

# SURAH AL BAQARAH

AYAAT : 1-103

Student

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## Class Etiquettes

1. Jot down all the important points on the space provided in this binder. Do not use extra notebooks.
2. Go through your notes after every class.
3. Please do not speak, while the instructor is speaking.
4. Classes will begin on time bi idhnillah. Students are requested to arrive on time so that others are not disturbed by their walking in late.
5. No eating during class.
6. Please keep your cells turned off during class.
7. Private audio recordings are not allowed.
8. Family members are not allowed in the classroom until the class is dismissed.
9. Please go through the CURVE OF FORGETTING article at the end of the binder.

# Surah Al-Fatiha

## THE PRAYER

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿١﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿٢﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٣﴾

1. In the Name of Allâh, the Most Beneficent, the Most Merciful.
2. All the praises and thanks be to Allâh, the Lord of the 'Alamîn (mankind, jinns and All that exists).
3. the Most Beneficent, the Most Merciful.

مَلِكِ يَوْمِ الدِّينِ ﴿٤﴾

4. the Only Owner (and the Only Ruling Judge) of the Day of Recompense (i.e. the Day of Resurrection)

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٦﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ  
عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

**5. You (Alone) we worship, and You (Alone) we ask for help (for each and everything).**

**6. Guide us to the Straight Way**

**7. the Way of those on whom You have bestowed Your Grace, not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).**

# Surah Al-Baqarah

## QUALITIES OF A BELIEVER

الم

(2:1) Alif. Lam. Mim.

At the time of the Qur'anic revelation the use of such 'huruf muqatta'at' was a well-known literary device, used by both poets and orators.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

(2:2) This is the Book of Allah; there is no doubt about it. It is a guidance for God fearing people

**No Doubt about it** -The Qur'an, is undoubtedly from God and nothing contained in it can be subject to doubt. It is not like common books on metaphysics which are based on mere speculations. Its author possesses full knowledge of reality.

**Guidance for God fearing people** - This means that while the Book is potentially for all, only those who possess certain qualities can benefit from it.

**People who obtain guidance – Quality No. 1:**

**Taqwa:** a desire to distinguish between good and evil, and to shun evil and do good.



الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٢٠٣﴾

(2:3) who believe in the unseen, establish the Salah and spend (in Our way) out of what We have bestowed on them.

**People who obtain guidance – Quality No. 2:**

**Belief in the unseen:** 'Ghayb' signifies the verities which are hidden from man's senses for example the existence and attributes of God, the angels, heaven, hell etc. .

**People who obtain guidance – Quality No. 3:**

**Salah :** It is essential that a man's decision to believe should be followed immediately by practical obedience **Prayer is the first and continuing sign of practical obedience.** No more than a few hours can pass after a man has embraced Islam than the mu'adhin calls to Prayer and it becomes evident whether or not the profession of faith has been genuine. .

It should also be noted that the expression 'establishment of Prayer' has a wider meaning than mere performance of Prayer.

**People who obtain guidance – Quality No. 4:**

**Zakah:** They spend out of what Allah has provided as sustenance for them. They **spend from what Allah has given him** as a trust and give back both to Allah and his fellow man.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ﴿٥﴾

**(2:4) who believe in the Book We have sent down to you (i.e. the Qur'an) and in the Books sent down before you, and firmly believe in the Hereafter.**

**People who obtain guidance – Quality No. 5:**

**Belief in the Books** revealed by God to His Prophets in the various ages and regions of the world and in the Book revealed to Muhammad (peace be on him)

**People who obtain guidance – Quality No. 6:**

Belief in the Akhirah and the after life.

The term **Al-Akhirah** embraces a whole set of ideas:

- (i) that man is not an irresponsible being, but is answerable to God for all his conduct in this world;
- (ii) that the present order of the world is not timeless, but will come to an end at an appointed hour known only to God;
- (iii) that when this world comes to an end God will bring into being another world in which He will resurrect, at one and the same moment, all the human beings ever born on earth. He will gather them together, examine their conduct and grant each one just reward for his actions;
- (iv) that those who are accounted good in God's judgement will be sent to Heaven, and those judged by Him as evil-doers will be consigned to Hell;

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥﴾

**(2:5) Such people are on the right way from their Lord and such are truly successful**

**Such are truly successful** - that the real measure of success and failure is not one's prosperity in the present life, but one's success or failure according to God's judgement in the Next.

Those who do not accept this set of beliefs can derive no benefit from the Qur'an. For if a man is merely in a state of doubt and hesitation with regard to these matters - let alone disbelieving them - he cannot advance even one step forward along the path charted out by the Qur'an.

## THE KUFFAR

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾

**(2:6) As for those who have rejected (these things), it is all the same to them whether you warn them or do not warn them: they are not going to believe.**

**Alladhina Kafaru** - That is, those people who do not meet these six requirements, or reject all or any one of the fundamentals set out above

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

**(2:7) Allah has sealed up their hearts and ears and a covering has fallen over their eyes, and they have incurred the severest punishment.**

**God has sealed up their hearts** - God sealed their hearts and ears as a consequence of their decision to reject the fundamentals of faith .

## THE HYPOCRITES

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَيَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾

**(2:8) Then there are some who say, "We believe in Allah and the Last Day", whereas they do not believe at all.**

تُخَدِّعُونَ اللَّهَ وَالَّذِينَ ءَامَنُوا وَمَا تُخَدِّعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾

**(2:9) They thus try to deceive Allah and the Believers, but they succeed in deceiving none except themselves and they realize it not**

These people delude themselves that their hypocritical behaviour will profit them. A hypocrite's hypocrisy is ultimately seen through.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

**(2:10) In their hearts is a disease which Allah has increased all the more and a painful doom is in store for them for the lie they utter.**

**In their hearts is a disease** - 'Disease' here refers to the disease of hypocrisy. The statement that 'Allah has intensified this disease' means that He does not punish the hypocrites immediately and they become convinced of its efficiency.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾

**(2:11) Whenever it is said to them, "Spread not disorder on the earth", their reply is, "We only seek to put things aright".**

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾

**(2:12) Beware! they do spread disorder but they realize it not.**

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا ءَامَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ

السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾

**(2:13) And when it is said to them, "Believe sincerely as the other people have believed", they reply, "Should we believe as fools have believed?" Beware! they themselves are the fools, but they know it not.**

**Believe sincerely** - They are being asked to become Muslims in the same manner as others of their community became Muslims

**Should we believe** - They think that those people who sincerely embraced Islam were merely fools. In their view, wisdom consists not in bothering oneself with the distinction between truth and falsehood, but in remaining concerned only with one's own interests.

## Surah Al-Baqarah

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ

مُسْتَهْزِءُونَ ﴿١٤﴾

**(2:14) When they meet those who believe, they say, "We, too, are believers", but when they privately meet their evil geniuses, they say, "Indeed we are with you: we are only mocking at these people".**

'Satan' in Arabic means refractory, rebellious and headstrong, and is used for both human beings and jinn.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾

**(2:15) (Little do they realize that) Allah is mocking at them. He gives them rope enough, and they wander on and on blindly in their mischief and rebellion.**

﴿١٦﴾ مُهْتَدِينَ كَانُوا وَمَا تَجَرَّتُهُمْ رَنَحَتْ فَمَا بِالْهُدَىٰ الضَّلَالَةَ اشْتَرَوْا الَّذِينَ أُوتِيكَ

**(2:16) These are the people who have bartered away Guidance for error, but this is a profitless bargain that they have made, and they are not at all on the right .**

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

ظُلُمَاتٍ لَا يُبْصِرُونَ ﴿١٧﴾

**( 2:17) Their condition may be described in a parable: a man kindled a fire and when it illuminated all around him, Allah took away the light from their eyes and left them in utter darkness, where they could not see anything.**

**Parable** - This means that two opposite effects emerged when the prophet(saw) spread the light which made it possible to distinguish true from false and right from wrong, Those who used their faculties properly all truths became evident. But those who were blinded by self interest could not see the right path even in this light.

صُمُّوا بِكُمْ عُمًى فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

**(2:18) They are deaf; they are dumb; they are blind so they will not return (to the right way**

They have become deaf to hear, dumb to utter and blind to perceive the truth.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَّجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ الصَّوَاعِقِ  
حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

**(2:19) Or (still another parable may be cited to depict their condition): heavy rain is falling from the sky, accompanied by pitch darkness, thunder and lightning. When they hear the thunderclap, they thrust their fingers into their ears for fear of death, but Allah is encircling the disbelievers on all sides.**

By thrusting their fingers into their ears they temporarily deceive themselves into believing that they can escape the catastrophic end that awaits them. However, they cannot escape that end since God with all His might, encompasses them.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَرِهِمْ ۗ إِنَّ اللَّهَ عَلِيُّ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

**(2:20) The lightning terrifies them as if it were going to snatch away their eyesight from them. When they see light, they move on a little further and when it becomes dark for them, they stand still. Had Allah so willed, He could have deprived them totally of their hearing and their sight. Most surely Allah has power over everything.**

The second parable refers to those who were prone to doubt and hesitation or whose faith was weak; who believed in the Truth but not to the extent of exposing themselves to hardships for its sake. They move a little ahead when circumstances seem favourable, but when either difficulties cloud the horizon, or when they are given directives which run against their desires or inherited prejudices, they come to a halt.

Allah could have rendered these other hypocrites totally blind and deaf. Allah allowed them to retain their sight and hearing to the extent they were prepared to see and hear the Truth.



**TAUHEED**

يَتَأْتِيهَا النَّاسُ أَعْبُدُوا رَبَّكُمْ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿٢١﴾

**(2:21) O Mankind , submit to your Lord Who created you and those who were before you; in this way only you may expect to save yourselves.**

**Submit too your Lord** - So that you are saved from false beliefs and unrighteous conduct in this life, and from the punishment of God in the Next.

الَّذِي جَعَلَ لَكُمْ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أُندَادًا وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

**(2:22) It is He Who has made the earth a bed for you and the sky a canopy; and it is He Who sends down rain from above for the growth of every kind of food products for your sustenance. So, when you know this, you should not set up equals to rank with Allah.**

**Not to set up others as rivals to Allah** - means not to hold others besides Allah worthy of some kind of service and worship.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ

دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

**(2:23) And if you be in doubt whether the Book We have sent down to Our Servant is from Us or not, then produce, at least, one Surah like this. You may call all your associates to assist you and avail yourselves of the help of any one other than Allah. If you are genuine in your doubt, do this.**

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۗ أُعِدَّتْ

لِلْكَافِرِينَ ﴿٢٤﴾

**(2:24) But if you do not do this, and you can never do this, then fear the Fire which has been prepared for the disbelievers and which shall have men and stones for fuel.**

This suggests, in a subtle manner, that in the Next Life not only will the unbelievers become the fuel of hell

## GLAD TIDINGS

وَدَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَبِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

**(2:25) And give good news (O Muhammad), to those who believe in this Book and do good deeds (in accordance with its teachings). For them there will be gardens underneath which canals flow. Their fruits will so resemble the fruits on the Earth that every time they will be provided with fruits, they will say, "Such fruits were provided to us before on the Earth" And there will be pure spouses for them and therein they will live for ever.**

**Such fruits were provided** - They will resemble the fruits to which human beings are accustomed in this world, though infinitely excelling them in delicacy of taste.

**Spouses** - The Qur'anic text has the Arabic word azwaj which means 'spouses' can be used both for husband and wife. If the husband and wife have both been virtuous they will continue to live as husband and wife in Jannah.

## THE FASIQ

﴿ إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ ءَامَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَا ذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴾

**(2:26) Well, Allah is not ashamed to cite the similitude of a gnat or of something even more insignificant than this. As for those who believe, they come to know from the same similitude that it is the Revelation from their Lord; but those who disbelieve, say, "What does Allah mean by such similitudes?" Allah leads astray many and guides many to the right way by the same thing. And He leads astray only those who disobey Allah.**

Those who do not wish to understand things and are not motivated by the urge to seek the truth become entangled in the words of such similitude. Those who seek the Truth ponder over the wisdom contained in them. .

**Fasiq** means transgressor, disobedient

﴿ الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴾

**(2:27) who break Allah's covenant after ratifying it ; who cut asunder what Allah has ordered to be joined, and who produce chaos on the Earth. These are the people who are indeed the losers.**

**Ahd** - The injunctions or ordinances issued by a sovereign to his servants and subjects are termed '**ahd**' in Arabic since compliance with them becomes obligatory. Allah's *Ahd* is his standing command to mankind to submit to him. It also means the covenant to which the whole mankind agreed at the creation of Adam (7 : 172)

**Who produce chaos** - That is, the transgressors strike their blows at those people who break off the relations which Allah has enjoined upon them to be established. Breaking them causes chaos, disorder and conflict in the world.



## THE RESURRECTION

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

تُرْجَعُونَ ﴿٢٨﴾

**(2:28) How is it that you adopt the attitude of disbelief towards Allah when the fact is that you were lifeless and He gave you life, and He will take away life from you and will again restore you to life: then you shall ultimately return to Him.**

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ

سَمَوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٩﴾

**(2:29) He it is Who created for you all that there is on the Earth; He then turned to the sky and ordered it into seven heavens. And He has full knowledge of everything.**

**Seven Heavens** - What might be broadly inferred for is that either God has divided the universe beyond the earth into seven distinct spheres, or that this earth is located in that part of the universe which consists of seven different spheres.

**He has full knowledge of everything** - In this sentence attention is drawn to two important facts. First, man is warned against disbelief and rebellion against God, Second, Allah is the source of all knowledge, anyone who turns away from him turns away from knowledge into darkness.

## THE BEGINNING OF MANKIND

وَإِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا  
وَيَسْفِكُ الدِّمَآءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ﴿٢٣٠﴾

**(2:30) just recall the time when your Lord said to the angels, "I am going to appoint a vicegerent on the Earth." They humbly enquired, "Are you going to appoint such a one as will cause disorder and shed blood on the Earth? We are already engaged in hymning Your praise, and hallowing Your name".**

**Malak / Angel** - The word 'malak' in Arabic means 'messenger'. Ignorant people considered them associates in Allahs powers.

**Khalifah / Vicegerent - 'Khalifah'** or vicegerent is one who exercises the authority delegated to him by his principal. His powers are not his own but delegated to him by the Master. A vicegerent is obliged to carry out the will of his master. If he used his powers according to his whims it would be deemed acts of infidelity and rebellion.

This was not said by way of objection but a question. It was incomprehensible to them how a species which had been given authority could conform with the overall order of the universe, which is based on absolute and involuntary subservience to the Will of God.

**We are already engaged in hymning** - They merely wanted to point out that God's orders were already being carried out fully.

**Tasbih** - The word **tasbih** has two meanings:

- (i) to proclaim glory and
- (ii) (ii) to exert oneself earnestly and energetically.

**Taqdis** - has two meanings:

- (i) to celebrate or proclaim holiness and
- (ii) (ii) to purify.

Despite the services rendered by the angels, something over and above their work was still required. .



وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٣١﴾

﴿٣١﴾

**(2:31) Allah replied, "I know what you do not know." After this He taught Adam the names of all things. Then He set these before the angels and asked, "Tell Me the names of these things, if you are right (in thinking that the appointment of a vicegerent will cause disorder)".**

**He taught Adam the name of all things** - The nature of man's knowledge is such that he acquires information of different things through their names. To teach Adam the names of all things means, therefore, imparting the knowledge of those things.

قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ ﴿٣٢﴾

**(2:32) They replied, "Glory be to You. You alone are free from defect. We possess only that much knowledge which You have given us. Indeed You alone are All-Knowing and All-Wise."**

**We possess only that much knowledge which You have given us** - It seems that the knowledge of each angel is confined to its own sphere of competence. Man has more comprehensive knowledge of all things.

قَالَ يَتْلُوا صُورًا بِأَسْمَائِهِمْ فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي أَعْلَمُ الْغَيْبِ السَّمٰوٰتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ ﴿٣٣﴾

**(2:33) Then Allah said to Adam, "Tell them the names of these things." When Adam told them the names of all those things, Allah declared, "Did I not tell you that I know those truths about the Earth and the Heavens which are hidden from you? I know what you disclose and what you hide."**

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ

الْكَافِرِينَ ﴿٢٤﴾

**(2:34) Then We commanded the angels, "Bow yourselves to Adam". All bowed but Iblis refused to do so; he waxed proud and joined the defiers.**

Since man had been invested with authority on earth the angels were told that whenever man wanted to make use of the powers they should co-operate with him and enable him to do whatever to do, irrespective of right and wrong. But as soon as he is charged, the same angels would not feel hesitant in taking him to punishment.

'**Iblis**' literally means 'thoroughly disappointed; utterly in despair'. In Islamic terminology the word denotes the jinn who was in defiance of Allah's command.

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ

الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٣٥﴾

**(2:35) Then We said, "O Adam, you and your wife, both dwell in the Garden and eat to your hearts' content where from you will, but do not go near this tree; otherwise you shall become transgressors.**

Paradise was the best possible place for testing man. He was deprived of it because of disobeying Allah once before and will be again because of it.

The 'Zulm' consists in withholding someone's rights and the 'zalim' is one who withholds those rights from their legitimate claimants. Anyone who disobeys Allah withholds three major rights. The first is **what is due to God**. Second, there are the **rights of all things** which a man employs in disobeying God. The **rights of the parts of his body, his mental energy, his fellow-beings**. All these have a right to be used in ways that please Allah (SWT) and not in ways which displease him.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ

فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

**(2:36) After a time Satan tempted them with that tree to disobey. Our Command and brought them out of the state they were in, and We decreed, "Now, go down all of you from here; you are enemies of one another. Henceforth you shall dwell and provide for yourselves on the Earth for a specified period."**

Satan tempted them with that tree to disobey - Satan tries his utmost to drive man away from Allah's path to the path of destruction.

فَتَلَقَىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

**(2:37) At that time Adam learnt appropriate words from his Lord and repented, and his Lord accepted his repentance, for He is very Relenting and very Merciful.**

The word '**tawbah**' basically denotes '**to come back, to turn towards someone**'. Tawbah, on the part of man, signifies that he has given up his attitude of disobedience and has returned to submission and obedience to God. The same word used in respect of God means that He has mercifully turned towards His repentant servant.

He does not use His power arbitrarily. Hence, whenever God rewards a man for his good acts, He does so because the good was done with purity of intention and for the sake of pleasing God and rejects a deed because that act was not motivated by the desire to please Allah.

قُلْنَا أَهْبَطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

يَحْزَنُونَ ﴿٢٨﴾

**(2:38) We said, "Now go down, all of you from here. Henceforth there shall come to you Guidance from Me now and again: whoever will follow it shall have neither fear nor sorrow**

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

**(2:39) and whoever will refuse to accept it and defy Our Revelations they shall be doomed to the Fire wherein they shall remain for ever.**

Ayat / Revelations - '**Ayat**' is the plural of ayah. In the Qur'an this word is used in four different senses. Sometimes it denotes a **sign or indication**. In certain other places the **phenomena of the universe are called the ayat** (signs) of Allah. At times the **miracles performed by the Prophets** are also termed ayat. Lastly, **individual units of the Book of Allah** are also called ayat.



## CHILDREN OF ISRAEL

يٰۤاِبْنَۤاِسْرٰٓءٰٓءِۤىۡلِ اذْكُرُوۡا نِعْمَتِيَ الَّتِيۡ اَنْعَمْتُ عَلَيَّكُمْ وَاَوْفُوۡا بِعَهْدِيۡ اُوۡفٍ بِعَهْدِكُمْ وَاِيۡنِيۡ

فَاَرٰهَبُوۡنَ ﴿٤٠﴾

**(2:40) O children of Israel! Just recall to mind My favour wherewith I blessed you fulfil your covenant with Me and I shall fulfil My covenant with you, and fear Me alone.**

**Israel - 'Israel'** means the **slave of God**. This was the title conferred on Jacob (Ya'qub) by God Himself. He was the son of Isaac and the grandson of Abraham. His progeny are styled the 'Children of Israel'.

The first purpose of this discourse is to invite those followers of the earlier Prophets who still had some element of righteousness and goodness to believe in the Truth preached by the Prophet Muhammad (peace be on him) and to join hands in promoting the mission he championed. In these sections they are told that the Qur'an and the Prophet are bearers of the same message and mission preached by the earlier Prophets and Scriptures.

The earlier communities were entrusted with the Truth in order that, as well as following it themselves, they might call others towards it and try to persuade them to follow it. But instead of directing the world in the light of this truth, they themselves failed to follow the Divine Guidance and sank into degeneracy.

What the Prophet has brought is, therefore, neither new nor foreign; it is their very own and they are asked to accept it as such. So far as the fundamentals are concerned, nothing in the Qur'an differs from the teachings of the Torah.

This candid criticism of the Jews destroyed the religious and moral standing of the Jews among the people of Madina, and among the pagans of Arabia .

**The reason for choosing the Children of Israel** as an example is that they alone, out of all the nations, constituted for four thousand years the continual embodiment of a tragedy from which many lessons could be learnt.

Also this discourse is designed to warn the followers of Muhammad (peace be on him) to avoid the same pitfalls as the followers of the earlier Prophets. The purpose is to enable Muslims to see their true path clearly and to avoid false ones.

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرِينَ بِهِ ۗ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا  
قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٤١﴾

**(2:41) And believe in the Book I have now sent down; as it confirms the Scriptures you already possess, be not the first to reject it; barter not away My Revelations for paltry worldly gain, and guard yourselves against My wrath**

**Gain** - 'Trifling gain' refers to the worldly benefits for the sake of which they were rejecting God's directives. Whatever one may gain in exchange for the Truth, be it all the treasure in the world, is trifling; the Truth is of supreme value.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٤٢﴾

**(2:42) Confound not the Truth with falsehood nor conceal it knowingly.**

The Arabs tended to be intellectually overawed by the Jewish scholars. The people of Madina, in particular, were greatly under the spell of the Jews. .

It was natural in such circumstances that the ignorant Arabs should approach the Jews and ask their opinion of the Prophet and his teachings, particularly as the Jews also believed in Prophets and Scriptures.

In reply to this query, however, the Jewish religious scholars never told the candid truth

Instead, they tried to plant insidious doubts in the minds of everybody who enquired about the Prophet and his mission.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٤٣﴾

**(2:43) Establish the Salat, pay the Zakat and bow down before Me along with those who bow down.**

**Establish the Salah and pay the Zakah - Prayer and Purifying Alms (Zakah)** have always been among the most important pillars of the Islamic faith.

﴿٤٤﴾ أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٤٤﴾

**(2:44) How is it that you enjoin others to follow the Right Way, but forget it yourselves, though you read the Scriptures? Have you no sense at all?**

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٤٥﴾

**(2:45) Seek help with the Salat and Sabr (fortitude): no doubt, Salat is a hard task but not for those obedient servants.**

**Sabr** - The literal meaning of 'sabr' is to **exercise restraint**, to keep oneself tied down. It denotes, the will power.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٤٦﴾

**(2:46) who realize that ultimately they shall meet their Lord and shall return to Him.**

## ALLAH'S BLESSINGS ON BANI ISRAEL

يٰۤاَيُّهَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

**(2:47) O Children of Israel! Just recall to mind My favour that bestowed upon you, and remember that I exalted you above all the peoples of the world.**

At that time they were entrusted with the task of directing the nations of the world to righteousness; they were expected to serve God and to invite the rest of the world to do the same

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا

هُم يُنصَرُونَ ﴿٤٨﴾

**(2:48) And guard yourselves against the Day when no one shall avail anyone anything; nor shall intercession be accepted from anyone; nor shall anyone be acquitted for any (amount of) ransom; nor shall the guilty ones be helped from any quarter.**

A major reason for the degeneration of the Israelites was the corruption of their beliefs about the after that since they were related to saints and pious men would be forgiven by God. .

PHAROAH'S RULE

وَإِذْ نَجَّيْنَكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدْخِلُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ

نِسَاءَكُمْ وَفِي ذَٰلِكُمْ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ ﴿٤٩﴾

**(2:49) Recall the time when We delivered you from the slavery of Pharaoh's people. They had inflicted a dreadful torment on you: they killed your sons and let your daughters live. And in this there was a hard trial for you from your Lord.**

Pharaoh's people include the members of the Pharaonic family as well as the aristocracy of Egypt.  
The test lay in whether or not, after their miraculous deliverance from so great calamity, they would become grateful servants of God.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

**(2:50) Remember the time when We parted the sea to make way for you and let you pass safely through it and then drowned Pharaoh's people before your very eyes.**

## THE CALF

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾ ثُمَّ  
عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

**(2:51) Call to mind that when We invited Moses for a fixed term of forty nights and days, you took to calf worship in his absence. Though you had committed a wicked transgression.**

**We invites Moses for a fixed term** - When the Israelites reached the Sinai Peninsula after their exodus from Egypt, God summoned Moses to the mountain for forty days and nights so that the nation which had now achieved independence could be taught law and morality.

**You took to calf worship** - The cult of cow-worship was widespread among Israel's neighbours. It was particularly common in Egypt and Canaan. After the time of Joseph, when the Israelites fell prey to degeneracy and became the slaves of the Copts, they were contaminated by many of the corrupt practices prevalent among their rulers. Cow-worship was one of them.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّن بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

**(2:52) yet We pardoned you even after that so that you might become grateful.**

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

**(2:53) Remember that (at that very time, when you were committing this gross iniquity) We gave Moses the Book and the criterion of right and wrong so that you might be guided aright.**

Criterion or '**Furqan**' here means that understanding of religion which differentiates truth from falsehood.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ ۖ يَتَّبِعُونَ آلَ فِرْعَوْنَ أَن يَقْتُلُوا آلَ مَرْيَمَ ۖ إِنَّمَا آلَ فِرْعَوْنَ كُفْرًا بَدِيعًا قَدِيمًا ۚ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ ۖ يَتَّبِعُونَ آلَ فِرْعَوْنَ أَن يَقْتُلُوا آلَ مَرْيَمَ ۖ إِنَّمَا آلَ فِرْعَوْنَ كُفْرًا بَدِيعًا قَدِيمًا ۚ وَإِذْ قَالَ مُوسَى لِقَوْمِهِ ۖ يَتَّبِعُونَ آلَ فِرْعَوْنَ أَن يَقْتُلُوا آلَ مَرْيَمَ ۖ إِنَّمَا آلَ فِرْعَوْنَ كُفْرًا بَدِيعًا قَدِيمًا ۚ

الرَّحِيمُ ﴿٥٤﴾

**(2:54) Remember that when Moses (returned with the Divine Gift, he) said to his people, "O my people, you have wronged yourselves grievously by taking the calf for worship. Therefore, turn to your Creator in penitence and slay the guilty ones among you. This is best for you in the sight of your Creator." At that time your Creator accepted your repentance because He is Relenting 'and Merciful.**

## Surah No: 2

**Slay the guilty ones among you** - That is, they should put to death those of their own number who made the calf an object of worship and actually worshipped it.

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُؤْمِنَ لَكَ حَتَّىٰ نَرَىٰ اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ

تَنْظُرُونَ ﴿٥٥﴾

**(2:55) Remember when you said, "O Moses, we are not going to believe you until we see with our own eyes Allah (talking to you)". At that very time a thunderbolt struck you while you were looking on and you fell lifeless.**

ثُمَّ بَعَثْنَاكُم مِّنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

**(2:56) Then We raised you to life so that you might become grateful for this favour.**

This happened when Allah (SWT) talked to Moses when he went to the mountain. He had been ordered to bring with him seventy elders of Israel. Later Allah bestowed upon Moses the Book and the Criterion and gave him the stone tablets and commandments.

وَوَضَعْنَا عَلَىٰكُمْ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا  
ظَلَمْنَا عَلَيْكُمْ لَوْلَا كَانُوا أَنفُسَهُمْ يَظْلِمُونَ ﴿٥٧﴾

**(2:57) (Remember that) We caused the cloud to overshadow you and provided you with 'manna' and 'salwa' for your food, saying, "Eat of the clean and pure things We have bestowed upon you" (In spite of this, your forefathers violated Our commands:**

TRANGRESSORS ARE ENTITLED TO SEVER PUNISHMENT

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا  
وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطِيئَتِكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ ﴿٥٨﴾

**(2:58) Then call to mind the time when We said, "Go into the town' before you and eat to your hearts' content therein, wherefrom you will, but enter the gate bowing down with humility, repeating 'hittatun'; We will forgive your sins and increase the reward of the righteous".**

According to the Bible the Israelites conquered this town during the last years of the life of Moses. After the conquest the Israelites became so decadent that Allah gave them a plague from which twenty-four thousand died.

They were told to enter the town with humility like God fearing people.

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ  
السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ ﴿٥٩﴾

**(2:59) But the transgressors perverted the words said to them entirely into a different thing. So We sent down upon the transgressors a severe torment from the sky that was the punishment for the disobedience they were showing.**

﴿وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ فَانْفَجَرَتْ مِنْهُ اثْنَتَا  
 عَشْرَةَ عَيْنًا قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِن رِّزْقِ اللَّهِ وَلَا تَعَثُوا فِي  
 الْأَرْضِ مُفْسِدِينَ ۗ﴾

**(2:60) Remember that when Moses prayed for water for his people, We answered, "Strike the rock with your staff: whereupon twelve springs gushed forth from it; the people of every clan came to know their drinking place. (Then they were enjoined) "Eat and drink of what Allah has provided and do not spread disorder on the earth."**

That rock can still be seen in the Sinai Peninsula with the twelve holes of the springs. Twelve springs were caused to flow for the Israelites in order to avoid water disputes among their twelve clans.

## HISTORY OF ISRAEL

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ  
 مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِيهَا وَبَصِلَهَا <sup>ط</sup> قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ  
 بِالَّذِي هُوَ خَيْرٌ أَهْبَطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ <sup>ط</sup> وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ  
 وَبَاءُوا بِغَضَبٍ مِّنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ  
 بِغَيْرِ الْحَقِّ <sup>ط</sup> ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ ﴿٦١﴾

**(2:61) Remember: You grumbled: "O Moses, we cannot endure one and the same sort of food. Pray your Lord to bring for us the products of the earth green herbs, vegetables, corn, garlic, onions, pulses and the like." Moses replied: "What! would you exchange that which is meaner for that which is nobler? Well, go and live in a town and you will get there what you demand." By and by, they became so degraded that disgrace and humiliation, misery and wretchedness were stamped upon them and they incurred Allah's wrath. That was because they began to reject the Revelations of Allah and kill His Messengers without any just cause; that was the consequence of their disobedience and their persistent transgression against the Law.**

The Israelites recorded their crimes in detail in their own history.

Here are just a few examples from the Bible:

(1) After the death of Prophet Solomon the state of the Israelites was split into two: the State of Judah with its capital in Jerusalem, and the State of Israel with its capital in Samaria. This was followed by a series of wars between the two States so that the State of Judah sought the assistance of the Aramcan State of Damascus against its own kinsmen. At this, Hamani the seer went under Allah's direction to Asa the king and rebuked him. Instead of rectifying his behaviour, Asa was so angry that he put the seer in the stocks. (See 2 Chronicles 16: 7-10.)

(2) When Elijah denounced the Jews for their worship of Baal and invited them to return to monotheism, Ahab, the king of Israel pursued him for the sake of his pagan wife so that he had to take refuge in the mountains of the Sinai Peninsula. On this occasion, according to the Bible, he said: '. . . the people of Israel have forsaken thy covenant, thrown down thy altars, and slain thy prophets with the sword. And 1,

even 1 only, am left; and they seek my life, to take it away' (1 Kings 19: 14).

(3) The same king Ahab imprisoned another Prophet, Micah, for no other reason than that of speaking the truth. King Ahab ordered that he should be given only bread and water. (See 1 Kings 22: 26-7)

(4) When idol-worship and moral corruption became prevalent in Judah and the Prophet Zechariah raised his voice against them, he was stoned to death in the very court of the house of the Lord. (See 2 Chronicles 24: 21.)

(5) When the Israelite State of Samaria was wiped out by the State of Jerusalem, the Prophet Jeremiah deplored the condition of the Israelites. He warned them that it was time they set about mending their ways otherwise they would face an even more calamitous end than that of Samaria. The response to this sincere preaching was abuse and curses: he was beaten, imprisoned, put in the stocks and lowered by ropes into a cistern, where he was left to die of hunger and thirst. He was also accused of various crimes, including treason and conspiracy. (See Jeremiah 15: 10; 18: 20-3; 20: 1-18; 36-40)

(6) It is reported of another Prophet, Amos, that when he denounced the widespread errors and corruption in the State of Samaria and warned of the evil consequences that follow such misdeeds, he was condemned to exile and told to pursue his prophetic task somewhere beyond its frontiers. (See Amos 7: 10-13.)

(7) When John the Baptist protested against the acts of moral corruption that were brazenly practised in his court, Herod, the ruler of Judah, first put John into prison, then had him beheaded at the request of a dancing girl, and had his head set on a platter and presented to the girl. (See Mark 6: 17-29)

(8) The same hostility to Prophets is evident from the life of Jesus. The priests and political leaders of Israel ultimately became inflamed against Jesus, who criticized them for their impiety and hypocrisy and invited them to true faith and righteousness. It was this reason that prompted them to prepare a false case against him and persuade the Romans to sign a death sentence. Later, when the Roman governor, Pilate, asked them which of the two prisoners - Jesus or Barabbas, a notorious brigand - should be released on the occasion of the feast, they asked for the release of Barabbas and for the crucifixion of Jesus (Matthew 27: 20-6). This is a shameful chapter in the record of the Jewish nation, to which the Qur'an refers here in passing. It is evident that when a nation chooses its most notoriously criminal and wicked people for positions of leadership, and its righteous and holy men for gaol and the scaffold, God has no alternative but to lay His curse and damnation on that nation.

إِنَّ الَّذِينَ ءَامَنُوا وَالَّذِينَ هَادُوا وَالنَّصْرَى وَالصَّيِّئِينَ مَن ءَامَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٦٢﴾

**(2:62) Rest assured that whosoever from among the Muslims or the Jews or the Christians or the Sabaeans believes in Allah and the Last Day, and performs good deeds, he will have his reward with his Lord and he will have no cause for fear and grief.**

Allah (SWT) declares that salvation does not depend on association with any group but ones right believes and good deeds.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ

تَتَّقُونَ ﴿٦٣﴾

**(2:63) Call to mind the time when We raised above you the Tur and made a covenant with you, saying, "Hold fast to the Book which We are giving you and bear in mind the commands and precepts contained therein. It is expected that this will lead you on to the paths of virtue and piety."**

At the time of making the covenant at the foot of the mountain a dreadful situation was created. They felt that the mountain was about to fall on them. See also 171 of Surah al-A'raf seems to portray this.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

**(2:64) But even after that you forsook the Covenant: nevertheless Allah did not withhold His grace and mercy from you; otherwise you would have been utterly ruined long before this.**

## SABBATH

وَلَقَدْ عَلَّمْتُمُ الَّذِينَ أَعْتَدُوا مِنْكُمْ فِي آلِ سَبْتٍ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ ﴿٦٥﴾

**(2:65) And you know well the story of those among you who broke Sabbath. We said to them, "Be apes despised and hated by all.**

'Sabbath', i.e., Saturday .Six days may work be done, but in the seventh is the Sabbath of rest. (Exodus 31:1-17) .

The details of this incident are mentioned later in 7:163 .Both the words and the manner in which this incident is recounted in the Qur'an seem to suggest that what took place was a physical transformation. Their minds were allowed to remain intact but their bodies were changed into those of apes.

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

**(2:66) Thus We made their end a warning to the people of their time and succeeding generations, and an admonition for God-fearing people.**

## THE COW

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُوعًا قَالَ أَعُوذُ بِاللَّهِ

أَنْ أَكُونَ مِنَ الْجَاهِلِينَ ﴿٦٧﴾

**(2:67) Then call to mind the other event: when Moses said to his people, "Allah commands you to sacrifice a cow," they replied, "Do you mean to have a jest with us?" He answered, "I crave Allah's protection from behaving like ignorant people."**

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانُ

بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمَرُونَ ﴿٦٨﴾

**(2:68) Then they said, "Please make a request to your Lord to give us some details of the cow." Moses answered, "Allah says that the cow should neither be old nor immature but of middle age. Do, therefore, as you are bidden."**

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ صَفْرَاءٌ فَاقْع لَوْنُهَا تَسْرُ

النَّظِيرِينَ ﴿٦٩﴾

**(2:69) But they further asked, "Please request your Lord to make it clear to us of what colour she should be." Moses answered, "He says that she should be of yellow colour, so deep and bright as to delight the beholders."**

قَالُوا أَدْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَبَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ ﴿٧٠﴾

**(2:70) Again they said, "Pray your Lord to specify for us the kind of cow that is required; for cows (of this type) look alike to us. We shall then find her, if God so wills."**

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا قَالُوا  
 أَلَكُنْ جِئْتِ بِالْحَقِّ فَذَنِّبُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٦١﴾

**(2:71) Moses answered, "Allah says that she should be a cow which has not been yoked nor has ploughed the land nor watered the fields; which is sound and whole, without blemish. Then they cried out, "Now you have given an accurate description." Then they sacrificed her but they did not appear to be doing this willingly.**

Through contact with neighbouring peoples, the Israelites had become infested with the attitude of sanctifying the cow; in fact they had even become accustomed to cow-worship. They were commanded to sacrifice a cow in order to get rid of its sanctity. They went on asking questions the more questions they asked the more they were driven into a corner till they had to sacrifice the very golden coloured cow that they worshipped, so long been an object of their worship.

## THE UNJUST SLAYING OF A MAN

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ ﴿٧٢﴾

**(2:72) You should also recall to mind another incident: You slew a man and began to dispute about the murder and accuse one another of it, but Allah had decreed that what you were trying to hide should be disclosed.**

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

**(2:73) So We commanded, "Strike the corpse of the murdered man with a part of the sacrificed cow. See how Allah brings the dead to life and shows you His Signs, so that you may understand".**

At least one thing becomes clear from this statement: that the slain person was restored to life at least long enough to indicate his assassins.

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 بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

**(2:74) But even after seeing these Signs your hearts hardened and became as hard as rocks; nay, even harder than rocks. For there are some rocks out of which springs gush forth, and others which split open, and water issues out of them; then there are some which tumble down for fear of Allah. And Allah is not unaware of what you are doing.**



## THE KNOWLEDGABLE DENIERS

﴿ أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ تُحَرَّفُونَهُ مِنْ

بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

**(2:75) O Muslims, do you then expect that these people will accept your invitation and become believers? Whereas there have always been among them some who have been hearing the Word of God, understanding it well and then perverting and tampering with it knowingly.**

Here the addressed are the new converts of Madinah. It was from these same Jewish neighbours that they had heard that another Prophet was about to appear, and that his followers would prevail over the rest of the world.

They naturally expected that those who already followed Prophets and Divine Scriptures would not only join the ranks of the true believers, but would even be amongst their vanguard.

They were advised not to expect much from group with so dark a past.

﴿ وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِعَضُّهُمْ إِلَىٰ بَعْضِ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ

اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ ۖ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

**(2:76) When they meet those who believe in Muhammad, they say, "We also believe in him." But when they meet one another in private, they say, "Have you got no sense that you disclose to them those things which Allah has revealed to you so that they might bring them as a proof against you before your Lord?"**

When the Jews talked among themselves they asked other Jews not to disclose to the Muslims the verses of the Scriptures on the basis of which they could be reproached for their evil conduct; they thought that the Muslims would make use of scriptural arguments against them before God, and would thus have them pronounced guilty.

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

**(2:77) Do they really not know that Allah is fully aware of what they hide and what they disclose?**

## ALTERING THE WORDS OF ALLAH LEADS TO DESTRUCTION

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِي وَإِنَّهُمْ إِلَّا يُظُنُّونَ ﴿٧٨﴾

**(2:78) Then there are among them some un-lettered people who have no knowledge of the Book but depend upon empty hopes and are guided by mere conjecture and guess-work.**

On the other hand Jewish masses were ignorant of the Scriptures, unaware of the principles of faith and the rules of conduct that He had laid down, fundamental teachings of their books. Because they lacked this knowledge, they fabricated a whole religion out of their desires and fancies.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا  
قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

**(2:79) So woe to their learned people, who write the law with their own hands and then say to the people, "This is from Allah," so that they might gain some paltry worldly end. (They do not see that) this writing of their hands will bring woe to them and what they gain thereby will lead to their ruin.**

Their Rabbis were not content with misinterpreting the Word of God. They mixed it up with their understanding of the scripture, explanatory notes and superstitious ideas and fancies. They mixed the divine and human. They however claimed that all was divine and it became obligatory to believe in all.

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ تُخْلَفَ اللَّهُ عَهْدَهُ  
أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾

**(2:80) They also say, "The fire of Hell is not going to touch us, and even if it does at all, it will be only for a few days". Say, "Have you obtained a promise from Allah which He would not break? Or, do you attribute to Allah things you do not know? Why will not the fire of Hell touch you?"**

This is a misconception entertained by all Jews, laymen as well as rabbis. They felt sure that no matter what they did, they would remain immune from hell-fire just by

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virtue of being Jews! The worst they could conceive of was the possibility of a transient punishment before they were transported to heaven.

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا

خَالِدُونَ ﴿٨١﴾

**(2:81) Whoever earns evil and becomes engrossed in sin shall be doomed to Hell and abide therein for ever.**

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

**(2:82) Only those people who believe and do good deeds, will be the dwellers of the Garden and live there for ever.**

## COVENANTS TAKEN FROM BANI ISRAEL

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ  
إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ ﴿٨٣﴾

**(2:83) Remember that We made a solemn covenant with the children of Israel to this effect: worship none save Allah: be good to your parents, to your relatives, to the orphans and to the helpless; speak aright with the people: establish the Salat and pay the Zakat. But with the exception of a few, you all slid back from it and are paying no heed to it even now.**

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دَيْرِكُمْ ثُمَّ أَقْرَرْتُمْ  
وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾

**(2:84) Remember also that We made another solemn covenant with you: you shall not shed blood among yourselves nor expel one another from your homes. And you confirmed it and you are a witness to it.**

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنكُمْ مِنْ دَيْرِهِمْ تَظَاهَرُونَ عَلَيْهِمْ  
بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسْرَىٰ تَفْدُوهُمْ وَهُوَ مُحْرَّمٌ عَلَيْكُمْ إِخْرَاجَهُمْ ۚ فَتُؤْمِنُونَ  
بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ مَن يَفْعَلُ ذَٰلِكَ مِنكُمْ إِلَّا خِزْيٌ فِي  
الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾

**(2:85) But inspite of this, you are killing your brethren and driving them out from their homes and making unjust and aggressive alliances against one another. And when they come to you as captives, you trade on their ransoms whereas their expulsion itself was unlawful for you. Do you then believe in one part of the Scriptures and disbelieve in the other? What other punishment do such people from among you deserve except an ignominious life in this world and the most grievous doom on the Day of Resurrection? Allah is not unaware of what you are doing.**

Before the advent of the Prophet (peace be on him) the Jewish tribes who lived on the outskirts of Madina had concluded an alliance with the Arab tribes of Aws and Khazraj. When the Arab tribes fought against one another each Jewish tribe fought on the side of its allies, which led to fratricide and so to a flagrant violation of the Book of God. Moreover, when the war ended the captives were ransomed. This ransom was justified on the basis of scriptural arguments; they extolled the Word of God when it permitted the ransom of prisoners of war, but attached no significance at all to the same Word of God when it prohibited mutual feuding

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۗ فَلَا تُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ

يُنصَرُونَ ﴿٨٦﴾

**(2:86) These are the people who have preferred the worldly life to the life in the Hereafter. Therefore their torment shall not be lightened nor shall help be given to them (from any quarter).**

## ALLAH HAS SENT SEVERAL MESSENGERS IN ALL TIMES

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ  
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۚ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا

كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٢٧﴾

**(2:87) And We gave Moses the Book and sent after him a train of Messengers in succession. Then We sent Jesus, son of Mary, with clear Signs and supported him with the Holy Spirit. Then how is it that whenever a Messenger came to you wish that which did not suit your lusts, you grew rebellious against him, and repudiated some and slew others.**

The 'spirit of holiness' signifies the knowledge derived through revelation. It also signifies the angel Gabriel who brought this revelation.

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٢٨﴾

**(2:88) They say, "Our hearts are secure." Nay, the fact is that Allah has cursed them for their disbelief; so they are little disposed to believe.**

They said, in effect, that they were so staunch in their beliefs that their convictions would remain unaffected regardless of what was said.

Before the advent of the Prophet, the Jews were eagerly awaiting a Prophet whose coming had been prophesied by their own Prophets. In fact, the Jews used to pray for his advent so that the dominance of the unbelievers could come to an end and the age of their own dominance he ushered in. It was therefore astonishing for them to find that when the promised Prophet did appear those same Jews who had so eagerly looked forward to welcoming him turned into his greatest enemies.

It is mentioned, however that they recognised him. The most authentic evidence in this connection is that of Safiyah, a wife of the Prophet, who was herself the daughter of one learned Jewish scholar (Huyayy b. Akhtab) and the niece of another (Abu Yasir). She says that when the Prophet migrated to Madina both her father and uncle went to meet him and conversed with him for quite a while. When they returned home, she heard the following conversation:

Uncle: Is he really the same Prophet whose advent has been prophesied in our

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Scriptures?

Father: By God, he is.

Uncle: Do you believe that?

Father: Yes.

Uncle: Then what do you intend to do?

Father: I will continue to oppose him and will not let his claim prevail as long as I live.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ عَلَى  
الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

**(2:89) And how are they behaving now towards a Book which has come to them from Allah? In spite of the fact that it confirms the Scriptures which they already possessed and, in spite of the fact that, before it came, they used to pray for a signal victory over the disbelievers, they rejected it when it came, although they recognized it. May Allah's curse be upon such disbelievers!**

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَن يَكْفُرُوا بِمَا أَنزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ  
يَشَاءُ مِنْ عِبَادِهِ فَبَاءُوا بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ ﴿٩٠﴾

**(2:90) What a mean thing it is with which they delude their minds. They reject the Guidance which Allah has sent down merely because of their grudge why Allah has in His bounty sent it to whom He chose from amongst His servants. They have thus incurred wrath after wrath, and for such disbelievers there is a disgraceful doom.**

When the Prophet arose among a different people than them, they decided to reject him.

**BANI ISRAEL AND THEIR DENYING OF CLEAR SIGNS**

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ  
الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

**(2:91) When it is said to them, "Believe in that which Allah has sent down," they say, "We believe only in that which has been sent to us", and reject everything else, though it is the Truth and confirms what is with them. Well, ask them, "If you sincerely believed in what was sent down to you, why did you kill the Messengers of Allah (who were sent to you from amongst yourselves)?**

﴿٩٢﴾ وَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ أَخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

**(2:92) (More than that) Moses came to you with clear Signs, yet no sooner was he away from you than you transgressed and took the calf for worship.**

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قَالُوا  
سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

**(2:93) Recall also to mind the Covenant We made with you while We raised the Tur over you: 'Follow strictly the precepts We are giving you and give ear to Our Commandments.' Your forefathers replied, "We have heard but we will not obey." They were so prone to unbelief that they cherished the calf in their hearts. Tell them (O Muhammad). "If indeed you are believers, yours is a strange Faith that enjoins you to do such evil things."**



## A CHALLENGE FOR THE DENIERS

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ

كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

**(2:94) Say to them, "If the abode of the Hereafter with Allah is exclusively reserved for you and not for the rest of mankind, then you should long for death, if you are sincere in your claim."**

Those who really care for the Hereafter neither set their hearts on earthly life, nor are they unduly frightened of death.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾

**(2:95) Believe it that they will never wish for it, for (they are fully aware of the consequences of) what they have sent before them for the Hereafter. And Allah knows well the mentality of the transgressors.**

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ

سَنَةٍ وَمَا هُوَ بِمُزَحَّزِحٍ مِنْ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

**(2:96) You will find that, of all mankind, they are the greediest for life, nay, they are even greedier than the mushriks. Each one of them longs to have a life Of a thousand years, but a long life can, by no means, remove them away from the scourge, for Allah is watching whatever they are doing.**

The Arabic text implies that they were so frightened of death and so keen to remain alive that they did not mind whether they led an honourable and dignified existence, or whether their life was one of indignity and humiliation.



## THE ANGELS AND THEIR HONORABLE RANK

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَيَّ قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴿٢٧﴾

**(2:97) Say to them, "Whoever is enemy to Gabriel, should understand that he has, by Allah's command, revealed to your heart the Qur'an which confirms what was revealed before it, and brings Guidance and glad tidings to the Believers.**

They abused Gabriel because he had brought the Qur'an from God.

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٢٨﴾

**(2:98) (If their enmity to Gabriel is due to this, let them understand that) whoever is enemy to Allah, His Angels, His Messengers, Gabriel and Michael, Allah is enemy to such disbelievers."**

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

**(2:99) We have sent down to you Revelations that clearly expound the Truth, and none but the disobedient reject them.**

أَوْ كَلَّمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ ۚ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾

**(2:100) Has it not always been so that every time they made a covenant, some of them set it aside? Nay, most of them never believe in it sincerely.**

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾

**(2:101) And whenever a Messenger came to them from Allah, confirming that Scripture which they already possessed, some from among the people of the Book threw the Book of Allah behind their backs as though they knew nothing about it.**

وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكِ سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ  
كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَكَيْنِ 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 ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ  
وَلَا يَنْفَعُهُمْ ۚ وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ وَلَبِئْسَ مَا شَرَوْا  
بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

**(2:102) (Instead of this,) they began to follow that (magic) to which the devils falsely attributed (the greatness of) the kingdom of Solomon. In fact Solomon .was never involved in any practice of disbelief, but the satans, who taught magic to the people were themselves guilty of disbelief. They were after that thing which was sent to Harut and Marut, the two angels at Babylon. Whenever these two angels taught black art to anyone, they would always give a clear warning beforehand, saying, "We are merely a trial for you; so you should not commit blasphemy. But in spite of this warning, those people used to learn from the angels the art which caused division between husband and wife. Although it was obvious that they could not do any harm to anyone by means of this magic without Allah's permission, yet they learnt that art which could not be profitable even for them but was actually harmful. Moreover, they knew it full well that anyone, who purchased that art, would have no share in the Hereafter. What a vile commodity it was for which they sold off their souls, if they had but known it!**

When moral and material decline set in among the Israelites, they were overwhelmed with slavery and ignorance, with misery and poverty, and with humiliation and decadence. They were thus drained of all high ambitions and increasingly turned to magic, sorcery, witchcraft, charms and amulets. They also believed that the mighty kingdom and astonishing power of Solomon were merely due to occult sciences and magical formulae. When the whole Israelite nation was chained in slavery and captivity in Babylonia Allah sent two angels in human form in order to test the Jews. He sent to Israel two angels who could work magic and

## Surah No: 2

sorcery. These angels began working their magical wonders but they warned the people that their presence among them was designed to test their faith. This shows that the greatest demand was for magical arts and charms to sow discord between a man and his wife.

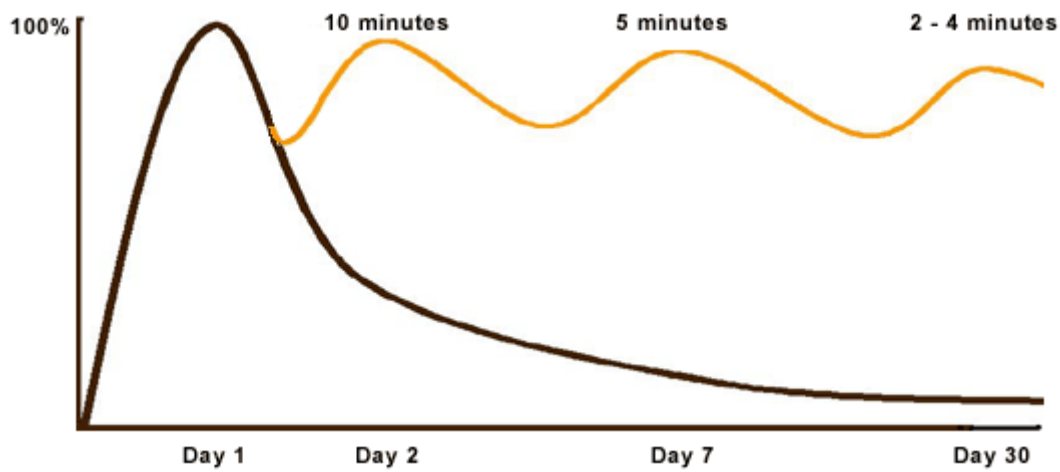
There is a Tradition from the Prophet saw to the effect that Satan sends his agents on their missions to all parts of the world. On their return these agents report their achievements with each mentioning their own special evil act. But Satan is not completely satisfied with any of them. It is only when an agent reports that he has succeeded in separating a wife from her husband that Satan is filled with joy and embraces him. (Bukhari, 'Talaq', 25 - Ed.)

وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ ﴿١٠٣﴾

**(2:103) Had they believed in Allah and practised piety, they would have received a far better reward from Allah, if they had but known it.**

## Curve of Forgetting

The Curve of Forgetting describes how we retain or get rid of information that we take in. It's based on a one-hour lecture.



On Day 1, at the beginning of the lecture, you go in knowing nothing, or 0%, (where the curve starts at the baseline). At the end of the lecture you know 100% of what you know, however well you know it (where the curve rises to its highest point).

By Day 2, if you have done nothing with the information you learned in that lecture, didn't think about it again, read it again, etc. you will have lost 50%-80% of what you learned. Our brains are constantly recording information on a temporary basis: scraps of conversation heard on the sidewalk, what the person in front of you is wearing. Because the information isn't necessary, and it doesn't come up again, our brains dump it all off, along with what was learned in the lecture that you actually do want to hold on to!

By Day 7, we remember even less, and by Day 30, we retain about 2%-3% of the original hour! This nicely coincides with midterm exams, and may account for feeling as if you've never seen this before in your life when you're studying for exams - you may need to actually re-learn it from scratch.

You can change the shape of the curve! Reprocessing the same chunk of information sends a big signal to your brain to hold onto that data. When the same thing is repeated, your brain says, "Oh - there it is again, I better keep that." When you are exposed to the same information repeatedly, it takes less and less time to "activate" the information in your long term memory and it becomes easier for you to retrieve the information when you need it.

Here's the formula and the case for making time to review material: Within 24 hours of getting the information - spend 10 minutes reviewing and you will raise the curve almost to 100% again. A week later (Day 7), it only takes 5 minutes to "reactivate" the same material, and again raise the curve. By Day 30, your brain will only need 2-4 minutes to give you the feedback, "Yes, I know that..."

Often students feel they can't possibly make time for a review session every day in their schedules - they have trouble keeping up as it is. However, this review is an excellent investment of time. If you don't review, you will need to spend 40-50 minutes re-learning each hour of material later - do you have that kind of time? Cramming rarely stores information in your long term memory successfully, which makes it harder to access the material for assignments during the term and exam preparation.

Depending on the course load, the general recommendation is to spend half an hour or so every weekday, and 1.5 to 2 hours every weekend in review activity. Perhaps you only have time to review 4 or 5 days of the week, and the curve stays at about the mid range. That's OK, it's a lot better than the 2%-3% you would have retained if you hadn't reviewed at all.

Many students are amazed at the difference reviewing regularly makes in how much they understand and how well they understand and retain material. It's worth experimenting for a couple weeks, just to see what difference it makes to you!

### Reference

<http://www.adm.uwaterloo.ca/infocs/study/curve.html>