified Ahadeeth ‘aalim (scholar).

Also people who do something like growing a beard, wearing Hijaab etc. People might jokingly make fun of their Islamic appearance.

Don't do that, because these people are following Islam based on love of Allah and His Messenger (sal Allahu alayhi wasalam.) Even if you think their view isn't legitimate, they are doing it based on an Islamic cause – and this small joke might be a major bad deed against you on Judgment Day.

We ask Allah for forgiveness and protection.

Some examples include scholars who never had beards or couldn't grow beards. Some people from the Salaf (early Muslim generations) had only 1 hair on their beard, even some scholars nowadays were criticized by laypeople for not growing a beard when infact they could only grow 1 hair of a beard if you zoomed into their photo. So we cannot criticize each other.

If we had brotherhood, fear of Allah and respect for the Sunnah of His Prophet (sal Allahu alayhi wasalam) – we would be united.

The differences in Fiqh and madhabs we have – all connect back to the Sunnah of the Messenger of Allah, Muhammad (sal Allahu alayhi wasallam) – so we should not criticize others if we are not qualified to discuss the differences. And we should unite as brothers in respect of the Sunnah of Allah's Messenger (sal Allahu alayhi wasallam.)

O Allah unite our hearts upon the Sunnah of Your beloved Messenger (sal Allahu alayhi wasallam). Ameen ya Rabb.

- تُرِيدُونَ أَمْ- : Or do you want ?

- تَسْأَلُونَ أُن- : that you ask

- رَسُولِكُمْ- : your messenger

- مُوسَى سُئِلَ كَمَا- : As Musa was asked

- يَتَّبِعُونَ- : exchanges

- الْكُفْرَ- : (the) disbelief

- بِالْإِيمَانِ- : with (the) faith

-فَقَدْ : Verily/No doubt/ Certainly

-السَّبِيلِ سَوَاءً ضَلَّ- : went astray (from) evenness (of) the way

Explanation:

The point explained in this verse is that we are allowed to ask questions about our religion but we should not question the integrity and validity of our religion and its teachings.

Secondly this Ayah means, "If you ask about a matter after it is revealed, it shall be duly explained to you. Therefore, do not ask about matters that have not occurred yet, for they might become prohibited, due to your questions."

Ayat # 109

اللَّهُ يَأْتِي حَتَّىٰ وَاصْفَحُوا فَاعْفُوا الْحَقُّ لَهُمْ تَبَيَّنَ مَا بَعْدَ مَنْ أَنْفُسِهِمْ عِنْدَ مَنْ حَسَدًا كَفَرًا إِيْمَانِكُمْ بَعْدَ مِنْ يَرُدُّونَكُمْ لَوْ الْكِتَابِ أَهْلٍ مِنْ كَثِيرٍ وَدَّ قَدِيرٌ عَشَىٰ كُلَّ عَلَى اللَّهِ إِنَّ يَأْمُرَهُ

Meanings:

Many of the People of the Scripture (Jews and Christians) wish that they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad is Allah's Messenger) has become manifest unto them. But forgive and overlook, till Allah brings His command. Verily, Allah is able to do all things.

-كَثِيرٌ وَدَّ- : Wished many

-يَرُدُّونَكُمْ- : they could turn you back

-وَاصْفَحُوا فَاعْفُوا- : So forgive and overlook

Explanation:

Allah warned His believing servants against following the ways of the People of Book, who publicly and secretly harbor enmity and hatred for the believers, and who envy the believers, while they recognize the virtue of the believers and their Prophet . Allah also commanded His believing servants to forgive them and to be patient with them, until Allah delivers His aid and victory to them.

Ayat # 110

بَصِيرٌ تَعْمَلُونَ بِمَا اللَّهُ إِنَّ اللَّهَ عِنْدَ تَجْدُوهُ خَيْرٌ مِّنْ لَّا تُفْسِكُمْ تُقَدِّمُوا وَمَا الزَّكَاةَ وَءَاتُوا الصَّلَاةَ وَأَقِيمُوا

Meanings:

And perform the Salah and give the Zakah, and whatever of good you send forth for yourselves before you, you shall find it with Allah. Certainly, Allah is the Seer of what you do.

- وَأَقِيمُوا : And establish

- الصَّلَاةَ : the prayer (also means being connected to Allah)

- الزَّكَاةَ وَءَاتُوا : and give the zakah

- تُقَدِّمُوا وَمَا : And whatever you send forth

- إِنَّ : Indeed

- بَصِيرٌ : All Seer

Explanation:

We should be compiling good deeds all the time and Salah and Zakat help us in gathering good deeds and act as a motivational boost to overcome the difficulties one faces in the path of truth.

(Certainly, Allah sees what you do), meaning, that He is never unaware of the deeds of any person, nor will these deeds be lost by Him. Whether deeds are righteous or evil, Allah will award each according to what he or she deserves based on their deeds.

Ayat # 111

صَادِقِينَ كُنْتُمْ إِنْ بَرَّهْنَكُمْ هَاتُوا قُلْ أَمَانِيهِمْ تِلْكَ نَصْرِي أَوْ هُوْدًا كَانَ مِنْ إِلَّا الْجَنَّةَ يَدْخُلُ لَنْ وَقَالُوا

Meanings:

And they say, "None shall enter Paradise unless he be a Jew or a Christian." These are their own desires. Say (O Muhammad), "Produce your Burhan if you are truthful."

- لَنْ : Never

- يَدْخُلُ : will enter

- تِلْكَ : That

- أَمَانِيهِمْ : their own wishful thinking

-يُرْهَنَكُمُ- : your proof

Explanation:

Whenever we indulge in any argument we should try to prove ourselves on the basis of strong evidences and proof (daleel) not by raising out voices. If someone raises voice in an argument it clearly signifies that he has no evidence of what he is trying to prove.

Ayat # 112

يَخْزَنُونَ لَهُمْ وَلَا عَلَيْهِمْ خَوْفٌ وَلَا رَبٌّ عِنْدَ أَجْرِهِ فَلَهُ مُحْسِنٌ وَهُوَ بِلَّهِ هَهُوَ جَاسِلٌ مَنْ بَلَى

Meanings:

Yes! But whoever submits his face (himself) to Allah (i.e. follows Allah's religion of Islamic Monotheism) and he is a Muhsin then his reward is with his Lord (Allah), on such shall be no fear, nor shall they grieve.)

-أَسْلَمَ- : submits

-بِلَّهِ وَجْهَهُ- : his face to Allah

-مُحْسِنٌ- : (good-doer) (worshipping Allah(swt) as you are seeing Him)

Explanation:

There are two conditions for deeds to be accepted; the deed must be performed for Allah's sake alone and conform to the Shari`ah. When the deed is sincere, but does not conform to the Shari`ah, then it will not be accepted. The Messenger of Allah said,

«رَدَّ فَهُوَ أَمْرُنَا عَلَيْهِ لَيْسَ عَمَلًا عَمِلَ مِنْ»

(Whoever performs a deed that does not conform with our matter (religion), then it will be rejected.)

Ayat # 113

مَثَلٌ يَعْلَمُونَ لَا الَّذِينَ قَالُوا كَذَلِكَ الْكِتَابَ يَتْلُونَ مَوَهُ شَيْءٍ عَلَى الْيَهُودِ لَيْسَتْ النَّصْرَى وَقَالَتْ شَيْءٍ عَلَى النَّصْرَى لَيْسَتْ الْيَهُودُ وَقَالَتْ
يَخْتَلِفُونَ فِيهِ كَانُوا فِيمَا الْقِيَمَةِ يَوْمَ بَيْنَهُمْ يَحْكُمُ فَاللَّهُ قَوْلُهُمْ

Meanings:

The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said those (the pagans) who know not. Allah will judge between them on the Day of Resurrection about that wherein they have been differing.

- لَيْسَتْ : Not

- الْكِتَابَ يَتْلُونَ وَهُمْ : although they recite the book

- كَذَلِكَ : Like that

- قَالَ : said

- الَّذِينَ : those who

- يَعْلَمُونَ لَا : do not know

Explanation:

Today we have arguments among the following group of people:

1. Two groups having knowledge but trying to defeat their opponent and not ready to accept the truth.
2. Or a group having no knowledge and still denying the truth and fighting to prove others wrong.

Allah will gather them all on the Day of Return. On that Day, Allah will justly judge between them, for He is never unjust with anyone, even as little as the weight of an atom.

Ayat # 114

وَأَلَّهُمْ خِزْيُ الدُّنْيَا فِي لَهُمْ خَائِفِينَ إِلَّا يَدْخُلُوهَا أَنْ لَهُمْ كَانَ مَا أَوْلَيْكَ خَرَابَهَا فِي وَسَعَى اسْمُهُ فِيهَا يُدْكَرَ أَنْ اللّٰهُ مَسْجِدَ مَنَعَ مِمَّنْ أَظْلَمَ وَمَنْ
عَظِيمٍ عَذَابُ الْآخِرَةِ فِي

Meanings:

And who are more unjust than those who forbid that Allah's Name be mentioned (i.e. prayers and invocations) in Allah's Masjids and strive for their ruin It was not fitting that such should themselves enter them (Allah's Masjids) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter

- أَظْلَمُ : more unjust

- يُذَكَّرُ أَنْ : to be mentioned

- اسْمُهُ : Allah's name

- أُولَئِكَ : Those!

- لَهُمْ كَانَ مَا - : it is not for them

- يَدْخُلُونَهَا أَنْ - : that they enter them

- خَائِفِينَ - : like those in fear

Explanation:

As Quran says:

اللَّهُ إِلَّا يَخْشَىٰ وَلَمْ يُزَكِّهِمْ الزَّكَاةَ وَآتَى الصَّلَاةَ وَأَقَامَ الْأُخْرَىٰ وَالْيَوْمَ بِإِلَهِهِ آمَنَ مَنْ اللَّهُ مَسْجِدَ مُرِيْعًا إِنَّمَا

The Masjids of Allah shall be maintained only by those who believe in Allah and the Last Day; perform the Salah, and give the Zakah and fear none but Allah). Therefore, if those believers who follow the virtues mentioned in the Ayah were prevented from attending the Masjid, then what cause for destruction is worse than this Maintaining the Masjids not only means beautifying them, but it involves remembering Allah, establishing His Shari`ah in the Masjids and purifying them from the filth of Shirk.

SURAH AL BAQARA AYAH 114-128

AYAH 114:

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسْجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٤﴾

“And who are the most unjust than those who forbids that Allah’s Name be glorified and mentioned much (i.e. prayers and invocations) in Allah’s mosque and strive for their ruin? It was not fitting that such should themselves enter them (Allah's Masjids) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.”

MA KANA LAHUM means It’s not worthy of them, it’s not appropriate for them

This Ayah (2:114) carries the good news for the Muslims from Allah that He will allow them to take over Al-Masjid Al-Haram and all the Masjids and disgrace the idolator. Allah is alluding towards what is coming. Soon after, the Ayah indicated, no idolator shall enter the House, except out of fear of being seized or killed, unless he embraces Islam. Allah fulfilled this promise and later decreed that idolator will not be allowed to enter Al-Masjid Al-Haram

AYAH 115:

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولَّوْا فَثَمَّ وَجْهُ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

“And to Allah belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allah (and He is High above, over His Throne). Surely, Allah is Sufficient (for His creatures' needs), Knowing.”

SAMMA means there.

WA'SIUN means all encompassing

ALEEM means all knowledgeable

2:116

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحٰنَهُۥٓ ۖ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ
وَالْاَرْضِ كُلُّ لَّهُ قٰنُِٔوْنَ ﴿١١٦﴾

“And they (Jews, Christians and pagans) say: Allah has begotten a son (children or offspring). Glory is to Him (Exalted is He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all are Qanitoon to Him”.

SUBHANAHU: He is far above that. He is too perfect for that.

This word is used quite often whenever something inappropriate is said about Allah

And Allah says that in response that He is far above of what you (disbeliever) are saying.

KULLU: Everything in existence

QUNOOT: you are humble before your master.

QAANIT: ready to obey Allah immediately

2:117

بَدِيعُ السَّمٰوٰتِ وَالْاَرْضِ ۗ وَاِذَا قَضٰٓىۤ اٰمْرًاۙ فَاِنَّمَا يَقُوْلُ لَهٗ ۙ كُنْ
فَيَكُوْنُ ﴿١١٧﴾

“The Originator of the heavens and the earth. When He decrees a matter, He only says to it: "Be! - And it is”.

BADII': TO CREATE OUT OF NOTHING. It's different from "KAHLQ”

KHALQ: TO CREAT SOMETHING OUT OF SOMETHING ELSE

KUN: BE

2:118

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ
كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ
قُلُوبُهُمْ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

"And those who have no knowledge say: "Why does not Allah speak to us (face to face) or why do not a sign come to us!" So said the people before them words of similar import. Their hearts are alike; We have indeed made plain the signs for people who believe with certainty."

QUALITY CONTROL: Allah has same training to all the prophets that they all deliver the same exact message. "The FRANCHISE"

But at the same time the shaytan has also got the same "FRANCHISE" putting us in the same "waswasa".

QAD: We have already done it.

Allah does not need to convince the disbelievers according to their conditions, his indications are already convincing enough.

YUQINOON: verb

YUQINEEN: adjective: a nation that is convinced

Here it is used as a verb: a nation that wants to be convinced.

Means if you are really looking to be convinced then these ayahs are enough.

2:119”

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا وَلَا تُسْأَلُ عَنْ أَصْحَابِ
الْجَحِيمِ

Verily, We have sent you (O Muhammad) with the truth (Islam), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a Warner (for those who disbelieve in what you brought, that they will enter the Hellfire). And you will not be asked about the dwellers of the blazing Fire.”

Prophet is being told you should not be desperate, because he is genuinely concerned.

JAHAMA: to stare with sharp eyes, and refers to the way a lion stares at its prey.

2:120”

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ قُلْ إِيَّاكَ هَدَىٰ
اللَّهُ هُوَ الْهُدَىٰ وَلَئِنِ اتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا لَكَ
مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا نَصِيرٍ

Never will the Jews or the Christians be pleased with you (O Muhammad) till you follow their religion Say: "Verily, the guidance of Allah (i.e. Islamic Monotheism) that is the (only) guidance.”

And if you (O Muhammad) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur'an), then you would have against Allah neither any Wali (protector or guardian) nor any helper.”

We should highlight all the good and wonderful qualities of prophet (pbuh) when doing dawah but never at the expense of one quality that is that He (PBUH) is the messenger of Allah.

2:121

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۗ وَمَنْ
يَكْفُرْ بِهِ ۗ فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿١٢١﴾

“Those to whom we gave the Book recite it as it should be recited (Yatlunahu Haqqa Tilawatihi) they are the ones who believe therein. And whoso disbelieve in it, those are they who are the losers.”

There are two types of expressions:

1 - We gave them the book

Used when Allah takes pride of giving the book

2- They were given the book

When disbeliever do something wrong He says they were given the book and does not mentions himself to show how disappointed Allah swt is with them (disbelievers)

Here expression 1 is used showing the sign of Him being pleased with them. Allah is mentioning his qurb.

When Quran fails to get our time in mind, there is something wrong in our head, means this is THE ultimate priority.

KHASIROON: Ultimate losers

2:122

يَبْنِي إِسْرَائِيلَ أَذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى

الْعَالَمِينَ ﴿١٢٢﴾

“O Children of Israel! Remember My favor which I bestowed upon you and that I preferred you over the nations.”

Means You (Children of Israel) didn't get that preference on your own, you didn't deserve it “I” gave it to you. Don't be deluded it wasn't you.

2:123

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا

نَنْفَعُهَا شَفَعَةٌ وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾

“And fear the Day (of Judgment) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.”

TAJZI: present form, means nobody will compensate.

TANFA U: feminine word

SHAFAA'ATUN: feminine word, no layer of protection for you.

Sequencing to be noted:

WALA TANFA U SHAFAA'ATUN: Intercession is mentioned first

WALAHUM YUN SAROON: Compensation is mentioned as second

That is the Sequence has changed and also the verb has changed.

HUM: is indicating that there will be others who will get shafaa'at of Prophet Mohammad (pbuh).

﴿ وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۗ قَالَ وَمِن ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ﴾

"And (remember) when the Lord of Ibrahim (Abraham) tried him with (certain) commands, which he fulfilled. He (Allah) said (to him), "Verily, I am going to make you an Imam (a leader) for mankind (to follow you)." (Ibrahim as) said, "And of my offspring (to make leaders)." (Allah) said, "My covenant (Prophet hood) includes not Zalimin (polytheists and wrongdoers)"

HUNN: having pretty heavy instruction,

What were those heavy instructions?

-Jump in the blazing fire.

-Walk away to the desert leaving your wife and your Child.

-Allah's order for him to slaughter his son.

IMAM: one who is responsible for the people behind you.

Ibrahim as immediately asked about my children. (Future children)

2:125

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلِّينَ
وَعَهْدَنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ
وَالرُّكَّعِ السُّجُودِ ﴿١٢٥﴾

“And (remember) when We made the House (the Kaaba at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqaam (place) of Ibrahim (or the stone on which Ibrahim as a place). And We commanded Ibrahim (Abraham) and Ismail (Ishmael) that they should purify My House (the Ka`bah at Makkah) for those who are circumambulating it, or staying (Itikaf), or bowing or prostrating themselves (there, in prayer).”

TAAEIFEENA for those who are circumambulating around the Kaaba

AAKIFEENA those who live or staying in the area of the Sacred House

RUKKA IS SUJOOD: bowing or prostrating themselves.

RUKKA IS SUJOOD: there is no “WA” in between

TAAEIFEENA WAL AAKIFEENA: there is “WA”

That’s because,

Ruku and sujood are one act of worship

Tawaf and aetikaaf are distinct acts of worships.

2:126

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ
ءَامَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَى
عَذَابِ النَّارِ وَبِئْسَ الْمَصِيرُ ﴿١٢٦﴾

"And (remember) when Ibrahim said, "My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allah and the Last Day."

He (Allah) answered: "As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!"

2:127

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ
أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿١٢٧﴾

"And (remember) when Ibrahim and (his son) Ismail were raising the foundations of the House (the Ka`bah at Makkah), (saying), "Our Lord! Accept (this service) from us. Verily, You are the Hearer, the Knower."

RABBANA: "Our" Master (Ibrahim and Ismail as)

Rabbi: master

Ibrahim as is saying Ya Allah! you are not guaranteeing me my future generation at least guarantee me my son.

INNAKA: no doubt you

ANTA: it's you

Ibrahim as is desperate, as he is saying "You know Ya Allah You know he (Ismail as) is a good boy."

2:128"

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ وَأَرِنَا
مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ



Our Lord! And make us submissive unto You and of our offspring a nation submissive unto You, and show us our Manasik, and accept our repentance. Truly, You are the One who accepts repentance, the Most Merciful."

MUSLIMAEENI: Two Muslims

This ayah eludes that Ishaq as hasn't born yet, that's why "MUSLIMAEENI" is mentioned.

Make us **both** in complete submission just for you.

UMMATAN MUSLIMATAN LAK: At least one Muslim unified group.

Ibrahim as is pledging for us (Muslim ummah).

WA TUB ALAINA: And accept our repentance.

Ibrahim as is worried that his work is not good enough.

SURAH BAQARA AYAH 129-144

Ayah 129:

رَبَّنَا وَأَبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿١٢٩﴾

“Our Lord! Send amongst them a Messenger of their own, who shall recite unto them Your verses and instruct them in the Book (this Qur'an), and purify them. Verily, You are the Mighty, the Wise”

WAB'AS: WA implies that Ibrahim a.s made this duaa to Allah swt and there was no counter from Allah it's like it's accepted from Allah so he goes like mine as well ask for some more so he adds an “and”-“WA”

There are two things here:

1. You could be from a people
2. But you are not still in them.

There is also a differentiation between “**knowledge and wisdom**”,

“**Ilm and hikamah**”

Knowledge: knowing right from wrong

Wisdom: not only knowing something beneficial but also acting upon it.

TAZKI'AA: used for spiritual cleaning

Taharat: used for physical cleansing

Ayah 130:

وَمَنْ يَرِغَبْ عَنِ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ
فِي الدُّنْيَا وَإِنَّهُ فِي الآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

“And who turns away from the religion of Ibrahim (i.e. Islamic Monotheism) except him who fools himself! Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.”

AN: here it means repelled from.

There is a differentiation between “MILLAT” and “UMMAH”

MILLA: A nation unified by some kind of emotions.

UMMAH: A nation unified in a strongest possible way and they have the same direction having certain mission.

Message being here is we should have some emotional affinity to being from the legacy of Ibrahim a.s.

Ayah 131:

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

“When his Lord said to him, "Submit (i.e. be a Muslim)!" He said, "I have submitted myself (as a Muslim) to the Lord of the `Alamin (mankind, Jinn and all that exists)”.

ASLIM: submit to a command

Ayah 132:

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَبْنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمْ الدِّينَ
فَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٣٢﴾

“And this (submission to Allah, Islam) was enjoined by Ibrahim (Abraham) upon his sons and by Yaqoob (Jacob) (saying), "O my sons! Allah has chosen for you the (true) religion, then die not except as Muslims.”

Ibrahim a.s and so his grandchild Yaqoob a.s they had the same training and teaching exactly the same message.

Ayah 133:

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا
تَعْبُدُونَ مِن بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٣﴾

“Or were you witnesses when death approached Yaqoob (Jacob) when he said unto his sons, "What will you worship after me?"They said, "We shall worship your Ilah (God - Allah) the Ilah of your fathers, Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), One Ilah, and to Him we submit (in Islam).”

The sons of Israel said that “we are only muslims to Allah”

Ayah 134:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا
كَانُوا يَعْمَلُونَ ﴿١٣٤﴾

“That was a nation who has passed away. They shall receive the reward of what they earned and you of what you earn. And you will not be asked of what they used to do.”

Message being here is you should learn about them to change yourself

Deep Principle of Islam: Learning the stories of prophets and their histories is critical but **POINTLESS** if you are learning it just for information purposes.

Allah swt only makes those parts of the history know that will help change ourselves and commit ourselves to guidance.

Ayah 135:

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٣٥﴾

“And they say, "Be Jews or Christians, then you will be guided." Say (to them O Muhammad), "Nay, (we follow) only the religion of Ibrahim, Hanif (Islamic Monotheism), and he was not of Al-Mushrikin (those who worshipped others along with Allah).”

HANIFAN: The one who is solely dedicated

MA' KANA: At all

He (Ibrahim as) wasn't from the mushrikin **AT ALL**. He is just helping people get to a conclusion.

Ayah 136:

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنزِلَ إِلَيْنَا وَمَا أُنزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ
النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

“ Say (O Muslims): "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibrahim (Abraham), Ismail (Ishmael), Ishaq (Isaac), Yaqoob (Jacob), and to Al-Asbat (the offspring of the twelve sons of Yaqoob), and that which has been given to Musa (Moses) and `Isa (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islam).”

QULU: All of you, say!

This ummah is being told to speak to another ummah

ASBAAT: the future generations, the future Prophets.

The beginning and end of the legacy is mentioned over here; the two line of ancestry.

It started with Ibrahim and ends with mentioning Moosa and Esa as.

Moosa and Esa a.s are specifically mentioned because the prophet is coming specifically to Bani Israel. The “shariyaa” started with Moosa as and inseminated with Esa a.s means all the prophets come in between these two, beginning and end of the legacy.

TAFREEQ: no distinction

Opposite word is,

TAFDEEL: To give preference within prophets

Ayah 137:

فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ بِهِ فَقَدْ أُهْتَدَ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي
شِقَاقٍ فَسَيَكْفِيكَهُمُ اللَّهُ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

“So if they believe in the like of that which you believe then they are rightly guided; but if they turn away, then they are only in opposition. So Allah will suffice for you against them. And He is the Hearer, the Knower.”

Ayah 138:

صِبْغَةَ اللَّهِ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً وَنَحْنُ لَهُ
عَابِدُونَ ﴿١٣٨﴾

(Our Sibghah (religion) is) the Sibghah of Allah (Islam) and which Sibghah can be better than Allah's and we are His worshippers.

SIBGHAH: The COLOR; used as a figure of speech

Sighata: ends here with a fatha “sibghata”

Its nasb its mansoob form; what it implies, there is a verb before it.

This statement “**SIBGHATALLAH**” means that we have drenched ourselves in tawheed; we have drenched ourselves in believing Allah, When someone sees us the first thing they see is these are the people who have completely submitted to Allah swt and Our worship helps us reinforce this color.

Ayah 139:

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَلْنَا وَلَكُمْ
أَعْمَلَكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

“Say (O Muhammad to the Jews and Christians), "Dispute you with us about Allah while He is our Lord and your Lord And we are to be rewarded for our deeds and you for your deeds. And we are sincere to Him (i.e. we worship Him alone and none else, and we obey His orders).”

We have shown you the color of Allah we have adapted tawheed completely and you are arguing us about Allah, look at what all the track record Allah has exposed of you. You are going to argue about how loyal you are to Allah.

Importantly, intentions (NAHNU LAHU MUKHLISOON) are mentioned here because in debate Intentions are everything.

Ayah 140:

أَمْ نَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِشْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى قُلْ ءَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ وَمَنْ
أَظْلَمُ مِمَّن كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا
تَعْمَلُونَ ﴿١٤٠﴾

“Or say you that Ibrahim, Ismail, Ishaq, Yaqub and Al-Asbat, were Jews or Christians! Say, "Do you know better or does Allah! And who is more unjust than he who conceals the testimony he has from Allah And Allah is not unaware of what you do.”

Later on Allah swt explains what He means by are you more knowledgeable or Allah because Ibrahim as was way before Judaism and so is Ismail, Ishaq a.s, the shariyaa of Moosa as was way later.

Ayah 141:

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ
عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾

“That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.”

This ayah basically concludes the address Allah has to the Bani Israel essentially and the conversation he has with them.

The transition is very important here.

First Allah swt was talking to Bani Israel directly “YA BANI ISRAEL” then He started stopped talking to them He told the prophet you tell them his; “QUL, QULU”, everything became third person because Allah swt is no longer happy with them.

Ayah 142:

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَّاهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا
قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

“The fools (idolators, hypocrites, and Jews) among the people will say: "What has turned those (Muslims) from their Qiblah (prayer direction (towards Jerusalem)) to which they used to face in prayer." Say (O Muhammad): "To Allah belong both, east and the west. He guides whom He wills to the straightway. ”

The Jews are offended and the fact that they are offended is in itself is a proof that they believe the messenger to be True.

Now the capital of Islam just changed. The favour of Allah just changed.

Ayah 143:

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِنَكُونُوا شُهَدَاءَ عَلَى النَّاسِ
وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ
عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّن يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِن
كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِيعَ إِيمَانَكُمْ
إِنَّ اللَّهَ بِالنَّاسِ لَرُءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

“Thus We have made you (true Muslims - real believers of Islamic Monotheism, true followers of Prophet Muhammad and his Sunnah, a Wasat (just and the best) nation, that you be witnesses over mankind and the Messenger (Muhammad) be a witness over you. And We made the Qiblah which you used to face, only to test

those who followed the Messenger (Muhammad) from those who would turn on their heels (i.e., disobey the Messenger). Indeed it was great (heavy, difficult) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e., your prayers offered towards Jerusalem). Truly, Allah is full of kindness, the Most Merciful towards mankind. ”

UMMATAN WASATAN: middle nation

Allah swt says by giving you a new capital (Kaaba), We have made you a middle nation

INTERSTING FACT ABOUT THIS AYAH!

This Surah has 286 ayahs and in this ayah (ayah no.143 the middle of 286) Allah swt mentions the middle nation.

WASAT: right in the middle, balanced

Balance between understanding the faith and practicing it, balance between ilm and Hikmah.

LI TAKUNU SHUHADA: What Bani Israel failed to do is suppose to be the task of Muslim ummah. And the Messenger (Prophet Mohammad pbuh) will be a witness against you. (Muslim ummah)

By changing the Qiblah, loyalties of both the groups (Makkans and the Ansaars) are tested.

Makkans (muhajiroon) have loyalty to worship towards Kaaba.

Ansaars (Jews and Christians) have loyalty to towards Al-Aqsa.

By moving to madeena, the loyalties of Makkans are tested.

By changing the Qiblah, the loyalties of Ansaars are tested.

Allah swt tested everybody's loyalty by one decision.

KABEERAH: Truly a big deal

Point being here is whether pray toward Kaaba or towards Al-Aqsa, You are praying towards Allah. That's the bigger picture. You can't lose sight of that. You have to keep the attitude of Ibrahim a.s.

RA'OOF: Truly compassionate.

Ayah 144:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا
فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا
وُجُوهَكُمْ شَطْرَهُ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ
رَبِّهِمْ وَمَا اللَّهُ بِغَفِلٍ عَمَّا يَعْمَلُونَ

“Verily, We have seen the turning of your (Muhammad's) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-Masjid Al-Haram (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. ”

FA: Therefore

LI: We swear to it, really I am telling it to you.

NUWALLIYANNNA: We are turning, We are turning, We are turning

Nuwalli: We are turning

Nuwalliyan: We are truly turning

Nuwalliyanna: really, really, really turning

FALANUWALLIYANNAKA: I am (Allah swt) turning it for you, you, you I am telling I am only turning for you.

Allah swt is swearing four times: great emphasis here.

TARDAHA: It makes You (Prophet Mohammad pbuh) happy.

How much love how much courtesy, how much honor Allah swt gives to his messenger pbuh. SUBHANALLAH!

Surah Baqarah Part 10

وَلَيْنُ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَّا تَبِعُوا قِبْلَتَكَ وَمَا أَنْتَ
بِتَابِعِ قِبْلَتَهُمْ وَمَا بَعْضُهُمْ بِتَابِعِ قِبْلَةَ بَعْضٍ وَلَيْنُ اتَّبَعْتَ أَهْوَاءَهُمْ
مِّنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذَا لُمِنَ الظَّالِمِينَ ﴿١٤٥﴾

Ayah 145: Even if you wert to bring to the people of the book all the signs (together) they would not follow your Qiblah; nor are you going to follow their Qiblah; nor indeed will they follow each other's Qiblah. If after the knowledge has reached you, were you to follow their vain desires – then you certainly be amongst the wrongdoers.

- **Qiblah** – your direction of prayers, that even if you brought to the people all kinds of miraculous signs, than they would still not be following your Qiblah or direction of prayer. No one will be following the Qiblah of another and each would be of their own separate distinct group. And after clear miraculous proofs have come to you, if you were to follow their desires you would be amongst the wrongdoers
- **Proof that the Prophet (pbuh) is not the one writing the Qur'an** – because in ayah 145 Allah swt is saying that “and if you follow their desires after knowledge has come to you, then surely you will be among the wrongdoers”. This is proof because the prophet (pbuh) is being told that if he, if he were to follow their desires would also be a wrongdoer. This shows that the Qur'an is revelation because he is being reprehended in case he falls short of the expectations. Allah swt is warning him and saying that if this was his own why would he reprehend himself? Allah swt is establishing authority on him. This shows that after all the love, the master is still the master. It's important to establish this kind of balance. In the former ayahs the extreme love of Allah swt was displayed . A community can easily take this love too far as in the case with Isa (a.s). We have an intense love for the messenger but QUr'an keeps the balance between extreme love but warns him that even if he follows their desires he will go astray.

Rabb – the master, is still the master in the end despite all of the love. It's important to establish that kind of balance.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ آبْنَاءَهُمْ وَإِنَّ فَرِيقًا
مِّنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٦﴾

Ayah 146: The people of the Book know this as they know their own sons, but some of them conceal the truth which they themselves know.

- **Concealing the truth by the people of the book** - Those that were given the book, they know it. By it some say that it refers to the qabah, some say the qur'an and some say it refers to the messenger and all three are possible. Allah swt testified that there is a group amongst them that know the qiblah and that it is legitimate and they know that it is from their master.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١٤٧﴾

Ayah 147: The Truth is from your Lord, so do not be amongst the doubters

- **Using credentials the wrong way:** The yahud were knowledgeable people and would claim to have no record of such knowledge from their book and claimed to be the scholars who knew what they were talking about by claiming scholarly position in their communities. They would often call the prophet (pbuh) *ummi*, and claim that the Qiblah is not the direction to pray. They have no scholarly right to say that but they would use their credentials to instill doubt into the believing community. This same problem happens still when people holding credentials instill doubt into believing communities using their credentials. The truth is from your Lord, so do not fall into doubt.

وَلِكُلِّ وِجْهَةٍ هُوَ مُوَلِّيٰهَا فَاسْتَبِقُوا الْخَيْرَاتِ أَيْنَ مَا تَكُونُوا
يَأْتِ بِكُمْ اللَّهُ جَمِيعًا إِنَّ اللَّهَ عَلٰى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

Ayah 148: And for everyone is a direction towards which he turns, so race towards good. Wherever you will be. Allah will bring you together. Indeed Allah has power over everything.

- **Direction in Life:** There is a particular direction for every individual person that he/she turns to in life. This is a figure of speech in the Qur'an that has universal value and universal wisdom 'direction'. This is known as *huwaliya* a direction that is constantly turned towards. For some this direction might become an athlete so they train for that for that, for others it might be to purchase a house or to eat or drink or think. Everyone sticks to a direction that is an ideal that they are aspiring towards. There is the exception of those that want to "chill" and do nothing and have no drive for anything but the Qur'an speaks of direction that everyone is striving towards their entire life.
- **A Muslims direction in Life:** The direction towards the Qiblah is established so we should compete with good deeds.
- **Racing towards Good Deeds:** Muslims strive to race and compete with each other by doing good deeds and believe that Allah swt will bring them all together and has control over all affairs. The race is going to stop and we will all see the progress that we made. This race is exemplified as we are racing towards jannah, some are way ahead, some people are left behind, some got off the road but wherever you may be, Allah will bring you all back together. The race will stop, the timer is running and one day it will stop and you will see how far you got and the progress you made.

Huwaliya – A direction that is constantly turned towards

Al Khairat – good deeds with pure, sincere intentions.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَإِنَّهُ لَلْحَقُّ مِنْ

رَبِّكَ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

Ayah 149: And from wherever you start forth (for prayers) turn your face in the direction of Al-Masjid Al Haraam (Kabah). And indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

- **The All-Aware:** Allah swt is saying that He is not at all unaware of what everyone is up to. Some of the munafiqeen think that when nobody else is around they will go back to praying in the other direction and just showing face to the Muslims but they aren't really Muslims so Allah swt says I am not at all unaware about what you are up to.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَحَيْثُ مَا كُنْتُمْ

فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ

ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي وَلَئِنَّم نِعَمَتِي عَلَيْكُمْ وَلَعَلَّكُمْ

تَهْتَدُونَ ﴿١٥٠﴾

Ayah 150: And from wherever you start forth (for prayer) turn your face in the direction of Al-Masjid Al-Haram (Kabah). And wherever you are, turn your faces towards it, so that people will not have any arguments against you except the wrongdoers among them so do not fear them but fear Me, so that I may complete My favor upon you, perhaps you may be guided.

- **Case For/Against the Qiblah:** The messenger is directed to turn towards the direction of the Qiblah and the Muslims are commanded to turn to prayer towards the direction of the Qiblah so that there is no case against them, (i.e the argument that the Qiblah for the Muslims keeps on changing just like the seasons, rather it is a commitment towards the Qiblah). However, there will still be those against you anyways so do not fear them and Allah swt will complete His favor upon them for the direction towards the Qiblah.
- **Why Face the Qiblah? :** The favor Allah swt is referring to in this ayah is the cleaning of Allah swt's house. The Qiblah is not to be filled with idols and this is the focus to remind s that it is to be cleaned. Although the people are in Madina they are turning towards Mecca. This is so they may be committed to guidance wherever they may be.

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا
وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ
تَكُونُوا تَعْلَمُونَ ﴿١٥١﴾

Ayah 151: Similarly We sent among you a Messenger from among you, who recites to you Our Verses and purifies you and teaches you the Book and the wisdom and teaches you what you were not knowing.

- **Qiblah as Part of Guidance:** Allah swt is saying, that just as the messenger is a part of receiving guidance, the Qiblah is also a part of the completing the guidance that is to come towards you.
- **Dua of Ibrahim:** Allah swt is fulfilling the dua of Ibrahim in these words/in these ayah. Ibrahim (a.s) asked to send a messenger that will recite onto you our ayahs, teach them the laws, teach them the wisdom and he'll purify them. However, the dua is not only accepted but also the sequence is perfected. Ibrahim (a.s) only has experience with good kids. Ismail is the only kid with him when making the dua and he is already pure. He should learn the book, the wisdom, and eventhough he is pure now, does not mean that he will always stay pure. Children like him should be purified in the future as well. Allah swt already knew that the children in the future are not going to be pure as Ismail. Before they even learn something they will need purification themselves. If they are not pure and they learn something than they are nto going to benefit from it. Wisdom happens whne you learn something and than act on it but if you are not pure than they wont even be interested in learning.
- **Purification:** This has two aspect to it. On the one hand it means the purification of the heart. That our hearts should be purified of thing like jealousy, greed, lust, laziness, lying, cheating, cowardice, nger which are diseases of the heart. *Ghasla*, lack of entertainment. This is one form of cleansing. The second kind is intellectual cleansing, such as asking the questions, who is Allah? What Is my purpose in life? In a society like ours where we are constantly bombarded with useless information whether it is on facebook, twitter, tv, billboards, ads in the radio, useless news, blogs, cat videos, useless comments under youtube videos, these are examples of useless information. Our minds have to be purified to think clearly. You cannot think clearly if your minds are cluttered with useless things. This helps obtain clarity. When you have clarity in the heart you can learn the finer details of the law and than finally wisdom. And this wisdom is something that the messenger pbuh teaches that we couldn't have possibly known.

***Ghasla* – lack of entertainment**

فَاذْكُرُونِي أَذْكَرُكُمْ وَأَشْكُرُوا إِلَيَّ وَلَا تَكْفُرُونِ ﴿١٥٢﴾

Ayah 152: So remember Me, I will remember you. And be grateful to Me and do not be ungrateful to Me.

- **Forgetting Allah swt:** Allah swt is telling us not to be like those who forgot Allah, So Allah swt made them forget their own selves.
- **Remembering Allah swt:** By remembering Allah swt he are honored in the sense that Allah swt will remember us. People that are usually important we remember, but they don't remember us. They are too busy to remember you but you remember them. But,
- Who could be more important or have more important things to do Allah swt? You mentioning Allah swt is not a big deal, but Allah swt is mentioning you, that is a really big deal and the fact that Allah swt is mentioning you, shouldn't you be grateful? So be grateful and don't dare be ungrateful to Allah swt.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ

﴿١٥٢﴾

Ayah 153: Oh you who believe! Seek help through patience and prayer. Indeed Allah is with the patient ones.

- **Seeking help through Patience and Prayer:** this is how those who have iman are told to seek help. This is a gift that was also given to the bani Israel and now its your turn. These same commandments came to them but they made mistakes and now this invitation is being given to the umaah in order to fulfill the promise of being a witness to humanity and the message is going to be a witness. Allah swt is claiming that he will be with those who have sabr.

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ



Ayah 154: And do not say about those who are slain in the way of Allah, "They are dead" Nay, they are alive but you do not perceive.

- **History Behind Ayah:** although fighting has not happened yet, the new community that is developing in Madina is being told that they should be ready to be killed in the path of Allah. The only killing known at this period is that which happened in Mecca and some didn't even fight back and were killed. Madina has not seen that so they are being warned about what they are about to get themselves into.
- **Slain in the path of Allah:** If someone dies in the path of Allah they are not dead, but still alive. However you do not realize it because they have been taken to paradise immediately.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ



Ayah 155: And surely, We will test you with something of fear, hunger, loss of wealth, lives and fruits; but give good news to the patient ones.

- **Test of Loss:** Allah swt will test us with fear or hunger or political difficulties and military difficulties which result in fear as well as economic difficulties such as hunger as well as loss of wealth, loss of manpower by death or by walking away. Also, you will be tested with the loss of fruits which also includes children (in Arabic, it is also an expression used for children), as well as the fruits of your investments. But, Allah swt congratulates the patient ones.
- **History; Battle of Tabuk:** This is an early Madini surah. At the end of the journey the battle of Tabuk happened and they were staring at the believers and the fruits are staring at them but Allah swt commands them that no, turn to Tabuk and that they cannot pick the fruits that have just been ripened. Even though if you don't pick them this week they'll all go bad but you can't pick them and have to go to Tabuk, an impossible battle. And only the men can pick them because it requires special technique to pick them so Allah says he'll test you with fruits.

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

Ayah 156: *Who, when misfortune strikes them, they say, “Indeed, we belong to Allah and indeed to Him we will return.*

- **How Believer responds to calamity:** Whenever a calamity strikes them, they say to themselves that no doubt, about it, we belong to Allah. When a problem happens there is always a loss. But the believer says this because loss is something you own/you declare but they see themselves as owned by Allah swt so it is okay to loose these things when they themselves are ownership. (Human beings themselves overall are ownership although they realize it not). They realize that only to Allah are they to be returning.

Nusaiba – means a calamity but especially a calamity that comes from Allah and hits exactly on the point. It is kind of like a surgical strike right then and there to that person and in that way and at that point, (i.e. not accidental)

Asaba – means to hit someone with an arrow, so whenever a precise calamity strikes them, they say to themselves that no doubt we belong to Allah (swt). (the believers)

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ ﴿١٥٧﴾

Ayah 157: *Those are the ones on whom are blessings from their Lord and Mercy. And they are the guided ones.*

- **The honor of the patient ones:** The patient ones are honored in this ayah. There are special *salawat* from their master. An army of angels just making dua for the people who have sabr. And those will receive the mercy. And, they are the ones that are committed to guidance. Those are the people that one should strive to become like, the ones who are committed to guidance.

Salawat – prayers/salutations

Olaaika-hum – a word that is used in order to point far, a direction that is far away, in the case of ayah 157 it is used to the ones that are “up there” someone you should work to geet to become more like, this is the purpose of the distant pointer.

Sha’era – brings about feelings that are often associated with sentimental/emotional places.

﴿۱۵۸﴾ إِنَّ الصَّفَا وَالْمَرْوَةَ مِن شَعَائِرِ اللَّهِ ۗ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ
 فَلَا جُنَاحَ عَلَيْهِ أَن يَطَّوَّفَ بِهِمَا ۚ وَمَن تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ
 عَلِيمٌ

Ayah 158: Indeed, the Safa and Marwah are symbols of Allah. So whoever performs Hajj or Umrah, there is no blame on him for walking between them. And whoever does good voluntarily, then indeed, Allah is All-Appreciative, All-Knowing.

- Safah and Marwa:** The house of Allah is to be cleansed but the pagans have certain rituals and muslims don't know which ones are the legitimate ones and which ones are not. The sahaba have rituals but they have legitimate and illegitimate however one of the legitimate ones are the location of safah and marwa. Safah and Marwa bring *sha'era*, giving a sentimental and emotional feeling. The spirit is to remember the struggle of the mother and the baby.
History: it is difficult to make hajj when this commandment is made because it is being controlled by the polytheists but Allah swt is saying when you make hajj to this place there is no harm on that person and that they should make *tawaf* between saffah and marwah. This means that fighting is a logical consequence for whoever does extra good deeds. Than Allah swt will be grateful.
- Allah is the All Appreciative** – This ayah says Allah swt will be grateful but this should be embarrassing for a believer and shake the conscience. (i.e a mother says to the child to call at least once a day such as the case “son, call me once a day at least, I will be grateful” where the genuine response should be embarrassment because it is a responsibility that we are fulfilling and that we have to fulfill).

Mushrikoon – polytheists

Tawaf - going back and forth such as the case with saffah and marwah.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَأَهْدَىٰ مِنْ بَعْدِ مَا
 بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ ۗ أُولَٰئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ
 اللَّعِنُونَ ﴿١٥٩﴾

Ayah 159: Indeed, those who conceal the clear proofs We revealed, and the Guidance, after We made it clear for the people in the Book – they are cursed by Allah and cursed by those who curse.

- **Hiding the Clear Proofs:** Those who hid the clear proofs and guidance even though it was made clear for the people in the book, those are the people Allah curses. An example is the Jews that hid the messenger and signs, even after it has been made clear to the people, (like the Qur'an). In fact, it is the responsibility for those who are witnesses against the people to show it. Those who fail to show the clear proofs, Allah curses them, the angels are designed to curse the people that hide Allah's book and you can be one or the other, there is no in between.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا
 التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

Ayah 160: Except those who repent and reform themselves and openly declare, then from those I will accept repentance and I am the Acceptor of Repentance, the Most Merciful.

- **Clarifying the Book:** Allah swt's curse is not on those who repented from hiding the book and corrected their behavior. Clarifying the book is something that either you are doing it, or not. If we are not clarifying, than we are hiding. These ayah are motivating us to continue to make an effort to clarify the Qur'an and as an umaah, it is a responsibility for us to spread. Don't lose sight of the fact that this is Allah's words. Than those are the people whose repentance is going to be accepted. Allah swt continuously accepts repentance.

Kufr – Kufr means disbelief whoever it is important to note that the Qur'an is always contextual. In ayah 161, kufr is being associated with those how didn't repent from hiding the clear ayahs and how they didn't make tawbah.

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ
وَالنَّاسِ أَجْمَعِينَ ﴿١٦١﴾

Ayah 161: Indeed, those who disbelieve and die as disbelievers, upon them is the curse of Allah, the Angels and the mankind all together.

- **The curse of hiding the ayah:** Those who did not make *tawbah* from hiding the clear proofs and ayahs of Allah swt have upon them the curse of disbelief. While they were alive this curse was in verbal form, and it was temporary (unless they make *tawbah*). But if they died in that state, it is a noun, upon them is the curse of Allah, the angels and mankind altogether and the messenger will also testify against them. This includes the knowledgeable Muslims that never told anyone anything about Islam while they knew of it themselves.
- **What Happens to the Islanders upon whom Islam never reached? :** This is a question many Muslims often ask. Whoever after hearing these ayahs we realize that the concern is now on us that if we don't do our job of delivering the message, what is going to be happening to us? We are suppose to be ambassadors of the deen and hold the responsibility to deliver to all of humanity the message. We have a purpose and a very important and heavy role to play.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنظَرُونَ ﴿١٦٢﴾

Ayah 162: They will abide in it forever. The punishment will not be lightened for them, nor will they be relieved.

- **Penalty:** the punishment for hiding the ayah will not be taken off at all if the person dies in a state of this form of disbelief. Others might have their punishment taken off for other deeds, but for this, it is almost a crime where the individual now must face the full consequences of their actions.

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ﴿١٦٣﴾

Ayah 163: And your God is one God: there is no god except Him, The Most Gracious, the Most Merciful.

- **The Most Merciful & Punishing?:** Allah swt is the one worthy of worship and obedience and no one else is worthy of worship and obedience except He, the unimaginably merciful. This ayah is mentioned right after the punishment because His mercy is supposed to be delivered to all of humanity through His guidance but if the umaah becomes the reason for which the mercy never got delivered, isn't that a crime? The ultimate mercy of Allah is the Qur'an but when it is kept from humanity than who is to blame? Why not this severe punishment? People have the right to know who Allah swt is.

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَالْفُلْكِ
الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ
مَاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ
وَتَصْرِيفِ الرِّيْحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ
لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ ﴿١٦٤﴾

Ayah 164: Indeed, in the creation of the heavens and the earth and the alternation of the night and the day, and the ships which sail in the sea with that which benefits people, and what Allah has sent down from the sky of rain, giving life thereby to the earth after its death, and dispersing therein of all kinds of moving creatures and directing the winds and the clouds controlled between the sky and the earth, surely are signs for people who use their intellect.

- **What if you never came into contact with the Book?** For those that hold the argument that they were never able to come into contact with the book, Allah swt is telling them that there are other ayahs as well. If revelation didn't come to you there are ayahs all around you. There is a switch from the ayah of revelation to the ayah of creation. There are miraculous signs in the creation of the skies and the earth and in the conflict between the night and the day, in the ships that sail in the midst of the oceans with benefits such as the stocks and loads that people carry as well as whatever Allah swt sends down from the sky, there are also in that miraculous signs of water, that he gives life to the earth after its death. Than, he distributes it on the earth to all manner of creatures. There is miraculous signs in the changing of the winds, its direction, soft/strong, hurricane and breezes. Also, in the clouds that are hanging between the skies and the earth.
- **The Use of the Intellect: *Leqowmin yaqiluna*.** These miraculous signs are supposed to make a person reflect and think deeply. The sky, its order and harmony, the sun and moon scheduled and always on time that are very disciplined. You can tell by the manufacturer by

their kind of design and you can tell that Allah swt loves order, balance and discipline and that he loves beauty. You can tell by the way he creates oceans and skies. The ships at the ocean, and a beautiful pearl at the bottom of the ocean while a tank is sailing above it. Whose keeping it there? What about birds coasting? Whose holding them in the air if not Ar Rahman? Clouds that can destroy entire nations? That don't move unless by winds which carry pollen. All this around us are working in so much harmony. Government groups working together can have so much chaos and yet this agriculture departments, weather department, geological department, all working in harmony with each other? These are miraculous signs for those who use their intellect.

- **Incapacity to Use intellect :** *Aqal* also means when you can put your emotions in check, when your mind is not filled with filth, you can think about real stuff but if it is filled with filth, no matter where you are whenever you have an extra moment to think you won't be able to think. Play a game, hum a song and you cannot have idle time to just think. (just think, sit and reflect). We're supposed to be a people of thought. Just using our intellect is just a gift from Allah swt.

Example of an Intellectual: Nouman Ali Khan's friend reflecting on a plant that grew out of a sidewalk. Quote "look around you! Look at that on the floor, there is a crack in the sidewalk and a plant coming out. He says, you know that is the only thing there that doesn't fit, everything is concrete, squares, glasses, plastic, metals, this is the only thing that is not belonging here, the only thing that cracked its way through to get here. And yet that's the only thing is natural. Everything else here is unnatural. That little guy, is us, Islam. It's so weird to everybody but it's the only thing that's really supposed to be there". This friend's entire world is shaped by the ayahs of the Qur'an and he can see through the Qur'an. Guidance, beauty, everything is a lesson. That's why Allah swt made it easy to remember so you can mention of any opportunity you get.

- **Why don't people think:** the intellect only goes where the heart takes it. This is why the next ayah is about the heart. People who don't think, it is because their hearts are in the wrong place

Ayah – means miraculous signs, there are two kinds, ones in creation and the ones in existence.

Leqowmin yaqiluna – the adjective meaning the one that tries to apply its intellect

Aqal – *intellect*, it also means when you can put your emotions in check, when your mind is not filled with filth, you can think about real stuff but if it is filled with filth

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ
 وَالَّذِينَ ءَامَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى الَّذِينَ ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ
 أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

Ayah 65: And (yet) among mankind are some who take for worship others besides Allah as equals to Him. They love them as they should love Allah. But those who believe are stronger in their love for Allah. And if only those who wronged could see when they will see the punishment, that all power belongs to Allah and Allah is severe in punishment.

- **Loving Someone Like you should love Allah (swt):** some of mankind take other than Allah swt as competitors and love them (human and non human) as they should love Allah swt.
- **Loving Allah swt:** those who believe are intense in their love for Allah swt.
- **What is love?:** to love something is to continuously talk about that thing. It could be sports, games, movies, stats, cars, technology, fasion, clothing and weddings. Whatever we are obsessed with the most has taken the place of Allah swt. These idols can be in front or inside of you (something as hidden as the dark ant on a black stone of a lightless night). This is the place that Allah swt is suppose to enjoy in our heart, everything else should be loved after and must submit to Allah swt's love.
- **The Crime in these Ayah:** the wrongdoing in these ayah are not showing enough love to Allah swt. Not showing that love means you are committing shirkh and must taste the might and Allah swt is severe in His punishment.

Yabunaha – non human idols

Yuhbunahum – human and non human idols of worship

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ وَتَقَطَّعَتْ
بِهِمُ الْأَسْبَابُ



Ayah 166: When those who were followed disown those who followed them, and they will see the punishment and all their lies will be cut off.

Trend setters: Some jews wanted to be Muslims but they thought that by converting that if they did they will have trouble fitting in the tight community. This would mean that they would have to say something unpopular openly and the people of position wouldn't say it. Similarly, even scholars are sometimes afraid to address certain concerns because someone might be a big donor and because there are so many topics in islam why talk about the one that is going to get them in trouble. Highschool kids also often try to fit in by following certain trends by worshipping icons and being obsessed. (i.e Justin Bieber and Hanna Montana). There are physician, techy and business circles and each has their own norms. There are marriage norms and standards and this is something that happens amongst the youth and elders. People are aware that islam is right but afraid of what friends, family or coworkers are going to say so they try to blend in.

- **Trend Setters Cutting Themselves off:** All of the connections will be gone and those who are going to be followed are going to say to the followers that if we had another chance, we would cut ourselves off from them.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كُنَّا نَدْرِكُهُمْ لَسَخَّطْنَا لَهُمْ أَعْيُنَنَا وَكُنَّا نَحِبُّهُمْ وَالَّذِينَ آمَنُوا لَأُولَٰئِكَ حَسْرَتُهُمْ فِي مَا كَانُوا يَعْمَلُونَ



Ayah 167: And those who followed will say "If only we had one more chance to return to the world we would disown them as they disowned us. Thus Allah will show them their deeds as regrets for them. They will never come out of the Fire

Hasarat: regret upon regret for eternity.

Interesting Concepts

Ayah 167: And those who followed would say : "If only we had one more chance, we would clear ourselves of them, as they have cleared themselves of us" Thus will Allah show them (the fruits of) their deeds as (nothing but) regrets. Nor will there be a way for them out of the Fire.

- **Following Trends** - It is okay to follow trends as long as it doesn't cross the lines of what is permissible. When it crosses the lines of what is permissible than you are controlled by the shaitan.

Nas – people

Tayyabun – combines two meanings, good and pure.

يَتَأْتِيهَا النَّاسُ كُلُّوْا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا وَلَا تَتَّبِعُوا خُطُوَاتِ
الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿١٦٨﴾

Ayah 168: O you people! Eat of what is on earth, lawful and good; and do not follow the footsteps of the Evil One for he is to you (especially for you) an avowed (open) enemy.

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا
نَعْلَمُونَ ﴿١٦٩﴾

Ayah 169: For he commands you what is evil and shameful and that you should say of Allah that of which you have no knowledge

- **Shaitan taking control** – to cross into the realm of what is not permissible, the shaitan first starts with *waswas* by giving suggestions and it can go to commanding and gaining authority. Than the shaitan can command *wal fasha*, shameless things or *as sou*. Than he'll get you to say things of Allah that are not from Allah swt that Allah swt never said. He makes you say about Allah swt things that you have no knowledge of to justify your own behavior.

Waswas – the evil whispers of the shaitan.

Wal fasha – things that do not have an appeal such as shameless, lewd, vile behavior

وَإِذِ اقْبَلْ لَهُمْ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ ءِ آبَاءَنَا
أُولَئِكَ كَانُوا لآبَائِهِمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ ﴿١٧٠﴾

Ayah 170: When it is said to them "Follow what Allah has revealed," they say "Nay! We shall follow the ways of our fathers/" What! Even though their fathers were void of wisdom and guidance?

- **Ignorance of Following** – ignorance of following is to follow without the use of the intellect. Such as *al fahl* rather than *wajada*. This is following without using intellect or rationally thinking about what you are doing.

al fahl – a finding that does not require intellect.

Wajada – a human activity

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً
وَنِدَاءً صُمٌّ بُكْمٌ عُمْى فَهُمْ لَا يَعْقِلُونَ ﴿١٧١﴾

Ayah 171: The parable of those who reject Faith is as if one were to shout like a goat herd, to things that listen to nothing but calls and cries: deaf, dumb, and blind, they are void of wisdom.

Doors of Guidance: Closed – the example of those who mindlessly follow their ancestors is mindless, without any reason or proof. Talking to them is like talking to an animal that does not hear butcalls and cries. The calls and cries of the shepherd are useless unless the shepherd uses a stick. This example is given because no matter what the Prophet (pbuh) says, it has no affect on these people. In the end however, sheep end up following the shepherd but he is saying they are even worse off than cattle, that they cant understand and they are also deal. For example if you cant hear anything on a path, and its dark, but if they can't hear, they cant speak or ask or call for help, and they are blind, than it means that all doors of guidance have been closed. They are not going to understand, they just follow their ancestors.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ
إِن كُنْتُمْ إِتْيَاهُ تَعْبُدُونَ ﴿١٧٢﴾

Ayah 172: O you who believe! Eat of the good things that We have provided for you, and be grateful to Allah if it is Him you worship.

- **Eating the Good** – don't allow the blind following of tradition to overcome the pure things and be grateful. The only reason to pursue haram is you are not grateful for what pure things you have.

- **Differentiating Between Halal and Haram** – Allah swt makes differentiating halal and haram a matter of ibadah. Some people do hajj and ibada but eat and earn haram, Alah swt has only made a few disgusting things haram.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ
 لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ
 رَّحِيمٌ

Ayah 173: He has only forbidden you dead meat, and blood and the flesh of swine and that on which any other name has been invoked besides that of Allah. But if one is forced by necessity, without willful disobedience, nor transgressing due limits – then is he guiltless, for Allah is Oft Forgiving, Most Merciful.

- **History** – During the time period there was a limited and shortage of animal supplies and it is not very accessible. The weather there is difficult and there are limited liquids and the food supply would be cut by half after this ayah and they are not a wealthy people.
- **Be grateful** –
- **Eating Haram out of necessity** – Eating something *haram*, a muslim would feel dirty inside but if they are forced to eat it, meaning not out of rebellion, *bagh*, such as the case that the individual is about to die, than there is no sin on that person. But this means only enough to survive and not making excuses to eat more. Allah swt is extremely forgiving and always merciful.
- **Why is Allah swt not always Forgiving yet always merciful?** – Allah swt is extremely and not constantly forgiving because than the people would do all kinds of things like the Christians

Mayta – the deceased animal

Bagh – rebellion, something done only when you're told not to do it, out of animosity

Ghafur- extremely forgiving

Sifa – constant

As sou – evil and ugly things, something that disgusts you such as poop or ugly things such as backbiting, cursing, filthy acts done by the was was of shaitan.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ وَيَشْتَرُونَ
 بِهِءً ثَمَنًا قَلِيلًا ۗ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا
 يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ
 أَلِيمٌ

Ayah 174: Those who conceal Allah's revelations in the Book and purchase for them a miserable profit, - they swallow into themselves nothing but Fire; Allah will not address them on the Day of Resurrection, nor purify them: grievous will be their penalty.

- **Concealing the truth for a small price** – Bani Israel, people would often go to them for verdicts and answers but if they give answers the people don't like or want to hear, than they will go someplace else so they would tell the people interpretations of the text that people would want to hear for a small price. Often times in Islam we say "there is a difference of opinion" when you don't really know who said what. But you cannot play games with Allah swt. Religion is empowering, no doubt, and a huge responsibility and power but when it is used for strategic personal advantage, the only things they are putting in their bellies is fire. Allah swt will not be speaking to them on the day of judgement nor will he be purifying them and they will have a painful punishment.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ وَالْعَذَابَ
 بِالْمَغْفِرَةِ ۗ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ

Ayah 175: They are the ones who buy Error in place of Guidance and Torment in place of forgiveness. Ah! What boldness they show for the Fire!

- **Miserable exchange** - Those are the people who sold guidance in exchange for misguidance and they purchased punishment in exchange of forgiveness.
- **Sarcasm** – how amazingly patient they are against the fire!

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي
الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

Ayah 176: Their doom is because Allah sent down the Book in truth but those who seek causes of dispute in the Book are in a schism far from the purpose.

- **Divisions** – Allah swt sends down the truth and purpose and those who disagree had followed into schisms over and over (including the “difference of opinions”) mainly due to personal agendas.

﴿ لَيْسَ الْبِرَّ أَنْ تُولُوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ
ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّنَ وَءَاتَى
الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ
السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ
وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ
وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ
الْمُنْتَقُونَ ﴾ ﴿١٧٧﴾

Ayah 177: It is not righteousness that you turn your faces towards East or West; but it is righteousness to believe in Allah, and the Last Day, and the Angels, and the Book, and the Messengers, to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves, to be steadfast in prayer, and practice regular charity, to fulfill the contracts which you have made; and to be firm and patient, in pain (or suffering) and adversity and throughout all periods of panic. Such are the people of truth, those who fear Allah.

- **Only Ritualistic Muslims** – on the one hand you have muslims who commit to ritual principles such as acts of worship/clothes, at the same time there is no consideration to courtesy, ethics, honesty, courtesy, fairness, ethics, morality. For example the person is a very bad employer and doesn't pay his employees, he takes loans and doesn't pay them back. Most muslims are not religious to non religious muslims and they have the view that they look religious but are really someone else, like they are only scam artists or hypocrites.
- **Only Ethical Muslims** – These people don't pray, or do hajj or fast but follow the moral ethical definition of goodness such as being nice, honest, good neighbor, good tax payer.

Allah swt's definition of Goodness – Allah swt explains that turning your face towards the east or the west is not all there is to righteousness. Real goodness is materialized. Goodness is the one who believes in Allah swt and it is manifest in someone who believes in Allah swt. The first part of goodness is believing in Allah, the last day, the angels, the books and the prophets. Revelation is a message, angels who come to the prophet and recorded in books. These are the three core parts of our belief. There are three things organized have to do with goodness and righteousness, the highest reason to do good is for Allah swt but that is not the only reason to do good deeds or for jannah, or not doing bad out of fear of hellfire. The highest reason for doing good is to make Allah swt happy which should be the first drive to do good deeds although the other reasons are also legitimate. The first two are the why which is Allah and the last day, than how, by following what Allah swt revealed, the kitab (Qur'an). Not old books (i.e torah) but this book. A person who materializes goodness will give their wealth against their love of it, spending it is hard but you have to fight your love and give it to the people who are from your closes relations. The ones you have the most fights with are often also your closest relations but you have to give your money to the people you are fighting with the most. Allah swt made you their family for a reason. (Abu Lahab was also the uncle of Prophet Muhammad pbuh for a reason). You have to give it to them first. That is what Allah swt wants. Than the orphans and to do good to the orphans you have to be connected to your communities because we can't help someone unless we know. Beggars wrapping themselves around people, if we are connected with our community we would know hwo these people are or we would know if there is a traveler, who the traveler is. Showing hospitality to our guests and recognizing they are an honor from Allah swt instead of sending relatives or friends to nearby hotels. The people who ask are mentioned in the end because people in boundary or modern slavery exist. And this person also establishes salah and zakah. Faith is like a foundation of a building. First you see the person is very giving, a good charitable giving, benevolent giving person that is not an accomplishment. Good means to go beyond the law. Salah means he prayed, he established it, their life revolves around the prayer (like furniture has to go around pillars) meaning

schedules, appointments. Salah doesn't have to fit everything else has to fit with salah. What he consumes must be pure and to do it he has to be pure. These people always fulfill their words if and when they get into a promise/agreement. These are the people of goodness. Agreements include being a student, employing, jobs, neighborhoods, your lives and other people's hands, licence is an agreement to abide by certain laws. Employers give many jobs and than watching Islamic movies is not righteousness. To fulfill promises when they get into them. These are patient and persistent people in difficult times and when times become hard (economically) and in the middle of the battlefield/war, no matter what they don't let go of their faith. Those are the ones that are really good. Those are the people of goodness, the people of taqwa. Now goodness is defined, you can fit injunctions properly, and everything has its place.

Rasaalah – revelation

يَأْتِيهَا الَّذِينَ ءَامَنُوا كُنِبَ عَلَيْكُمْ الْقِصَاصُ فِي الْقَتْلِ الْحُرُّ بِالْحُرِّ
وَالْعَبْدُ بِالْعَبْدِ وَالْأُنْثَىٰ بِالْأُنْثَىٰ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاِتِّبَاعُ
بِالْمَعْرُوفِ وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ ذَلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَرَحْمَةٌ
فَمَنْ أُعْتَدِيَ بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿١٧٨﴾

Ayah 178: O you who believe! The law of equality is prescribed to you in cases of murder: the free for the free, the slave for the slave, the woman for the woman. But if any remission is made by the brother of the slain, then grant any reasonable demand, and compensate him with a handsome gratitude. This is a concession and a Mercy from your Lord. After this whoever exceeds the limits shall be in grave penalty.

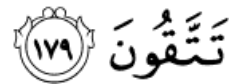
- **Equal Retribution** – In the case of murder, *qisas*, the law of equal retribution is mandated. Everyone is personally responsible for their crime and they cannot give it to someone else. In the case of murder, *qisas* gives three options. (1) a life is taken and a life has to be taken from the other side. Meaning someone is executed, the family of a victim. (2) sue them,

blood money, a lawsuit. Someone could have been a provider, thus a financial retribution is applied. (3) Forgive the criminal, even if the court has a decision the family has this choice, the verdict is guilty but the sentencing is in the hands of the family.

Law of Qisas vs Western Law – If you test anyone without telling them that it is Islamic law, if someone is guilty of murder and he is imprisoned by the state law where the guilty verdict is passed, if you asked the mother if she had the decision to decide if she should sew him, execute him or forgive him, would she prefer this over what is done now? They would prefer the shariah law (as long as you don't tell them that is what it is). Because without it there is No closure/peace inside. This law allows the victim to be freed, they might protest but they don't agree that it is justice what they have. Qisas in return in a powerful law. Allah swt doesn't say we should constantly forgive. Than if something was pardoned for him from his brother than it should be followed in a decent fashion. The family of the victim can forgive him but the family should decide. If they ask for money it should be delivered in the best possible way. The verdict could have been an eye for an eye but He kept all options open to lighten the burden and whoever violates after that than he will have an exclusively painful torture. For all the believers in qisas, there is life in retribution. Qisas is the final option. If a society constantly forgave the murderers would get a free pass or if they were always sued the wealthy would become mass murderers. But he says you should take lfie sometimes because it protect life. It closes the liscence to kill and it preserves life.We are usually supposed to forgive but in society it is good to have it so that you may protect yourself in society and should exercise qisas.

Qisas – the Law of Equal retribution.

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِي الْأَلْبَابِ لَعَلَّكُمْ
تَتَّقُونَ



Ayah 179: In the Law of Equality there is saving of Life to you, O you men of understanding; that you may restrain yourselves.

- **Saving Life in Qisas** - If a society constantly forgave the murderers would get a free pass or if they were always sued the wealthy would become mass murderers. But he says you should take lfie sometimes because it protect life. It closes the liscence to kill and it preserves life.We are usually supposed to forgive but in society it is good to have it so that you may protect yourself in society and should exercise qisas.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةُ
لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ



Ayah 180: It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and next of kin according to reasonable usage; this is due from those who fear Allah.

- **Leaving Good Behind** – Death is written so something good should be left behind for parents/close relative with what is known to be a decent expectation. However, before thinking wealth, money, first think what advise you are leaving family and what things people say before they die are imprinted on the person’s minds. Yaqoob a.s. said “what re you going to do/worship after I’m gone” so leave something good and those who have taqwa, leave something decent for the people who are left.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ إِنَّ اللَّهَ سَمِيعٌ
عَلِيمٌ ١٨١

Ayah 181: If anyone changes the bequest after hearing it, the guilty shall be on those who make the change. For Allah hears and knows all things

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ عَلَيْهِ إِنَّ
اللَّهَ غَفُورٌ رَحِيمٌ ١٨٢

Ayah 182: But if anyone fears partiality or wrong doing on the part of the testator, and makes peace between the parties concerned, there I s no wrong in him; for Allah is Oft Forgiving most Merciful.

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى
الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ١٨٣

Ayah 183: O you who believe! Fasting is prescribed to you as it was prescribed to those before you that you may learn self restraint

- **Purpose of fasting** – to attain taqwa (being aware of Allah)
- **Jewish fasting** - In the early days the jews fasted a number of days (maduda, a few days). These were three middle days of every month but whoever was sick or amidst travel than there is a number from other days he/she can make up. Those who have the power to do so should feed/compensate by feeding a miskeen, so there are two options to make up a fast to compensate. But if they did both it is better for that person. But if you fasted to make it up it is better for you if you understand. The purpose was to attain taqwa.

Ramadan – the purpose of fasting during Ramadan which is prescribed to the muslims is both taqwa and Qur'an. It is more thought of as the month in which the qur'an is revealed an half an ayah is on how great and magnificent Qur'an, the revelation is. Whoever witnesses the month should fast in the month. First it was a few days between the months but now Allah swt is saying whoever witnesses it they should fast the whole month. It is harder but whoever is sick, or amidst a journey has to make it up in other days. Before you could pay a miskeen or make it up but this is harder because there is only one option now. Than Allah swt says He wants ease for you, not difficulty. We would think it is harder but Allah swt is saying he wants to make it easy. How is this? The purpose of fasting was taqwa and taqwa is hard to attain. If fasting makes taqwa and taqwa is what will give you guidance, than the more you fast, the moer taqwa, the more taqwa, the more guidance, taqwa Is what will give you guidance. The more you have taqwa, the more you will have guidance. To get taqwa you need to fast more to built taqwa and listen to qur'an in the night you need a proper way to make ease for you. People who have taqwa in guidance have ease guidance in this lifea and in the afterlife. Allah swt wants ease for you. Allah swt has made taqwa easier to guidance easier. He made taqwa easier, he made the access to guidance easier in the month of Ramadan, the month of Qur'an. So that you may complete the count and declare the greatness of Allah by how he guided you. Pray to how Allah swt guided you so that you can hopefully be grateful that you have received guidance. When you receive guidance, than you learn to ask Allah swt properly.

أَيَّامًا مَّعْدُودَاتٍ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ
مِّنْ أَيَّامٍ أُخَرَ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مَسْكِينٍ فَمَنْ
تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ، وَأَنْ تَصُومُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ
تَعْلَمُونَ

Ayah 184: Fasting for a fixed number of days; but if any of you is ill or on a journey, the prescribed number should be made up from days later. For those who can do it with hardship, is a ransom, the feeding of one that is indigent. But he that will give more of his own free will, it is better for him. And it is better for you that you fast, if you only knew.

شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ
وَبَيِّنَاتٍ مِّنَ الْهُدَىٰ وَالْفُرْقَانِ فَمَن شَهِدَ مِنْكُمُ الشَّهْرَ
فَلْيَصُمْهُ وَمَن كَانَ مَرِيضًا أَوْ عَلَىٰ سَفَرٍ فَعِدَّةٌ مِّنْ أَيَّامٍ
أُخْرٍ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ
وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَىٰ مَا هَدٰنَكُم
وَلَعَلَّكُمْ تَشْكُرُونَ

Ayah 185: Ramadhan is the month in which was sent down the Qur'an as a guide to mankind, also clear signs for guidance and judgment between right and wrong. So every one of you who is present at his home during the month should spend it in fasting but if any one is ill or on a journey, the prescribed period should be made up by days later. Allah intends every facility for you; He does not want to put you to difficulties. He wants you to complete the prescribed period, and to glorify Him in that He has guided you; and perchance you shall be grateful.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا
دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Ayah 186: When My servants ask you concerning Me, I am indeed close to them: I listen to the prayer of every suppliant when he calls on Me: let them also, with a will listen to My call and believe in Me: that they may walk in the right way.

- **Closeness to Allah** – we are closest to Allah swt during Ramadan. Allah swt is so important. Most of the time when we call an important person, they don't remember you, you call them but they don't call you. Allah swt says, call me anytime, I respond to the call of the caller whenever he calls, day or night, anytime. Then they should at least try to respond to me. TRY, Allah swt responds completely, but they should try to respond and believe so that they can be set straight.

Bismillahir-rahmanir-rahim.

InshaaAllah we're continuing and before we pick-up from where we left off, there are some things that I thought should be mentioned that I didn't mentioned before, and they also have to do with the coherence and the flow of ideas in the surah. Going back ayat 177, we talked about the comprehensive concept of goodness.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ
وَلَكِنَّ الْبِرَّ مَنْ ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّينَ وَءَاتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَأَبْنَى السَّبِيلِ وَالسَّابِلِينَ وَفِي الرِّقَابِ
وَأَقَامَ الصَّلَاةَ وَءَاتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا
عَاهَدُوا وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ
أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ

And at the end of that discussion, when Allah Azzawajal balanced the concepts of ethics and the concept of syariah law, about us committing ourselves to the laws of Islam. At the end of all that discussion Allah said, *'ulaikaladzina sodaqu, wa ulaika humulmuttaqqun'* – those are the ones who confirm the truth and those are ones who are people of taqwa- the same term that is used in the beginning of the surah - this book guidance for people that posses taqwa., those people who actually in fact protect themselves. That is at the individual level. If you look at the beginning of this ayat it talks about iman which is a very individual concern. Then after that- the next stage *'wa atal mala alaa hubbihi, dzawil qurbaa wal yatamaa wal masakin wabnisabil wasaa ilin wa firriqab....*all of which are essentially individual concerns, giving money against the love of money, then after we switch over again *'wa akamassalah wa attazzakat'* - salah and zakat, which are some sense are collective affairs but in the essence of them are individual responsibilities, then *'wal mufuna bi ahdihim idza a'hadu'* – the fulfilling their promises if they are made and by the way, there are some expressions in the quran, that summarize the entire Deen. And this is one of the them – essentially Islam is a promise and agreement between us and Allah., between us and the messenger, between ourselves and the book- so it is an extension of all the responsibilities between us and the religion, captured in one very comprehensive statement. None the less, moving along on to *'wassabirina fil ba'saa, iwaddarroo i wahinal baa'si'* – in the end, sabar is a very individual task-

you could be standing in a battle field with 1000 other soldiers but your sabar is being tested individually, and where you stand, where your heart is, may not be where the person next to you, where his heart is; so the same thing see, actually manifest itself in the battle of Uhud, we're going to read about that in A'li Imran, and we're going to read about that some more in suratul Ahzab, eventually when we get there, how there are people in Madinah, they're physically next to each other but their hearts are in different places, so their level of sabar is in different places. Anyhow, overall this concept of goodness and sabar and finally attaining taqwa- this is an individual matter. But the taqwa of an individual – again I remind you that taqwa is not the same as goodness- taqwa is the act of protecting oneself- that effort for the individual is different, and that same effort for society is different. The way society protects itself, preserves its peace, preserves its harmony is something else. The way the individual preserves its harmony is something else – Ayatul Birr is about the individual preserving their harmony, the individual protecting themselves from the wrath and displeasure of Allah. But then Allah quickly switches over, because this Deen is constantly about the balance of the individual and the collective- he goes to the furthest extreme of the collective and society altogether- and in the society, the worst thing that can create chaos is murder. So Allah Azzawajal addresses that which can destroy social harmony next – the first thing was are the citizens – if the citizens are good, you won't have to that kind of precaution, if the citizens were people of Birr, but immediately Allah talks about **'alqisas fil qatl..'** (in ayat 178) what sort of people would engage in murder anyway- people with no good in them, especially the kind of murder that is being talked about here- unjustifiable murder, not just killing in the battlefield or in due process of justice, and then at the of that conversation, ... Allah dedicated 2 ayats to that.. Allah once again says, **'wa lakum filqisasi hayatun ya ulil albab la'allakum tattaquun'** – and qisas also in taking vengeance for murders there is also life for you so that you can have taqwa- here you can have taqwa as a society, you can protect yourself as a society, if you implement a law of qisas. I mentioned before that at the individual level, it is actually preferred for us to forgive- Allah encourages us to forgive at the individual level, but at the societal level, if the society becomes all too forgiving, then criminals get a free pass and it can create chaos in society that society can't protect itself from criminal behaviour, so this taqwa is at the collective level, **'wa lakum filqisasi hayatun ya ulil albab la'allakum tattaquun'** (002-179).

Now Allah is taking this conversation from the individual to the furthest extent of the collective. But there is a level in between. In sociology perspective– there's communal, there's individual and in between there's familial relations. When we talk about community, that's a larger collection of humanity- the children of Adam alaihissalam is the biggest collective. But before that there's the family, that's the immediate connection human beings share with each other. And within that connection what can disrupt harmony is death. Interestingly, the transition is someone got killed obviously- they died and you have to deal with the inheritance, and logically the next thing mentioned also is inheritance law. But in addition to that, one of the worst things that can disrupt the harmony of the family is the death of someone holding the family together. For example, siblings keep in touch with each other when the mother's still around. When the mother passes away the family drifts apart. Or the father was holding everyone together, but when the father dies everyone gets into the fight over who gets what, and everyone hires their own lawyer and things get ugly. Inheritance can really create disruption and disputes in a society where otherwise there was harmony. So the next item underneath that (death) is familial disruption, and the worst case scenario of that is inheritance and when there's injustice in inheritance.

Finally we come back to the individual, it took us on this long journey- collective, then semi collective (family) and now we're back with the individual. What is the matter with the individual? Well, the ayat before, when this conversation began, goodness is attained by those who have taqwa. How can you start your journey to on the road to getting taqwa. '*...kuttiba alaikumussiam, kama kutiba alalladzina min qablikum, la allakum tattaqun'*(002-183). By the way, even in inheritance law Allah says '*hakkon alal muttatiqeen'*(002-180) this will the right on those who have taqwa – so the conversation on taqwa never went. It stayed. The first discussion was about taqwa, of being conscious of Allah at the individual level, then at the collective level, the family level and then back again at the individual level on the form of the discussion on fasting.

We're still on the discussion of fasting but I want to make a mention of something very, very important. The word 'saum was used- siam. There are other words used in Arabic for fasting, which later on, InshaAllahu Ta'ala went we get to those ayahs, we will see. But this word in particular was used by the Arabs before Islam for a very interesting purpose. It was used when they train their horse to go into battle. That's when saum was used. The camel is created for desert environment, it can survive a long time with a little bit of water, it's got reservoirs inside it. Horses aren't built like that, and of course you can't take the camel into the battlefield, it is not as strategically advantageous, because it's slow, in attack and retreat, so the horses are preferred, but the problem with horses is that they don't last in the heat, and get dehydrated. So the Arabs had a way of training the horses to survive the heat, and they used to call that saum. So the first thing that crosses the mind when the old Arabic listener, when they hear the word saum is getting ready for battle, not getting themselves ready for battle, but their horses. So when Allah says, 'I have mandated fasting - 'saum' upon you'. The first thought that crosses the mind of the listener is that, 'wait, now I'm the horse, I'm the slave, the owned property, like the horse is the owned property- that is under my command when it goes into battle. Now I'm going to be under Allah's command when I go into battle, I need training too- and this is saum also; which is interesting because this ayat were precursors to the battle of Badr. So the believers were actually being mentally prepared for battle- for tough times, though the ayah of fasting. In addition, all the benefits and blessings of fasting are tied to a larger mission in the life of the Prophet saw.

002-186

Now we picking up from where we left off, (ayat 186)

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ أُجِيبُ دَعْوَةَ الدَّاعِ
 إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ



When my slave asks you about me, '*idza*' which means 'when' it comes with the past tense still means future tense. That is an important consideration in Arabic. '*idz*' and '*idza*' both means 'when'

but 'idz' necessarily pushes the meaning to the past and 'idza' regardless of what tense comes after it pushes the meaning to future.

For example, when we say, 'When I went there', we use the word when but you are referring to the past. But when we say 'when I go there' we're saying the same 'when' same word, spelled the same way but its referring to the future. So when its referring to the future the word 'idza' is used.

'Wa idza sa alaka ibaadi anni, fa inni qarib'. -so when my slaves ask you about me, for sure I am near- and this is important, not just in the matter of doa, that when we make doa, that Allah is near. But the slaves ask about Allah all the time, about all kinds of things, and the first thing Allah tells in response is, 'I'm near'. The slave didn't ask, where is Allah, is He far or near?, 'aina?' He didn't say 'aina ana'. He just said 'anni', he just said ask anything about me, they ask all kinds of questions about me, what does Allah want, what does he want us to do, what is halal, what is haram, what's the best deeds we can do' and the comprehensive response to all those questions is, Allah is definitely near, "tell them that I'm definitely close". Why? Because that is the one thing a believer will need, to hold on to that lesson that Allah has been teaching in the previous ayah, and that lesson is taqwa.

So before we go on lets understand that through the means of a very simple example. If you're about to do something wrong, even at the minutest scale, like do something obnoxious to your friend, you're about to say something dumb, and somebody says hey, ustaz can hear you, he's is over here, he's right behind the door.' What would happen to you immediately? You would stop. It happens with the employers, when you so much think that his shadow walks by and you would change the displayed screen on the computer, go back to the safe window. This is a form of taqwa – knowing that the authority is near. If you think the authority is far, like the boss is in a meeting, or out of town, then what happen? Free reign... :-P

Allah says about himself, the thing that will make you remember and implement taqwa is constantly that no doubt about it that Allah is near. "**Fa inni qarib**" On one hand that makes us afraid of Allah, but also in another, Him being close is an opportunity, because when soemoen is close you are in a beter position to talk to them so Allah changes the first situation of being scary, to something of an opportunity, He says, '**ujibu da'wata da, i' idza da'an**' - "I respond", and "**ajaba, ujibu**" in Arabic from '**if al**' means to respond immediately – "if and when he calls me". "**Fal yas tajibu li**", then they should try to respond to me, then they should make and attempt to answer my demands, '**wal yukminu bi'**'- they should also believe in me '**la allahum yar shudun**' and here they should believe in me also implies they should trust me, in other words when they make doa, they should actually believe that I am listening, So that they may be set straight.

002- 187

Now the Ahkam of fasting continues. Before us (Islam), the Jews, the followers of Musa AS were also given fasting but their rulings were slightly different. Now, we don't know if that's a ruling originally form Musa AS or if it is their own form if it that they had altered, but the established practice at the time was, fasting for them began at night time, at Maghrib and it went the entire night until the next day. Basically it was one meal and then 24 hours almost that you are in the state of fasting. And in that state you couldn't have any relations with your wives, intimacy was haram throughout the night

etc.. Allah made our fasting distinct- not in just the days that we fast, but also in the form and also some of the laws that pertain to fasting.

أَحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَىٰ نِسَائِكُمْ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ فَالْآنَ بَشِّرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ وَكُلُوا وَاشْرَبُوا حَتَّىٰ يَتَبَيَّنَ لَكُمْ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ ثُمَّ أَتُمُوا الصِّيَامَ إِلَىٰ الْاَيْلِ وَلَا تَبَشِّرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا كَذَٰلِكَ يُبَيِّنُ اللَّهُ لِنَاسٍ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٧﴾

He says, *'uhillalakum lailatassiyam-* it has been made halal for you during the nights of the fast, *ar rafathu (this is the la ilbul fa'il- ?intimacy) ila nisaa ikum. Hunna libasulakum, wa antumlibasuhunna'(002-187)-* this is another very comprehensive figure of speech in the Quran, the expression of that is very beautiful, that describes the essence of marriage. He says, those women (your wives) are garment for you, they are the clothing, outfit for you, as you are the covering/ garment/ clothing for them. It means essentially that what makes you presentable to the outside world is your spouse- they become a part of them and you become a part of them. And similar English expression would be 'my other half, or better half' . The idea is that is becoming an integral part of you. The other thing is that clothing is beautifies you. So the idea is that you spouse is suppose to make you a better person, beautify your personality, and it's supposed to protect you. Protects you from the elements and weather just like a healthy marriage protects you from fitnah, from outside temptations, puts you at peace- from all kinds of problems. Someone has also interpreted the phrase to mean that Allah has made the intimacy in the night halal for you. That's also the kinayah in the language.

'Alimallahu annakum kuntum tahtanuna anfasakum - fataba alaikum wa afa ankum'(187)- some the sahabah new Muslims, who were Jews and Christians before, and in their tradition fasting went into the entire night, and until the ayah came down they figured, our fasting must be the same as the fasting of the past, so we're not supposed to be close to our wives in the evening. But knowing that they're not supposed to be, even though Allah didn't make that haram but they thought it was

haram, they still went ahead and had relations with their wives. So Allah already knew that you were cheating yourselves. - *-in the privacy of your homes, I know what you were doing'*, ***fataba alaikum*** then he let it go, he accepted your taubah. The question arises, actually it wasn't even a sin, because Allah says that its halal so why should it be considered something that they make taubah for it and Allah should accept their taubah. They should make taubah for it because to the best of their knowledge, they shouldn't have done it. To the best of their knowledge they were cheating. And Allah judges not just what we do but what's in our hearts, and in their heart of hearts they were actually cheating, they weren't playing fair, they were circumventing the law, so Allah says that in itself required a taubah, ***fataba alaikum wa afa ankum'*** And not only did he turn back to you in repentance and make repentance acceptable for you but He also pardoned you lovingly. ***'affu'*** is a loving kind of pardon, 'don't worry about it, its not a big deal, we'll start a new slate' – ***fal ana bashiru la hunna'*** now you can enjoy your company, '***bashara yu bashiru'*** – to have intimacy with the wife. ***Fal aanabashiruhuna wabtaghu ma kataballahulakum***, so pursue what Allah has written for you (in other words Allah has made halal for you). There's ***kataballahu alaikum and kataballahu lakum- *kataballahu alaikum*** – what Allah made mandatory upon you, **** Kataballahu lakum..*** what Allah has written for you, meaning Allah made it law that this be permissible for you, so pursue form that, there's no more harm from it any more. The somebody might say, tries to get more spiritual than the injunctions for Allah's book and the sunnah of the messenger of Allah saw - " Ramadhan is such a spiritual month and that this is such a worldly thing to do". No, it's not like that; Allah Azzawajal keeps the balance between Deen and dunya. So he says, ***"wab taghuma kataballahu lakum, wa kulu washrabu.."*** and eat and drink.. don't be like ?Solzai?? that you don't even eat iftar "No for the sake of Allah. I will not even eat iftar" or "I'm gonna keep it really-really light so that I feel the extra hunger and pain". Alhamdulillah, most of us are not like that.

The original sahabah were so zealous, that they would go overboard, so Allah had to tell them to take it easy. ***'kulu washrobu, hatta yatabaiyana lakumulkhaitul abyadhu minal khaitil, aswadi minal fajri'*** until the white line from the black line becomes clear to you in morning, in other words the horizon becomes clear, meaning the fajr time is clearly in, so you need to stop eating ***"thumma atimmussiam ilal lail'*** then continue the fasting until the night. This of course the ahlul sunnah we understand that to mean maghrib, and for the shiah this is later on in the night.

"wala tubashiruna wa antum a'kifunna fil masajidi" and do not engage with intimacy with them (with the women) while you are in iktikaf in the masjid. So in the evenings there are certain things that have been made halal for you except if you're in iktikaf – then it is haram. ***"tilka hududullahi"*** those are the limitations prescribed by Allah, ***"fala takrobuha"*** then don't you come near them. ***"kadzalika yubaiyinnallahu aayatihi linnasi la'allahum yattakuun"***. That is how Allah clarifies his miraculous signs for people. Allah didn't say lilladzi na amanu, he said linnasi, even though he began the with ***"ya aiyyuhaladzina amanu kutiba alaikumussiam"*** it was about aladzina amanu, but in the end Allah says ***"kadzalika yubaiyinnallahu aayatihi linnasi"*** this how Allah clarifies his ayat for all people, in other words, people of the book should be listening- this is how you're supposed to fast so that ***"la'allahum yattakuun"*** – hopefully, maybe, so that they can become people of taqwa also, they can become cautious and protective of themselves from disappointing Allah as well.

The next ayat (188) seems like a departure from the subject,

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا بِهَا إِلَى
الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنتُمْ
تَعْلَمُونَ

Do not eat you monies for falsehood, do not con each other, scam each other, cheat, steal from each other, short change each other, don't do that. All of the sudden, between fasting, Allah starts talking about business practices and justice in business practices. How come? Because this is the first and immediate litmus test of taqwa. If you really have taqwa or you have really gained taqwa in ramadhan, where should it manifest? In how you deal with people. Taqwa is easy when you are inside the masjid. What are you gonna do? Pray. Taqwa is tested when you're away from the remembrance of Allah, when you're dealing with people and when temptation is in front of you. There's no temptation when you're sitting in iktikaf- you're in an environment where you're not tempted. The temptation will come to you when the cash is right there in your cashier and there's an opportunity for you to side some of it, and the boss will never know and the security camera is not working right now. It'll be there when you have the opportunity to go late to work because the manager is away somewhere, so you can go in later and somebody else is punching for you. Your friend will hook you up one day and you'll hook him up another day. These kinds of things.. that's where taqwa is tested. **"wa la takkullu amwa lakum bainakum bilbatil"** this also means don't over price things. When someone comes to you for an estimate –you're a painter, or carpenter, or mechanic; and business has been kind of low, and you say, I'll give you a great price – its supposed to cost 300, you say 3000, because you know the guy doesn't know any better, you can just scam him for it. And he's desperate too, so can make a little extra money out of it. Don't do that. And then He goes further, it's amazing that Allah talks about this and says, 'don't be a corrupt lobby', basically. **'wa la tudlunabiha ilalhukkam'**. **'Dalwun'** means– bucket. **'Adla, udli'** means to lower a bucket. This is used in surah yusuf also **'fa adla dalwahu'**. He lowered his bucket. When you lower a bucket you draw water out of it. **The idea of 'adla bihi ila'**, this expression, this figure of speech is used in Arabic is – it's as though you have a little bit of food, and water or a bit of something in bucket and you've tied it with a rope and then you leave the bucket over there. When the animal comes, then you pull the bucket, and the animal follows, you pull the bucket, and the animal follows... so don't dangle money in front of rulers to hold them to yourselves, to get closer to them. Don't pay those extra to go to the fund raising dinner for senator, so you can push your legislation for your company that's trying to set up a polluting factory in the state. 'Don't dangle money towards the rulers, so that you can get close to them- this is a means of getting close to them. Why do you want to do this? So that you can get close to the rulers.

"Li ta' kulu fariqan" – so that you may consume a portion (huge chunks)– **"min amwa linnasi"** – from the the monies of the people –'bil ithmi' using sin, In other words you want to get to rulers

because the rulers are responsible for maintaining justice among the people,. But you want engage in business practices that are clearly going to take people’s rights, that are going to short-change people. To be able to do that under the ruler’s nose, you need to have a little bit of a greased palm with the ruler. You need to make sure that he’s happy with you so that he looks the other way, when this happens.* I just found out the other day (?)wakovia bank from North Carolina, was busted for shipping cocaine, marijuana – plane loads of them – planes. And now what did the government do? (slaps wrist) ‘Don’t do that’, when they did was (?meant) ‘ Don’t get caught’ and wess fargo just bought them, - they just bought these drug dealers. It was in the news for a couple of days and then gone, that’s it. Clearly an indication of , **“tudlunabiha ila hukkami”**... so you can consume the monies from the people using sin... **“wa antum ta’ lamun”** – while you know exactly what you were doing. A lot of the times, these executives when they get caught, what do they claim? I had no knowledge of what is going on in my company. Insider trading? I was not aware of that’ the entire hearing just standing in front of the senate for hours, and hours and hours, and they’ll be drilled, and drilled and drilled, they’ll just say I wasn’t aware of this meeting, I don’t recall, I don’t know. And Allah says, ‘yeah you do’- **wa antum ta’lamuun**. This is not a new practice, back in the day too, a dn up until now, these are the manifestations of the lack of taqwa, whn the taqwa of Allah is not there when you think there’s nobody’s watching, and the ones who are near, you’re already paid them off, so your safe, then you’ll find all kinds of corrupt[tion on the earth. It is really powerful that Allah puts it right after the concept of fasting. How we have taken such a powerful thing, Ramadhan, such a powerful thing, something that identifies Muslims as what they are, something that empowers them to become people of justice- that is what Ramadhan is supposed to be according to the spirit of these ayat, What have turned that into? A festival, a festival occasion, nothing more. We celebrate it and we move on. All we talk about is how at the height of ramadhan we used to go to masjid everyday, and when it’s done then we just move on with life. We don’t see ourselves as a people for a higher calling. That’s what the Quran makes sure it does. If we become direct students of the Quran, there’s a kind of vision and a kind of way of looking at the world a certain kind of attitude that gets instilled inside a Muslim that gets hard to get away from. It becomes hard for you to sell out from that and to just look at the religion in a compartmentalised kind of way.

Suratul Baqarah Ayat 189

يَسْأَلُونَكَ عَنِ الْأَهِلَّةِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ
ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ انْفَىٰ وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ
(١٨٩)

So they ask you about the changing phases of the moon, tell them: The phases of the moon are a means of people keeping track of time and hajj. There is no good for you coming into the homes from the back (door), however, righteousness is attained by the one who

possesses real taqwa. And approach the homes from the (front) doors. And remain cautious of Allah so that all of you may attain success.

يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

So they ask you about the changing phases of the moon, tell them: The phases of the moon are a means of people keeping track of time and hajj.

Of course when fasting was revealed, you have to pay attention to the moon. The moon is like a calendar on the sky. What was expected here was *'was-sawm'* and not *'wal hajj'*. This is an early Madani surah, no battles between Muslims and Kuffar have taken place. The Sahabas are like how are we going to go to hajj when our enemies are over there. Allah has dropped a hint here saying that your mission is to go for hajj, and you being able to make hajj will be the same as Islam having victory because when you make hajj, the idols will be destroyed and when the idols are destroyed, the mission is complete.

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَى

There is no good for you coming into the homes from the back (door), however, righteousness is attained by the one who possesses real taqwa. And approach the homes from the (front) doors.

Some of the Sahabas were Mushrikoon, some Christians and some Jews before they came into Islam, so their practices got mixed with each other. It's an interesting phenomenon, when different religions live together, they start borrowing practices from each other. For example, you would find a certain flavour of Christianity in Africa and you would find a different flavour in Asia and a lot of the practices of Muslims in India are borrowed from Hindu traditions unfortunately.

Some people who lived in Madina used to also have reverence for Mecca as all Arab tribes did. And all of their idols were housed and stationed in Mecca. Mecca had central importance not just for economic reasons but also for religious reasons (idol worshipping). A lot of what we have for Hajj was originally from Ibrahim A.S. When he made the dua *'Arina manasikana'* (show us the rituals we have to perform), Allah did teach him the rituals and he passed it down to his children. Then they mixed some weird, twisted things in with those proper traditions.

One of the new practices they developed was when one would go to hajj from out of town (from Madina or Taif or somewhere else) and they've already left but they forgot something (e.g. wallet), it was considered really bad luck to come back. But if they must then they shouldn't come from the front door. They thought it to be bad omen, so they would come from the window or the back door, that way they would be protected from being cursed.

The lesson of taqwa is already taught, so Allah is saying that whatever you need to be good (righteous), to have taqwa, has already been established. This is a summary of the Ayat-ul-Birr.

وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا

And approach the homes from the (front) doors.

Doing things the way it is supposed to be done is called coming to it from the front door. That was the Arab way of saying it. Allah is teaching the Ummah that from now on whatever you do, follow proper procedure, proper protocol, look at what the Messenger s.a.w. himself is doing.

وَأَتَّقُوا اللَّهَ لَعَلَّكُمْ تُفْلِحُونَ

And remain cautious of Allah so that all of you may attain success.

Real success is not whether you escaped a bad omen, real success is that you went to Hajj for the purpose of gaining taqwa. So just like the purpose of fasting is taqwa, the purpose of Hajj is also taqwa.

Ayat 190

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (١٩٠)

And fight in Allah's path, those who are already fighting you. And don't go beyond limits. No doubt about it, it is Allah, He does not love those who transgress (who violate limits).

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ

And fight in Allah's path

Why? Because the Hajj, the house built by Ibrahim a.s. is being held hostage by the Quraish with their filth in it. It needs to be cleansed.

الَّذِينَ يُقَاتِلُونَكُمْ

Those who are already fighting you

Allah establishes here that they (the enemies) are the ones who are engaged in violence to begin with. The Muslims didn't draw first blood (as they say). The Muslims just made a call in Mecca and it started with psychological torture and insults, then ridicule, then it was propaganda against Muslims, and social boycott and eventually it graduated into violence against the Muslims to the point where they got kicked out of their homes. So Allah says: They fought you first, so it's time to fight them back.

Historical Background:

The Prophet s.a.w. moves to Madina and in six months, which is no time at all, he s.a.w. stabilizes Madina as a city, as a community. A masjid is established; brotherhood between the Muhajiroon and the Ansar has been established. A communal structure has been established. Masjid an-Nabawi is not just a masjid, it's basically the senate, the White house (if you will). It's the house of Governance. And within those six months, the Prophet s.a.w. starts sending scouts to Mecca. They're not supposed to engage the enemy; they're just supposed to watch what they are doing. One of the scouts got discovered in the outskirts of Mecca and a fight broke out and the Muslims basically killed whoever was there and the Muslims won, and they went back. The Prophet s.a.w. wasn't happy with what had happened but nevertheless, he s.a.w. started preparing the believers for a reaction. This news (that one of their caravans got attacked and people got killed) reached back to Mecca.

Now within Mecca, there were two kinds of camps (disbelievers). One kind would say that if Muhammad advances and if he gets more territory and gains influence and becomes a dominant power in the region, well, what's so bad about that, he is a Qureishi after all. Abu Sufyan was one who was of this opinion.

And the other kind would say, 'No, he's a rebel, there's no way we're ever going to accept him, we need to fight and annihilate this problem, this disease that is infecting our society. Abu Jahl and the like were in this kind.

So when the news of the attack on the caravan reached Mecca, the end group said, 'we told you that we're supposed to kill them, look they are trying to kill us, so we need to go after them'. And that is what fired up the Meccans to make the effort to amass the army of a thousand, beat the drums of war and march out towards Badr, towards the Muslims.

وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ

And don't go beyond limits. No doubt about it, it is Allah, He does not love those who transgress, who violate limits.

When you see your enemy who has wronged you and your family, then it's easy to lose your temper. When you have an oppressor in front of you, instead of bringing them to justice and trial, you want to go overboard. When war happens, all kinds of other crimes happen.

Ayat 191

وَأَقْتُلُوهُمْ حَيْثُ تَقْبَلُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَأَقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ (١٩١)

And kill them wherever you find them (on the battle field). And expel them from where they expelled you out (Mecca). And fitnah is more intense (worse off) than even murder. And don't fight them when you get to Masjid al Haram, until they fight you in it. And if they were to fight you there, then kill them. That is how the compensation of disbelievers works.

It is expected for the Kuffar to say, 'Kill them wherever you find them', because the believers are so few in number that they have to find them. Whereas the Muslims will have no problem finding a thousand people on the battle field. The Muslims have 8 horses, 13 swords and barely any weaponry and they are not even people who are used to battles, the Madanis for the most part are agricultural people.

When the call for Badr was made, the Prophet s.a.w. asked, 'Do you think we should go?' and Abu Bakr, Umar, Uthman, and the Meccan sahabas all stood up. The prophet s.a.w. was very pleased but he was quiet, he didn't say anything and the Ansar realized that he can't tell us to fight so he is checking to see whether we volunteer or not. The Ansar stood up and said, 'Ya rasool Allah s.a.w., don't think we are like the followers of Musa, we're coming with you all the way.' And this homogeneous spirit was created within the Muslims.

وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

And fitnah is more intense (worse off) than even murder.

الْفِتْنَةُ - Fitnah is a situation where disobedience to Allah becomes easier and obedience of Allah becomes harder; Fitnah in and itself is not haram but it makes haram easy and accessible; Fitnah is when kufr is easier and Iman is harder.

The Kuffar have created a situation of fitnah with the house of Allah where shirk has become easy and remaining in Tawhid has become hard.

Allah says: Fitnah is worse than fighting. Allah acknowledges that fighting in and itself is not a good thing but it's lesser of two evils.

وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ يُقَاتِلُوكُمْ فِيهِ فَإِن قَاتَلُوكُمْ فَاقْتُلُوهُمْ

And don't fight them when you get to Masjid al Haram, until they fight you in it. And if they were to fight you there, then kill them.

The Muslims are like, 'We are going to make it all the way to Masjid al Haram fighting?' Making it to Masjid al Haram, which is the enemy's territory means that they (the enemy) have lost already, then, all that there is left is for them to be killed.

Ayat 192

فَإِنِ انْتَهَبُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (١٩٢)

And if they were to stop (drop their arms), (then you stop too). And certainly Allah is extremely Forgiving, always Merciful.

In other words, they fought you all the way from the outskirts of Badr, and the battle continued all the way inside Mecca, and all the way inside Masjid al Haram and then they give up, then you stop too. This is the height of discipline for an army. Telling soldiers to start fighting is the easier part. Telling them to stop fighting is the harder part. Allah created this discipline in the Muslim army.

By the way, for them to stop fighting also mean that they've given up which means that they've come into Islam.

Ayat 193

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (١٩٣)

And continue to fight them until there is no more fitnah. And the religion belongs to Allah. And then if they stop nonetheless, then there is no animosity at all except on those who do wrong continuously.

وَيَكُونَ الدِّينُ لِلَّهِ

And the religion belongs to Allah.

The way life runs belongs to Allah. In other words, there should be no other deen left in the region, especially in Mecca.

فَإِنِ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (١٩٣)

And then if they stop nonetheless, then there is no animosity at all except on those who do wrong continuously.

In other words, they said, 'We don't fight you anymore', and they dropped their arms and you ceased fire. But the moment you turned your back, they picked up their weapons again, then those are the wrongdoers. In that case, yes, you can have animosity against them because they are treacherous. Otherwise there is no animosity left.

Ayat 194

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ فَمَنِ اعْتَدَىٰ عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَىٰ عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (١٩٤)

The sacred month will be compensated for by the very same sacred month. And all sacred things are the same way (they're expiated for). Then whoever violated against you, then advance against him in the same way that he crossed lines against you. Remain cautious of Allah, and you had better know that Allah is with the people who have taqwa.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ

The sacred month will be compensated for by the very same sacred month.

The Arabs before Islam had four sacred months in which fighting were forbidden because they were the months of Hajj. They dedicated 3 months for Hajj and 1 for Umrah. The mutual agreement between all of the Arabs was not to fight in these months.

So Allah says, if they violate that and come after you in one of those months, then you can break that rule and come after them.

الْحَرَامِ وَالْحُرْمَتُ قِصَاصٌ

And all sacred things are the same way (they're expiated for).

What this means is, just like certain months are haram, certain places are haram too. You can't fight in Masjid al Haram. But if they fight, then you can do Qisaas that is you can fight back in those places. Then it becomes legitimate.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ

Remain cautious of Allah, and you had better know that Allah is with the people who have taqwa.

In other words, the thing that will give you victory in the battle is that Allah is with you. Allah will no longer be with you if you lose your taqwa and if your taqwa is gone (in the heat of the battle), then you no longer have divine support.

Ayat 195

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ
(١٩٥)

And spend in Allah's path. And do not, with your own hands consign yourselves to ruin. And Excel! (When it comes to spending for the sake of Allah) Certainly, Allah truly loves those who in fact go out of their way.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ

And spend in Allah's path.

When a country is going into war, it goes into a financial deficit because you need money to prepare an army.

وَلَا تُقْفُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

And do not with your own hands consign yourselves to ruin.

What Allah is saying is that, spend in the path of Allah and don't waste money anywhere else and don't by your stinginess lead to your own destruction. If you become stingy now, it will show that you love dunya more than akhirah, and the support of Allah will be gone and that will be the reason for your own destruction.

وَأَحْسِنُوا

And Excel! (When it comes to spending for the sake of Allah)

If you have internalized the previous lessons, those of taqwa, the one of being ready to fight for the sake of Allah that is to give your life up, then letting go of this money, an extension of yourself, which you earned, should be an easier step.

إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ

Certainly, Allah truly loves those who in fact go out of their way.

Ihsan is tied to 'Innee Qareeb' (I (Allah) am near).

The definition of Ihsan is to enslave oneself, to worship Allah like you can see Him.

The idea of seeing someone is that they are close. And if you can't see Him, then know that He can see you, which still means that He is close. If you really internalize the closeness of Allah, then you will become a Muhsin. You'll know that Allah is watching you right now, that He is close. So when I am spending in a worthy cause, then Allah has recorded it for me Himself.

Surah Al Baqarah Part 13 (Ayat 196-208)

Ayah 196:

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ ۚ فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِّن رَّأْسِهِ ۖ فَفِدْيَةٌ مِّن صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ۚ فَإِذَا أَمِنْتُمْ فَمَنْ تَمَنَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ ۖ فِي الْحَجِّ وَسَبْعَةٍ إِذَا رَجَعْتُمْ ۗ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۗ ذَٰلِكَ لِمَنْ لَّمْ يَكُنْ أَهْلَهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿١٩٦﴾

And complete the Hajj and 'umrah for Allah . But if you are prevented, then [offer] what can be obtained with ease of sacrificial animals. And do not shave your heads until the sacrificial animal has reached its place of slaughter. And whoever among you is ill or has an ailment of the head [making shaving necessary must offer] a ransom of fasting [three days] or charity or sacrifice. And when you are secure, then whoever performs 'umrah [during the Hajj months] followed by Hajj [offers] what can be obtained with ease of sacrificial animals. And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home]. Those are ten complete [days]. This is for those whose family is not in the area of al-Masjid al-Haram. And fear Allah and know that Allah is severe in penalty.

Word	Ayah	Meaning	Notes/Context
Ahl		People	Fiqh and Sharia should be talked about by people qualified of that area.
Hadi	196	Animal to be sacrificed during Hajj	If you get surrounded by enemy forces (i.e. Quraish Tribe), then sacrifice whatever you may be able to sacrifice, and do not shave your hair until the hadi has reached it place of sacrifice.
Adn	196	Pain; in context it means a serious [head] injury	Whoever is sick or has serious head injury, there is no problem if you shave your head early.
Fidyatun	196	Compensation	Compensation for shaving your head early.

Siyam	196	Fast	Compensation for shaving the head early is fasting for 3 days.
Sadaqa	186	Charity	Compensation for shaving the head early is charity.
Nusuk	196	Sacrifice	Compensation for shaving the head early is sacrificing an animal.
Tamatta'	196	To enjoy something	Allah (swt) says you can enjoy Umrah even when you come to do Hajj.
Hajj tamattu	196	Hajj when you have two ihrams (umrah, time off, then hajj)	A type of Hajj.
Hajj Qiran		Same ihram for umrah and hajj	Type of Hajj in which you make Umrah and Hajj with the same Ihram.
Hajj ifraad		Ihram just for Hajj (singular Hajj)	Type of hajj in which you do hajj only.
Taqwa	196	Conscious [of Allah (swt)] Literally means to protect yourself	Have taqwa/consciousness of Allah (swt)...
Iqab	196	Revenge – specifically a bad outcome for a bad deed	and know that Allah is sever in taking revenge. Allah (swt) is saying that you respect the rituals of Hajj very precisely; otherwise you will anger Allah to the point that He will take vengeance.
Initqam		Revenge	Similar in meaning to Iqab.
Raja'a	196	To return	And whoever cannot find [or afford such an animal] - then a fast of three days during Hajj and of seven when you have returned [home] – total of 10 days. This is for those whose family is not in the area of al-Masjid al-Haram.

Ayah 197:

الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا
فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ
وَتَكْزَبُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَآتَقُونِ يَا أُولِيَ
الْأَلْبَابِ ﴿١٩٧﴾

Hajj is [during] well-known months, so whoever has made Hajj obligatory upon himself therein [by entering the state of ihram], there is [to be for him] no sexual relations and no disobedience and no disputing during Hajj. And whatever good you do - Allah knows it. And take provisions, but indeed, the best provision is fear of Allah . And fear Me, O you of understanding.

Ma'lumatt	197	Known/taken into consideration	Hajj is known months.
Fusooq	197	Corruption, stealing, backbiting, complaining, arguing, etc.	Whoever mandates on themselves that they are going to do Hajj, then there is no intercourse, corruption, stealing, backbiting, etc during Hajj.
Min khair	197	Any good at all (including any evil you leave/avoid)	Whatever good that you do, Allah (swt) will know about it. Don't go around sharing it with people.

Zada	197	Increase	Pack well.
Zaad	197	Packing more than necessary	Pack a little extra (cash, precautionary provisions). The best provision to keep with you all of the time is Taqwa. Protect yourself.
Ulul Albab	197	People of pure minds	Allah (swt) says, be cautious of Me, People of pure minds. People should have a pure mind during Hajj, without distractions. Hajj is a simulation of Judgment Day.
Lub		Clean clear precise thought	Hajj, a simulation of Judgment Day should cleanse you of all distracting thoughts and you should become people of Lub.

Ayah 198:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ
فَإِذَا أَفْضْتُمْ مِنْ عَرَفَاتٍ فَأَذْكُرُوا اللَّهَ عِنْدَ
الْمَشْعَرِ الْحَرَامِ وَأَذْكُرُوهُ كَمَا هَدَىٰكُمْ وَإِنْ
كُنْتُمْ مِنْ قَبْلِهِ لَمِنَ الضَّالِّينَ

There is no blame upon you for seeking bounty from your Lord [during Hajj]. But when you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram. And remember Him, as He has guided you, for indeed, you were before that among those astray.

Al Mash'ar	198	Something that brings about	In context of lecture, it refers to Muzdalifa – the sacred place that makes you have strong feelings. Remember Allah
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	feelings	(swt) by the Mash'ar.
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Ayah 199:

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ
 إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿١٩٩﴾

Then depart from the place from where [all] the people depart and ask forgiveness of Allah . Indeed, Allah is Forgiving and Merciful.

Ayah 200:

فَإِذَا اقْضَيْتُمْ مَنَسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرِكُمْ
 ءَابَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَن يَقُولُ
 رَبَّنَا إِنَّا فِي الدُّنْيَا وَمَا لَهُ فِي الْآخِرَةِ مِن خَلْقٍ ﴿٢٠٠﴾

Afadha, afeedhu	199, 200	When you return from Arafah	When you return/depart from Arafah
Afadha	200	To spill over , to move quickly	Allah (swt) describes the huge population of people that will spill over from Arafat, like liquid pouring.
Aabaa	200	Forefathers	Remember Allah like you remembered your ancestors. People's pastime was remembering their ancestors.

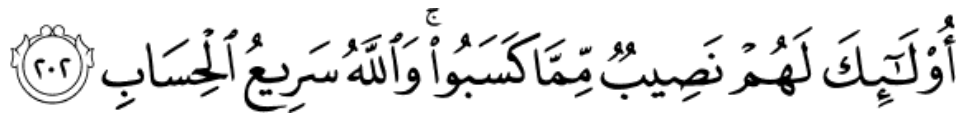
Ayah 201:

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا إِنَّا فِي الدُّنْيَا حَسَنَةٌ وَفِي
 الْآخِرَةِ حَسَنَةٌ وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire."

Hassanah	201	The good	Rabbana atina fidunya hassana wa fil akhirata hassana wa qina adhabanar. Give us the most beautiful thing in this world [to be the best follower of the best role model-Muhammad (s)] and best in the Hereafter and protect us from the punishment of the fire.
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Ayah 202:



Those will have a share of what they have earned, and Allah is swift in account.

Naseebun	202	Portion	For those people who sincerely make the above dua, is going to be a portion from what they earned.
Uswa		Role model [of the prophet (s)]	The best thing you can have in this world is the Prophet's (S) role model.
Hisab	202	Account	Allah (swt) is quick in taking account.
Youm al-nahr		Day of sacrifice	After Youm enahr, there are three days where you are voluntarily staying back to remember Allah – at least 2 days and up to 3 days.

Ayah 203:

❁ وَأذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ
 فَلَا إِثْمَ عَلَيْهِ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَىٰ وَاتَّقُوا اللَّهَ
 وَأَعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ﴿٢٠٣﴾

And remember Allah during [specific] numbered days. Then whoever hastens [his departure] in two days - there is no sin upon him; and whoever delays [until the third] - there is no sin upon him - for him who fears Allah . And fear Allah and know that unto Him you will be gathered.

Hashar	203	When you hurt animals	You will be hurted like animals on Judgment Day. Everybody will be stampeding.
Tuhsharun	203	Hurt	Know that you will be gathered unto Allah (swt).

Ayah 204:

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ
 مَا فِي قَلْبِهِ ۗ وَهُوَ أَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

And of the people is he whose speech pleases you in worldly life, and he calls Allah to witness as to what is in his heart, yet he is the fiercest of opponents.

Aladdu	204	Intense, most nasty kind of arguer. Someone, who when argues, refuses to listen to the other person.	One type of munafiqun/hypocrite.
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Ayah 205:

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ
وَالنَّسْلَ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ﴿٢٠٥﴾

And when he goes away, he strives throughout the land to cause corruption therein and destroy crops and animals. And Allah does not like corruption.

Ayah 206:

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُ لَهُ جَهَنَّمُ
وَلَيْسَ الْمِهَادُ ﴿٢٠٦﴾

And when it is said to him, "Fear Allah ," pride in the sin takes hold of him. Sufficient for him is Hellfire, and how wretched is the resting place.

Izza	206	Pride, Honor	His ego/pride takes a hold of him when you tell him to have taqwa. Whenever he is argued with, he explodes.	
Mihad	206	How a mother hugs her child	Allah says Jahannam will hug this person and squeeze him.	

Ayah 207:

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ
رَءُوفٌ بِالْعِبَادِ ﴿٢٠٧﴾

And of the people is he who sells himself, seeking means to the approval of Allah . And Allah is kind to [His] servants.

Mardaat	207	Really/extremely happy	Even out of the people, there is someone who sells himself in pursuit of Allah's pleasure, continually making Allah (swt) really happy.
Ra'uf	207	When someone knows what you're going through	Allah (swt) is compassionate with his slave. Allah (swt) knows what his slave is going through.

Ayah 208:

يَأَيُّهَا الَّذِينَ ءَامَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا
تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ﴿٢٠٨﴾

O you who have believed, enter into Islam completely [and perfectly] and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

Silm	208	Safety	Enter into the fold of Islam/safety completely and be completely submissive to Allah (swt).
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اعوذ بالله من الشيطان الرجيم . بسم الله الرحمن الرحيم

Surah Al Baqarah part 14:

Translation verse # 209:

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ



If you are to slip even after the clearest proofs have come to you in particular then you had better know that Allah is an ultimate authority and all wise.

Supplementary details:

Adam slip . آدم عليه السلام had made شيطان = was used when زلّ َ .

Translation verse # 210:

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَالْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ



Are they waiting to see until Allah comes at them from the shades of the clouds and the angles descend and the matter then have been decided and to Allah all matters/decisions return anyway.

Supplementary details:

In their procrastinations they keep pending. ترئص = is to procrastinate it's the attitude of a hypocrite.
اتى=ياتي = doesn't merely means to come but also to attack.

Translation verse # 211:

سَلِّ بَنِي إِسْرَائِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَاتِنَا بَيِّنَاتٍ وَمَنْ يُبَدِلْ
نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٢١١﴾

Ask the sons of Israel how many clear miraculous signs We had given to them. And whoever was to replace the favor/blessing (revelation) of Allah even after it came to him then certainly Allah is severe in taking revenge/retribution.

Translation verse # 212:

زُيِّنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا
وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ
﴿٢١٢﴾

It is only/specially for the disbelievers that worldly life was beautified and they make fun of those who believe those who actually had taqwa will be above them on the day of standing and indeed it is Allah Who provides provision to whoever He wants without limitations.

Supplementary details:

دنیا = means worldly closer and inferior life.

Translation verse # 213:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ
 وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ
 فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
 جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ ءَامَنُوا لِمَا اخْتَلَفُوا فِيهِ
 مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٢١٣﴾

Mankind was one nation then Allah appointed prophets giving good news and giving warnings and He sent with them the law/the book with justice so that book can make decisions between them in whatever disagreement they have among themselves no one at all fell in disagreement about the book except those who were given with it.

The people who caused disagreement in the religion were people who were knowledgeable in religion.

'Baghyan' means the urge to dominate another. [Sole reason why they were disagreeing with each other.]

[Our religion is 90% attitude, our knowledge is only going to fortify our attitude]

Verse 214

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ
 مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ ءَامَنُوا
 مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ﴿٢١٤﴾

Or do you think that you will enter Paradise while such [trial] has not yet come to you as came to those who passed on before you? They were touched by poverty and hardship and were shaken

until [even their] messenger and those who believed with him said, "When is the help of Allah ?" Unquestionably, the help of Allah is near.

You really think you are going to enter Jannah just like that? The people before us; the sincere believers were touched with such calamities that even the messenger of their time would say, 'when is Allah's help coming? this is too much'

Allah's help is very near, how can His help be far when He is Himself is so near to us?

[We have been handed a legacy that lands us into lots of troubles. Whether it was Nooh (as) or Rasoolullah (as) they all had major problems while giving Dawah.

Muslims are going to be oppressed for one of two reasons:

1. They are doing their job, and they are doing it so well that Allah gives them a hard time so that He can raise their level in Jannah.
2. Or they are not doing their jobs very well so Allah is whipping them at the hands of the disbelievers so that they can wake up.]

Verse 215.

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ
وَالْأَقْرَبِينَ وَالتَّيْتَامِ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ وَمَا تَفْعَلُوا
مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

They ask you (O Muhammad (saw)) what they should spend. Say: Whatever you spend of good must be for parents and kindred and orphans and Al-Masakin (the poor) and the wayfarers, and whatever you do of good deeds, truly, Allah knows it well.

'min khyrin' with good intentions.

So, the people ask them in what way they can spend their wealth, and Allah gave the above list, and the big reason why they were spending was to prepare for the battle to free Makkah.

Verse 216.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَن تَكْرَهُوا شَيْئًا
وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَن تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

Jihad (holy fighting in Allah's Cause) is ordained for you (Muslims) though you dislike it, and it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah knows but you do not know.

There were a group of hypocrites who hated fighting - 'We are going to fight them? Why? Islam is peace, love, flowers; we should make peace with them' and Allah says that are things which are good for us which we may dislike and vice-versa.

Allah knows everything and we don't know anything. In other words, to be quiet. He reveals and we follow. Laying down the law literally.

Fighting is painful, but who is prescribing it - someone Who loves us more than our mothers. Just like a child doesn't realize that medicine is mercy not oppression, this fight is mercy too.

Verse 217.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ
وَصَدٌّ عَن سَبِيلِ اللَّهِ وَكُفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ
أَكْبَرُ عِندَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكَ
حَتَّى يَرُدُّوكُمْ عَن دِينِكُمْ إِنِ اسْتَطَعُوا وَمَن يَرْتَدِدْ مِنْكُمْ
عَن دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ
فِي الدُّنْيَا وَالْآخِرَةِ وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢١٧﴾

They ask you concerning fighting in the Sacred Months (i.e. 1st, 7th, 11th and 12th months of the Islamic calendar). Say, "Fighting therein is a great (transgression) but a greater (transgression) with Allah is to prevent mankind from following the Way of Allah, to disbelieve in Him, to prevent access to Al-Masjid-al-Haram (at Makkah), and to drive out its inhabitants, and Al-Fitnah is worse than killing. And they will never cease fighting you until they turn you back from your religion (Islamic Monotheism) if they can. And whosoever of you turns back from his religion and dies as a disbeliever, then his deeds will be lost in this life and in the Hereafter, and they will be the dwellers of the Fire. They will abide therein forever."

[Fighting is a big deal but Fitnah is wayy bigger. The disbelievers are anyway not going to stop fighting until they turn you back from your religion.] Whoever leaves Islam their good deeds are also lost which they did while being in Islam.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أَتَىكَ
 يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

Verily, those who have believed, and those who have emigrated (for Allah's Religion) and have striven hard in the Way of Allah, all these hope for Allah's Mercy. And Allah is Oft-Forgiving, Most-Merciful.

The Muslims who have hope for Allah's mercy are the ones who believe and the ones who migrated [the Hijrah; migration from darkness to light from stalling into salat to rushing to Salat. From consumption of Halaḥ to consumption of Halal. This is Hijrah]

Jahaḍu fillahi - struggling for the sake of Allah

Jahaḍu fisabilillah - treading the path which Allah has made for 'us'; path of struggles.

[Our Deen is not about 'I' it's about 'us'. Our Deen makes us self-less, not selfish. It's about Allah.]

Tazkiya for example, is just a means to an end unless it has a goal - to please Allah. When people become obsessed with Tazkiya (purity) they forget Dawah.. saying 'how can we tell others when we don't follow ourselves' but that doesn't mean we should stop reminding ourselves and others.

Verse 219.

❖ يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنْفَعٌ لِلنَّاسِ
 وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ قُلِ الْعَفْوَ كَذَلِكَ
 يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

They ask you (O Muhammad (saw)) concerning alcoholic drink and gambling. Say: "In them is a great sin, and (some) benefit for men, but the sin of them is greater than their benefit." And they ask you what they ought to spend. Say: "That which is beyond your needs." Thus Allah makes clear to you His Laws in order that you may give thought."

'Naf3' - benefits 'manafa3' - is the plural.

'Ism' - literally means 'sin'.

Some wrong translations say that the harms are greater than benefits but Allah didn't say 'Harm'; Allah said 'sins' and even the little benefits don't wipe out those sins.

[For some this was enough, they left alcohol altogether even though this wasn't the final verdict].

[This is the second time around they are asking the same question: how to spend their money. They were hoping that Allah would say 'just spend on yourselves']

'Affoo' - how much you can afford

Allah gave the harshest possible answer 'take whatever you can to survive as a human and give Me the rest'.

* In the world, there is budget planning - new house, rent, car, etc. Allah says to make likewise budget planning for the Jannah as well* "How much am I investing in my Jannah account?"

Verse 220.

فِي الدُّنْيَا وَالْآخِرَةِ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ وَإِنْ
تُخَالِطُوهُمْ فَإِخْوَانُكُمْ وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ وَلَوْ شَاءَ اللَّهُ
لَأَعْتَبْتُمْ إِنْ أَلَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٢٠﴾

In (to) this worldly life and in the Hereafter. And they ask you concerning orphans. Say: "The best thing is to work honestly in their property, and if you mix your affairs with theirs, then they are your brothers. And Allah knows him who means mischief (e.g. to swallow their property) from him who means good (e.g. to save their property). And if Allah had wished, He could have put you into difficulties. Truly, Allah is All-Mighty, All-Wise."

Allah had mentioned to be fair with the orphans and not to take anything from their properties, so some sahabas got worried that they might eating a bite from the orphans portion so they started setting up different kitchens for them, but Allah asked them not to go that far, if the orphans mix up with them and live with them then they are brothers. Allah knows those who have corrupt intention and those who have good intention. And if He had wanted, He could have made them set up different stoves and make it difficult but Allah is all wise.

سُورَةُ الْبَقَرَةِ

Ayah's 221-242

Ayah 221

وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَنَّ وَلَا أَمَةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ
وَلَوْ أَغَبَتْكُمْ وَلَا تُنكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا وَلَعَبْدٌ مُّؤْمِنٌ
خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَغَبَبَكُمْ أُولَئِكَ يَدْعُونَ إِلَى النَّارِ وَاللَّهُ يَدْعُو
إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

Muhsin Khan

And do not marry Al-Mushrikat (idolatresses, etc.) till they believe (worship Allah Alone). And indeed a slave woman who believes is better than a (free) Mushrikah (idolatress, etc.), even though she pleases you. And give not (your daughters) in marriage to Al-Mushrikun till they believe (in Allah Alone) and verily, a believing slave is better than a (free) Mushrik (idolater, etc.), even though he pleases you. Those (Al-Mushrikun) invite you to the Fire, but Allah invites (you) to Paradise and Forgiveness by His Leave, and makes His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to mankind that they may remember.

المُشْرِكَاتِ [al-mushrikaat] is the plural of مُشْرِكَةٌ [mushrikatun] meaning a 'idolatress'. By majority

amongst the scholars this is referring to women in other faiths outside of the people of the book [i.e. The Jews and Christians].

Ayah 222

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ قُلْ هُوَ أَذَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي
 الْمَحِيضِ وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ
 أَمَرَكُمُ اللَّهُ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ

Muhsin Khan

They ask you concerning menstruation. Say: that is an Adha (a harmful thing for a husband to have a sexual intercourse with his wife while she is having her menses), therefore keep away from women during menses and go not unto them till they have purified (from menses and have taken a bath). And when they have purified themselves, then go in unto them as Allah has ordained for you (go in unto them in any manner as long as it is in their vagina). Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves (by taking a bath and cleaning and washing thoroughly their private parts, bodies, for their prayers, etc.).

يَطْهُرْنَ [yat'hurna] comes from the verb طَهَّرَ [tahura] which means to become pure.

تَطَهَّرْنَ [tatah-har'na] comes from the verb تَطَهَّرَ [tatah-hara] which means to become thoroughly pure [i.e. Perform a ghusl, make wudhu etc.]

التَّوَّابِينَ [at-taw-waabeeena] originally التَّوَّابُونَ [at-taw-waaboon] is the plural of the word تَوَّابٌ [taw-waabun] which means someone who constantly repents over and over again. This is a hyperbolized noun [صِبْغَةُ الْمُبَالَغَةِ]. ALLAH loves it when HIS slave keeps repenting from his/her sins.

الْمُتَطَهِّرِينَ [al-mutatah-hireena] originally الْمُتَطَهِّرُونَ [al-mutatah-hiroona] is the plural of the word مُتَطَهِّرٌ [mutatah-hirun] which means someone who is constantly purifying them self. So, firstly we have التَّوَّابُونَ who are constantly repenting which is purifying them selves spiritually. This person keeps thinking about their sin and this keeps them from becoming arrogant. ALLAH loves that humility in a

slave. Repentance is a road to humility. Secondly, we have الْمُطَهَّرُونَ who are constantly seeking to purify themselves physically through performing wudhu, ghushl etc.

Ayah 223

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ فَأْتُوا حَرْثَكُمْ أَنَّى شِئْتُمْ وَقَدِّمُوا لِأَنفُسِكُمْ
وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ وَبَشِّرِ الْمُؤْمِنِينَ

Muhsin Khan

Your wives are a tilth for you, so go to your tilth (have sexual relations with your wives in any manner as long as it is in the vagina and not in the anus), when or how you will, and send (good deeds, or ask Allah to bestow upon you pious offspring) before you for your ownelves. And fear Allah, and know that you are to meet Him (in the Hereafter), and give good tidings to the believers (O Muhammad SAW)

حَرْثٌ [harthun] literally means crop.

It's a place to plant seeds and reap the benefits from. Similarly, is the case of a spouse that is halal for you. Through her you have children and reap the benefits of them provided you took the appropriate means to make sure they are raised properly like you would take the proper means to make sure your crops are brought up well and maintained.

مُلَاقُوهُ [mulaaqoohu] they will for sure meet him. Originally مُلَاقُونَ + هُ = مُلَاقُوهُ. The ن [noon] has

been dropped here because when a sound male plural in Arabic has become something possessed it loses its ن.

مُلَاقٍ [mulaaqin] is someone that meets. Nouns in Arabic are permanent. So the meaning here is that they for sure no doubt will meet HIM.

Ayah 224

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا وَتُصَلِّحُوا بَيْنَ
النَّاسِ وَاللَّهُ سَمِيعٌ عَلِيمٌ

Muhsin Khan

And make not Allah's (Name) an excuse in your oaths against your doing good and acting piously, and making peace among mankind. And Allah is All-Hearer, All-Knower (i.e. do not swear much and if you have sworn against doing something good then give an expiation for the oath and do good).

We find many people nowadays and in the past who say things like 'Wallahi I will never give this person salaam anymore' or they will say 'Wallahi I will never go to that masjid again'. These are all oaths against doing righteous actions. Is not giving salaam to your brother or sister good? Is not visiting a masjid good? Oaths are commonly just uttered in abundance without even giving thought to the context they are being used in. This is a bad habit that many Muslims have fallen into.

Ayah 225

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُمْ
قُلُوبَكُمْ وَاللَّهُ غَفُورٌ حَلِيمٌ

Muhsin Khan

Allah will not call you to account for that which is unintentional in your oaths, but He will call you to account for that which your hearts have earned. And Allah is Oft-Forgiving, Most-Forbearing.

Some people may take oaths casually not intending anything by them. ALLAH says HE won't seize/call to account these types of people. Those however, who's hearts are fully aware of what they are saying, will be taken to account for that which they uttered.

So, here we see that oaths are of two entities, the oath on your tongue and the oath in your heart.

حَلِيمٌ [haleemun] The One who is extremely loving and compassionate. حَلَمٌ [hilmun] is used for a mother. She may get angry with her child but she still feels love and compassion for him/her. The mother is tolerant of her child's mistakes.

Ayah 226

لِّلَّذِينَ يُؤْلُونَ مِن نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِن فَاءُوا فَإِنَّ اللَّهَ
غَفُورٌ رَّحِيمٌ

Muhsin Khan

Those who take an oath not to have sexual relation with their wives must wait four months, then if they return (change their idea in this period), verily, Allah is Oft-Forgiving, Most Merciful.

يُؤْلُونَ [yu'loona] is from the word إِيلَاءٌ [eela'un] which means an oath.

Ayah 227

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ

Muhsin Khan

And if they decide upon divorce, then Allah is All-Hearer, All-Knower.

عَزَمُوا [a3zamoo] comes from the verb **عَزَمَ** [a3zama] which is to think about something thoroughly and make up your mind firmly. Also, **عَزِيمَةٌ** [a3zeematun] means a strong resolve.

Ayah 228

وَالْمُطَلَّاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ
مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنْنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ
الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Muhsin Khan

And divorced women shall wait (as regards their marriage) for three menstrual periods, and it is not lawful for them to conceal what Allah has created in their wombs, if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period, if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses, etc.) similar (to those of their husbands) over them (as regards obedience and respect, etc.) to what is reasonable, but men have a degree (of responsibility) over them. And Allah is All-Mighty, All-Wise.

بُعُولَةٌ [bu'oo3latun] or بُعُولٌ [bu'oo3lun] husband. Its singular is بَعْلٌ [ba3'lun].

ALLAH explains that men have more of a right to take the women back than them. We see that sometimes a man wants to take his wife back but she is still mad and refuses out of emotion etc. This could make things worse etc. So, the man here has the right to take his wife back and have the final say. In a case where there might be abuse and that's why she is refusing etc, then this is left up to the person of knowledge in the community to try to resolve this situation.

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ [wa lahun-na mithlu al-lathee a3layhin-na] meaning that though

the men seem to have this advantage in being obeyed in terms of wanting their wives to come back, women have their own advantages in terms of their mahr, not bearing any financial responsibility in the upkeep of the household, what's hers in hers and what's his is also hers. So we see things balance out.

ALLAH says that men have an advantage and degree over women in the affairs of marriage and divorce etc. However, this advantage or degree should not be taken out of context and made to be a blanket statement that men are in all facets better than women and they are beneath men. Men have their roles as do women. In the end, ALLAH is The One Who is The Most Wise and is The Ultimate Authority to judge between all of creation.

Ayah 229

الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ وَلَا يَجِلُّ لَكُمْ
أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ
فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ
تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ
الظَّالِمُونَ

Muhsin Khan

The divorce is twice, after that, either you retain her on reasonable terms or release her with kindness. And it is not lawful for you (men) to take back (from your wives) any of your Mahr (bridal money given by the husband to his wife at the time of marriage) which you have given them, except when both parties fear that they would be unable to keep the limits ordained by Allah (e.g. to deal with

each other on a fair basis). Then if you fear that they would not be able to keep the limits ordained by Allah, then there is no sin on either of them if she gives back (the Mahr or a part of it) for her Al-Khul' (divorce). These are the limits ordained by Allah, so do not transgress them. And whoever transgresses the limits ordained by Allah, then such are the Zalimun (wrong-doers, etc.).

Ayah 230

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ فَإِنْ طَلَّقَهَا
فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ وَتِلْكَ
حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ

Muhsin Khan

And if he has divorced her (the third time), then she is not lawful unto him thereafter until she has married another husband. Then, if the other husband divorces her, it is no sin on both of them that they reunite, provided they feel that they can keep the limits ordained by Allah. These are the limits of Allah, which He makes plain for the people who have knowledge.

Ayah 231

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ
سَرَخُوهُنَّ بِمَعْرُوفٍ وَلَا تُمْسِكُوهُنَّ ضِرَارًا لِّتَعْتَدُوا وَمَن يَفْعَلْ ذَلِكَ
فَقَدْ ظَلَمَ نَفْسَهُ وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوعًا وَادْكُرُوا نِعْمَتَ اللَّهِ

عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ وَاتَّقُوا
اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

Muhsin Khan

And when you have divorced women and they have fulfilled the term of their prescribed period, either take them back on reasonable basis or set them free on reasonable basis. But do not take them back to hurt them, and whoever does that, then he has wronged himself. And treat not the Verses (Laws) of Allah as a jest, but remember Allah's Favours on you (i.e. Islam), and that which He has sent down to you of the Book (i.e. the Quran) and Al-Hikmah (the Prophet's Sunnah - legal ways - Islamic jurisprudence, etc.) whereby He instructs you. And fear Allah, and know that Allah is All-Aware of everything.

This ayah is dedicated to those types of men who play physiological games with their women. Divorcing them and then taking them back just to harm them some more and then divorcing them again and then taking them back a second time etc. This person is commanded to remember ALLAH's favour on him and to remember that ALLAH is All Aware of everything he is doing. He is commanded to either let her go in a way that is just and upright or keep her and reconcile in a way that is just and upright.

Ayah 232

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكِحْنَ
أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ

مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ذَلِكَمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ وَاللَّهُ يَعْلَمُ
وَأَنْتُمْ لَا تَعْلَمُونَ

Muhsin Khan

And when you have divorced women and they have fulfilled the term of their prescribed period, do not prevent them from marrying their (former) husbands, if they mutually agree on reasonable basis. This (instruction) is an admonition for him among you who believes in Allah and the Last Day. That is more virtuous and purer for you. Allah knows and you know not.

تَعْضُلُوهُنَّ [ta3'dhuloo-hun-na] comes from the verb عَضَلَ [a3dhala] which is to strictly forbid something. The verb مَنَعَ [mana-a3] means to forbid.

يُوعَظُ [yooa3'thu] comes from the verb وَعَظَ [wa-a3tha] which means to advise. This present tense verb is in the passive form. The benefit of this is that ALLAH is saying that this is a warning/advice giving to whoever believes in ALLAH and the last day. This advice is given to the type of person who does these things [i.e. encouraging the man or the woman to remain in a state of divorce and not to reconcile with the other spouse.] ALLAH is displeased with this type of person. So ALLAH doesn't mention HIS name next to the verb يُوعَظُ to show HIS displeasure by distancing HIS name from him/her.

ALLAH says that if they [i.e. the two spouses] have come to a decent mutual understanding between themselves then to let them reconcile despite what logical arguments you may have against it. This is spiritually, materially, and physically purer for you to back off and let them get back together.

Ayah 233

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ
الرِّضَاعَةَ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ لَا تُكَلَّفُ
نَفْسٌ إِلَّا وُسْعَهَا لَا تُضَارَّ وَالِدَةٌ بِوَلَدِهَا وَلَا مَوْلُودٌ لَهُ بِوَالِدِهِ وَعَلَى
الْوَارِثِ مِثْلُ ذَلِكَ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا
جُنَاحَ عَلَيْهِمَا وَإِنْ أَرَدْتُمْ أَنْ تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ
إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ

Muhsin Khan

The mothers shall give suck to their children for two whole years, (that is) for those (parents) who desire to complete the term of suckling, but the father of the child shall bear the cost of the mother's food and clothing on a reasonable basis. No person shall have a burden laid on him greater than he can bear. No mother shall be treated unfairly on account of her child, nor father on account of his child. And on the (father's) heir is incumbent the like of that (which was incumbent on the father). If they both decide on weaning, by mutual consent, and after due consultation, there is no sin on them. And if you decide on a foster suckling-mother for your children, there is no sin on you, provided you pay (the mother) what you agreed (to give her) on reasonable basis. And fear Allah and know that Allah is All-Seer of what you do.

Ayah 234

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ
أَشْهُرٍ وَعَشْرًا فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي
أَنْفُسِهِنَّ بِالْمَعْرُوفِ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Muhsin Khan

And those of you who die and leave wives behind them, they (the wives) shall wait (as regards their marriage) for four months and ten days, then when they have fulfilled their term, there is no sin on you if they (the wives) dispose of themselves in a just and honourable manner (i.e. they can marry). And Allah is Well-Acquainted with what you do.

When a man dies and leaves a wife behind, she is to wait 4 months and 10 days before being able to marry again. It is her right to move on with her life in an honourable way. It's not proper for the husband's family to consider it a disgrace or blemish on the family's name if she does so. His family needs to let her be as she is no longer part of their family.

Ayah 235

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةِ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي
أَنْفُسِكُمْ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوعِدُوهُنَّ سِرًّا إِلَّا

أَنْ تَقُولُوا قَوْلًا مَّعْرُوفًا وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّىٰ يَبْلُغَ الْكِتَابُ
أَجَلَهُ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ وَاعْلَمُوا أَنَّ
اللَّهَ غَفُورٌ حَلِيمٌ

Muhsin Khan

And there is no sin on you if you make a hint of betrothal or conceal it in yourself, Allah knows that you will remember them, but do not make a promise of contract with them in secret except that you speak an honourable saying according to the Islamic law (e.g. you can say to her, "If one finds a wife like you, he will be happy"). And do not consummate the marriage until the term prescribed is fulfilled. And know that Allah knows what is in your minds, so fear Him. And know that Allah is Oft-Forgiving, Most Forbearing.

Ayah 236

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَّقْتُمُ النِّسَاءَ مَا لَمْ تَمَسُّوهُنَّ أَوْ تَفَرِّضُوا لَهُنَّ
فَرِيضَةً وَتَتَّعُوهُنَّ عَلَى الْمَوْسِعِ قَدْرَهُ وَعَلَى الْمُقْتِرِ قَدْرَهُ مَتَاعًا
بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ

Muhsin Khan

There is no sin on you, if you divorce women while yet you have not touched (had sexual relation with) them, nor appointed unto them their Mahr (bridal money given by the husband to his wife at the time of marriage). But bestow on them (a suitable gift), the rich according to his means, and the poor according to his means, a gift of reasonable amount is a duty on the doers of good.

المُوسِعُ [al-musi'u3] is someone with a lot of wealth.

المُقْتِرُ [al-muq'tiru] is someone with a little amount of wealth.

We are supposed to give our spouses gifts and treat them fairly at all times. Look at how ALLAH teaches us to deal with a divorce. The two former spouses are supposed to part on good terms, dealing with each other in an upright and mature manner, fearing ALLAH. ALLAH even commands the man in this ayah to give her a gifts or gifts according to his means. This is the least they deserve after being put through the turmoil of being married and then divorced. This is very emotional on the women especially.

Ayah 237

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً
فَنَصْفُ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ
النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَىٰ وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ
بِمَا تَعْمَلُونَ بَصِيرٌ

Muhsin Khan

And if you divorce them before you have touched (had a sexual relation with) them, and you have appointed unto them the Mahr (bridal money given by the husbands to his wife at the time of marriage), then pay half of that (Mahr), unless they (the women) agree to forego it, or he (the husband), in whose hands is the marriage tie, agrees to forego and give her full appointed Mahr. And to forego and give (her the full Mahr) is nearer to At-Taqwa (piety, right-eousness, etc.). And do not forget liberality between yourselves. Truly, Allah is All-Seer of what you do.

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ [wa laa tansa'woo al-fadh'la baynakum] meaning don't forget to go out of your way to do good things for each other [i.e. Complimenting, doing a kind act etc...]. الْفَضْلُ is something you don't have to do but you go out of your way to do it. It's an excess of something that you don't have to give but you do it anyways. This is the quality of الْمُحْسِنُونَ [al-muh'sinoona] as was mentioned in the previous ayah {حَقًّا عَلَى الْمُحْسِنِينَ}.

Ayah 238

حَافِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ وَقُومُوا لِلَّهِ قَانِتِينَ

Muhsin Khan

Guard strictly (five obligatory) As-Salawat (the prayers) especially the middle Salat (i.e. the best prayer - 'Asr). And stand before Allah with obedience [and do not speak to others during the Salat (prayers)].

In these previous ayaat the theme has been about divorce. Now in the middle of this theme ALLAH mentions the obligation of preserving الصَّلَاةُ [as-salaatu]. الصَّلَاةُ comes from the word صَلَاةٌ [silatun] which means 'connection'. ALLAH also says to guard especially the middle one, meaning [Al-Asr] or meaning the connection you have with ALLAH between your prayers. The topic has changed suddenly. You would think this ayah would be better suited in another place in the Quran but ALLAH is teaching us something here. Divorce signifies the end of a relationship. However, ALLAH makes us realize that we are not to allow ourselves to lose another and more valuable relationship. That is the connection with ALLAH through our prayer. In this lonely time after divorce you will find company with ALLAH in through your prayer and obedience to HIM.

Ayah 239

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

Muhsin Khan

And if you fear (an enemy), perform Salat (pray) on foot or riding. And when you are in safety, offer the Salat (prayer) in the manner He has taught you, which you knew not (before).

رِجَالًا [rijaalan] originally رِجَالٌ [rijaalun] is the plural of رَجُلٌ [raa'jilun] which is someone walking on foot. رِجَالٌ is also the plural of the word رَجُلٌ [rajulun] which means 'man'.

رُكْبَانًا [ruk'baanan] originally رُكْبَانٌ [ruk'baanun] is the plural of the word رَاكِبٌ [raa'kibun] which means a passenger.

ALLAH has commanded us here to pray on foot or while being a passenger on some form of transportation if we fear harm. We pray in the state we are in due to the fear of harm coming to us. However, if that fear goes away and we feel safe again, then we pray in the manner as we normally would do.

Ayah 240

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذُرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى
الْحَوْلِ غَيْرِ إِخْرَاجٍ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي
أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ وَاللَّهُ عَزِيزٌ حَكِيمٌ

Muhsin Khan

And those of you who die and leave behind wives should bequeath for their wives a year's maintenance and residence without turning them out, but if they (wives) leave, there is no sin on you for that which they do of themselves, provided it is honourable (e.g. lawful marriage). And Allah is All-Mighty, All-Wise. [The order of this Verse has been cancelled (abrogated) by Verse 4:12].

Ayah 241

وَلِلْمُطَلَّقاتِ مَتاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

Muhsin Khan

And for divorced women, maintenance (should be provided) on reasonable (scale). This is a duty on Al-Muttaqun (the pious - see V.2:2).

Ayah 242

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

Muhsin Khan

Thus Allah makes clear His Ayat (Laws) to you, in order that you may understand.

*This section of Surah Al-Baqarah regarding family law [i.e. divorce etc.] has now concluded.

Surah Baqarah – Part 16

Ayat 241

وَالْمُطَلَّاتِ مَتَعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

Word *Mata* means suffice, provision

Hakkan Ala Muttaqina means society of people that have taqwa.

This ayah is about taking care of divorced womens not only by their families but by Islamic state too.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

And like that, Allah makes His miraculous signs clear so perhaps they may get an understanding. (2:242)

Ayah 243:

❖ أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ
 فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَٰكِنَّ
 أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٢٤٣﴾

Did not you look to those who came out of their homes in thousands out of fear of death.

This is the history of Bani Israel, Jerusalem. When state of Israel was conquered. This was the first time they were conquered and were fully destroyed . Lots of them in thousands were taken as slaves to Babylonia (Iraq). Allah says that Allah caused them to die

Summa Ahyahum and then He (Allah) brought them back to life.

Others say Allah made their hearts to die, meaning that generation has no courage to stand up, and then the next generation was raised to life who had the spirit to fight in the way of Allah(ST)

Innallaha la-dhu fadlin ‘alannaasi means

Allah is the possessor of tremendous favor

Walakinna aksarannasi layashkuroon means

However, most people they don't show gratitude.

Ayah 244:

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٤٥﴾

Waqatilu fee sabilillahi means – and fight in the path of Allah.

And you had better known that Allah is all hearing all knowing

Reference : Allah is making reference about those who all left their homes to fight for the sake of Allah but they didn't fight except few.

Ayah 245:

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً وَاللَّهُ
 يَقْبِضُ وَيَبْضُ وَإِلَيْهِ تُرْجَعُونَ ﴿٢٤٥﴾

Manzallazi Yukridullaha kardan hasana – who will give Allah a beautiful loan so He can increase it for Him a great increase, and Allah is the One who holds and gives – and to Him you will return.

This is one of the first expressions in the quran there are several different expressions that are going to be us, just one of the most common ones “Allah asking a good loan” an open ended loan.

Infaq means Loan

Allah is asking *Infaq* not just in terms of goods but of life also.

Allah (ST) is asking us to spend our time, money, energy, career in the way of Allah and he says it is a loan. I’ll pay you back. Whereas, as a believer we should show our loyalty, gratitude to Allah. We should just give, but He uses the word

Yukridullaha kardan hasana, give Allah the good loan.

It makes the person the believer check his own integrity how can Allah ask for a loan, when everything we own belongs to Allah only.

Then He will multiply that loan multiple folds over.

Wallaho YakbiDu wayabsut wa-ilaihi turjaoon means

And Allah can stretch and expand. People give rizq in the way of Allah and Allah in return increases the opportunities of gaining wealth for them.

STATEMENT MADE BY BR. NAK - wow

Allah (ST) gives us rizq so that we can spend from it and earn our Jannah. The best use we can do with our money is to earn our Akhirah (next life) from it.

This helps us understand Prophet Muhammad's (pbuh) statement also Wealth never decreases by spending in the way of Allah, or by Sadaqah (Charity)

Wallahu Yukbidu means Allah takes away

Yubsutu means Allah expands

Ayah 246:

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَائِيلَ مِنْ
بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّ لَهُمْ أَبْعَثْ لَنَا
مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ
قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ
أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا
أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا
مِنْ دِينِنَا وَآبَائِنَا فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا
مِّنْهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ



Did not you look to the chief of Bani Israel after Musa (AS) was gone. When they said to a prophet

Nabiyin means their prophet.

Why do you not appoint a General for us. Under his leadership we would fight in the path of Allah.

Then He said is it possible that fighting is written on to you and then you won't fight. They said what would be wrong with us why do you think we wouldn't be fighting in the way of Allah and we have been expelled away from our homes and our children. Then when fighting was infact prescribed onto them, they turned away except very few.

Ayah 247:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا قَالُوا أَنَّى يَكُونُ لَهُ
الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ قَالَ إِنَّ اللَّهَ
أَصْطَفَنَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن
يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٤٧﴾

And their Prophet (Samuel >>) said to them, "Indeed Allâh has appointed Talût (Saul) as a king over you." They said, "How can he be a king over us when we are better fitted than him for the kingdom, and he has not been given enough wealth." He said: "Verily, Allâh has chosen him above you and has increased him abundantly in knowledge and stature. And Allâh grants His Kingdom to whom He wills. And Allâh is All-Sufficient for His creatures' needs, All-Knower."

*The Prophet said to them that **(Saal) the biblical name is Saal, TALUT (Samuel) his name is explicitly mentioned in the quran and sunnah** has been appointed as your general by Allah(ST)*

*Allah has certainly appointed **Talut** for you as a general.*

They said, how come do you think he is going to rule over us or have an authority over us? And that we are far more better than

him. And he doesn't even have lot of in terms of wealth. He said no doubt about it, Allah (ST) has selected him over you.

The word used here for choosing is "*Istifa*".

"Istifa" is when you choose someone purely on your own accord.

Explanation – when it is for your own profits or interests and when no logical explanations are necessary.

Prophet says to Bani Israel that you have no say no rational that satisfy your intellectual curiosity, why he has been picked. This is purely Allah's choice.

And above and beyond that even thought that's not the reason Allah has picked him. Allah has given him lot of physical strength and vastness in his knowledge. He is strong and exudes confidence. He symbolizes strength too.

Allah gives his dominion to whosoever he wants. And Allah is all encompassing all knowledgeable. He knows the entire population and He makes the right decisions.. And their Prophet said to them a sign of his legitimate dominion will be that your lost treasure chest will come back to you.

Reference

When the Syrians destroyed the jews and they destroyed Masjid Al Aqsa, staff of Musa (AS), the Tablets that were revealed by Allah, they took these things as souvenirs of their victory over Bani Israel.

Ayah 248:

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّن رَّبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آدَمُ مَوْسَىٰ وَعَالُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ إِنَّ فِي ذَٰلِكَ لَآيَةً لِّكُم إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٤٨﴾

And their Prophet (Samuel >>) said to them: Verily! The sign of His Kingdom is that there shall come to you *At-Tâbût* (a wooden box), wherein is *Sakinah*¹ (peace and reassurance) from your Lord and a remnant of that which Musâ (Moses) and Hârûn (Aaron) left behind, carried by the angels. Verily, in this is a sign for you if you are indeed believers.

It was the treasure chest of Bani Israel. In that chest there will be special tranquility for the believers of Musa (AS), Haroon (AS). Their faith used to increase by those things. They have in it the remains of family of Musa (AS), family of Haroon (AS) left behind. Angels were carrying it. In that especially there is a real serious sign for all of you if infact you are believers.

Ayah 249:

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ
فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اعْتَرَفَ غُرْفَةً بِيَدِهِ
فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِّنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا
طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُم مُّلتَقُوا اللَّهَ
كَمْ مِّن فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٢٤١﴾

Then when Talût (Saul) set out with the army, he said: "Verily! Allâh will try you by a river. So whoever drinks thereof, he is not of me, and whoever tastes it not, he is of me, except him who takes (thereof) in the hollow of his hand." Yet, they drank thereof, all, except a few of them. So when he had crossed it (the river), he and those who believed with him, they said: "We have no power this day against Jalût (Goliath) and his hosts." But those who knew with certainty that they were to meet their Lord, said: "How often a small group overcame a mighty host by Allâh's Leave?" And Allâh is with *As-Sâbirin* (the patient ones, etc.).

And then Talut went forward with his Armies. It has been said that Allah will test you with a river.

The Army people did not eat for the couple of days. They were thirsty, tired, when the river came in their way the Talut (AS) said whoever drinks from it will not be from me. This will be the test of your loyalty. How well your discipline is. Water is in front of you and you are not going to touch it. And whoever doesn't consume from it is from me. Except the one who takes a bit from it in his hand and sips it. But most of the people from his army drank from it and only few of them left behind. As a result of that when they saw a huge fleet of Army coming towards them they said we have no power whatsoever, there is noway we can win from them. Drinking from that water destroyed their morale. They turned their back into battle and became cowards.

Ayah 250:

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ
أَقْدَامَنَا وَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٥٠﴾

And when they advanced to meet Jalût (Goliath) and his forces, they invoked: "Our Lord! Pour forth on us patience and make us victorious over the disbelieving people."

Who didn't drink from the water, those who were convinced, fully confident to be meeting with Allah. Allah is with those who have sabr (patience)

The believers said pour patience on to us.

Make our feet firm and aid us against the disbelieving nation

History repeated itself, Muslims standing in the way of Allah to fight with the disbelievers. Their opponents are all equipped, more in number with swords and shields, and they are supposed to remind themselves of pouring patience and aid us against disbelieving nation.

Ayah 251:

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَوَعَّاتَهُ اللَّهُ الْمَلِكَ وَالْحِكْمَةَ
وَعَلَّمَهُ مِمَّا يَشَاءُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُم بِبَعْضٍ لَفَسَدَتِ
الْأَرْضُ وَلَٰكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ﴿٢٥١﴾

Then Allah sent Dawud (AS) – the Shepherd as a help to Talut (AS). He was perfect in his sling shots. Dawud (AS) fired his sling shot and the opponents leader died on the spot and their army collapsed. It further empowered the believing army. So Dawud (AS) became the hero of the battle. And Allah (ST) gave him dominion and power. And He taught him wisdom.

Wisdom as a Ruler, as a Judge. Allah taught Dawud (AS) the praise that he wanted. Mountains and birds used to sing along with him.

It is in the hands of Allah to bring one nation to rise and the other to fall, it's not in the hands of people. If that didn't happen then the entire earth would be completely corrupted. One nation would have dominated the whole world. So Allah keeps nations to a rise and when they become corrupt then He makes them to fall, decline and He brings another nation to rise in the world.

The main thing is Allah is the possessor of great favors to all nations.

Ayah 252:

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ﴿٢٥٢﴾

Those are the miraculous signs that He show to you on purpose. And you (Prophet Muhammad) are no doubt from those who have been sent (as a Messenger).

The history of Bani Israel was only known to some of their great scholars. So this conversation about Talut (AS), Jalut, the river,

some of them drank. Then Allah gave them kingdom. These are very intricate details about Bani Israel which are explained in about 300-400 pages of chapters of history which Allah (ST) has explained them so finely in Quran in just 3-4 ayats.

Allah (ST) says these ayats we are reading them onto you. We make you to read those ayats. There is noway you would know these details of Bani Israel except that you are from who had been sent and validates the authenticity of Allah's messenger(SAWS). It doesn't mean that we do not have respect for Allah's previous messenger. We honor them too.

Allah says Those are all the messengers we favored some over other. We gave them special honor that we didn't give to others , but they all are messengers of Allah. We say that we don't make tafreek between the Prophets . Allah himself says we gave favor to some prophets over others.

Like Musa (AS) used to talk with Allah. And we raise other prophets in other ways. Allah (ST) gave Prophet Isa (AS) the son of Maryam all kinds of clear proofs. Allah aided Isa (AS) with Ruhil-qudus – the rooh of the sanctified.

The Prophets of Allah never showed disagreement with each other.

However people fell into disagreement. Bani Israel is the example for all humanity. They fall into disagreement. But in them there are people who really believes and among them who really disbelieve.

And Had Allah (ST) wanted they would never ever have fought. No fighting would have happened at all. However Allah does whatever he wants, intends to do.

Suratul Baqarah #17 Notes

(Ayatul Kursi included in this part)

Ayah 253:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ
بَعْضَهُمْ دَرَجَاتٍ ۗ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ
بِرُوحِ الْقُدُسِ ۗ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا الَّذِينَ مِنْ بَعْدِهِمْ مِنْ
بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ وَلَكِنْ اٰخْتَلَفُوا فَمِنْهُمْ مَنْ ءَامَنَ وَمِنْهُمْ
مَنْ كَفَرَ وَلَوْ شَاءَ اللَّهُ مَا أَقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ﴿٢٥٣﴾

Those messengers - some of them We caused to exceed others. Among them were those to whom Allah spoke, and He raised some of them in degree. And We gave Jesus, the Son of Mary, clear proofs, and We supported him with the Pure Spirit. If Allah had willed, those [generations] succeeding them would not have fought each other after the clear proofs had come to them. But they differed, and some of them believed and some of them disbelieved. And if Allah had willed, they would not have fought each other, but Allah does what He intends.

تَفْضِيلٌ (Tafdheelun) = To give someone a higher rank or preference.

تَفْرِيقٌ (Tafreequn) comes from the verb فَرَّقَ (farrqa) and in this surah means to say for example "I believe in prophet A,B,C, & D but not E." (this is criticized by Allah)

بَيِّنَاتٌ (bayyinaatun) = Clear proofs

قَاتَلَ (qatala) = To kill/To fight

اِقتَتَلَ (iqtatala) = To fight oneself

قَفَّى (qaffa) = To strengthen and reinforce

Ayah 254:

يَتَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ لَا
بِئَعٍ فِيهِ وَلَا خُلَّةٍ وَلَا شَفَاعَةٍ ۗ وَالْكَافِرُونَ هُمُ الظَّالِمُونَ ﴿٢٥٤﴾

O you who have believed, spend from that which We have provided for you before there comes a Day in which there is no exchange and no friendship and no intercession. And the disbelievers - they are the wrongdoers.

آَمَنَ (Aamana) = To believe

كَفَرَ (kafara) = To disbelieve

كَافِرُونَ (kaafiroona) = Disbelievers

شَفَاعَةٌ (Shafaa'a3tun) = Intercession

ظَلَمَ (Thulm) = is to put something where it doesn't belong.

Ayah 255 (Ayat ul Kursi)

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي
السَّمَوَاتِ وَمَا فِي الْأَرْضِ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ يَعْلَمُ
مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا
شَاءَ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ
الْعَلِيُّ الْعَظِيمُ

Allah - there is no god except Him, the Ever-Living, the Sustainer of [all] existence. Neither drowsiness overtakes Him nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except by His permission? He knows what is [presently] before them and what will be after them, and they encompass not a thing of His knowledge except for what He wills. His Kursi extends over the heavens and the earth, and their preservation tires Him not. And He is the Most High, the Most Great.

أَلِيَّة (aliha-ya'lahu) = To love someone/something, To lean on someone

إِلَهٌ (Ilaahun) = An entity that demands obedience, love, and worship.

الْحَيُّ (Al-Hayyu) - The Living (the alif and lam attached to the word here shows that ALLAH is saying that there is no other living thing in reality except HIM. Because all life that exists other than HIM was created by HIM.)

الْقَيُّومُ (Al-Qayyoom) – This is the hyperbolized form of قَائِمٌ (Qaa'imun), The One who continually and is extremely engaged in keeping things standing. For example قَائِمٌ عَلَى شَيْءٍ means someone who is watching over something and making sure it stays intact. ALLAH is constantly watching over all of existence making sure it doesn't fall apart. The word قَائِمٌ is temporary and قَيُّومٌ is excessive and permanent.

سِنَّةٌ (Sinatun) – Is sleepiness, drowsiness, slumber. That which comes before sleep. This is a result of tiredness.

نَوْمٌ (Nawmun) – Sleep.

مَا (ma) – Whatever and Whomever.

مَنْ ذَا الَّذِي (man + tha + Allathee) - Who else?! Here ALLAH is challenging anyone to step forward and try to make شَفَاعَةَ (Shafaa'a3tun/Intercession). If you take the meaning of ذَا to mean "this" then it's as if ALLAH is saying while addressing the creation "Who is this?! Do you think this one is going to make intercession for you and make a case for you?!"

إِلَّا (Illa) - Except

بِإِذْنِهِ (Beithneehee = ba+ithn+hu) = With His permission.

يُحِيطُونَ comes from the verb أَحَاطَ which means to encompass or encircle something. Here ALLAH says "لَا يُحِيطُونَ" They cannot encompass or encircle anything from HIS knowledge.

كُرْسِيِّهِ (Kurseeyuhu) – His throne.

لَا يَؤُدُّهُ (la ya'u'duhu) – It doesn't make him tired. The verb آَدَ (aada) means to be tired from watching something for a long period of time.

حَفِظُهُمَا (Hifthuhuma) – Their guarding/protection. Referring to the samaawaat wal ardh (the heavens and the earth).

الْعَلِيِّ (Al-Aleeyyu) -The High, The Ultimately High.

'Adheem – the Firm & Strong (ADhm refers to a tough bone due to its physical strength)

Ayah 256:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ يَكْفُرْ
بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا
أَنْفِصَامَ لَهَا وَاللَّهُ سَمِيعٌ عَلِيمٌ

There shall be no compulsion in [acceptance of] the religion. The right course has become clear from the wrong. So whoever disbelieves in Taghut and believes in Allah has grasped the most trustworthy handhold with no break in it. And Allah is Hearing and Knowing.

إِكْرَاهٌ - يُكْرَهُ - أَكْرَهُ (Akraha-Yuk'rihu- Ikraahun) To make someone do something they hate, to force them.

تَبَيَّنَ (tabayyana) – To become clear.

الرَّشْدُ (Ar-rushdu) – The clear straight path without flaw.

الْغَيَّ (Al-Ghayyu) – The crooked path

طَاغُوت (Taaghoot) – This is the hyperbolized form of طَاغ (Taaghin). So الطاغوت is any institution, any entity, person, philosophy, government that calls someone to rebel against the commands of ALLAH for the sake of rebellion. طَغَى means to rebel, rebel for no motivation except that you want to defy authority.

عروة (u3rwatun) - an anchor and its chain belonging to a ship. The strongest type chain and anchor. Some scholars say العروة الوثقى is the Quran.

انفصام (infesaam) break.

لا انفصام له - It will have (meaning the chain and anchor) no break or flaw in it whatsoever.

Surah Baqarah (Part 18)

2:257: "Allah has become the wali of those who believe"

اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ وَالَّذِينَ
كَفَرُوا أَوْلِيَآءُهُمُ الطَّاغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ
أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ

Allah is the ally of those who believe. He brings them out from darknesses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darknesses. Those are the companions of the Fire; they will abide eternally therein.

Pasted from <<http://quran.com/2/257-262>>

1. What is the difference between wali and maula?

One is protective while the other is 'protecting', respectively. The person who has the *urge* to protect someone is described as a wali, i.e. a mother can be protective of her child but that doesn't necessarily mean that the child is free of danger. Wali describes a person with a protective attitude. This is contrasted with maula, someone who is engaged in actual protection of a person. In the case of the believer, Allah is their wali and their maula. In the case of the mushrik their wali are the taghut, but they have no maula (47:11). Believers have actual protection from Allah, but disbelievers don't.

2. The comparison here is the relationship between the believer and Allah and the relationship between the disbeliever and their taghut. In the relationship of the believer, Allah is 'primary', i.e. He is in the stronger position of the relationship. In the relationship of the disbeliever, likewise, their taghut is primary, i.e. given the stronger position. However, notice that when Allah describes Himself as the wali of the believer, He mentions himself first. When Allah describes the taghut as the wali, he mentions taghut second. Though Allah compares the two different relationships, taghut are not deserving of comparison to Allah.
3. Allah is the one who *continuously removes* (yukhrij is in the present tense) the one who believes from dhulumaat to an-noor. Taghut here are described as multiple awliya (since taghut can take several forms: eg. priests who mislead). They are the ones who *continuously remove* (yukhrij in present tense again) the people from an-nur to dhulumaat.

2:258:

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ

Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, "My Lord is the one who gives life and causes death," he said, "I give life and cause death." Abraham said, "Indeed, Allah brings up the sun from the east, so bring it up from the west." So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people.

Pasted from <<http://quran.com/2/257-262>>

1. The previous ayahs described the 'theory' of those who keep Allah as their protector. Here, we see an example of a person who grasped 'the most trustworthy handhold' (as was mentioned in ayah 256).

2. Story of ibraheem AS serves as an example. Kings may feel that they are the ones sustaining a country and its life. So Namrud says, "Ana uhyee wa umeet" although the ayat-ul-kursi said Allah is al-hayy
3. The wrongdoer, here, is not guided despite knowing that only Allah can make the sun ride from the west.

2:259:

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا قَالَ أَنَّى يُحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَلْ لَبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Or [consider such an example] as the one who passed by a township which had fallen into ruin. He said, "How will Allah bring this to life after its death?" So Allah caused him to die for a hundred years; then He revived him. He said, "How long have you remained?" The man said, "I have remained a day or part of a day." He said, "Rather, you have remained one hundred years. Look at your food and your drink; it has not changed with time. And look at your donkey; and We will make you a sign for the people. And look at the bones [of this donkey] - how We raise them and then We cover them with flesh." And when it became clear to him, he said, "I know that Allah is over all things competent."

Pasted from <<http://quran.com/2/257-262>>

1. Some history: Babylonians attacked Israel. Half the population was killed, the other half was taken captive. Jerusalem was left deserted. "Khaawiyatun alaa urooshiha" shows the expression that the roofs had started caving in - i.e. deserted for a long time. In one expression, the Quran shows imagery of the destruction and shows how long the town was deserted for.
2. Uzair AS asks: How will Allah bring 'this' back to life? So Allah gave death to Uzair AS. Then asked kam labith? Allah - "you stayed here for a hundred years. Look towards your food and drink. Still fresh.
This happened in front of Uzair AS in order that he may become an ayah for the people. After seeing this, his iman became very strong, and he became an inspiration for the people. "Look to your donkey". The donkey's skeleton was abruptly raised ('nunshizuha') and the flesh clothed it in front of Uzair AS. Then it became absolutely clear to him that Allah can bring things back to life.

2:260:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أُولَٰئِكَ ثُبُورٌ
قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ
إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ
سَعِيًّا وَأَعْلَمْ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ

And [mention] when Abraham said, "My Lord, show me how You give life to the dead." [Allah] said, "Have you not believed?" He said, "Yes, but [I ask] only that my heart may be satisfied." [Allah] said, "Take four birds and commit them to yourself. Then [after slaughtering them] put on each hill a portion of them; then call them - they will come [flying] to you in haste. And know that Allah is Exalted in Might and Wise."

Pasted from <<http://quran.com/2/257-262>>

Ibraheem AS asks Allah how he brings things to life. Ibraheem AS is asked to train four birds, then spread the pieces across the 4 mountains. He then gave a call to them (since he trained them) and they all came running to him.

So he sees them all put together, he realizes that Allah has control over everything.

2:261:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ
سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضْعِفُ لِمَنْ يَشَاءُ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

The example of those who spend their wealth in the way of Allah is like a seed [of grain] which grows seven spikes; in each spike is a hundred grains. And Allah multiplies [His reward] for whom He wills. And Allah is all-Encompassing and Knowing.

Pasted from <<http://quran.com/2/257-262>>

1. Now, finances are discussed in this Surah. How is this connected to the previous few surahs? These verses now concern a person who is a believer who is now satisfied in terms of their iman. Now, they are concerned with how they are going to invest their money and effort for the sake of Allah. Best thing to do in terms of finance: spend in the path of Allah. Worst: spend in riba. Then after that, halal loan transactions are discussed for the rest of the surah.
2. The example of the one who gives in the path of Allah is like the one who plants a grain. To see the results right after that takes a lot of time. And the same is the case with the one who invests for the sake of Allah. That person would not see results right away.
3. But what grows from that initial grain? Seven ears of grain grow from that one grain. Then in each of those ears are 100 grains (700 grains). What this means is that Allah also gives rizq to the one who gives in the path of Allah. Allah expands the rizq of whoever he wants.
4. What's significant is the fact that there are two plurals for sunbulah (*ear of grain*): Sanabil and sunbulaat.

Sanabil is the Jam'u Kathra - a hyperbolized plural. It is appropriate in this surah since Allah is *multiplying* and *multiplying* the reward of the one who gives in his cause.

Sunbulaat is the Jam'u Qillah - minimal plural. i.e. less than the hyperbolized plural. This is mentioned in Surah Yusuf, who interpreted seven ears of grain in a person's dream. The idea here is that the ration of ears of grain is *limited*.

5. Allah multiplies his reward for who he wishes, so 700 grains are no limit for Allah.

2:262:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا
وَلَا أَذَى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ ﴿٢٦٢﴾

Those who spend their wealth in the way of Allah and then do not follow up what they have spent with reminders [of it] or [other] injury will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

Pasted from <<http://quran.com/2/257-262>>

1. One should never impose their favours on others, especially in the case of sadaqah! To not impose favours entails a reward from Allah.

VOCABULARY

wali	<i>Someone who is protective.</i> It depicts more of an attitude. [contrast with maula]
maula	<i>Protector:</i> someone who engages in actual protection. The word depicts more of an action, not attitude. [contrast with wali]
Labitha	<i>Stay somewhere for a long time</i>
Nushuz	<i>Abruptly raising something</i> (used in this context to show how the bones were abruptly raised from the soil and later dressed with flesh in the story of Uzair AS)
Habbah	<i>Grain.</i> The example of giving in the path of Allah is like planting a grain.
Sanabil	<i>ears of grain</i> Plural1 of sunbulah - used in Surah Baqara. Jam'u Kathra - hyperbolized plural. Here the context is that of Allah who multiplies and multiplies.
sunbulaat	<i>ears of grain</i> Plural2 of sunbulah - used in Surah Yusuf. Jam'u Qillah - less. The story here relates to limited ration of grain.

سُورَةُ الْبَقَرَةِ

Ayah's 264–276

Ayah 264

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى كَالَّذِي
يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ
صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى
شَيْءٍ مِّمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ

Muhsin Khan

O you who believe! Do not render in vain your Sadaqah (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His likeness is the likeness of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people.

صَفْوَانٌ [saf'waanun] is a large boulder.

وَابِلٌ [waa'bilun] is heavy rain.

صَلْدٌ [sal'dun] means bald.

So, ALLAH gives us the parable of a large boulder which dust/soil gathers on top of it. Then it becomes green and covers the rock so no one knows that there is a rock beneath it. Then a heavy rain comes and washes away the greenery and soil and therefore exposes the rock. This is how ALLAH depicts the shallow nature of the one who spends but nullifies this spending by showing off etc. However, they will have no control over what they earned in the end. Their deeds will be washed away as that greenery and soil was washed away from the top of that rock. Their showing off will be exposed as that rock was. ALLAH equates this type of attitude to that of Kufir [disbelief]. When one develops the attitude that they think they actually own this money and they are spending something they own they are denying the fact that ALLAH in reality is The One who owns this property and they are only in fact spending what HE has 'lent' them. Also, the fact that they have that kind of attitude of imposing it on other is a denial that ALLAH is The One who gives Ar-Rizq [sustenance] so, this is why ALLAH has called them disbelievers. With that said, we don't point fingers to anyone who may seem to have these qualities and call them disbelievers. This is something ALLAH alone can judge and HE will take everyone to account for that which they have sent forth.

Ayah 265

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْبِيهًا مِّنْ
أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُلَهَا ضِعْفَيْنِ فَإِن
لَّمْ يُصِبْهَا وَابِلٌ فَطَلَّتْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ

Muhsin Khan

And the likeness of those who spend their wealth seeking Allah's Pleasure while they in their ownelves are sure and certain that Allah will reward them (for their spending in His Cause), is the likeness of a garden on a height; heavy rain falls on it and it doubles its yield of harvest. And if it does not receive heavy rain, light rain suffices it. And Allah is All-Seer of (knows well) what you do.

مَرَضَاتٌ [mar'dhaatun] which literally means to be please over and over. So, this person is spending sincerely for the sake of ALLAH seeking to please ALLAH over and over.

تَثْبِيْتًا [tath-beetan] originally **تَثْبِيْتُ** [tath-beetun] which means to build a firmness. This verbal noun comes from the verb **ثَبَّتَ** [thab-bata] which is to make something firm.

So, these people who spend sincerely for ALLAH's sake to seek to make him happy over and over due this knowing that they are putting their money that ALLAH has given them towards their hereafter. They know they are just transferring funds from a temporary account to an eternal one.

رَبْوَةٌ [rab'watun] is a very high mountain.

These people who spend with this correct intention are like that of a garden on a high mountain. Then a heavy rain comes but it doesn't damage its greenery and beauty, it benefits it. As opposed to the person we just learned about who only spent their wealth to show off etc. and look at the parable ALLAH used for them [i.e. a boulder that was covered in greenery and then become bald.]. So we see the examples of both types of people who are doing the same action of giving but their intentions are completely different. So, speaking about the latter after the heavy rain fall ALLAH says; **{فَأَتَتْ أَكْلَهَا ضِعْفَيْنِ}** meaning it produced [this garden] twice its yield. Some scholars interpreted it to mean that those who spend in difficult times get twice the reward because a heavy rain fall has been compared to as a difficulty. Some other scholars say that this means they got much more out of this spending of theirs in the hereafter than they expected.

Ayah 266

أَيُّودٌ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّحِيلٍ وَأَعْنَابٍ بِحَرِيِّ مِنْ تَحْتِهَا
الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَاءُ
فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَتَفَكَّرُونَ

Muhsin Khan

Would any of you wish to have a garden with date-palms and vines, with rivers flowing underneath, and all kinds of fruits for him therein, while he is stricken with old age, and his children are weak (not able to look after themselves), then it is struck with a fiery whirlwind, so that it is burnt? Thus does Allah make clear His Ayat (proofs, evidences, verses) to you that you may give thought.

إِعْصَارٌ [i3'saarun] is a dry wind.

ALLAH is teaching us here that we all want to have that garden and we work towards that and obtain it. After we have obtained it we will age and eventually this garden will dry out and die. This is only for the life of this world and we need to realize that. If we work towards the hereafter these efforts will be eternally reaped and never die out. The garden waiting for us in the hereafter is not going to die off. Its okay to strive here in this life but we need to realize its temporary nature and realize the permanent nature of the hereafter.

Ayah 267

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا أَخْرَجْنَا لَكُمْ
مِّنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْحَيْثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ
تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ

Muhsin Khan

O you who believe! Spend of the good things which you have (legally) earned, and of that which We have produced from the earth for you, and do not aim at that which is bad to spend from it, (though) you would not accept it save if you close your eyes and tolerate therein. And know that Allah is Rich (Free of all wants), and Worthy of all praise.

تَيَمَّمُوا [tayam-mamoo] comes from the verb تَيَمَّمَ [tayam-mama] which literally means to head for something/to aim for something.

So, ALLAH is saying not to give or aim to give from that which is not good [i.e. an old sweater, a broken computer etc.].

We are seeing another ethical standard in the way to give sincerely for ALLAH's sake. We need to give from good, halal provisions and give that which is of a good quality. Don't give things that you yourself would find disgusting. The real spending in ALLAH's cause is from the money that we love. This takes effort and this is what we need to strive to be.

Ayah 268

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُم بِالْفَحْشَاءِ وَاللَّهُ يَعِدُكُم مَّغْفِرَةً مِّنْهُ
وَفَضْلًا وَاللَّهُ وَاسِعٌ عَلِيمٌ

Muhsin Khan

Shaitan (Satan) threatens you with poverty and orders you to commit Fahsha (evil deeds, illegal sexual intercourse, sins etc.); whereas Allah promises you Forgiveness from Himself and Bounty, and Allah is All-Sufficient for His creatures' needs, All-Knower.

Another problem that arises in the ethics of spending is that shaytan comes to a person and instils the thought of poverty in the heart. Then the person is reluctant to spend and comes up with reasons in his/her head why they can't.

وَيَأْمُرُكُم بِالْفَحْشَاءِ [wa ya'murukum bil-fah'shaa'i] he [shaytaan] will suggest and eventually command you will all types of shameless acts.

So, once he [shaytaan] has won you over into feeling poverty and abstaining from spending for the sake of ALLAH, he moves on to other things like indecency and shamelessness. It's amazing to see how ALLAH mentions this. The ayah begins about poverty and immediately starts talking about shameless acts. So the connection here is that if you listen to shaytaan in one thing you have given him authority over yourself.

أَمَرَ [amara] in Arabic means to suggest/command. So shaytaan suggests these indecencies and then works his way up to commanding them.

Ayah 269

يُؤْتِي الْحِكْمَةَ مَن يَشَاءُ وَمَن يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا
وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

Muhsin Khan

He grants Hikmah to whom He pleases, and he, to whom Hikmah is granted, is indeed granted abundant good. But none remember (will receive admonition) except men of understanding.

الحِكْمَةُ [al-hikmah] meaning wisdom is understood by the Arabic to mean beneficial knowledge

that is acted upon. Like knowing that fire burns so, you stay away from it.

So, the wisdom talked about here in this ayah is the wisdom of knowing that one has to spend sincerely for the sake of ALLAH and acting on that.

Ayah 270

وَمَا أَنْفَقْتُمْ مِّنْ نَّفَقَةٍ أَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ وَمَا
لِلظَّالِمِينَ مِنْ أَنْصَارٍ

Muhsin Khan

And whatever you spend for spendings (e.g., in Sadaqah - charity, etc. for Allah's Cause) or whatever vow you make, be sure Allah knows it all. And for the Zalimun (wrong-doers, etc.) there are no helpers.

نَفَقَةٌ [nafaqatun] is any type of spending.

In this ayah we are learning that whatever we spend for the sake of ALLAH and what ever vow you make, ALLAH knows it. We don't need to mention it to others. Whoever has the wrong intention and seeks recognition from creation then ALLAH says here that they are from the wrong doers and that they will have no helpers whatsoever.

Ayah 271

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ
خَيْرٌ لَّكُمْ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ

Muhsin Khan

If you disclose your Sadaqat (alms-giving), it is well, but if you conceal it, and give it to the poor, that is better for you. (Allah) will forgive you some of your sins. And Allah is Well-Acquainted with what you do.

If you expose or disclose what you have given in charity you're not in trouble with ALLAH. It's not a great thing to do but it's not that bad.

Sometimes it is encouraged to disclose how much you gave when you're encouraging others to give from their wealth. You mentioning what you have given will break the ice and cause others to give as well.

If you're not encouraging others to give its best to give in secret in order to keep your intentions pure. Through giving charity and having the correct intention a person can wipe out major sins even if it be a dollar. So, don't let those opportunities pass you by to give even the slightest amount of charity.

Ayah 272

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَمَا تُنْفِقُوا مِنْ
خَيْرٍ فَلِأَنْفُسِكُمْ وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ وَمَا تُنْفِقُوا مِنْ
خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ

Muhsin Khan

Not upon you (Muhammad SAW) is their guidance, but Allah guides whom He wills. And whatever you spend in good, it is for yourselves, when you spend not except seeking Allah's Countenance. And whatever you spend in good, it will be repaid to you in full, and you shall not be wronged.

ALLAH tells HIS Messenger

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ not to worry about those who are not spending in the path of ALLAH. It's not your responsibility to guide them. ALLAH guides whoever HE wants. ALLAH then says that whatever you spend of good is only for yourselves. You haven't spent anything except that what you have spent sincerely for the sake of ALLAH. If your intentions weren't correct then that spending is null and void. If your intentions are correct, then this is something rewarded and great. Whatever you spend in the sake of ALLAH you will be completely compensated and refunded in full. There is no way that you will be wronged.

Ayah 273

لِلْفُقَرَاءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي
 الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا
 يَسْأَلُونَ النَّاسَ إِحْفَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ

Muhsin Khan

(Charity is) for Fuqara (the poor), who in Allah's Cause are restricted (from travel), and cannot move about in the land (for trade or work). The one who knows them not, thinks that they are rich because of their modesty. You may know them by their mark, they do not beg of people at all. And whatever you spend in good, surely Allah knows it well.

لِلْفُقَرَاءِ [lil-fuqaraa'ee] Charity is for those who are financially incapable/poor.

Its singular is فَقِيرٌ [faqeerun].

These people have given themselves entirely for the sake of ALLAH. They have dedicated themselves to learning the Deen and teaching it. Through this dedication of theirs to the Deen sincerely for ALLAH's sake they became poor/financially incapable.

ALLAH calls the person جَاهِلٌ [jaa'hilun] meaning 'ignorant', who sees these types of people [i.e. who gives themselves entirely for the sake of ALLAH] and thinks they are in no need of financial aid nor do they ask if they need help.

التَّعَفُّفُ [at-ta'a3f-fufu] comes from the verb تَعَفَّفَ [ta'a3f-fafa] which means to show courtesy.

إِحْفَافًا [ilhaafan] originally إِحْفَافٌ [ilhaafun] means to wrap yourself around someone begging for money like a professional beggar.

The person who gives his/herself entirely to the Deen in this ayah is described as not begging for money. They know the Deen is way too noble for them to lower their standards and perform an act like this.

The only way someone would know these types of people are going through hard times is by their faces not because they told someone.

Ayah 274

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

Muhsin Khan

Those who spend their wealth (in Allah's Cause) by night and day, in secret and in public, they shall have their reward with their Lord. On them shall be no fear, nor shall they grieve.

These people described in this ayah are giving all the time. Always in a giving mood no matter the amount. They are constantly engaged in giving.

Every time they give they are not losing any money. They are accumulating good deeds and rewards with ALLAH.

These types of people won't be in any danger on the Day of Judgement nor will they be in a state of grieving. The people who will be grieving and in danger are those who had an opportunity to spend in ALLAH's cause and didn't.

Ayah 275

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ
الشَّيْطَانُ مِنَ الْمَسِّ ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ

اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِّن رَّبِّهِ فَانْتَهَىٰ فَلَهُ مَا
سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
خَالِدُونَ

Muhsin Khan

Those who eat Riba (usury) will not stand (on the Day of Resurrection) except like the standing of a person beaten by Shaitan (Satan) leading him to insanity. That is because they say: "Trading is only like Riba (usury)," whereas Allah has permitted trading and forbidden Riba (usury). So whosoever receives an admonition from his Lord and stops eating Riba (usury) shall not be punished for the past; his case is for Allah (to judge); but whoever returns [to Riba (usury)], such are the dwellers of the Fire - they will abide therein.

الرِّبَا [ar-ribaa] interest. This is money that makes money.

These types of people who consume interest ALLAH describes them as crazy. Like the one who has been touched by shaytaan. For example, look at the stock exchange. Look how people are from opening bell to closing. They are running around like crazy people.

Dignified and educated people turn into animals over money.

مَوْعِظَةٌ [maw'ithatun] is a good counsel that penetrates someone's heart.

Ayah 276

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Muhsin Khan

Allah will destroy Riba (usury) and will give increase for Sadaqat (deeds of charity, alms, etc.) And Allah likes not the disbelievers, sinners.

يَمْحَقُ [yam'haqu] comes from the verb **مَحَقَ** [mahaqa] which means to obliterate/eliminate.

يُزِيهِ [yur'bee] comes from the verb **أَرَبَى** [ar'ba] which means to raise something. The word **رِبَا** [ribaa] comes from this verb as well. **رِبَا** is something that swells and rises. **رِبَا** is also used for unnatural growths or mutated growths. For example what you would see on a potatoe. Sometimes it is deformed and has some growths on it etc. This is **رِبَا**. It is an unnatural growth of your wealth.

So, ALLAH says HE will obliterate interest and raise and elevate that which is giving in charity.

كَفَّارٌ [kaf-faarun] is someone who is excessively ungrateful. Someone who is engaged in dealing with **رِبَا** is someone that is **كَفَّارٌ** because it is a highly selfish act. So, this person who is constantly reaping the benefits of **رِبَا** is constantly engaged in sin. ALLAH uses the word **أَثِيمٌ** [atheemun] which means to be constantly engaged in sin. Day and night this excessively ungrateful, selfish person is piling up sin after sin.

Surah Baqarah Part 20 till End

September-05-12

1:15 PM

إِنَّ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَءَاتَوْا
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

Indeed, those who believe and do righteous deeds and establish prayer and give zakah will have their reward with their Lord, and there will be no fear concerning them, nor will they grieve.

Pasted from <<http://quran.com/2/277>>

1. Those who did **salih**aat- (minimal plural; defines as 'few righteous things that we are expected to do') and they gave zakat [Aata **wu** zzakah - they *gave* zakat (past tense) as opposed to aatuzzakah - imperative "Give zakah"]

This ayah goes back to the fundamentals. It is a command to those who resorted to riba to come back to the basics. Revive your deen. This is since it is considered a very heinous crime in Islam.

يَتَّيِبُهَا لِلَّذِينَ ءَامَنُوا أَتَّقُوا اللَّهَ وَذَرُّوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ
مُؤْمِنِينَ

O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.

Pasted from <<http://quran.com/2/278>>

Abandon riba if you are truly believers

Ayah began with iman, then taqwa then ended with those who have iman. Our entire faith is hinged on abandoning this crime. If some commits riba, then they have none of those things (iman, taqwa).

فَإِنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ ۗ وَإِنْ تُبْتُمْ فَلَكُمْ
رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ ﴿٢٧٩﴾

And if you do not, then be informed of a war [against you] from Allah and His Messenger. But if you repent, you may have your principal - [thus] you do no wrong, nor are you wronged.

Pasted from <<http://quran.com/2/279>>

Open your ears, listen up to: announcement of war from Allah and his messenger. Riba is not just 'haram'. There are greater consequences. If you make tauba, then you can have your capital. That way, you are not wronging anyone else nor are you being wronged.

وَإِنْ كَانَتْ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ ۗ وَأَنْ تَصَدَّقُوا خَيْرٌ
لَّكُمْ ۖ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٢٨٠﴾

And if someone is in hardship, then [let there be] postponement until [a time of] ease. But if you give [from your right as] charity, then it is better for you, if you only knew.

Pasted from <<http://quran.com/2/280-282>>

If you can't get your money back to the person who you loaned, then postpone the dealing until there is the time of ease. The least you can do is give that person some time since you were the one who was going to wrong him.

-if given out of sadaqah (due to guilt), then it is better for you if you knew

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَىٰ اللَّهِ ۖ ثُمَّ تُوَفَّىٰ كُلُّ نَفْسٍ مَّا
كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ﴿٢٨١﴾

And fear a Day when you will be returned to Allah . Then every soul will be compensated for what it earned, and they will not be treated unjustly.

Pasted from <<http://quran.com/2/280-282>>

Many scholars believe that this is the last ayah of the quran revealed. He explains that no one will be wronged for what they did.

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِذَا تَدَايَنْتُمْ بِدِينٍ إِلَىٰ أَجَلٍ مُّسَمًّى
فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا يَأْب كَاتِبٌ أَنْ
يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ
وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ
سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ
وَأَسْتَشْهِدُوا شَهِدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ
فَرَجُلٌ وَأَمْرَأَتَانِ مِمَّن تَرْضَوْنَ مِنَ الشُّهَدَاءِ أَنْ تَضِلَّ إِحْدَاهُمَا
فَتُذَكَّرَ إِحْدَاهُمَا الْأُخْرَىٰ وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا وَلَا
تَسْمَعُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ ذَٰلِكُمْ أَقْسَطُ
عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ تِجَارَةً
حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا
وَأَشْهِدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ وَإِنْ
تَفَعَلُوا فإِنَّهُ فُسُوقٌ بِكُمْ وَاتَّقُوا اللَّهَ وَيُعَلِّمُكُمُ اللَّهُ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

O you who have believed, when you contract a debt for a specified term, write it down. And let a scribe write [it] between you in justice. Let no scribe refuse to write as Allah has taught him. So let him write and let the one who has the obligation dictate. And let him fear Allah, his Lord, and not leave anything out of it. But if the one who has the obligation is of limited understanding or weak or unable to dictate himself, then let his guardian dictate in justice. And bring to witness two witnesses

from among your men. And if there are not two men [available], then a man and two women from those whom you accept as witnesses - so that if one of the women errs, then the other can remind her. And let not the witnesses refuse when they are called upon. And do not be [too] weary to write it, whether it is small or large, for its [specified] term. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt between you, except when it is an immediate transaction which you conduct among yourselves. For [then] there is no blame upon you if you do not write it. And take witnesses when you conclude a contract. Let no scribe be harmed or any witness. For if you do so, indeed, it is [grave] disobedience in you. And fear Allah . And Allah teaches you. And Allah is Knowing of all things.

Pasted from <<http://quran.com/2/280-282>>

Longest ayah of the quran. Allah will outline loan practices in this ayah and next.

Hadith: Allah doesn't listen to the cries of the person who wasn't paid his money back after he didn't write down the loan agreement.

This was going on at a time when most were not able to read and write. When you engage in loan transactions for an outlined deadline, then write it down. And the writer among you should write in justice. Today, it's the lawyers that do this in overwhelmingly technical language. Lawyer also needs to be trusted.

The writer should not refuse because he has been given a gift by Allah. Great talents should be shared for the community.

The one who has the right hanging over his head should dictate. The one *taking* the money should know exactly what he is getting himself into. Let him be cautious of Allah while this is happening (since borrower may also add something that lender is unaware of). Neither lender or borrower should engage in predatory practice. If the borrower is weak in understanding (teenager, irresponsible), then his wali (legal term here, 'guardian') should give dictation on his behalf and should do so with justice.

Either two men or man and two women. Controversial - but this is haqq, that's what we believe in. The one man, two woman may not extend to all spheres of finance (that's for fuqaha to decide)

In madinah, women were generally not involved in business. They may not be experienced in this terminology.

The raw translation - if one forgets, other can remind her. (NAK disagrees) nasiyah yansah - forget Slipping up - dallah yadhillu. So, the word used here should be 'slipping up'.

When both different words were put together, then there is a difference between them. Rabbi - la yadhillu wa la yansa (my lord doesn't err or forget)
Tadhilla - original meaning: slips up.

And don't be lazy in writing it down. Sa'ama - doing something for a long time and got tired of it

And witnesses should not turn away. Whether the loan amount be small or big, let them not be weary.

Da'ira - circling. One hand takes the goods other hand returns it.

Tabayu' - long term sale. Pay money now, get goods later.

Yudhaarr - example of Mudha'af sarf. It is both active and passive. the writer and witness should not harm, should not be harmed. And if you did do so, it is a corruption due to yourselves. Allah knows all about these financial irregularities.

وَإِنْ كُنْتُمْ عَلَىٰ سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنَ مَقْبُوضَةٌ فَإِنْ أَمِنَ
بَعْضُكُمْ بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمْنَتَهُ، وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا
تَكْتُمُوا الشَّهَادَةَ وَمَنْ يَكْتُمْهَا فَإِنَّهُ دَانٍ قَلْبُهُ وَاللَّهُ بِمَا
تَعْمَلُونَ عَلِيمٌ ﴿٢٨٣﴾

And if you are on a journey and cannot find a scribe, then a security deposit [should be] taken. And if one of you entrusts another, then let him who is entrusted discharge his trust [faithfully] and let him fear Allah, his Lord. And do not conceal testimony, for whoever conceals it - his heart is indeed sinful, and Allah is Knowing of what you do.

Pasted from <<http://quran.com/2/280-286>>

Farihaan - collateral
Maqboodah - seized

If no one could write for you both, then there should be a seized collateral.

Farihaan - collateral
Maqboodah - seized

If you trust each other, it is ok if they don't seize collateral. If no collateral, then he just has your word. In that case, then the entrusted one should pay it back while being conscious of Allah, his master. Allah is still his master. The loan is now referred to as amanah - trust.

Do not hide testimony. Whoever hides the testimony, then "how incredibly sinful his heart would be!". And Allah is fully knowledgeable of everything you do.

This ayah concluded all the main addresses of this surah.

Parting address:

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ
تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ
وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

To Allah belongs whatever is in the heavens and whatever is in the earth. Whether you show what is within yourselves or conceal it, Allah will bring you to account for it. Then He will forgive whom He wills and punish whom He wills, and Allah is over all things competent.

Pasted from <<http://quran.com/2/280-286>>

If you expose what is inside or hide it: He will account against you using that. He covers whoever He wants
He will punish whoever He wishes.

Sums up every passage in this surah. There were people who thought that they were entitled to Allah's favours and those who felt that they were entitled to forgiveness. But it is Allah who decides whether that happens or not.

ءَا مَنَ الرَّسُولِ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ ۚ وَالْمُؤْمِنُونَ كُلٌّ ءَا مَنَ بِاللَّهِ
وَمَلَائِكَتِهِ ۚ وَكُتُبِهِ ۚ وَرُسُلِهِ ۚ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا
سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

The Messenger has believed in what was revealed to him from his Lord, and [so have] the believers. All of them have believed in Allah and His angels and His books and His messengers, [saying], "We make no distinction between any of His messengers." And they say, "We hear and we obey. [We seek] Your forgiveness, our Lord, and to You is the [final] destination."

Pasted from <<http://quran.com/2/280-286>>

The messenger SAW himself had to believe., It was a challenge to keep iman even for him. People who had loved him said to him that he was insane. When the prophet SAW addressed all the quraish, a young Ali RA believes him and everyone starts laughing - very demeaning for himself. His confidence in himself was tested.
So, iman in risalah is outlined here.

This book began with iman Dhalikal kitaabu la raiba feehi. Ends with iman.

The word kutub is mentioned here instead of kitaab (which is unlike ayat ul berr).

The conversation in ayatul berr was happening with the jews. If it was kutub there, then the jews can say that they believed in several books that were revealed by Allah. Kitab, in ayat ul berr, singles out the Qur'an.

Now, this ayah refers to iman altogether.

Some scholars believed that these verses were revealed in Mi'raaj. If hadith regarding this is true, the believers are mentioned at a high position alongside the prophet SAW. Both are doing the same action, which is believing in the prophets, books, etc. It is an amazing honour for the believers. They hear and they obey. Jews had once said earlier in this surah, "sami'na wa asaina"

Allah describes believers as asking Allah for his tremendous forgiveness.

Ghufranak - It is a maf'ool. Literally translated "your forgiveness". When a person is at a loss of words, desperation (Like subhanaka).

Astaghfirullah - "I seek your forgiveness."

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا
 آكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ
 عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا
 مَا لَا طَاقَةَ لَنَا بِهِ ۗ وَاعْفُ عَنَّا وَارْحَمْنَا أَنْتَ مَوْلَانَا
 فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ

Allah does not charge a soul except [with that within] its capacity. It will have [the consequence of] what [good] it has gained, and it will bear [the consequence of] what [evil] it has earned. "Our Lord, do not impose blame upon us if we have forgotten or erred. Our Lord, and lay not upon us a burden like that which You laid upon those before us. Our Lord, and burden us not with that which we have no ability to bear. And pardon us; and forgive us; and have mercy upon us. You are our protector, so give us victory over the disbelieving people."

Pasted from <<http://quran.com/2/280-286>>

Implications:

- All of us have different capacities based on genetics, abilities, etc. Each nafs has their own potential.
- Everyone should work in accordance with their predisposition (surah isra 17:84). Everyone is in a race against their own selves.
- Second implication - if Allah burdened us with these books, laws, sunnah, rules, then we are perfectly capable of following this ruling.
- Everything that Allah gave us makes who we are. Now it has to be put to the test.
- Today, muslims are amazed at people praying 5 times a day thinking of it as being a feat
- Allah gave this burden to us. We say we can't handle the burden. But Allah says that He doesn't burden anyone to more than their capacity. Therefore, we *can* handle it

To the persons benefit is only what he or she earned.

Kasabat - earn something that is easy to earn.

Iktisaab - earning something that is hard to earn. Sins are hard to earn. Good is easy to earn.

Allah is saying that he made earning good deeds easy for you and earning bad deeds hard. This is since more bad will come our way when we commit sins. More trouble will come that person's way.

1. "Do not seize us if we forget or we make a mistake"
 - a. Forget - "Maghribs already over! I had no idea!"
 - b. You wanted to forget - "Let me just watch this movie scene before I pray maghrib. Just one more scene!"
2. Do not load on top of us a burden greater than we can bear - we heard stories of those in the past who had great burdens, please don't give us great burdens either
3. Don't pile and pile burdens so much that we collapse (In terms of his commands, he has accepted our dua. Our duties are not burdens as heavy as those from the past)
4. When we fall short, lovingly pardon us
5. And show us mercy

'aafu - to pardon something out of love

Cover our mistakes.

You are our protecting friend (maula). Why? Aid us against kafiireen

Nasr - military or huge financial aid

The bani israael (followers of Talut AS) also made dua to Allah to keep their feet firm when they faced Jalut (Goliath)

Beginning of surah	End of surah
Alladheena kafaru	Al qaum al kafiireen
Matters of the heart, of having doubt, no conviction	Dua that softens the heart
People described didn't take responsibility given to them	Dua to Allah, "Please help us handle responsibility"
"It is the same them whether you warn them or do not warn them" 2:6	Doors of da'wah are closed, and doors of fighting have now opened. So, lets make dua for His help.

This will be followed by Surah Aal Imraan.

Pairs of surahs - baqara and aal imraan (Referred by the prophet SAW as 'the two glittering ones')

