

Tafsir Al-Baqarah – Nouman Ali Khan**1. Alif, Lam, Meem.**

- a. The separated letters
- b. Only Allah Knows what they mean
 - i. Reason
 - 1. Intellectual humility – don't expect you know everything when it comes to this book
- c. Names of letters
 - i. Our Prophet did not know how to read or write
 - ii. An unlettered person shouldn't know these letters
 - 1. Showing the Jewish community there that he is being taught by the unseen
 - a. So they can't put him down for not reading and writing and not take him seriously

2. That is the Book about which there is no doubt, a guidance for those conscious of Allah –

- a. Why used "THAT book"
 - i. Referring to Lawh Mahfuz
 - ii. Or referring to 'this' book but the written version in heaven
 - 1. Saying 'This' is the book that you asked for guidance in the previous surah. Continuous conversation from previous surah.
- b. If look at it from "This is the book about which there is no doubt in it"
 - i. No doubt about its legitimacy that it is from Allah
- c. Another way: No doubt that it is guidance
- d. "For the Muttaqeen"
 - i. No doubt for the Muttaqeen and not others
 - 1. Muttaqi – Someone making an effort to protect themselves
 - 2. Not referring to those who are not seriously seeking the truth
 - 3. Those really looking to save themselves and protect themselves
 - 4. Being on guard for oneself

3. Who believe in the unseen, establish prayer, and spend out of what We have provided for them

- a. Believe in the unseen
 - i. These Muttaqi want to protect themselves from that which is in the unseen
 - 1. They have higher level of understanding
 - 2. Protect themselves from fire of Allah and anger of Allah
 - a. Though they have not seen Allah nor the fire
 - ii. The unseen world is real to them
- b. Establish salaah
 - i. Literally salaah means connection
 - 1. Connects us to Allah through the Qur'an
 - ii. Continuously maintain this connection with Allah
 - 1. Their connection remains strong throughout
 - a. Causes faith in the unseen to remain strong
- c. Spend out of what Allah provided them
 - i. Though it is seen but they know it came from Allah [which is unseen]
 - 1. Hence, they share it with others
 - a. Because they know it is not theirs, rather, it belongs to Allah and He asks for it back through charity
 - ii. They deeply believe that Allah, who is in unseen, gave it to them

4. And who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]

- a. Meaning the Qur'an which has come to you and the other revelations that came before you
- b. Qur'an highlights three levels of eemaan
 - i. Belief in Allah
 - ii. Belief in the Message
 - 1. Includes the angels
 - a. Who brought the message
 - 2. Includes the books
 - a. In which was the message
 - 3. Includes the Messengers
 - a. Who were given the message
 - iii. Belief in the Afterlife
- c. Ilaykha not 'Alayka because

- i. Former implies privilege and latter implies responsibility and burden
- d. Closes the door for anything after
 - i. Only what has been sent down to Muhammad and those before him. Nothing mentioned after Muhammad.
- e. They are certain of the [in faith of the] hereafter
 - i. To believe like you can see it
 - 1. They are thoroughly convinced of it
 - ii. Type of belief that cannot be shaken
 - iii. It is as if it is like experiential belief
 - 1. Saying "Their belief in the afterlife is so strong that it is as if it is experiential belief."

5. Those are upon [right] guidance from their Lord, and it is those who are the successful

- a. Why say 'those' and not 'these'
 - i. To point to them as an example that "be like THEM"
- b. The successful
 - i. Meaning people of above qualities are the ones who are going to succeed
 - 1. No fakers – those who do it or say it fakingly
 - ii. The criteria mentioned above is a prerequisite to success

6. Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe.

- a. Includes those who have even a little doubt in this book
- b. They were given plenty of opportunity to believe but they chose not to accept it
 - i. They continuously rejected it
- c. They buried the seed of truth deep within themselves
 - i. They will not believe whether you tell them or not
 - ii. They don't want to believe and are genuinely not interested
- d. Not saying all non-Muslims but just those who have that quality of genuinely not being interested in the truth
 - i. Others may accept later though not at the moment
- e. Their case is already set
 - i. Whether you never warned them or warned them, it makes no difference

7. Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment.

- a. They are bent upon disbelief
- b. Seal hearts first
 - i. Because everything mentioned thus far deals with the heart
 - 1. Eemaan [in unseen, Qur'an, Message, etc.], taqwa
- c. Khatam
 - i. Sealed in a way that nothing can escape it [or enter it]
 - ii. It is completely covered
- d. Even on their eyes is a cover
 - i. They will see the Prophet's character but still won't see it for what it is
 - ii. They won't even try to SEE or examine what he is calling to or what he is trying to say from a visual/thought perspective

8. And of the people are some who say, "We believe in Allah and the Last Day," but they are not believers.

- a. Three types of humanity
 - i. Those who believe
 - ii. Those who disbelieve
 - iii. Those of weak character (hypocrites)
 - 1. This verse referring to this type of person
- b. Hypocrites use 'we'
 - i. Because they try to blend in
- c. We cannot judge someone as a hypocrite
 - i. We don't have that license
- d. Two types of hypocrites
 - i. The one who knows he does not believe
 - 1. A spy
 - 2. Can call this one a hypocrite once he is exposed
 - ii. The one who does not know that he is a hypocrite
 - 1. Anyone can be of this category even us!
 - a. A constant struggle within the believer

- i. He thinks that he might be among them
 - 1. Tries his best to fight it off by doing opposite of a hypocrite's actions
 - 2. The more scarier kind
 - e. Hypocrites will always be there and can't get rid of them
- 9. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.**
 - a. They try to deceive Allah and those who believe
 - b. Realistically, they are not deceiving anyone except themselves
 - i. And they don't even know it!
- 10. In their hearts is disease, so Allah has increased their disease; and for them is a painful punishment because they [habitually] used to lie.**
 - a. What is the disease
 - i. It is hypocrisy
 - 1. Happens when you are trying to gain reward from other than Allah
 - 2. Also someone trying to save himself like Muttaqi but for different reasons
 - a. Linguistic Nafaqa
 - i. A lizard's hole that has two openings. If danger comes from one side, it goes to the other side.
 - b. Nifaq – he has two sides
 - i. Friends on believer's side as well as disbeliever's side
 - 1. If sour with one side, he goes to the other for OWN protection
 - ii. Have loyalties on both sides
 - b. They lie to His Messenger, believers, and also to themselves
 - i. Also spread lies about the Messenger, his wife Aisha, and other believers
 - ii. Also lie and cause fitnah in the community
- 11. And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."**
 - a. Fasaad – whatever you do that is not genuine
 - i. Ex: Build a masjid to get your name out there
 - ii. Most mufassirs said it means that they elaborate with non-Muslims to plan against the Muslims to cause them problems
 - 1. Ex: Go to heads of quraysh, bani israeel, etc. to plan and scheme against the Muslims
 - b. Muslihoon
 - i. They lie about it
 - ii. They saying, "We only do what we do for the betterment of the community of Muslims."
 - iii. Have no shame in stating self-righteousness
- 12. Unquestionably, it is they who are the corrupters, but they perceive [it] not.**
 - a. They cause and create corruption
 - b. They are themselves the root cause of corruption
- 13. And when it is said to them, "Believe as the people have believed," they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.**
 - a. "Believe as the people have believed" – if you guys are truthful in your statement of faith
 - b. Historical context
 - i. People in Medina coming into Islam differently than in Mecca
 - 1. Muslims stronger in Medina
 - 2. Your Islam not tested in Medina
 - a. It is easier in Medina
 - 3. The hypocrites want to benefit from its rise and power which it will eventually reach
 - ii. They think of the emigrants as stupid because they left their homes and wealth and families in Mecca
 - 1. Use to call them the "Dogs of Medina"
 - c. Allah insults them back because they insulted His Messenger's sahabah
- 14. And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."**
 - a. Their attitudes in public settings vs. secret settings
 - b. Called the Jews Shayaateen here because they do so in secret
 - i. Devils work in secret
 - c. They use to have such gatherings secretly with those who are against the religion, particularly the Jews at the time

15. [But] Allah mocks them and prolongs them in their transgression [while] they wander blindly.

- a. Prolongs them as a punishment for their hypocrisy
 - i. Gives them a leash
 - 1. Gives them more opportunities for their evil actions
- b. Rather, it is Allah Who is mocking them
- c. "Blindly"
 - i. Going back and forth
 - 1. Do not see clearly
 - a. Believers see things clearly
 - ii. Blind in insight

16. Those are the ones who have purchased error [in exchange] for guidance, so their transaction did not go through [or materialize], nor were they guided.

- a. Allah offers us Jannah and His reward on credit
 - i. Takes lots of trust because all we have is His word on it
- b. Shaytaan offers us this dunya and its reward on cash
 - i. So it is very tempting
 - ii. But it only lasts in this world but not long term in the akhirah
- c. They are not guided to the correct transaction
 - i. But they were never committed to guidance

17. Their example is that of one who kindled a fire, but when it illuminated what was around him, Allah took away their light and left them in darknesses [so] they could not see.

- a. Light here is the light of the Qur'an
- b. Noor also used for eyesight and several other things
- c. In other words:
 - i. Allah sent these hypocrites a revelation but they did not appreciate it so Allah took away power of their appreciation
 - 1. They have no vision left
- d. Multiple darkness – hypocrisy, fear, and other types of fears and problems
 - i. Allah left them in it
- e. They refused to see the truth and the light
- f. He took it away because they consistently and constantly refuse it
 - i. Just as if you don't use your limbs, they go bad, similarly, if you don't use the light to find your way, it is taken away from you

18. Deaf, dumb and blind – so they will not return [to the right path].

- a. Deaf
 - i. Can't hear someone trying to call you
 - ii. Can't hear the guidance
- b. Dumb
 - i. Mute
 - ii. You can't call out to someone
 - iii. They cannot even ask for guidance
- c. Blind
 - i. Can't see nor can they be seen
- d. Will not return
 - i. Cannot return to the Messenger and the Qur'an
 - ii. They were IN THE light but went into the darkness

19. Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allah is encompassing of the disbelievers.

- a. The revelation scares them
 - i. Two types
 - 1. Soft – which is soothing and easy to hear
 - 2. Hard – which is scary and threatening
 - ii. Here talking about the hard one
 - 1. It's threats, etc.
- b. The warnings of the Qur'an are too depressing for the hypocrite
 - i. He blocks it out by ignoring it and keeping away from it
 - ii. They feel it is close when they hear it so they avoid hearing it
 - 1. By changing subject or putting fingers in their ears or just avoiding it in general

2. They don't want to hear about it

- 20. 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 competent.**
- a. Light of revelation is so strong that they are blinded by it
 - b. They follow the revelation when it is convenient for them
 - i. Don't follow when it requires hardship
 - c. "He could have taken away"
 - i. Meaning these guys still have a chance and they can get their act together, if they wish
- 21. O mankind, worship your Lord, who created you and those before you, that you may become righteous –**
- a. Enslave yourselves to your Master
 - i. Full time not part time
 - ii. Many people may worship Him but don't enslave themselves to Him completely
 - b. Previous verses mentioned people partially enslaving themselves
- 22. [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know [that there is nothing similar to Him].**
- a. Made earth as a flooring
 - i. Put down and laid down
 - b. Made sky as a ceiling
 - i. A means of protection
 - c. Allah mentioning His blessings on His slaves
 - d. Problems in eemaan
 - i. Psychological
 1. Ego, temptations, etc.
 - ii. Intellectual
 1. You are not convinced
 - e. You know intellectually that He does not have equals
- 23. And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a verse the like thereof and call upon your witnesses other than Allah, if you should be truthful.**
- a. This challenge a curse from Him
 - b. Produce your own version of the truth
 - c. "Other than Allah" because it is His revelation and truth that you have rejected, so, find someone else to testify to the truth of your work
- 24. But if you do not – and you will never be able to – then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.**
- a. These guys are on the bottom now
- 25. And give good tidings to those who believe and do righteous deeds that they will have gardens [in Paradise] beneath which rivers flow. Whenever they are provided with a provision of fruit therefrom, they will say, "This is what we were provided with before." And it is given to them in likeness. And they will have therein purified spouses, and they will abide therein eternally.**
- a. These guys did the good trade, the correct one
 - i. So they get this reward
 - b. The fruits will look similar but taste extraordinarily different
 - i. Every bite is different and only gets better
 - c. Purified spouses
 - i. Customized just for you and your liking
 - ii. Everything about her is perfect
 - iii. They're both perfect for each other
 - iv. They will be in that state of happiness and that lovey dovey feeling forever
- 26. Indeed, Allah is not timid to present an example – that of a mosquito or what is smaller than it. And those who have believed know that it is the truth from their Lord. But as for those who disbelieve, they say, "What did Allah intend by giving this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the inherently corrupt**
- a. Allah has watered His revelation down so that we can understand
 - i. He's already made clear that He Knows way more

- ii. He gives certain examples to help US understand
 - 1. He simplifies it for us and for our own benefit
- b. Allah's revelation is a teaching
 - i. A good teacher is judged by how easy he can make the subject for his students to learn it
- c. The believers know it is the truth from their Master
- d. The hypocrites say "what does Allah mean by THIS example"
 - i. They make fun of the example itself
 - ii. They have an arrogant attitude to the Qur'an
- e. "He misguides [through] IT"
 - i. "It" can be the entire Qur'an OR this example
 - ii. There will be those who read it and they are misguided
 - 1. The more they read it, the more they hate it
- f. The believers are guided by it only
 - i. They are those mentioned in the beginning for whom this revelation came down (Muttaqeen)
 - 1. They alone are guided by it
- g. "Inherently corrupt" (Fasiqeen)
 - i. Not being humble
 - ii. Having ego
 - iii. Because they deserve it
 - iv. Fasiq crosses the line

27. Who break the covenant of Allah after contracting it and sever that which Allah has ordered to be joined and cause corruption on earth. It is those who are the losers.

- a. This covenant was taken a long time ago on the back of Adam
- b. The fasiqeen break that covenant (promise)
 - 1. Slave by definition does not question but the fasiqeen go against this definition
- c. He commanded that we keep family ties together
 - i. Else corruption occurs on earth
 - 1. Neighborhoods with the highest crimes are where the most broken homes are
 - ii. Usually ties are broken for selfish gains

28. How can you be unfaithful to Allah, [seeing that] you were lifeless and He gave you life, then He will make you die, and then He shall bring you to life, and then you will be brought back to Him?

- a. We were non-existent and then He brought us into this life
 - i. Then He will give you death in this life and bring you to life again on DOJ
- b. Kafara also means to be ungrateful
 - i. Meaning after He gave you life and gave you a resting place on earth and the sky as a canopy and crated for you things on the earth, how can you still be ungrateful to Him?
 - 1. All these different verses connected in meaning and support each other

29. It is He who created for you all that is in the earth, then He arose above the heaven, and fashioned it into seven heavens, and He has knowledge of all things.

- a. Means for all people of the world
 - i. Not just one group to hog from others
 - ii. Created for all of our advantage and not just some of us
 - iii. Reminds us to be grateful to Him
- b. The hypocrite thinks religion deals only with the afterlife and not the worldly things
 - i. But it is not the case, the deen deals with both things
 - 1. Hence, this verse mentions both
- c. Can also mean referring to the things that were created on the earth

30. When your Lord said to the angels, 'Indeed I am going to set a viceroy on the earth,' they said, 'Will You set in it someone who will cause corruption in it, and shed blood, while we celebrate Your praise and proclaim Your sanctity?' He said, 'Indeed I know what you do not know.'

- a. Khalifa means generation after generation [of people]
 - i. Does not mean the political khalifa as some people suggest
- b. Allah spent most time on describing hypocrites
- c. Three groups of people Allah describes
 - i. Believers – those who accept guidance
 - 1. The muttaqoon and muflihoon
 - ii. Disbelievers
 - 1. Those who reject guidance
 - iii. Hypocrites

- d. Even though all three categories come from the same source (Adam and Eve)
- e. Yasfiku: spill rivers of blood
 - i. Murder, genocide, etc.
- f. Tasbeeh
 - i. Declaring Allah's perfection
 - ii. More than just doing something on your hand
 - iii. It is opposite of causing corruption on earth
 - 1. Real tasbeeh will change the person and society as well
 - 2. It is not possible to do real tasbeeh of Allah and still cause corruption and bloodshed on earth
 - iv. Angels saying that oh Allah, you are too perfect for such a creation that will do such types of atrocities
 - 1. They declaring Allah's perfection
- g. "I know what you don't know" can mean
 - i. Allah knows the potential of human beings
 - 1. Greats such as prophets whom even the angels send salat to will come
 - ii. You think you're [ranks are] so perfect? You don't know your selves.
 - 1. Referring to Iblees

31. And He taught Adam the Names, all of them; then presented them to the angels and said, 'Tell me the names of these, if you are truthful.'

- a. Origin of all languages are nouns
 - i. Allah taught him nouns
 - ii. He taught Adam worldly knowledge [as well]
 - iii. Humans have
 - 1. Acquired knowledge
 - a. Worldly knowledge
 - 2. Revealed knowledge
 - a. Religious knowledge
 - iv. As Muslims, we should be proficient in both types of knowledge
 - 1. They should go hand in hand
 - 2. People of both sciences should sit together and come up with solutions
 - 3. Science in and of itself is blind
 - a. Just studies how things work
 - b. It needs direction and guidance from revealed knowledge
 - i. Use it to make the society better and help people
 - 1. Most research of science today is motivated due to greed and profit
 - a. Guidance should be the driving factor

32. They said, 'Immaculate are You! We have no knowledge except what You have taught us. Indeed You are the All-knowing, the All-wise.'

- a. No comment on it

33. He said, 'O Adam, inform them of their names,' and when he had informed them of their names, He said, 'Did I not tell you that I indeed know the Unseen in the heavens and the earth, and that I know whatever you disclose and whatever you were concealing?'

- a. Allah says here that what is being concealed is Iblees in the ranks of the angels. The angels weren't intentionally concealing him.
 - i. They didn't know what type of evil was amongst their ranks in Iblees
 - ii. This type of evil is much worse than that of what mankind will produce

34. And when We said to the angels, 'Prostrate before Adam,' they prostrated, but not Iblis: he refused and acted arrogantly, and he was one of the faithless.

- a. This prostration of the angels to Adam is one of a ceremonial nature. Human beings were the newest creation and the angels were commanded to prostrate to him. Of course prostrating to anyone other than Allah is completely forbidden in Islam, however, Allah commanded this prostration to other than Him, so therefore, in this case it's obligatory to do.
- b. Istakbara - to want to be big, to seek one's own greatness
 - i. Al-Mutakabbir – one of Allah's Names. It means He is in fact Great
- c. Iblees had already been worshipping Allah. However, he wanted to be known and recognized as the greatest worshipper so this is what caused him to refuse to obey Allah and thus refuse to prostrate to Adam
 - i. So, it's religious recognition that is sought after by Iblees, not wealth
 - ii. Even though Iblees had been worshipping Allah for so long, he couldn't save himself from falling into arrogance. This is a reminder for all those who reach a certain degree amongst the people because of their knowledge.

1. They may start of sincere but different variables may cause them to deviate if they are not careful. It could be constant praise from the people, self-admiration etc.

- 35. We said, 'O Adam, dwell with your mate in paradise, and eat thereof freely whencesoever you wish; but do not approach this tree, lest you should be among the wrongdoers.'**
- a. Adam was created and then transferred to Jannah
 - b. Allah chose to just use the command in the singular male form to show the household status and the status in general that a man has over a woman
 - c. Raghadan – carefree
 - i. Everything is halal so don't worry about anything except that one tree
 - ii. Everything in the world is halal as well with a minority of things that are haram
 - d. Using logic to complain against Allah is kufr
 - i. Shaytan used it: "I am better than him because I am made from the fire."
 - ii. Adam could have used it by saying "I was already made for the earth so why is it my fault if I ate from the tree." But he doesn't
 1. Instead he repents to Allah and does not rationalize his mistake
 - a. He admits his mistake
- 36. Then Satan caused them to stumble from it, and he dislodged them from what they were in; and We said, 'Get down, being enemies of one another! On the earth shall be your abode and sustenance for a time.'**
- a.
- 37. Then Adam received certain words from his Lord, and He turned to him clemently. Indeed He is the All-clement, the All-merciful.**
- a. Adam felt so bad that he didn't even know how to say sorry
 - i. So Allah taught him some words of repentance
 - b. Hawa made tawbah as well but since man is in charge of the household and has to make tawbah first
 - i. Adam was in charge of the household and was the one who was in charge of conveying the command of not approaching the tree to his wife. This is not to say that they both didn't repent. They both did repent and Allah accepted their repentance. The way this is worded in this ayah teaches men that they better make sure they are taking care of their families because they are responsible for them and the way they conduct themselves
 - c. Tawwaab – One who continuously accepts repentance
 - d. Rahim – One who shows you mercy all of the time
- 38. We said, 'Get down from it, all together! Yet, should any guidance come to you from Me, those who follow My guidance shall have no fear, nor shall they grieve.'**
- a. Allah reminds us here that if guidance is followed one will avoid fear and grief. The people who avoid fear and grief are al-mut-taqoon, those who protect themselves from the anger of Allah by being conscious of Him
 - b. Success comes with happiness
 - c. Failure comes with sadness
 - d. The promise to follow guidance in return for no fear and grief started from Adam
- 39. But those who are faithless and deny Our signs, they shall be the inmates of the Fire and they shall remain in it [forever].**
- a. Here Allah is talking about Bani Israa'eel and warning them directly. He talks about them here because in the previous ayah Allah mentioned guidance, and no other nation received so much ample opportunity to be guided by way of messenger after messenger other than Bani Israa'eel. The hypocrites were severely warned in this surah in earlier ayaat because they took on the behaviour of Baani Israa'eel in that they received guidance and yet played games with it and didn't accept it.
- 40. O Children of Israel, remember My blessing which I bestowed upon you, and fulfill My covenant that I may fulfill your covenant, and be in awe of Me [alone].**
- a. They received guidance after guidance plus worldly benefits
 - i. Hence, they should be most grateful
 - b. The entire history of Bani Israa'eel can be categorized into two adjectives, fear and grief. They were promised they wouldn't have these two qualities if they simply followed the guidance but they of course refused.
 - c. Rahiba - means to be in fear and shock at the same time
- 41. And believe in that which I have sent down confirming that which is with you, and do not be the first ones to defy it, and do not sell My signs for a paltry gain, and be wary of Me [alone].**

- a. We learned in the previous ayaat that Iblees refused to prostrate to Adam out of arrogance and now we see that this arrogance is what cause Bani Israa'eel to refuse Their arrogance to accept the Messenger was that He wasn't from their nation.
- b. How can you be the first?! You should be the first to accept it because of your knowledge
- c. Protect yourselves from Me! Not yourselves!

42. And do not mix the truth with falsehood, nor conceal the truth while you know.

- a. People with knowledge have power
 - i. They can mix truth with falsehood
 - ii. They have knowledge you don't have
- b. Allah here commands them [Bani Israa'eel] not to mix truth with falsehood in order to conceal the truth. For example, you have a scholar of Bani Israa'eel/ Jews and he was talking about the verse in the Torah in their weekly sermon of how a messenger would come in the future with such and such signs. Then this messenger appears and one of the common folk asks him what he thinks and he responds by mixing the truth with falsehood in order to conceal the truth
 - i. He knows that this messenger is the truth; he has the knowledge of the truth of this messenger, but gives an explanation to mislead the people away from the truth due to the arrogance that sprouted in them because this messenger wasn't from amongst their own nation.

43. And maintain the prayer, and give the zakāt, and bow along with those who bow [in prayer].

- a. Zakkat purifies your wealth
- b. Their way of doing salah is not correct, it is being said, because they corrupted it
 - i. So they are being told to join this *new* salah being done by the Muslims
- c. Meaning of *Rukoo'* (bowing) linguistically is incredible
 - i. Means overwhelmingly humbled, overpowered
 - 1. Means you are overpowered by Allah
 - a. You recited Allah's words in prayer; you were then so overwhelmed you said Allah is the greatest and it humbled you and you went into Rukoo'
 - b. The Arab's used to say that when somebody used to be rich from a material perspective and personal one and then they were struck with bankruptcy and lost everything that they are now in Rukoo'
 - i. This is the kind of feeling of powerlessness we are supposed to have in front of Allah

44. Will you bid others to piety and forget yourselves, while you recite the Book? Do you not apply reason?

- a. When we read such ayahs, we should think of ourselves and not others
 - i. These problems can be in us as well
 - ii. Use this stuff to improve ourselves
 - 1. Not just for khutba material
 - iii. Guidance easy to talk about but very hard to live by
- b. The people who are in the most danger in this ayah are those who are in a position of religious authority over us, whether they be a caller to Islam, a student of knowledge, a scholar etc. They can fall into the habit of just preparing speeches to entertain the masses and forget that this very knowledge they are compiling for these speeches is in fact a reminder for them first and foremost.
- c. We should do everything we can to be not like them in such qualities that Allah criticized them for
- d. The fact that we are asking Allah in Surah Al-Fatihah not to be like that, means that we have the possibility of being like that
- e. 'Aqala – reason, intelligence
 - i. Means to knot something up
 - 1. Like putting a knot in the hair
 - ii. Used for intellect because intellect is supposed to tie up your emotions; it's supposed to keep them in check so you can make a rational decision. The opposite is Jaahil, who has no restraint over his emotions
 - 1. So in the Quran when someone is called to use their intellect it is not always that they don't understand, rather they have an emotional bias towards something

45. And take recourse in patience and prayer, and it [the prayer] is indeed hard except for the humble (khaashi'een)

- a. *Ista'eenu* comes from a verb which means to seek help from something while putting in your own effort. So, here we see that a means of getting this help from Allah requires that we put in the effort of having patience and performing prayer. This is referring to Bani Israa'eel because they will need patience from the backlash of their people if they become Muslim and prayer will aid them in maintaining their patience and faith.
- b. Getting help from your prayer isn't easy. Meaning that, many people pray and have empty prayers. They just go through the motions. But for the one who has humility in his/her prayer, this is the one who will receive that aid from Allah

- i. It could also mean that getting aid from having patience and prayer is difficult for the one who doesn't have *khushoo'* while doing so
- c. *Khaashi'een* comes from *khushoo'*, which is a fear that overwhelms you and over takes you in awe. Like when you stand in front of something so powerful and you realize how powerless you are and your muscles become numb. So, those who have this quality in their prayer are those who receive aid from Allah.

46. —those who are certain that they will encounter their Lord, and that they will return to Him.

- a. The people who have *khushoo'* in their prayer realize they will one day meet Allah. Prayer is a meeting with Allah in and of itself. However, not everyone realizes that.
- b. *Yazunnoon* comes from the verb *zanna* which is to be so convinced of something that you don't have to think twice about it.
 - i. *Salah* is a reminder to them that they are going to go back to Allah

47. Children of Israel, remember My blessing which I bestowed upon you, and that I gave you an advantage over all the nations.

- a. Now starts negative reinforcement towards Bani Israel
- b. Shows we should be doing da'wah to the Jewish community because Qur'an does so constantly
 - i. We should dialogue with their community
- c. Allah preferred Bani Israa'eel by sending them many prophets and messengers, guidance after guidance. However, Bani Israa'eel thought they were superior because of their race and they were guaranteed paradise. However, Allah explains to them that they weren't preferred because of their race, rather, they were preferred and honored by receiving so many opportunities for guidance by all the prophets and messengers that they were sent.
 - i. To them heaven meant no gentiles in it
 - ii. Considered themselves a superior creation and race
 - iii. Allah telling them how He gave them preference (by sending them prophets)

48. Beware of the day when no soul shall compensate for another, neither any intercession shall be accepted from it, nor any ransom shall be received from it, nor will they be helped.

- a. No intercessor or intercession will be accepted from it [the soul of a person]
 - i. So, there will be no one to intercede on behalf of anyone and there will be no chance to buy your way out of anything.
- b. Most Muslim nations that go corrupt because they develop false concepts of salvation
 - i. Think someone will come and save them and make a case for them in front of Allah (in this case the afterlife)
 - 1. Bani Israel think Moosa will come and save them
 - 2. Christians believe Jesus will save them
 - 3. Some Muslims think the Prophet Muhammad will save them
 - ii. Allah letting them know that *no one* will come to save and help them on the DOJ
- c. No bails or bribes will be accepted that day
- d. They were given plenty of chances in this worldly life

49. And when We delivered you from Pharaoh's clan who inflicted a terrible torment on you, and slaughtered your sons and spared your women, and in that there was a great test from your Lord.

- a. Here Allah reminds Bani Israa'eel how He helped them previously by rescuing them from Fir'aun. Allah is explaining to them that He helped them and they are the ones who are refusing the help by rejecting His messenger and that they will not be able to get that help on the Day of Judgment if they don't turn to Him now.
- b. [yasoomoonakum] they used to humiliate you and blacken your faces by putting mud on them.
- c. [soo'a] the ugliest, nastiest kind of evil
 - i. You don't even want to look at it out of disgust
 - ii. This extremely nasty punishment that Fir'aun did was genocide of baby boys every other year because he saw and dream that one of the sons of Israa'eel would be the end of his kingdom.
- d. When women of a nation are disgraced, then such people have no shame
 - i. Fir'aun would have all the baby boys slaughtered and killed and he would let the women live so he and his army could violate them in the worst of ways. This is the worst type of humiliation. Through this Fir'aun crushed their self-respect and subdued them completely.
- e. [Balaaun] is a test and [ibtilaun] is a harder form of test
 - i. The latter is used for Ibraheem when he was told to slaughter his own son
 - ii. Both are forms of test

50. And when We parted the sea with you, and We delivered you and drowned Pharaoh's clan as you looked on.

- a. How were they watching? They weren't alive then
 - i. Story of Allah's divine help for them was passed down generation after generation
 - 1. They used to say "we survived Fir'awn"

- ii. They used to take lots of pride in their story/narrative
 - 1. Story of Fir'awn's death is a proud part of their heritage and legacy

51. And when We made an appointment with Moses for forty nights, you took up the Calf [for worship] in his absence, and you were wrongdoers.

- a. Meaning: After all the signs and proofs that were given to you, you *still* took the calf as a deity?!
 - i. They had reached a point when they should have no doubt. But instead, their actions showed a lack of certainty in belief.
- b. "And you were wrongdoers"
 - i. 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.

52. Then We excused you after that so that you might give thanks.

- a. A loving pardon
 - i. Forgiving with love
 - 1. to forgive lovingly and totally even though you have the ability to punish
 - ii. Even though they committed shirk!
- b. So be grateful for this final revelation that has come now
 - i. Remember the favors I've done for you in the past

53. And when We gave Moses the Book and the Criterion so that you might be guided.

- a. Al-Furqaan
 - i. A distinguish between right and wrong
 - ii. Or that the book would define the criteria between right and wrong

54. And [recall] when Moses said to his people, 'O my people! You have indeed wronged yourselves by taking up the Calf [for worship]. Now turn penitently to your Maker, and slay [the guilty among] your folks. That will be better for you with your Maker.' Then He turned to you clemently. Indeed He is the All-clement, the All-merciful.

- a. Moses's khutba to his people after he calmed down from his anger
- b. Moses telling them that they have no one to blame but themselves
 - i. The language of Musa used here is suggesting that Bani Israa'eel tried to blame him for their worshipping of the calf. They tried to say it was his fault for going away for forty nights
- c. Some members of every tribe were guilty of it
 - i. All tribes were asked to execute its *murtads* (apostates)
 - 1. Hence, it is from the law of Moses's shariah as well!
 - ii. If each tribe brought forth each member who committed this grave sin and killed them, then this would be a collective repentance for the whole nation

55. And when you said, 'O Moses, we will not believe you until we see Allah visibly.' Thereupon a thunderbolt seized you as you looked on.

- a. They said "If Allah wants us to kill ourselves, then we want to see Him ourselves and then we will believe this ruling."
- b. Allah was very offended by this comment
 - i. It is blasphemy against Allah
 - ii. It was a form of doubt in the prophethood of Moses
 - 1. Allah reminding Jews at the time of the prophet Muhammad that you didn't even spare Moses!
 - 2. This whole surah is about belief in prophethood
- c. An explosive sound killed them all

56. Then We raised you up after your death so that you might give thanks.

- a. Then he brought them all back from the dead
- b. They were raised again to have another opportunity

57. And We shaded you with clouds, and We sent down to you manna and quails: 'Eat of the good things We have provided for you.' And they did not wrong Us, but they used to wrong [only] themselves.

- a. Ghamaam: Dark, friendly clouds
 - i. These clouds shaded Bani Israa'eel when they were walking and wandering in multitudes across barren deserts for forty years
- b. Salwa: is a quail-like bird that wouldn't run or fly away when approached
- c. Manna was the grain
 - i. They could make wheat and bread from it
 - ii. It was pollinated through sand!
- d. When you consume good and pure things, it leads you to purity

- e. This went on for 40 years
 - i. Moses died during it
 - 1. Then Joshua (Yusha') conquered the city mentioned in next verse
 - a. They became tired of desert life
 - b. They were not enslaved people like their forefathers so were tougher

58. And when We said, 'Enter this town, and eat thereof freely whencesoever you wish, and enter prostrating at the gate, and say, "Relieve [us of the burden of our sins]," that We may forgive your iniquities, and soon We will enhance the virtuous.'

- a. While riding the animal, put your head down on its neck as a form of submission to Him
- b. Ask forgiveness for your previous comments
 - i. When they said to Moses "Go you and your Lord fight to conquer the city, we'll stay here."
 - 1. A form of sarcasm
 - 2. They were asked before to fight as well but they had refused

59. But the wrongdoers changed the saying with other than what they were told. So We sent down on those who were wrongdoers a plague from the sky because of the transgressions they used to commit.

- a. The other word was *hinta* (more wheat)
 - i. It was a joke for them
 - ii. They were whispering and chuckling to each other
- b. Those who were making mockery were punished
 - i. With a disease that killed them
 - 1. Some said it turned their skin inside out
 - 2. Some said it made them quiver and shake

60. And when Moses prayed for water for his people, We said, 'Strike the rock with your staff.' Thereat twelve fountains gushed forth from it; every tribe came to know its drinking-place. 'Eat and drink of Allah's provision, and do not act wickedly on the earth, causing corruption.'

- a. Going back again to Moses's time
- b. They were in the desert for a long time and needed water
- c. Twelve springs for the twelve tribes
- d. Don't go around doing stupid things anymore (laa ta'saw)

61. And when you said, 'O Moses, 'We will not put up with one kind of food. So invoke your Lord for us, that He may bring forth for us of that which the earth grows —its greens and its cucumbers, its garlic, its lentils, and its onions.' He said, 'Do you seek to replace what is superior with that which is inferior? Go down to any town and you will indeed get what you ask for!' So they were struck with abasement and poverty, and they earned Allah's wrath. That, because they would defy the signs of Allah and kill the prophets unjustly. That, because they would disobey and used to commit transgression.

- a. Bani Israa'eel became impatient with the food Allah had provided for them and complained about it to Musa. They wanted him to ask Allah for different kinds of food that they used to have when they were living under the oppression of Fir'aun. So, instead of feeling grateful for being free from the tyrant Fir'aun, they are reflecting over the times of the oppression they were in and wanting to go back to that selection of food they used to have. So, when they are saying they miss this food they used to have its like saying they miss Egypt. With the new food they got freedom and now they are asking for the old food which is as if they are asking for slavery all over again. They don't even realize how stupid that sounds.
 - i. They became tired of manna and salwa (quails) all the time
- b. Baql: Green herbs
- c. Misr: means town or country side
 - i. Musa chose to use this word on purpose
 - 1. Because it resembles Egypt
 - a. Note the first word has a tanween and the second word that means Egypt doesn't have a tanween. So, we see the sarcasm of Musa with Bani Israa'eel. It's like he said 'go to Egypt, I mean that countryside over there' because of their longing for the food of old
 - i. So, Musa tells them to go to this country side and then Allah slapped on them humiliation, powerlessness to change their situation, and wrath from Himself. They longed for Egypt despite what happened to them there and now they have got the same thing happening to them again expect now its much worst.
 - ii. Keep in mind that these ayaat are being recited to the Jews in the time of the Prophet. So, how is it that they can disbelieve in the ayaat of Allah after hearing what their forefathers did and what was their fate. The primary disbelief of Bani Israa'eel mentioned in these ayaat here is that of disbelief in the message/revelation (Ayaat)

- d. Maskanah: is to be stuck somewhere and not to be able to do anything about it, no be able to change the situation, powerless.
- e. Ramification for their stupidity keeps getting tougher
- f. They killed prophets without any right
 - i. Just as they were now plotting to kill the Prophet at time of revelation
- g. All of these trials were brought on them due to their own mistakes and transgressions
 - i. Main mistake: They disobeyed their messenger

62. Indeed the faithful, the Jews, the Christians, and the Sabaeans —those of them who have faith in Allah and the Last Day and act righteously— they shall have their reward near their Lord, and they will have no fear, nor will they grieve.

- a. One of the most misunderstood verses
- b. Good deeds based on revelation not deviance
- c. The three main aspects of faith are to believe in Allah, the message, and the last day. Here, in this ayah, four groups are mentioned; those who believe, the Jews, the Christians and the Sabians.
 - i. Then the key aspects of faith mentioned in this ayah are belief in Allah, belief in the last day, and doing good deeds. So, based on this, people think that if you are in one of these four categories of people and have these three beliefs it doesn't matter if you're a Muslim or not, or believe in the message of Al-Islam you will still go to paradise.
 - ii. The doing of good deeds is based on the ayaat of Allah, and in the previous ayah the Jews were told they disbelieved in the ayaat of Allah. So, the whole theme of the surah is belief in the message though it's not specifically mentioned in this ayah. You can't know what righteous and evil deeds are, unless they are ayaat or messengers explaining them. If one reads the Quran or even just this surah, it clearly states that one needs to believe in revelation and follow the proper guidance laid down by Allah via His messengers. One cannot merely just do good deeds and expect that they will enter paradise without believing in the proper message.
- d. The verses before and after it are about revelation
- e. Allah is not asking about a very vague belief in Him but a particular concept based on revelation
 - i. Same with belief in afterlife
 - ii. Same with good deeds as well
 - 1. It is not talking about a vague concept of it but a particular concept of it based on revelation
- f. Sabians: the lost followers of Ibraaheem who went into different deviations
- g. Haadoo: commonly translated as Jews in this ayah but a more correct translation would be those who are committed to guidance
- h. An-Nasaara: commonly translated in this ayah as Christians is better translated as helpers.

63. And when We took a pledge from you, and raised the Mount above you [declaring], 'Hold on with power to what We have given you, and remember that which is in it, so that you may be Godwary.'

- a. Meethaaq means to tie something
 - i. A type of contract in which both sides know what they are getting into
- b. Allah literally lifts the mountain and it hovers above them and asks them to take it seriously
- c. Taqwa will occur when we hold on to the revelation and follow it

64. Then after that you turned away; and were it not for Allah's grace on you and His mercy, you would surely have been among the losers.

- a. Even after Allah directly addressed Bani Israa'eel and made a mountain hover above their heads, they still turned away!

65. And certainly you know those of you who violated the Sabbath, whereupon We said to them, 'Be you spurned apes.'

- a. Allah is talking here to the Jews of Al-Madinah, telling them that they already know the story of those who transgressed in the matter of the Sabbath. These Jews playing with this revelation [Al-Quran] is no different than them playing with the old revelation.
- b. Khaasi'een - literally means to be shooed away, told to get lost. So, when they were turned into monkeys they were treated like monkeys are treated.
- c. Violation of Allah's revelation = humiliation

66. So We made it an exemplary punishment for the present and the succeeding [generations], and an advice to the Godwary.

- a. Nakaalan - is a deterrent. It is an example you make out of someone in order for others to get their act together
- b. Story has been told generation after generation
 - i. So that people will learn from it

- 67. And when Moses said to his people, 'Indeed Allah commands you to slaughter a cow,' they said, 'Do you take us in derision?' He said, 'I seek Allah's protection lest I should be one of the senseless!'**
- a. Jaahileen – comes from the word Jaahil, which means someone who can't control their emotions.
 - b. A fight was about to break out among the tribes due to a murder that had taken place
 - i. They came to Moses for advice so Allah asked them to slaughter a cow
 1. Asked for a cow because to see if their loyalty lies with the calf they worshipped or Allah
- 68. They said, 'Invoke your Lord for us, that He may clarify for us what she may be.' He said, 'He says, She is a cow, neither old nor young, of a middle age. Now do what you are commanded.'**
- a. Fi'l - is to do something without thinking about it, like breathing etc.
 - b. 'Amal - is to do something and give it some thought before doing it.
 - c. Some said he had this conversation at the mountain with Allah
 - i. Going back and forth between Allah and his peoplejjj
- 69. They said, 'Invoke your Lord for us, that He may clarify for us what her colour may be.' He said, 'He says, She is a cow that is yellow, of a bright hue, pleasing to the onlookers.'**
- a. *Pleasing to the onlookers* - it is pleasing to those who look at it.
 - i. It's a famous type of cow
 1. It pleases those who look at it
 2. A OMG type cow
 - ii. A rare one
 - b. *Nazar* – is to stare
- 70. They said, 'Invoke your Lord for us, that He may clarify for us what she may be. Indeed all cows are much alike to us, and, if Allah wishes, we will surely be guided.'**
- a. The Jews here say that they will be committed to guidance only if Allah wills, which means they are blaming Allah if they are on the wrong path.
- 71. He said, 'He says, She is a cow not broken to till the earth or to water the tillage, sound and without blemish.' They said, 'Now have you come up with the truth!' And they slaughtered it, though they were about not to do it.**
- a. The cow has not been put to work
 - i. It is also strongly built
 - b. They did finally find it
 - i. It was owned by a boy and his mother. Inherited it from his father. He sold it for its weight in gold.
 - c. They could have taken any cow but due to their stubbornness, it was made difficult for them
- 72. And when you killed a soul, and accused one another about it —and Allah was to expose whatever you were concealing—**
- a. They were blaming each other for the murder
 - b. Some of them already knew the murderer but were hiding it
- 73. We said, 'Strike him with a piece of it:' thus does Allah revive the dead, and He shows you His signs so that you may apply reason.**
- a. The corpse stood up and pointed to its murderer
 - b. To apply your 'aql properly, your heart has to be saleem
 - c. When they saw this great sign, there should be no doubts left in their hearts
- 74. Then your hearts hardened after that; so they are like stones, or even harder. For indeed there are some stones from which streams gush forth, and indeed there are some of them that split, and water issues from them, and indeed there are some of them that fall for the fear of Allah. And Allah is not oblivious of what you do.**
- a. Here, three rocks [hearts] are described. The first, water bursts, explodes, and gushes out of it, the second, the rock cracks and water trickles out, and the third rock falls from the fear of Allah. So, these three rocks are a parable for three kinds of hearts.
 - b. These rocks represent the levels of faith in a human being. The first rock represents a person with Ihsaan, the second heart is that which has Imaan, and the third is that which has Islam.
 - c. In the beginning of this ayah Allah was addressing the Jews and then at the end of the ayah Allah addresses the Muslims which shows His displeasure with the Jews.
 - d. The previous experience of dead guy coming back to life should have softened their hearts but it did not
 - i. If that doesn't then nothing will
 - e. Speaking of different types of Sahabah
 - i. First: Abu Bakr
 1. Philosopher/intellectual type

- ii. Second: Umar
 - 1. Extravert type
 - 2. Needs to be shaken up to get attention
 - a. Ex: his conversion to Islam
- iii. Third: Islam without eemaan
 - 1. Still submitting but has not tasted eemaan
 - a. Does not cry
 - 2. Because water is not mentioned for the third type

75. Are you then eager that they should believe you, though a part of them would hear the word of Allah and then they would distort it after they had understood it, and they knew [what they were doing]?

- a. This is an address to the Muslims who were eager that the Jews should embrace Islam and follow the Prophet's teachings.
- b. The sahaba were hopeful with the Jews because they knew about the concept of revelation, angels, prophets, etc.
 - i. As opposed to the Quraysh
 - ii. Allah gives them a reality check in this verse
- c. They changed the Torah intentionally when they were copying it
 - i. Even though they had understood it

76. When they meet the faithful, they say, 'We believe,' and when they are alone with one another, they say, 'Do you recount to them what Allah has revealed to you, so that they may argue with you therewith before your Lord? Do you not apply reason?'

- a. The uneducated amongst the Jews would hear things that was similar to what they had in their religion and they would go back to their rabbis and the rabbis would tell them not to tell the Muslims that they believe in what they have heard because they are not from our nation.
 - i. The rabbis told them this because they said that Allah would hold that against them on the day of judgment if they exposed their belief in Islam and didn't follow it.

77. Do they not know that Allah knows whatever they hide and whatever they disclose?

- a. Allah already has a case against them!

78. And among them are the illiterate who know nothing of the Book except hearsay, and they only make conjectures.

- a. Amaaniyy: wishful thoughts
 - i. Ibn 'Abbas: The only thing they know about their book is reciting it without understanding.
 - 1. May memorize some of it too but don't understand it
 - ii. They make very confident assumptions
 - iii. They think they know what it says

79. So woe 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.

- a. Worst possible destruction to them for altering His book

80. 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?"

- a. Today Judaism has become a belief without much belief in the afterlife and its horrors
 - i. Say, you should just feel good about it and don't hurt anyone

81. Yes, whoever earns evil and his sin has encompassed him - those are the companions of the Fire; they will abide therein eternally.

- a. His sin has surrounded him
 - i. It festers and invades your life
 - ii. They don't feel bad about it anymore

82. But they who believe and do righteous deeds - those are the companions of Paradise; they will abide therein eternally.

- a. The opposite of the previous category

83. 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.

- a. Do these few things for a healthy society
- b. Blood ties come first and then others in the community

- i. We should bond and engage in the community so we know who are the orphans and needy in the community
 - c. We should not have condescending attitude towards people
 - i. Speak to them kindly and politely
 - d. Establish prayer and give zakah
 - i. Two ambassadors of good deeds
 - ii. Repeated over and over again
- 84. And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.**
- a. Not doing good to family and not speaking to people kindly eventually can lead to bloodshed
- 85. 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.**
- a. The ummah is like one body
 - i. Kicking some out is like kicking yourselves out
 - b. They accuse those within their own ummah with fisq, kufr, and murtad
 - c. They fought one another so became weak and others used to take them as prisoners
 - i. This would cause them to ransom them free
 - 1. Though it did not bother them originally to kick these same people out
 - d. Accepted and followed of the guidance what was in accordance to their agenda and rejected the other
 - i. Same as kufr
- 86. 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.**
- 87. And We did certainly give Moses the Torah and followed up after him with messengers. And We gave Jesus, the son of Mary, clear proofs and supported him with the Pure Spirit. But is it [not] that every time a messenger came to you, [O Children of Israel], with what your souls did not desire, you were arrogant? And a party [of messengers] you denied and another party you killed.**
- a. Prophets were sent after Moses to emphasize and clarify the message
 - i. Jesus was the last of them among the people of Isreal
 - b. They felt they were greater than the guidance of Allah
 - i. They didn't like some of the commandments because it did not fit their desires
- 88. And they said, "Our hearts are wrapped." But, [in fact], Allah has cursed them for their disbelief, so little is it that they believe.**
- a. They claimed the Prophet Muhammad could say whatever he wanted, Allah has saved their hearts and wrapped it up, hence, his message will not be able to affect them
 - i. But Allah refuted them for this lie of theirs and proclaimed that they are cursed due to their disbelief in the final Messenger
- 89. And when there came to them a Book from Allah confirming that which was with them - although before they used to pray for victory against those who disbelieved - but [then] when there came to them that which they recognized, they disbelieved in it; so the curse of Allah will be upon the disbelievers.**
- a. When they lost in a war, they would warn the mushriks that a final messenger would come and defeat them
 - i. But when he finally came, they disbelieved in him
 - 1. So Allah curses them
 - 2. It was an arrogant rebellion on their part
 - a. They didn't want an Arab
- 90. How wretched is that for which they sold themselves - that they would disbelieve in what Allah has revealed through [their] outrage that Allah would send down His favor upon whom He wills from among His servants. So they returned having [earned] wrath upon wrath. And for the disbelievers is a humiliating punishment.**
- a. They felt humiliation in accepting a gentile messenger, hence, Allah will gave them a humiliating punishment
- 91. 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?"**
- a. They claim they don't need a new message

- b. But Allah Says that they don't even believe in what they have
 - i. In it is a confirmation of the truth of the Prophethood of Muhammad and the Qur'an
 - c. If you are truly people of faith, O Jews, then why did you kill the prophets?
- 92. And Moses had certainly brought you clear proofs. Then you took the calf [in worship] after that, while you were wrongdoers.**
- a. Allah continues his refutation of their claims of belief by saying that you did not even spare Moses even though he had clear proofs with him of the truth
 - b. You went so far as to even worshipping a calf
- 93. 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."**
- a. It's as if Allah forced open their hearts to absorb the love and worship of the calf as a punishment for them saying, "We hear and disobey"
- 94. Say, [O Muhammad], "If the home of the Hereafter with Allah is for you alone and not the [other] people, then wish for death, if you should be truthful."**
- a. Meaning what you waiting on? Just wish for death and that it hurry up so you can enjoy the hereafter if you are indeed truthful in your claims
- 95. But they will never wish for it, ever, because of what their hands have put forth. And Allah is Knowing of the wrongdoers.**
- a. Their investments only deal with the dunya and nothing for the afterlife, hence, they will not wish for it
 - i. Hence, he does not look forward to meeting Allah
 - b. The believer always has two investments: One for the world, one for the afterlife
 - i. Hence, he looks forward to meeting Allah
- 96. And you will surely find them the most greedy of people for life - [even] more than those who associate others with Allah. One of them wishes that he could be granted life a thousand years, but it would not remove him in the least from the [coming] punishment that he should be granted life. And Allah is Seeing of what they do.**
- a. Mushkriks will die for honor and worldly things but not these Jews because they are too greedy
 - i. This is why they kept losing battles with them because the Mushriks in Medina would die fiercely while the Jews would be too afraid to leave this world
 - b. Even if they were given a long life, it would not save them from His punishment
 - i. It would inevitably reach them
- 97. 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."**
- a. The Jews became tired of the Qur'an calling them out on their crimes so they started to attack Jibreel, the one who brings the revelation
- 98. 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.**
- a. Indicating that when it comes to faith, you have to accept the whole package
 - i. If you disbelieve in one, it is as if you disbelieve in all
- 99. And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.**
- a. They had some corruption in their heart which causes them to disbelieve
- 100. 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.**
- a. They have a history of denying Allah's revelation
- 101. And when a messenger from Allah came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allah behind their backs as if they did not know [what it contained].**
- a. When the Prophet Muhammad came to them and recited Qur'an, they recognized it immediately because it was confirmed in their books. But they threw it behind their backs like they don't know anything about it.

- b. The main theme on the above verses is that these Jews do wrong knowingly and with knowledge. They recognize the truth yet falsely deny it. This was true for them in the past and it continues to be true during this revelation

102. 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.

- a. The Kabbalah tradition and other magical stuff in Judaism is attributed to Solomon
- b. Disbelief and magic is being equaled in this verse
 - i. So magic is kufr
- c. Haroot and Maroot were two angels who appeared to the people in the form of human beings
 - i. They taught people something similar to magic
 - ii. They were only a test
 - iii. They warned others of kufr before teaching others
 - 1. The learners would acknowledge kufr and its consequences and then learn
- d. This type of magic still rampant today in some Muslim countries
 - i. Ex: to separate couples
- e. The ultimate harm they earned from it was a guaranteed place in Hell
- f. This magic is not effective unless Allah Wills it
- g. Ends with "if they only knew" when previously said "they knew" because there are different levels of knowledge
 - i. There is knowledge you *really* know and knowledge you don't care for
 - 1. If it impacts us and has an effect on our behavior and actions then it is of the first type
 - 2. Islamic knowledge can become of the second type for some people
- h. *Maa* (that) is more ambiguous than *Alladhi* (which)
- i. *Fitnah*
 - i. In Qur'an it is used to describe something which can be misused
 - 1. Even though it may be halal in general
 - a. Ex: Money, children, wives, etc.
 - 2. Led some scholars to conclude that Haroot and Maroot were teaching something good but it was being misused, hence, these two angels were warning from misusing it
 - a. Perhaps something to combat the magic in the society or to protect oneself from it

103. And if they had believed and feared Allah, then the reward from Allah would have been [far] better, if they only knew.

- a. Primary purpose of revelation is guidance
- b. Secondary purpose of revelation is protection, blessing, reward, etc.

104. O you who have believed, say not [to Allah's Messenger], "Ra'ina" but say, "Unthurna" and listen. And for the disbelievers is a painful punishment.

- a. Zubdah Tafseer
 - i. *Ra'ina* which means "Consider Us" was said by the Jews as a means of insult
 - 1. They had heard this word from the Muslims saying it to the Prophet Muhammad seeking from him to consider them or in other words that he be gentle and lenient towards teaching them Islam
 - a. The Jews saw this as an opportunity to misuse this word. So they started using this word with him as well making it seem as if they were using it in the Arabic sense. However, internally they intended insult because the word has an insulting meaning in their own language.
 - 2. So this verse was revealed to prohibit the Muslims from using this word to cut themselves off from the path of the Jews
 - a. Instead Allah exchanged it with another word *Unthurna*, which means "Look upon us" or "Attend/turn to us"
 - ii. Then Allah tells the Muslims to obey Allah and listen to what the Prophet Muhammad has to say about the laws of Islam
 - iii. Allah ends the verse with threatening the Jews

105. Neither those who disbelieve from the People of the Scripture nor the polytheists wish that any good should be sent down to you from your Lord. But Allah selects for His mercy whom He wills, and Allah is the possessor of great bounty.

- a. The Jews used to glorify their past accomplishments and hiding their defects

- i. Qur'an came down to reveal their secrets so this angered them
- ii. They were also proud of the fact that they were people on whom revelation was sent down
 - 1. Now they saw it being stripped away to the Arabs
- b. Allah here calling out a group from the people of the book who disbelieved after realizing the truth of it and a group of Mushriks in Mecca who were bent on disbelief

106. We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allah is over all things competent?

- a. Naskh types
 - i. Removal of revelation
 - 1. By making something better come in its place
 - ii. Forgotten
 - 1. Ex: Nooh was given some form of revelation but we don't know the exact words of it
 - a. Same thing with other messengers
 - b. It's been forgotten or lost
- b. Revelation evolved through human societies
 - i. Based on mankind's circumstances and conditions at the time
 - ii. General principles remained the same (tawheed, humility, justice, etc.)
 - iii. Specific rules changed
- c. Prophet Jesus came mainly with spiritual focus and laws which people had forgotten
- d. This verse was a response to the Jews who were saying that if this is truly from Allah, then why isn't it similar to our own revelation (in terms of laws, etc.)
 - i. So Allah responded to them with this verse
- e. The final revelation abrogated some of the laws which were with Moses
 - i. With something better
- f. There were some verses of Qur'an which were abrogated by other verses
 - i. We should be extremely careful with this topic
 - ii. It is not a light issue
 - iii. It is an absolute last resort
- g. Very few scholars hold opinion that there is no naskh in the Qur'an

107. Do you not know that to Allah belongs the dominion of the heavens and the earth and [that] you have not besides Allah any protector or any helper?

- a. Zubdah Tafseer
 - i. Allah manages the heavens and earth through formation and innovation/creation
 - ii. Allah has authority over all of the affairs and is most knowledgeable about the benefits of his slaves
 - 1. These benefits differ at different times

108. 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.

- a. Muslims are being asked this question as well as the Jews because the Prophet Muhammad is their messenger too
- b. Sahabah were afraid to ask the Prophet Muhammad questions
 - i. There is a difference between asking for elaboration and *questioning someone* (ex: when Moses asked his people to slaughter the cow)
 - ii. We're allowed to ask questions but we're not allowed to ask in a way which shows that we are questioning the revelation and commands of Allah and His Messenger or revelation's validity
 - 1. Ex: As the Jews did to Moses about the cow
 - 2. Else it shows true faith is not there

109. Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allah delivers His command. Indeed, Allah is over all things competent.

- a. They wanted the Muslims to fall short just as they fell short in their religion
 - i. They wanted Muslims to fail just as they failed with their prophet
 - 1. They felt bad for their betrayals to their prophet and wanted the same for the Muslims out of envy
- b. Allah tells the Muslims to ignore them and focus on more important things
- c. Also shows Allah is in control and just leave it to Him to take care of them

110. And establish prayer and give zakah, and whatever good you put forward for yourselves – you will find it with Allah. Indeed, Allah of what you do, is Seeing.

- a. Allah telling them here to focus on the prayer and zakah
- b. Meaning be abscessed with compiling good deeds for the DOJ and don't abscess over the plots of the enemies

- c. The Salah here does not mean just the ritual but being connected with Him on a constant basis
 - i. We're not supposed to disconnect from Him between prayers
 - 1. Being always connected to Him throughout the day
- d. The zakat here is not just the yearly 2.5% charity but means also purifying our wealth from haram
 - i. Our income should be halal and pure as well as how we spend our money
- e. At the end of the verse Allah is reminding us that He knows what we do all of the time
 - i. He knows our outer actions as well as our inner thoughts and intentions behind our actions

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking, Say, "Produce your proof, if you should be truthful."

- a. *Burhaan* means an undeniable proof
- b. They don't have any proof for their statements just conjectures

112. Yes [on the contrary], whoever submits his face in Islam to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

- a. Islam is the beginning (outer submission w/ doing the bare minimum) and Ihsaan is the end
 - i. People fall in different levels
- b. There will be no danger on them
- c. At end turned into plural form because these people will be around other people who would also have succeeded and will be safe that day
 - i. These people will feel secure together as a group

113. The Jews say "The Christians have nothing [true] to stand on," and the Christians say, "The Jews have nothing to stand on," although they [both] recite the Scripture. Thus the polytheists speak the same as their words. But Allah will judge between them on the Day of Resurrection concerning that over which they used to differ.

- a. They both blame each other of doom while they read the same scripture
 - i. Muslims also doing this stuff today with each other
- b. So you have two knowledgeable groups pointing fingers at each other and you have a third ignorant group which says, "They're all wrong."
 - i. Sounds similar to Muslims today as well. People argue with each other and blame each other of being misguided and with labels and then you have the not so knowledgeable Muslims saying, "See all these mullahs are wrong."
- c. All of their issues will be resolved on the DOJ

114. And who are more unjust than those who prevent the name of Allah from being mentioned in His mosques and strive toward their destruction. It is not for them to enter them except in fear. For them in this world is disgrace, and they will have in the Hereafter a great punishment.

- a. The mushriks used to corrupt and destroy the masjids by putting idols in it to worship
- b. Reference specifically to the Haram in Mecca
 - i. Allah indirectly indicating to Muslims that the ultimate mission is to purify the haram in Mecca from idols
- c. Because of the atrocities committed against the Muslims by the mushrikeen of Mecca, Allah is saying that the tables should now be turned
 - i. It is these oppressors that should now be in fear
 - 1. Allah alluding to the victory of the Muslims eventually in the future

115. And to Allah belongs the east and the west. So wherever you [might] turn, there is the Face of Allah. Indeed, Allah is all-Encompassing and Knowing.

- a. At this point, Prophet was still praying towards Al-Aqsa
 - i. Because the shariah of Moses was still valid until it is abrogated
- b. Allah mentions the eventual change of the qiblah multiple times
- c. You cannot reduce Allah to a particular direction
 - i. He knows where you are and what you are up to no matter what

116. They say, "Allah has taken a son." Exalted is He! Rather, to Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him

- a. The Arab Christians used to think what the pagan Arabs are doing is shirk and not them
 - i. This verse pointing out to these Christians that actually you also have taken an idol and are guilty of shirk
- b. When something inappropriate is said about Allah, the word *subhaanahu* is used in the Qur'an to show that Allah is too perfect and far removed from that
- c. *Qaaniteen* – those who are subservient to their master with devotion
 - i. They cannot wait to obey their master

ii. They immediately obey Allah

117. **Originator of the heavens and the earth. When He decrees a matter, He only says to it, "Be," and it is.**
- a. *Badee'* means He created something out of nothing
 - i. Humans create things out of something that is already in existence
118. **Those who do not know say, "Why does Allah not speak to us or there come to us a sign?" Thus spoke those before them like their words. Their hearts resemble each other. We have shown clearly the signs to a people who are certain [in faith].**
- a. Such statements were said by the Mushrikeen of Mecca during the end of the Prophet's time in Mecca before the migration
 - b. Meaning why does the angel only pick you and Allah pick you and not others?
 - i. Some of them felt there were others in Mecca who were more worthy of it
 - c. This argument is still used today by many who are opposed to the idea of religion all together
 - i. It's a timeless argument
 - ii. Ironically these people think that they have brought some new criticism to the idea of religion but actually it has been used since the ancient times even before the Prophet Muhammad
 - d. Allah tells us that their hearts have the same disease despite them living in different times
 - e. Allah clarifies that He already sent something that is impressive and convincing enough
 - i. He also clarifies that it is convincing enough for a nation that *wants* to be convinced
 1. Others are not willing to be convinced, hence, continue to disbelieve and make such statements
 - f. Those who do not know
 - i. Meaning those who do not know the revelation or what it contains or what it's about
 - ii. These people feel they have a right to make their own demands on what Allah should be doing to convince them
119. **Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner, and you will not be asked about the companions of Hellfire.**
- a. Allah telling the Prophet that don't be desperate for them and don't plead
 - i. Prophet's job only to give tidings and warn
 - b. Allah comforting the Prophet at the end that he will not be blamed for those who end up in the Hellfire
120. **And never will the Jews or the Christians approve of you until you follow their religion. Say, "Indeed, the guidance of Allah is the [only] guidance." If you were to follow their desires after what has come to you of knowledge, you would have against Allah no protector or helper.**
- a. "Their desires" here means just giving in even a little bit to the other religions at the expense of Islam or comprising one's own faith
 - b. It is ok to disagree with someone's faith but still work with them in other things (poverty, homeless, charity, etc.)
 - i. It also does not mean you hate them
 - ii. Don't compromise your faith in the name of interfaith meetings
 1. Stick to the principles of the religion
121. **Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it. And whoever disbelieves in it - it is they who are the losers.**
- a. Allah pleased with them so He mentions Himself in it and attributes it to Himself
 - i. When Allah is displeased with the people of the book, He does not mention Himself in it, but says, "They were given a book/the book"
 1. He separates Himself from them
 - b. Allah Says whoever disbelieves in this book, they are the ultimate losers
122. **O Children of Israel, remember My favor which I have bestowed upon you and that I preferred you over the worlds.**
- a. Meaning Allah was the one who gave them that preference and has nothing to do with their own selves
 - i. It is Allah Who preferred them as a favor to them, hence, doesn't mean they are somehow better than others in origin
123. **And fear a Day when no soul will suffice for another soul at all, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be aided.**
- a. Warning the Children of Israel that they will not be helped or aided in any possible way
 - b. However, some people will be aided that day from among the Muslims as clear in many hadiths on intercession [my comment]
 - c. If issue of intercession (a person interceding through something or someone in order to please Allah) not understood properly, it could lead to shirk

- i. Ex: Idol worship, Jesus as a 'son of God'

124. And [mention, O Muhammad], when Abraham was tried by his Lord with commands and he fulfilled them. [Allah] said, "Indeed, I will make you a leader for the people." [Abraham] said, "And of my descendants?" [Allah] said, "My covenant does not include the wrongdoers."

- a. Abraham was very strict about having a relationship directly to Allah without anyone or anything in between
- b. He was put through many difficult tests
 - i. These instructions were not very easy to follow (slaughtering son, leaving wife and child alone in desert, thrown into fire, etc.)
- c. The commands that Allah has asked us to follow are no way as difficult as these
- d. Abraham wanted to make sure his future generations are also righteous
 - i. Because he knew he would be chained to them on DOJ
- e. Allah tells him that His promise does not extend to the wrongdoers from his descendants
 - i. Ex: Mushrikeen of Mecca, the disbelievers among the Children of Israel, etc.

125. And [mention] when We made the House a place of return for the people and [a place of] security. And take, [O believers], from the standing place of Abraham a place of prayer. And We charged Abraham and Ishmael, [saying], "Purify My House for those who perform Tawaf and those who are staying [there] for worship and those who bow and prostrate [in prayer]."

- a. The haram in Mecca is full of tranquility and peace
- b. Allah rounding up Abraham and Ishmael in one verse to show to the Jews and Christians that Ishmael was a righteous man and is free of their allegations against him
- c. Order of rituals mentioned from least to most: Tawaf, I'tikaaf, Bowing, Prostrating
 - i. No *waa* between bowing and prostrating because it is done in one form of worship (Salah)

126. And [mention] when Abraham said, "My Lord, make this a secure city and provide its people with fruits - whoever of them believes in Allah and the Last Day." [Allah] said. "And whoever disbelieves - I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and wretched is the destination."

- a. At the time, there was nothing there when Abraham made this supplication
- b. Shows people want safety and sustenance (job, etc.)
 - i. You need these two things for a stable society
- c. Since he had already been told earlier that there will be wrongdoers among his descendants, he asks Allah to only give these things to the believers among his descendants
- d. Allah responds that even those who disbelieve, He will let them enjoy it for a while and then punish them in the fire
 - i. Hence, the Quraysh used to enjoy

127. And [mention] when Abraham was raising the foundations of the House and [with him] Ishmael, [saying], "Our Lord, accept [this] from us. Indeed You are the Hearing, the Knowing."

- a. They were both commanded by Allah to build the Ka'ba
- b. Since Abraham uses the dual form to refer to himself and his son, it shows Isaac was not born yet
 - i. Because he would have included him as well if he was born

128. Our Lord, and make us Muslims [in submission] to You and from our descendants a Muslim nation [in submission] to You. And show us our rites and accept our repentance. Indeed, You are the Accepting of repentance, the Merciful.

- a. Abraham making supplication for future generation of Muslims
 - i. What a caring man!
- b. Rites of Hajj and how to take care of the ka'ba
- c. We learn that even when we do a good deed, we should seek repentance because it may not be perfect
- d. He felt his work was not good enough, hence, he repents
- e. Don't be reluctant to make repentance ever
 - i. It's all from Satan

129. Our Lord, and send among them a messenger from themselves who will recite to them Your verses and teach them the Book and wisdom and purify them. Indeed, You are the Exalted in Might, the Wise."

- a. You can be from a people but doesn't mean you're in them
 - i. So he prayed for a prophet who would be among their midst all of the time and from among them as well
 - 1. So they will see him as one of their own
 - ii. "the Book" here means teach them the law of Allah
 - iii. "Purify them"
 - 1. He will cleanse them spiritually
- b. This supplication contains four things Abraham wanted in the future prophet

- i. He be among them
 - 1. They know him so he has credibility with them
 - a. They've interacted with him
- ii. Recite to them the verses
 - 1. Meaning the Qur'an
- iii. Teach them the book and the wisdom
 - 1. Shari'ah of Allah
 - 2. Wisdom means acting on the knowledge given
 - a. Meaning he will teach them how to apply the Shari'ah
- iv. He will cleanse them [spiritually]

130. And who would be averse to the religion of Abraham except one who makes a fool of himself. And We had chosen him in this world, and indeed he, in the Hereafter, will be among the righteous.

- a. *Millah vs. Ummah*
 - i. A nation unified by some type of emotion
 - 1. Ex: patriotism, love of their founders, love of their land, hatred of something or someone, etc.
 - ii. *Ummah*
 - 1. A nation unified by the strongest possible way and they have some direction
 - a. Their unified by a cause
- b. Meaning we should have an emotional attachment to Abraham
- c. "One who makes a fool of himself"
 - i. Because the whole mission of Abraham was to expose the foolishness of others' beliefs
- d. At the end Allah is indicating that those who are righteous will be with him in Jannah
 - i. So try to be among the righteous

131. When his Lord said to him, "Submit", he said "I have submitted [in Islam] to the Lord of the worlds."

- a. Allah saying that you are from the legacy of someone who submitted himself to Allah
- b. He didn't even indicate submission to what because Abraham didn't care as long as he submitted to Allah in whatever He asked him to do
- c. He never thought twice about Allah's commands. He would do it right away

132. And Abraham instructed his sons [to do the same] and [so did] Jacob, [saying], "O my sons, indeed Allah has chosen for you this religion, so do not die except while you are Muslims."

- a. Allah teaching the Jews you are denying the legacy of your own forefathers whom you hold in high regard
- b. He mentioned Jacob because the Jews attributed themselves to him through the title "Children of Israel"
 - i. Showing the Jews that Jacob and his grandfather said the same thing to their children
- c. They both taught their children to be those who submit themselves to Allah's religion and accept it no matter what
 - i. Which He chooses to teach through whomever He pleases, Arab or non-Arab [my comment]

133. Or were you witnesses when death approached Jacob, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your fathers, Abraham and Ishmael and Isaac - one God. And we are Muslims [in submission] to Him."

- a. He says "maa (what)" and not "man (whom)"
 - i. Because he's expecting the worst answer
 - 1. He's worried about them
- b. His main concern at his death bed is his children's religion and afterlife not this world
- c. His children legitimize Ishmael in this statement of theirs
 - i. Ishmael was older than Isaac that's why he's mentioned first
- d. The sons of Israel said they are *only* Muslims to Him

134. That was a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.

- a. Allah telling the Jews here that you won't be judged based on their goodness
 - i. They had their lives and you have yours
 - ii. Because Jews used to hold Abraham and Isaac and Jacob and his children in high regard
- b. Allah only letting them know this history of theirs to teach them to change themselves and improve
 - i. And become better human beings

135. They say, "Be Jews or Christians [so] you will be guided." Say, "Rather, [we follow] the religion of Abraham, inclining toward truth, and he was not of the polytheists."

- a. *Hanif*
 - i. One who is solely dedicated with no distractions
 - ii. This could be referring to Abraham or implying "Be those who are solely dedicated"

- b. Abraham was never a mushrik ever
 - i. Proves the verses talking about Abraham looking at the sun and moon were only him trying to prove the stupidity of his peoples' beliefs

136. **Say, [O believers], "We have believed in Allah and what has been revealed to us and what has been revealed to Abraham and Ishmael and Isaac and Jacob and the Descendants and what was given to Moses and Jesus and what was given to the prophets from their Lord. We make no distinction between any of them, and we are Muslims [in submission] to Him."**
- a. This *ummah* being told to tell another *ummah*
 - b. *Al-Asbaat* means the future prophets after Jacob
 - i. Moses and Jesus mentioned specifically later because it started with Jacob and ended with them for the children of Israel
 - 1. So Allah mentioning the beginning and the end of the legacy and everything in between
 - c. We make no *tafreeq* between any of the prophets
 - i. We acknowledge that some were given preference over others in some way
 - ii. *Tafreeq* means accepting some as prophets and rejecting others as prophets
 - d. Muslims are saying the same thing what the direct children of Israel said, "We are Muslims [in submission] to Him."
137. **So if they believe in the same as you believe in, then they have been [rightly] guided; but if they turn away, they are only in dissension, and Allah will be sufficient for you against them. And He is the Hearing, the Knowing.**
- a. Allah saying being committed to Judaism or Christianity does not indicate guidance but rather only if these two groups believe as the Sahabah [and by extension the Muslims] have believed are they upon right guidance
 - b. Allah will be enough for you against them if they turn away from your religion
 - i. Meaning don't worry about their plots and schemes and hate towards you and your religion [my comment]
138. **[And say, "Ours is] the religion of Allah. And who is better than Allah in [ordaining] religion? And we are worshippers of Him."**
- a. *Sibghah* of Allah
 - i. Literally means color
 - ii. It's a metaphor
 - iii. Means we have drenched ourselves in *tawheed*
 - 1. And belief in Allah
 - 2. Be completely submitted to Allah
 - a. So much so that people can see it
139. **Say, [O Muhammad], "Do you argue with us about Allah while He is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere [in deed and intention] to Him."**
- a. Meaning how can you make ludicrous claims about Allah while He is your Master and Lord?!
 - b. This done today as well when people talk about Him in very philosophical and casual way
 - i. Especially in Atheist circles
 - c. Meaning "O Jews, we're the ones who've submitted ourselves to Him and you guys have a horrible record and history in not submitting to Him. So you're going to argue with us about Allah?!"
 - d. In debates intentions are everything
 - i. It could change to ego, winning, etc.
 - 1. Hence, sincerity is mentioned at the end
140. **Or do you say that Abraham and Ishmael and Isaac and Jacob and the Descendants were Jews or Christians? Say, "Are you more knowing or is Allah?" And who is more unjust than one who conceals a testimony he has from Allah? And Allah is not unaware of what you do.**
- a. Meaning the Shari'ah of Moses was way later so how can you claim they were Jews and Christians?
 - b. Who knows the history better than Allah?! [my comment]
 - c. Allah knows what you are up to
141. **That is a nation which has passed on. It will have [the consequence of] what it earned, and you will have what you have earned. And you will not be asked about what they used to do.**
- a. You will not be interrogated about what the previous peoples used to do
142. **The foolish among the people will say, "What has turned them away from their qiblah, which they used to face?" Say, "To Allah belongs the east and the west. He guides whom He wills to a straight path."**
- a. At first the Jews were somewhat pleased that some of the laws of Islam are still in accordance to their laws [praying towards Jerusalem]

- b. If the Jews really didn't care about Islam and considered it deviant and false, then they shouldn't be offended as to which direction the Muslims pray
 - i. But if you know it to be true deep inside, then it bothers you
 - 1. Shows they knew the Messenger to be true inside
- c. The favor of Allah and the capital just changed
 - i. The Jews' chosen status is gone
- d. Straight path
 - i. Means Allah will guide the Muslims back to Mecca so they can conquer it

143. And thus we have made you a just community that you will be witnesses over the people and the Messenger will be a witness over you. And We did not make the qiblah which you used to face except that We might make evident who would follow the Messenger from who would turn back on his heels. And indeed, it is difficult except for those whom Allah has guided. And never would Allah have caused you to lose your faith. Indeed Allah is, to the people, Kind and Merciful.

- a. Miracle
 - i. *Ummatun Wasatan* mentioned in the middle of the Surah
 - 1. The direct middle
 - 2. 143 is half of 286
- b. Balanced nation
 - i. Between knowledge and action
 - ii. Understanding the faith and practice
 - iii. Concern of the mind and Dhikr
 - 1. Tafakkur and Tadhakkur
- c. Title of the middle nation now taken from the children of Israel to the Muslims
- d. Witnesses over the people meaning showing the world how to obey Allah so He can reward you with blessings and what it means to be Muslim
 - i. A job that the Children of Israel failed in
 - ii. So you can show the world the light of guidance
- e. Messenger will be made to testify against his own people
- f. Ansaar had loyalties to Al-Aqsa and the Muhajireen had loyalty to the Ka'ba
 - i. So at first the loyalties of the Muhajireen are tested and then the loyalties of the Ansaar
- g. This test of loyalty is a huge deal no doubt except those whom Allah guides
- h. Need to remember our religion has very deep foundations on a spiritual level
 - i. Don't just get caught up in outward, empty rituals
 - 1. Ex: praying towards qiblah may not be a big deal to us but for the Prophet and Muslims it was a symbol of a new inauguration to the religion
 - a. Very deep for them
- i. Some sahabah thought they're previous prayers may have not counted because of the change in qiblah
 - i. But Allah tells them this is not the case
 - ii. Allah teaches them that sincere eemaan is not wasted

144. We have certainly seen the turning of your face, [O Muhammad], toward the heaven, and We will surely turn you to a qiblah with which you will be pleased. So turn your face toward al-Masjid al-Haram. And wherever you [believers] are, turn your faces toward it [in prayer]. Indeed, those who have been given the Scripture well know that it is the truth from their Lord. And Allah is not unaware of what they do.

- a. Allah tells the Prophet He is turning the qiblah for him to make him happy
 - i. So many examples in the Qur'an where Allah shows His love and respect for the Messenger
- b. The children of Israel know that the ka'ba was the first house built for worship for mankind
 - i. Though they outwardly deny it
 - ii. And Allah is not unaware of what they are up to by rejecting it

145. And if you brought to those who were given the Scripture every sign, they would not follow your qiblah. Nor will you be a follower of their qiblah. Nor would they be followers of one another's qiblah. So if you were to follow their desires after what has come to you of knowledge, indeed, you would then be among the wrongdoers.

- a. One of the proofs this Qur'an is not of the Prophet's own doing
 - i. Because why would he reprimand his own self?
- b. Our love for the Messenger should not take us to extreme like the Christians with Jesus

146. Those to whom We gave the Scripture know it as they know their own sons. But indeed, a party of them conceal the truth while they know [it].

- a. The "it" here can refer to the Ka'ba, Qur'an, or the Prophet Muhammad (pbuh)
 - i. All are possible
- b. They were very well read and knew the truth about the Messenger

- i. His coming, signs, prophecies of him in their texts, etc. [my comment]

147. The truth is from your Lord, so never be among the doubters.

- a. The Jews were using their knowledge as a stepping tool to instill doubt in the believing community
 - i. Ex: saying stuff like “we know how to read and have gone through our works and found nothing what this prophet of yours claims (of changing the qiblah, him being a messenger, etc.)”
 - ii. This happens today as well when “intellectuals” try to instill doubt in the believing community

148. For each [religious following] is a direction toward which it faces. So race to [all that is] good. Wherever you may be, Allah will bring you forth [for judgement] all together. Indeed, Allah is over all things competent.

- a. The first sentence is a figure of speech
 - i. Means every person has something he strives or goals for
 - 1. Ex: athlete, buy a house, career, body building, etc.
 - a. They put all their effort into it
 - b. They aspire towards an ideal
 - 2. People find a direction in life and then stick to it
 - 3. There are some people who have no goals in life
 - a. Ex: couch potatoes, those who just want to chill, etc.
 - b. Allah here telling us that naturally everyone has a goal in life
- b. Allah says make your goal doing good deeds in life
- c. Allah ends with the fact that no matter what your goal is in life, He will bring everyone back together to be judged on the Day of Judgement
 - i. Some will succeed while others will fail

149. So from wherever you go out [for prayer, O Muhammad] turn your face toward al- Masjid al-Haram, and indeed, it is the truth from your Lord. And Allah is not unaware of what you do.

- a. Allah refuting the hypocrites who thought when the Muslims are not with them, they can turn their faces back around towards the other direction
 - i. Allah here is telling them He knows when they are praying in the wrong direction in secret and that this new direction is in reality the truth from Him

150. And from wherever you go out [for prayer], turn your face toward al-Masjid al-Haram. And wherever you [believers] may be, turn your faces toward it in order that the people will not have any argument against you, except for those of them who commit wrong; so fear them not but fear Me. And [it is] so I may complete My favor upon you and that you may be guided.

- a. Meaning this is final now and from now on just turn towards the al-Masjid al-Haram
- b. “Not have an argument against you” meaning there will be no more flip flopping with the direction of prayer, thus, closing the door to those who may say “why are you guys always changing your direction of prayer?”
- c. “Except for those of them who commit wrong” meaning there will still be people who will argue with you no matter what but don’t fear them but only Him
- d. “Complete my favor upon you” here means cleaning His house in Mecca from the idols eventually
 - i. An eventual mission for them

151. Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know.

- a. Fulfillment of Abraham’s supplication
- b. Sequence is different here than in Abraham’s supplication
 - i. Allah perfected it
 - ii. Abraham mentioned purification last but here it is earlier, why?
 - 1. Because Abraham has only experience with a pure kid at the time of his supplication [Ishmael]
 - 2. During the Prophet’s time, the people need to be purified first and then taught the Book and wisdom
- c. Purification types
 - i. Spiritual
 - 1. Lust, ghaflah, jealousy, greed, etc.
 - ii. Intellectual
 - 1. Who is Allah, think clearly, not cluttering the mind, how can I be successful in the afterlife, etc.
- d. Allah ends with the fact that these things that the Messenger is teaching you, there is no possible way you could have known it

152. So remember Me; I will remember you. And be grateful to Me and do not deny Me.

- a. When someone is important to us, we remember them all the time and make mention of them even though they may not be remembering us

- i. Scholar, celebrity, etc.
 - ii. So how about Allah who should be the *most* important to us in our lives?
 - 1. The deepest thing here is that Allah will remember us in return!
 - a. As a result of this, Allah is saying here, be grateful to Him
153. **O you who have believed, seek help through patience and prayer. Indeed, Allah is with the patient.**
- a. Second time being mentioned in this chapter
 - i. Earlier it was "O Children of Israel"
 - 1. They were given the same command but they failed in it
 - a. Now it's the Muslims' turn. We're up for bat
154. **And do not say about those who are killed in the way of Allah, "They are dead." Rather, they are alive, but you perceive [it] not.**
- a. Allah telling the Muslims, specifically the Ansaar, who were not used to being killed in the path of Allah, that prepare to be killed
 - i. He's telling them what they're getting into by accepting this new religion
 - b. They are taken immediately to paradise
155. **And We will surely test you with something of fear and hunger and a loss of wealth and lives and fruits, but give good tidings to the patient,**
- a. Allah will test through military difficulties, economic difficulties, political difficulties
 - i. All types of fear
 - b. You will lose your money and may even lose lives, whether dead or people leaving the faith
 - c. Fruits here can mean food or children or even investments
 - d. Allah congratulates the patient ones through all these circumstances
156. **Who, when disaster strikes them, say, "Indeed we belong to Allah, and indeed to Him we will return."**
- a. Literally *asaaba* means hitting someone with an arrow
 - i. Here means a calamity that hits exactly on its target
 - b. These people realize that everything belongs to Allah even things which they lose, hence, if Allah takes something back after giving it to them, so what?
157. **Those are the ones upon whom are blessings from their Lord and mercy. And it is those who are the [rightly] guided.**
- a. Meaning Allah commands the angels to make supplication for such people
 - b. Allah uses the pronoun "those" to indicate distance for such people so the listener can yearn to be like them
158. **Indeed, as-Safa and al-Marwah are among the symbols of Allah. So whoever makes Hajj to the House or performs 'umrah - there is no blame upon him for walking between them. And whoever volunteers good - then indeed, Allah is appreciative and Knowing.**
- a. The pagans used to have rituals for Hajj and the Muslims didn't know which ones were valid and which ones were not
 - i. Allah confirming here that al-Safa and al-Marwah are valid
 - b. Meaning this particular ritual should bring about feelings [taken from the word *sha'ar*]
 - i. Remember the struggle of Haajar
 - c. At the time of this verse, Muslims were at war with the Quraysh and were not making 'Umrah or Hajj
 - i. Hence, Allah indicating their eventual goal and success of entering it through fighting
 - d. Verse ends with speaking about those who went out of their way to do more good extra deeds
 - i. Allah ends with the fact that for such people He is appreciate and grateful and knows those who went the extra mile
159. **Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse,**
- a. Speaking about the Jews who were rejecting the signs and evidences of the Prophet
 - i. They were hiding the truth
 - b. Allah curses such people and certain angels whom Allah created just to curse
 - c. The exception to such people are spoken about in the next verse
160. **Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful.**
- a. Unless those in the previous verse repent, correct themselves, and clarify the Book of Allah (Qur'an)
 - i. It's truthfulness and that it is from Allah
 - ii. Allah will accept such peoples' repentance

- b. This is the verse that motivated Nouman Ali Khan to clarify the Qur'an to the people

- 161. Indeed, those who disbelieve and die while they are disbelievers - upon them will be the curse of Allah and of the angels and the people, all together,**
- a. Kufr in the Qur'an is always contextual
 - b. Speaking of those who continued in the path and did not repent and change as indicated in the previous verse
 - i. Could also apply today to those who never gave da'wa to their neighbors, friends, boyfriends, girlfriends, etc. about Islam
 1. They lived like them and never told them about Islam
 2. They hid Islam from them
 - c. Curse here is in nominal form and previously it was in the verb form
 - i. Verb means they can get out of it
 - ii. Noun means it is fixed and permanent now
 - d. Messenger will also testify against such people
- 162. Abiding eternally therein. The punishment will not be lightened for them, nor will they be reprieved.**
- a. A severe form of punishment for such people in the afterlife
- 163. And your god is one God. There is no deity [worthy of worship] except Him, the Entirely Merciful, the Especially Merciful.**
- a. Mentioned right after punishment to indicate His Mercy was supposed to be delivered to all of humanity through His guidance
- 164. Indeed, in the creation of the heavens and earth, and the alternation of the night and the day, and the [great] ships which sail through the sea with that which benefits people, and what Allah has sent down from the heavens of rain, giving life thereby to the earth after its lifelessness and dispersing therein every [kind of] moving creature, and [His] directing of the winds and the clouds controlled between the heaven and the earth are signs for a people who use reason.**
- a. Allah indicating other signs in the creation other than revelation
 - i. Both forms of *ayaat*
 - b. There are miraculous signs in these things for those who think [deeply] and reflect
 - i. If we really deeply think about the creation, it is all working in harmony
- 165. And [yet], among the people are those who take other than Allah as equals [to Him]. They love them as they [should] love Allah. But those who believe are stronger in love for Allah. And if only they who have wronged would consider [that] when they see the punishment, [they will be certain] that all power belongs to Allah and that Allah is severe in punishment.**
- a. People who don't think it's because their hearts were in the wrong place
 - b. Things which we talk about all of the time or things that run through our heads all of the time is the thing which we love the most
 - i. We must all ask ourselves, what do we think and talk about all the time?
 - ii. It should be Allah
 - c. Idols do not have to be out of stone
 - i. Celebrity worship, fashion, entertainment, etc.
 1. Idols of the heart
 - a. You have to find and crush them
 - d. Allah wants the complete space and does not like to share
 - i. We can love other things but that love should submit to the love of Allah
 - e. The wrongdoing here is not showing Allah enough love
 - i. Not giving Allah His right
- 166. [And they should consider that] when those who have been followed disassociate themselves from those who followed [them], and they [all] see the punishment, and cut off from them are the ties [of relationship],**
- a. Today you have people who are abscessed with fitting in so they follow certain dress codes, music, etc.
 - i. You also have people who follow celebrities and abscess over them
 1. Ex: Bliebers
 - ii. Same logic applies to trendsetters and trend followers
 1. Magazines, icons, so and so got a big house we want it too, we need to marry in a certain type of household because so and so did it, etc.
 2. Happens in different circles and age groups and cultures in different ways
 - iii. Some people refuse to follow Islam though they are convinced of it because what their families will say
 - iv. It's very sad
 - b. On the DoJ these celebrities, artists, that head of the family, etc. will be cutting off their fan bases

- c. None of their connections will work for them on that day

167. Those who followed will say, "If only we had another turn [at worldly life] so we could disassociate ourselves from them as they have disassociated themselves from us." Thus will Allah show them their deeds as regrets upon them. And they are never to emerge from the Fire.

- a. *Hasaraat* means regret upon regret
 - i. Piling upon each other
- b. The followers and the followed will not be coming out of the fire
- c. They will wish they could go back and cut off from their icons, leaders, connections, etc.
- d. In general, you can follow trends of your society/culture but it should not cross the lines set by Allah

168. O mankind, eat from whatever is on earth [that is] lawful and good and do not follow the footsteps of Satan. Indeed, he is to you a clear enemy.

- a. *Tayyib* means good and pure

169. He only orders you to evil and immorality and to say about Allah what you do not know.

- a. The more you obey Satan, the more he gains authority over you
 - i. He may start with just suggestions and waswasaas
 - 1. But once he has authority over you, he can just command
- b. *Soo'*
 - i. Evil and ugly things in and of themselves
 - ii. Word used for a dead corpse
 - 1. Not attractive
 - iii. Ex: Bad language, backbiting, etc.
- c. *Fahshaa*
 - i. Things which do have appeal
 - 1. They have allure and attractiveness to them
 - ii. Ex: Shamelessness, vile behavior, etc.
- d. If you give in to Satan through *Soo'* and *Fahshaa*, then he will take it a step further and get you to say things about Allah which you have no knowledge of
 - i. He'll justify to you your wrong behavior
 - 1. Ex: Allah never said such and such, what's wrong with doing such and such, it's not haram, etc.
 - a. Making blanket statements about the religion which you have no knowledge of

170. And when it is said to them, "Follow what Allah has revealed," they say, "Rather, we will follow that which we found our fathers doing." Even though their fathers understood nothing, nor were they guided?

- a. *Alfaa* means to find something
 - i. Like when an animal finds some bone or something
 - ii. It's doesn't require intellect to do it
 - 1. You don't have to think about it
 - iii. *Wajada* is a human activity
- b. They saying they're not going to reconsider the traditions of their forefathers
- c. Allah telling them they're forefathers didn't think about their beliefs either and were not committed to guidance
 - i. Allah's calling their ancestors out as well

171. The example of those who disbelieve is like that of one who shouts at what hears nothing but calls and cries cattle or sheep - deaf, dumb and blind, so they do not understand.

- a. Allah giving a comparison of the Prophet as that of a shepherd who shouts and yells at the sheep, who understand nothing of his speech because they are not creatures of intelligence
 - i. His speech has no influence on them
 - ii. In the same way, these disbelievers are not using their intellect but blindly following what they found their forefathers upon
 - 1. And the Prophet's words are not having an effect on them
- b. All the doors of guidance are closed to them so they do not understand
 - i. They cannot hear the guidance
 - ii. They do not ask for the guidance
 - iii. They do not see the guidance

172. O you who have believed, eat from the good things which We have provided for you and be grateful to Allah if it is [indeed] Him that you worship.

- a. Believer being told that the only reason you'll pursue haram is because you're not grateful enough to pursue the halal in front of you

- i. The permissible things may be less than the prohibited but you should be grateful because at least the halal is good and pure
- b. Allah makes halal and haram an issue of worship in this verse
 - i. Doing dhikr, l'tikaaf, salah, etc. alone is not sufficient

173. He has only forbidden to you dead animals, blood, the flesh of swine, and that which has been dedicated to other than Allah. But whoever is forced [by necessity], neither desiring [it] nor transgressing [its limit], there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

- a. Meaning one who is forced without being rebellious or having animosity
 - i. Life and death situation
 - 1. But only enough to survive
- b. *Baagh* is rebellious
 - i. Ex: It's haram to eat it? Watch me to do it. I don't care.
- c. *'Aad* is animosity
 - i. Ex: Why is everything haram?! I can't take it anymore.

174. Indeed, they who conceal what Allah has sent down of the Book and exchange it for a small price - those consume not into their bellies except the Fire. And Allah will not speak to them on the Day of Resurrection, nor will He purify them. And they will have a painful punishment.

- a. Religion can become an industry and business when it's corrupt
 - i. People can start selling fatwas
 - 1. Giving people answers they *like* and *want* to hear
 - 2. The Jews fell into this
 - a. They started selling the *ayaat* of Allah
- b. Muslims guilty of this today as well by making statements such as "well, there is a difference of opinion."
 - i. You don't know the arguments but just use it as a way to make things halal
 - 1. Your just playing with the religion
- c. Allah saying when people start using religion to serve their own personal goals, then all their doing is putting fire into their bellies
 - i. Allah here speaking about people of knowledge because it was them who were selling the religion for personal gain

175. Those are the ones who have exchanged guidance for error and forgiveness for punishment. How patient they are in pursuit of the Fire!

- a. They purchased misguidance in exchange for guidance
- b. They purchased forgiveness for punishment
- c. Allah ends with sarcasm that, "Wow, look how patient they are for the fire!"

176. That is [deserved by them] because Allah has sent down the Book in truth. And indeed, those who differ over the Book are in extreme dissension.

- a. They keep falling into division after division for their own personal agendas
- b. They keep creating differences of opinions

177. Righteousness is not that you turn your faces toward the east or the west, but [true] righteousness is [in] one who believes in Allah, the Last Day, the angels, the Book, and the prophets and gives wealth, in spite of love for it, to relatives, orphans, the needy, the traveler, those who ask [for help], and for freeing slaves; [and who] establishes prayer and gives zakah; [those who] fulfill their promise when they promise; and [those who] are patient in poverty and hardship and during battle. Those are the ones who have been true, and it is those who are the righteous.

- a. Verse indicating what does it mean to be a good Muslim
- b. Righteousness does not only mean outward adherence to Islam through dress code, dietary restrictions, salah, etc. but also good ethics (honesty, fairness to their families, morality, justice, paying employees on time, etc.)
 - i. Many Muslims today have a bad image of "religious" people because of their bad experience with them. Because they ethics.
 - ii. The other extreme is those who have good ethics but lack ritual worships
 - 1. "I'm a good person; I don't have to pray to show that I'm a good person."
 - 2. "I don't hurt anyone. So why do I have to do these rituals to be considered a good Muslim?"
- c. Allah tells us in this verse you need to balance outward religiosity with internal ethics
 - i. Both matter
- d. *Al-Birr* means goodness
- e. Saying the highest reason you should be doing goodness is to make Allah happy
 - i. That's why mentioned first
- f. Another reason you should be doing good is to attain Janna in the afterlife

- i. And be safe from Hellfire
- g. Now how do you attain the above two points? Through following the revelation
 - i. Core components of our belief are three
 - 1. Belief in Allah
 - 2. Belief in an afterlife
 - 3. Belief in revelation (the Book)
 - a. Comes from angels to the prophets
 - i. So includes these two under revelation
- h. Here *the Book* mentioned in singular only because Allah letting the Jews know that now the only way to attain goodness is through following the Qur'an
- i. Allah then begins to list good things which materialize as a result of a person's true faith
 - i. Gives his wealth despite his love for it to the
 - 1. Relatives
 - a. At times you may not even like some of them but they deserve it first
 - 2. Orphans
 - 3. *Al-Masakeen* – those who cannot help themselves
 - 4. Travelers
 - a. We should become people who love to give hospitality
 - 5. Those who ask
 - 6. Those tied in the necks
 - a. Slaves
 - b. People in prisons [wrongfully]
 - c. Those who need to be rescued
 - d. Could also apply to modern slavery
 - i. Student loans
 - ii. Debts
 - iii. Mortgages
 - ii. Establish prayer
 - 1. Meaning prayer is an institution in this person's life
 - 2. Their life revolves around it
 - a. Their schedule revolves around it
 - iii. Give Zakaat
 - 1. Purifies his wealth
 - iv. Allah switches then to nominal form to indicate that the following are permanent qualities in them
 - 1. Fulfill their promise when they make one
 - a. Can be employment agreements, sponsor agreements, citizenships, fulfilling trusts, fulfilling driving laws, not using work time or resources to do personal stuff even Islamic related if it is not allowed, personal promise you make to people, etc.
 - 2. Patient
 - a. They persevere in all circumstances
 - b. They are persistent/constant and stick to the above qualities
 - i. Because they are patient
 - c. It is the glue that holds everything together
 - d. *Al-Ba'saa* – difficult times, times of friction
 - i. Ex: When things are not looking good for Muslims
 - e. *Al-Dharaa* – when times become hard
 - i. Ex: economic hardship, pain
 - f. In the middle of the battlefield
 - i. In the midst of war, they still hang on to their belief due to patience
- j. Allah ends with that it is such people who have proven their faith and are the people of taqwa

178. O you who have believed, prescribed for you is legal retribution for those murdered - the free for the free, the slave for the slave, and the female for the female. But whoever overlooks from his brother anything, then there should be a suitable follow-up and payment to him with good conduct. This is an alleviation from your Lord and a mercy. But whoever transgresses after that will have a painful punishment.

- a. Meaning that the free man, slave, and the female will pay with their own life if they commit murder
 - i. Others will not be held responsible for their actions
 - 1. They cannot export the punishment on to others
 - a. Ex: A free man who killed someone gives his slave to be murdered as punishment on his behalf
- b. Qisaas has three options
 - i. Take the life of the murderer
 - ii. Sue the murderer [blood money]

- iii. Family can forgive the criminal
- c. In Islam, once the verdict has been cast as guilty for a murder case, the sentencing is in the hands of the family
- d. Allah continues that if the family of the victim decides to forgive the killer, then leave the latter alone
- e. If the family of the victim ask for blood money, then it should be given in the best possible way
- f. *Takfeef* – a lightening of the verdict from Allah
 - i. Meaning Allah gave other options than just execution, which is what the murderer deserved, as a lightening of the law from Him and a form of mercy

179. And there is for you in legal retribution [saving of] life, O you [people] of understanding, that you may protect yourselves.

- a. Meaning even in executions there is saving of life
 - i. Because if the norm was forgiving the murderer all the time, it would get out of hand and the criminals would not fear
 - ii. And if the norm was taking blood money, then the rich would not hesitate to murder because they can afford it
- b. Showing that it is good to execute murderers sometimes
- c. Individually we should be forgiving but societally we should punish in order to keep order in society
- d. *Uul ul Al-Baab* – people of pure minds
- e. *Tattaqun* here in the physical sense and not spiritual
 - i. Collective *taqwa* (protection and safety) of society

180. Prescribed for you when death approaches [any] one of you if he leaves wealth [is that he should make] a bequest for the parents and near relatives according to what is acceptable - a duty upon the righteous.

- a. *Ma'roof* – what is known to be decent
 - i. Decent expectations in society
- b. Law of inheritance mentioned in general here
 - i. The specified portions will come later

181. Then whoever alters the bequest after he has heard it - the sin is only upon those who have altered it. Indeed, Allah is Hearing and Knowing.

- a. If the one who was given responsibility to distribute the wealth alters the wishes of the bequeather, then the sin will be upon the one who changed it and not the dead bequeather
 - i. Could also be the one who heard it from the dead bequeather and then transmitted it to others falsely or after altering it

182. But if one fears from the bequeather [some] error or sin and corrects that which is between them, there is no sin upon him. Indeed, Allah is Forgiving and Merciful.

- a. This is an exception to the previous verse
 - i. If the person corrects a wrong or corrupt will, then there is no sin on him

183. O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may have *taqwa* –

- a. These are the early laws of fasting
 - i. Because in the early days of Islam, it was the same days as the Jews
 - 1. This is why it says *as it was decreed upon those before you*
- b. Purpose of fasting is *taqwa*
 - i. *Taqwa* is that which will give you guidance
- c. *Sawm* in the Arabic language used to mean training your horse to survive the heat in battle
 - i. It is as if now the listener is the horse who is about to be trained
 - 1. Believers being mentally prepared for battle in Badr along with spiritual training

184. [Fasting for] a limited number of days. So whoever among you is ill or on a journey [during them] - then an equal number of days [are to be made up]. And upon those who are able [to fast, but with hardship] - a ransom [as substitute] of feeding a poor person [each day]. And whoever volunteers excess - it is better for him. But to fast is best for you, if you only knew.

- a. *Ayyam ma'doodah* means very few days
 - i. Less than 10 days
 - ii. This was the three days every month that the Muslims used to fast before Ramadan became obligatory
- b. Early law of Islam was that if you could not fast then you can either
 - i. Make up the day later
 - ii. Feed a poor person
- c. Allah continues that if someone does both (make up the day and feed a poor person), then this is better for him

- d. Allah then ends the verse by indicating that if you're going to do one or the other, then fasting is better

185. The month of Ramadhan [is that] in which was revealed the Qur'an, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the new moon of] the month, let him fast it; and whoever is ill or on a journey - then an equal number of other days. Allah intends for you ease and does not intend for you hardship and [wants] for you to complete the period and to glorify Allah for that [to] which He has guided you; and perhaps you will be grateful.

- a. Now Ramadan law begins
- b. Allah wants us to remember Ramadan as the month of the Qur'an and not fasting
 - i. Because it was sent down during it
- c. First Allah changed the qiblah of the Muslims to be different than the Jews now he changed the fasting to be different than the Jews
- d. Criterion between wrong and right
- e. How different than law in previous verse
 - i. More days added so it is harder
 - ii. Before there were two options for those who could not fast, now there is only one [that is to make up the fast]
 1. Which is harder
- f. Allah surprises us next by saying that actually He wants ease for us not difficulty through these commands
 - i. Because purpose of fasting is to have *taqwa* and *taqwa* is what will give you guidance
 1. So the more you fast, the greater the *taqwa*, the more easier you will find to take in the guidance
 - a. So you fast during the day and listen to the Qur'an at night
 - ii. Through *taqwa* the access to guidance becomes easier for us
- g. "You will be grateful"
 - i. Some said it means it will make you appreciate what you have
 1. Blessing of food
 - ii. Others said it means so that you will be grateful for the Qur'an which has been given to you as a means of guidance
 1. Because Allah chained up Satan, the one who wants to prevent you from guidance, and prescribed fasting so you can build up *taqwa* and then gave you the Qur'an as a guidance to follow

186. And when My servants ask you, [O Muhammad], concerning Me - indeed I am near. I respond to the invocation of the supplicant when he calls upon Me. So let them respond to Me and believe in Me that they may be [rightly] guided.

- a. Connection w/ previous verse
 - i. Now that you are close to the Qur'an, now you can ask Allah
 - ii. Allah closest to us in Ramadan
 1. We ask Allah most in Ramadan
 - a. Satan gone, *taqwa* is building
- b. Allah asks us to call Him anytime
 - i. Usually those who are important don't have time to respond
 1. But Allah is saying here He responds whenever we call
- c. Allah tells us to *try* and respond to Him and believe in Him so that He can point us in the right direction
- d. *Izaa* vs. *Iz*
 - i. Both mean *when*
 - ii. Former pushes the meaning to future regardless of the tense after it
 - iii. Latter pushes the meaning to the past regardless of the tense after it

187. It has been made permissible for you the night preceding fasting to go to your wives [for sexual relations]. They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you. So now, have relations with them and seek that which Allah has decreed for you. And eat and drink until the white thread of dawn becomes distinct to you from the black thread [of night]. Then complete the fast until the sunset. And do not have relations with them as long as you are staying for worship in the mosques. These are the limits [set by] Allah, so do not approach them. Thus does Allah make clear His ordinances to the people that they may become righteous.

- a. Early fasting laws were stricter
 - i. They were not allowed to have relations with the wife all night and all day until maghrib of following day
 1. They also could not eat after maghrib
 2. So fasting rules applied from Isha to Maghrib
- b. Meaning of your spouse is a "Clothing for you"
 - i. What makes you presentable to the outside world is your spouse
 - ii. They become a part of us and we become a part of them

- iii. They protect you from the fitnah outside
- iv. They put you at peace
- v. Some said it means that Allah is making intimacy at night halal
- c. Some of the new sahabah ended up having relations with their wives
 - i. But Allah tells them that He accepted their repentance and forgave them for it
- d. 'Afw is a loving type of pardon
- e. Allah eased the laws and allowed eating, drinking, and intimacy during the night
 - i. A type of balance between deen and dunyah
- f. *Kataba 'Alaykum* – what Allah made mandatory on you
- g. *Kataba lakum* – What Allah has written for you (it is permissible for you)
- h. “And seek that which Allah has decreed for you”
 - i. Meaning made permissible for you
 - 1. i.e. intimacy with the wife
- i. Allah continues that during *I'tikaaf* in the masjid, it is haram to have relations with the wife even at night
- j. Allah ends with saying that He is clarifying it for all people to how properly fast and so perhaps they may have *taqwa* (protect themselves from His punishment)

188. And do not consume one another's wealth unjustly or send it [in bribery] to the rulers in order that [they might aid] you [to] consume a portion of the wealth of the people in sin, while you know [it is unlawful].

- a. Seems subject is out of place from previous verse but it is connected
 - i. Dealing fairly and justly with others should be a result of *taqwa*
- b. Testing of one's *taqwa* is best displayed when dealing with people or when temptation is before you, such as, stealing money
- c. Can also mean do not overprice things
 - i. Ex: scam an outsider, take advantage of someone who is desperate, etc.
- d. Allah then tells us not to dangle money in front of rulers to pull them to yourselves
 - i. Don't be a corrupt lobby
 - ii. Especially if it involves doing something wrong [my comment]
 - 1. Ex: trying to get a law passed which is beneficial to you but could harm others (set up a polluting factory, go to war for financial purposes, subject minorities, etc.)
 - iii. Context is specifically about luring rulers with money for financial gains and consuming the wealth of people wrongly
 - iv. Rulers are supposed to establish justice and protect people's rights but these people are bribing them to do the opposite

189. They ask you, [O Muhammad], about the new moons. Say, "They are measurements of time for the people and for Hajj." And it is not *Al-Birr* to enter houses from the back, but *Al-Birr* is [in] one who fears Allah. And enter houses from their doors. And fear Allah that you may succeed.

- a. Allah hung a calendar in the sky
 - i. To keep track of time and keep schedule
- b. Allah shattered a particular myth and superstition that was popular for Hajj in the Jahiliyyah
 - i. They used to think that if you are on Hajj and you need to come back to the house, you must do so from its back and not its front, otherwise, it will be a bad omen
- c. *Al-Birr* and *Taqwa* left briefly because it has already been discussed earlier
- d. “And enter houses from their doors”
 - i. This has two meanings here and both are implied
 - 1. Means just come to the houses from their front doors and don't pay attention to the superstition
 - 2. It's a figure of speech among the Arabs to mean *to do things properly*
 - a. Meaning follow the Qur'an and Sunnah and don't get creative outside of it
- e. Mention of Hajj here is an indication for the Muslims to eventually take over Mecca

190. Fight in the way of Allah those who fight you but do not transgress. Indeed, Allah does not like transgressors.

- a. Seems it is not connected to previous verse but it actually is
 - i. Means currently the Hajj is being kept hostage so go free it
 - 1. Free it from idols and pagan practices
- b. Allah tells the Muslims here that it is the Quraysh who are engaged in the violence in the first place
 - i. They initiated it
 - 1. Torture, murder, persecution, kicked out of their homes, etc.
 - ii. Allah telling the Muslims to fight back and preparing them for Badr
 - 1. Some Muslim spies got into a fight with a Qurayshi caravan and had killed them
 - 2. When the news got back to Mecca, the Quraysh prepared for war against the Muslims
- c. This was six months into the Prophet's migration to Medina

- d. "But do not transgress"
 - i. Meaning don't go overboard
 - ii. Often in times of war, some of the soldiers go overboard
 - 1. Civilian murder, executing even when the enemy gives up, etc.

191. And kill them wherever you overtake them and expel them from wherever they have expelled you, and fitnah is worse than killing. And do not fight them at al-Masjid al-Haram until they fight you there. But if they fight you, then kill them. Such is the recompense of the disbelievers.

- a. Meaning on the battlefield
- b. Speaking about battle of Badr
- c. "Expel them from wherever they have expelled you"
 - i. Indication of going to Mecca eventually
- d. "*Fitnah* is worse than killing"
 - i. NAK translated *qatl* here as fighting [my comment]
 - ii. *Fitnah* here means a situation where it becomes easier to disobey Allah and harder to obey Allah
 - iii. *Fitnah* in and of itself is not haram but it makes the haram easier and accessible
 - iv. The above two were happening in Mecca
 - 1. So Allah saying what the Quraysh in Mecca are doing is worse than killing
 - v. Also indicating that *qatl* in general is also bad but it is the lesser of two evils
- e. "Do not fight them at al-Masjid al-Haram"
 - i. Again an indication of eventually reaching Mecca successfully and defeating the enemy
 - ii. Because reaching it already means you've won
 - 1. It's like reaching the heart of the city in the enemy territory
 - 2. If someone still fights you, then kill them because now they're just being rebellious and causing trouble while knowing that they've been defeated

192. And if they cease, then indeed, Allah is Forgiving and Merciful.

- a. Meaning if they give up
- b. A lesson in discipline for soldiers
- c. Their ceasing here could also mean that after giving up, they've accepted Islam
- d. Allah has forgiven them so you forgive them to

193. Fight them until there is no [more] fitnah and [until] worship is [acknowledged to be] for Allah. But if they cease, then there is to be no aggression except against the oppressors.

- a. Again, *Fitnah* here means a situation where it becomes easier to disobey Allah and harder to obey Allah
- b. Meaning there should be no other *deen* left in the region, specifically Mecca
- c. Allah ends with that if they drop their weapons/give up, then there should be no animosity left against them
 - i. But when you turn your back, thinking they've ceased, they pick up their weapons again to fight you, then you can fight them because they're oppressors

194. [Fighting in] the sacred month is for [aggression committed in] the sacred month, and for [all] violations is legal retribution. So whoever has assaulted you, then assault him in the same way that he has assaulted you. And fear Allah and know that Allah is with those who fear Him.

- a. The months of Hajj
 - i. In the Jahiliyyah, the Arabs dedicated four months as sacred
 - 1. Three for Hajj
 - 2. One for 'Umrah
 - ii. The Arab tribes had agreements among each other not to fight against each other during these months
- b. Allah saying here that do not fight in this month, but if the enemy initiates it, then you may do so
- c. "For [all] violations is legal retribution"
 - i. Meaning there are certain places as well which carry the same ruling as the sacred month [i.e. al-Masjid al-Haram]
- d. Those who crossed lines with you, cross lines with them in the same way
 - i. But even then remain cautious of Allah
 - 1. Don't transgress [my comment]
- e. Allah ends with the fact that as long as we have *taqwa*, Allah will be with us in the battlefield
 - i. If the *taqwa* is gone, then so will the Divine help be gone

195. And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction [by refraining]. And do good [with excellence]; indeed, Allah loves the *Muhsineen* (those who excel in doing good).

- a. Connected to previous discussion
 - i. Wars cost money
 - 1. So encouraged to spend in the way of Allah

- b. "Do not throw [yourselves] with your [own] hands into destruction"
 - i. Imagery in the Qur'an here
 - 1. Image of a man standing on the cliff of a mountain and putting his hands out to the side as if he's about to fall
 - a. Allah saying here don't be like this
 - i. Meaning don't waste your money on anything else but spend it in the path of Allah and don't go into destruction through your own stinginess.
 - 1. Because it shows that you love the dunya more than Allah
 - 2. Basically telling the sahabah don't get cheap at brink of war
- c. "And excel"
 - i. Meaning excel in spending your wealth for Allah
 - 1. Go out of your way

196. 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 enjoys '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.

- a. If you leave for Hajj and 'Umrah then you should complete it
 - i. Go through with it completely
 - 1. Don't just quit in the middle
- b. If you get surrounded by an enemy who prevent you from going to Hajj, then sacrifice whatever [allowed breed of] animal you can find
 - i. Enemy here is referring to the Quraysh of Mecca who at the time would not allow Muslims to enter
 - ii. This animal was going to be slaughtered any way on Eid
- c. "Reached its place of slaughter"
 - i. Allah telling the Muslims estimate the time when you would have slaughtered it and then slaughter it at that moment
- d. "ailment of the head"
 - i. Means a serious head injury which requires shaving the head earlier than allowed
 - ii. Requires an expiation
 - 1. Most fuqaha say: fasting 3 days and feeding 6 people
- e. Hajj joined w/ 'Umrah
 - i. Arabs used to believe it is disrespectful to do 'Umrah with Hajj
 - 1. They had a separate month for 'Umrah in Rajab
 - 2. The Hajj months for them were Shawwal, Dhul Qa'dah, Dhul Hijjah
 - ii. Allah telling them here that in fact, there is nothing wrong with it and that they may do 'Umrah with Hajj in the Hajj months
 - iii. Here speaking about Hajj Tamattu' specifically [my comment]
 - 1. It is called Hajj Tamattu' because he enjoys things normally forbidden during the Hajj by coming out of ihram and completing 'umrah and then re-adopting it for the Hajj [my comment]
- f. If someone cannot find or afford an animal, must fast 10 days as an expiation
 - i. Three days during Hajj
 - 1. 7th, 8th, 9th of Dhul Hijjah
 - a. 7th because you cannot fast on the 10th because it is Eid and is forbidden [my comment]
 - i. Hence, the person will wear ihram for Hajj before the 7th [my comment]
 - ii. Seven days when you come back home
- g. Allah ends the verse with pointing out that the above mentioned additional provisions are *not* for the locals but those who came from outside Mecca
 - i. The locals have to show some respect and go out of their way to get the rites done
- h. Allah asks us to beware of His punishment for falling short in the above rites
 - i. Because they have been very precisely clarified

197. 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.

- a. Allah here validating the Arabs; belief of the sacred months for Hajj
 - i. Because they got it from Abraham
- b. In Hajj your patience will be tested a lot because all types of things happen there due to huge amounts of people

- i. Hence, Allah asking us not to get involved in disputes and fighting
- c. "Whatever good you do"
 - i. Meaning Allah knows all types of good deeds you did during Hajj
 - 1. Ex: held your anger, lost your slippers and had to walk barefoot, pushed and shoved and you remained patient, etc.
- d. "Take provisions"
 - i. *Zaada* means to take extra provisions
 - 1. More than the bare minimum
 - ii. Meaning prepare for it properly so you don't fall into hardship and trouble during it
- e. "Best provision is fear of Allah"
 - i. In all the preparation, you may forget why you're going there in the first place
 - ii. Allah reminding us here to not lose track of our *taqwa*
 - iii. Your emulating the day of Judgment and should not be distracted
 - 1. Your mind should be clear
 - a. This is why Allah uses the term "Ulul Al-Albaab (people of Understanding)" at the end

198. There is no blame upon you for seeking bounty from your Lord [during Hajj]. When you depart from 'Arafat, remember Allah at al- Mash'ar al-Haram [Muzdalifah]. And remember Him, as He has guided you, for indeed, you were before that among those astray.

- a. Meaning you can make some money as well during Hajj, there is no harm in it
- b. 'Arafat is a day when you do just dhikr all day other than Salah
 - i. You're supposed to talk to Allah that day as much as you can (supplications)
- c. *Mash'ar* in Arabic is a sacred place that makes you have feelings
- d. "He has guided you"
 - i. Meaning towards the rites of Hajj and also to the pillars of His deen
- e. "You were before that among those astray"
 - i. Meaning you didn't know what you were doing
 - 1. Ex: proper rites of hajj, proper way to worship Him, etc.

199. Then depart from the place from where [all] the people depart and ask forgiveness of Allah. Indeed, Allah is Forgiving and Merciful.

- a. Qurayash felt they did not have to go to 'Arafat while others did
 - i. They just stayed in Mina
 - ii. Allah telling them here that no actually everyone has to go to 'Arafat
- b. Allah ending the verse with telling us to ask for forgiveness at 'Arafat for our sins

200. And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share.

- a. Forefathers mentioned here because the favorite pastime for Arabs at that time was speaking about their forefathers
 - i. That was their form of movies
 - ii. Today for us it might be talking about movies, sports, cars, technology, etc.
 - 1. Not just talking about them but engaging in them as well as a pastime [my comment]
 - iii. No one really talks about forefathers anymore as a pastime in our times
- b. The point here is that we should remember Allah with the same enthusiasm [or even more] as when speaking [or doing] about things during our pastime
 - i. Ex: we chit chat away and time flies, etc.
- c. Allah ends the verse with mentioned a particular type of person who is only concerned with the dunya and not the afterlife
 - i. So even during hajj, he only comes to make supplications for worldly benefits
 - ii. Everything that we enjoy in this world is so we can sustain ourselves for the next world
 - 1. But this particular person prefers this world over the next
 - a. Hence, Allah may even give him what he is praying for in this world but in the afterlife he will be doomed

201. 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."

- a. A description of the opposite of the worldly person mentioned in the previous verse
- b. Meaning of this supplication
 - i. Does not mean "Give me really good stuff in this life and really good stuff in the afterlife as well"
 - ii. You're asking in this supplication to make you a follower of the Prophet Muhammad (pbuh), a role model for you, in the best way

1. Hence, this will lead you to the best life in the afterlife as well
2. So you would have succeeded in this life and the afterlife [my comment]
- iii. Doesn't mean you can't have fancy things but means don't forget your purpose in life
 1. If Allah has blessed you with wealth, then use it to come closer to Allah [my comment]

202. Those will have a share of what they have earned, and Allah is swift in account.

- a. Meaning these people will have what they earned of their good and bad deeds
 - i. Ex: sincere deeds and not so sincere deeds, good quality prayers and not good quality prayers, etc.
 - ii. Meaning they will have the quality portion of their deeds
 1. Not everything we do will earn us a reward in the afterlife
 - a. We may need to improve on many things
 - b. This is why we ask Allah to give us more than we deserve
- iii. Allah will take their account very quickly

203. 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.

- a. Referring to 11th, 12th, 13th of Dhul Hijjah
 - i. You stay in Mina during these days
 1. Third day is optional
- b. "for him who fears Allah"
 - i. Meaning if you're staying there for three days and get irritated, don't annoy other people in order to pass time
 1. Also that your patience may be tested so remain patient

204. 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.

- a. Speaking about the hypocrite whose words seem pleasing to the ear in this life but in the afterlife you will see his real status
 - i. A hypocrite in Medina used speak highly of the Prophet and Islam in front of the Muslims
 - ii. Could also refer to a Muslim who has these qualities [my comment]
- b. When people doubt him or his words, he says things like "Allah Knows I love you! Allah is my witness!"
 - i. In other words, he tries to bring harmony with what he says
- c. *Ladd* in Arabic is the most intense, worst, and ugly form of animosity and argumentation
 - i. Worse than *'Aduww* (enemy)
 - ii. Some said it is those people who are really loud when they argue and don't listen when you speak to them. They drown you out with their loudness
 1. Even when they're listening, they're not listening

205. 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.

- a. Further qualities of the one described in the previous verse
 - i. He bullies and threatens people
 1. Threaten to destroy your reputation, your career, etc.
 2. E-mailing board members about you in order to cause you harm
 - ii. He tries to destroy people's businesses
 - iii. Spreads false information about you and creates rumors about your
- b. He may seem nice and kind but once you get on his bad side, you see the above qualities in him

206. 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.

- a. When it is said to this *Ladd* of opponents to fear Allah, he fills with pride and arrogance
 - i. Ex: "How dare you tell me to fear Allah", "Who are you to tell me what to do", "Who are you", etc.
 - ii. He explodes
- b. Allah ends the verse by saying that Hell will hug this person and squeeze him [understood from the word *Mihaad* used in the verse]
 - i. This is the only sufficient place for him
 - ii. Meaning he will enter it

207. And of the people is he who sells himself, seeking means to the approval of Allah. And Allah is kind to [His] servants.

- a. This person is constantly and continually making Allah happy
 - i. Not just happy but he makes Allah *extremely* happy

- b. He has given himself up for Him and His Pleasure
- c. *Ra'oof*
 - i. When someone knows what someone is going through
 - ii. So meaning here is that Allah knows what this person is going through and is compassionate towards him

208. 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.

- a. *Silm*
 - i. Means safety
- b. Meaning enter into the submission of Allah completely [*Kaaffah*]
 - i. Totally and entirely
- c. This verse combines two things
 - i. Enter into Islam entirely
 - ii. Not follow footsteps of Satan
- d. Satan may not want to make us leave Islam entirely but he does want us to leave some parts of it
 - i. Perhaps true for those whom he cannot take out of the fold Islam [my comment]
 - ii. Satan may come to us and whisper things like, "well you're doing so much good already, so what's the big deal if you do a little haram on the side?"
 - 1. These are footsteps of Satan
 - a. Falling into these footsteps could lead to kufr eventually
 - i. Satan will take a little bit and little bit until all of your Islam is gone
 - iii. Today we live in times where we're constantly pressured to compromise our Islam
 - 1. We sugar code it with words like, "we need to re-interpret Islam", "we have to re-evaluate stuff", "we have to see how certain principles apply to the modern age", etc.
 - a. They're may be some things in our fiqh for which such things may be valid but we cannot have an intention at the back of our mind: "What will people say? I want to change it so I don't feel like an outcast anymore."

209. But if you deviate after clear proofs have come to you, then know that Allah is Exalted in Might and Wise.

- a. Jews did not believe even after clear proofs had come to them
 - i. Allah warning Muslims here to be not like them
- b. Allah warning here that He can punish us if He wants now but He has a wise plan in place
 - i. Punishments are executed at particular times

210. Do they await but that Allah should come to them in covers of clouds and the angels [as well] and the matter is [then] decided? And to Allah [all] matters are returned.

- a. *Tarabbus* is procrastination
 - i. Word not used in this verse though
- b. They keep putting things off for later
- c. "Should come to them" here can also mean "should attack them"
- d. Our decisions will be given a verdict on the DoJ
 - i. Currently, our decisions are being recorded for judgment later

211. Ask the Children of Israel how many a sign of evidence We have given them. And whoever exchanges the favor of Allah [for disbelief] after it has come to him - then indeed, Allah is severe in penalty.

- a. The favor here means the revelation
- b. They exchange the revelation of Allah for something else

212. Beautified for those who disbelieve is the life of this world, and they ridicule those who believe. But those who fear Allah are above them on the Day of Resurrection. And Allah gives provision to whom He wills without account.

- a. Exclusively for those who disbelieve, this life was beautified
 - i. In general, this life is beautiful for everyone but for disbelievers it is the only beauty they will get
- b. The disbelievers ridicule the believers because of all of the restrictions they have through their religion
 - i. They make fun of them
 - ii. In their eyes, chasing the worldly life is the norm
- c. Those who had *taqwa* will be above the disbelievers on the DoJ
 - i. Now the believers will be making fun of the disbelievers
- d. Allah ends the verse by stating that He provides for those who have *taqwa* in this life and the afterlife without account
 - i. In this life they will have sustenance from where they could not even imagine
 - ii. In the afterlife, they will be rewarded without measure
 - 1. Unlimited sustenance

- 213. Mankind was [of] one religion [before their deviation]; then Allah sent the prophets as bringers of good tidings and warners and sent down with them the Scripture in truth to judge between the people concerning that in which they differed. And none differed over the Scripture except those who were given it - after the clear proofs came to them - out of jealous animosity among themselves. And Allah guided those who believed to the truth concerning that over which they had differed, by His permission. And Allah guides whom He wills to a straight path.**
- a. Mankind used to be one nation
 - b. Allah sent prophets to reunite mankind
 - i. They were given scriptures as well to judge between the differences
 1. And no one disagreed with it
 - c. The real people who caused disagreements in the world were those knowledgeable in the religion
 - i. They were supposed to be the means for unity but they failed
 - ii. Because they began to see religion as a way to expand their power
 1. Their influence and control over others
 2. *Baghya* means the urge to dominate the other
 3. They started differing with other scholars and different schools of thought began to develop
 - a. They began writing books against each other
 - b. Modern forms
 - i. Refuting each other is the only thing you do
 - c. They were constantly poking at each other
 - i. It made them feel superior to the other
 - d. Those who have true faith, Allah will guide them to the truth and in the company of the right people
 - e. It is Allah who will secure our guidance and not scholars
- 214. 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.**
- a. You're not just going to walk into Jannah without being severely tested
 - b. We have been given a legacy that will get us in a lot of trouble
 - i. We inherited it from the previous prophets
 - c. We need to be mentally prepared
 - d. They're will be people who will hate us and instill fear into us due to their hate for us
 - e. Believers suffer due to one of two reasons
 - i. Either to raise the ranks
 - ii. To be awoken because we are sleeping
 - f. There is a legion of enemies from the Jinn and Man who are on standby just to cause harm to the believers by the permission of Allah
- 215. They ask you, [O Muhammad], what they should spend. Say, "Whatever you spend of good is [to be] for parents and relatives and orphans and the needy and the traveler. And whatever you do of good - indeed, Allah is Knowing of it."**
- a. Meaning spending out of good intention
 - b. Spending on the things mentioned in the verse is good
 - c. Verse connected to next verse in that best form of spending is on fighting for His sake
- 216. Fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah Knows, while you know not.**
- a. A group of hypocrites hated the idea of fighting
 - b. They were encouraged to fight in order to free Mecca
 - c. Allah reveals and we follow without questioning
- 217. They ask you about the sacred month - about fighting therein. Say, "Fighting therein is great [sin], but averting [people] from the way of Allah and disbelief in Him and [preventing access to] al-Masjid al-Haram and the expulsion of its people therefrom are greater [evil] in the sight of Allah. And fitnah is greater than killing." And they will continue to fight you until they turn you back from your religion if they are able. And whoever of you reverts from his religion [to disbelief] and dies while he is a disbeliever - for those, their deeds have become worthless in this world and the Hereafter, and those are the companions of the Fire, they will abide therein eternally.**
- a. All of the crimes mentioned are greater in the sight of Allah than fighting in the sacred months
 - b. Fitnah here means when obeying Him becomes difficult and disobeying Him becomes easier
 - c. Allah further states that the enemy doesn't want peace but wants to continue to fight
 - d. If you leave Islam, then all of the good you did is also lost

- i. Good they did in the state of Islam

218. Indeed, those who have believed and those who have emigrated and fought in the cause of Allah - those expect the mercy of Allah. And Allah is Forgiving and Merciful.

- a. They are the ones who deserve the mercy
 - i. Those with these qualities mentioned in this verse
- b. They migrate from disobedience to obedience
- c. They struggled for the sake of Allah to make Him happy
- d. Individual mission
 - i. Do good deeds and avoid bad
- e. Collective mission
 - i. To spread Islam on earth
- f. Religion doesn't serve us but we are supposed to serve it
- g. Tazkiyyah
 - i. Getting rid of impure things from our hearts: jealousy, laziness, arrogance, kufr, etc.
 - ii. Don't just focus on it without activism
 - 1. Ex: I don't want to do da'wa until I'm pure
 - 2. There is supposed to be a balance
 - a. Focus on your own tazkiyyah but be active in da'wah as well
 - b. Just have the right intention and include your own self in that problem
 - c. Da'wah/activism alone without tazkiyyah is also bad

219. They ask you about wine and gambling. Say, "In them is great sin and [yet, some] benefit for people. But their sin is greater than their benefit." And they ask you what they should spend. Say, "The excess [beyond needs]." Thus Allah makes clear to you the verses [of revelation] that you might give thought.

- a. Allah compares sin and benefits of gambling and alcohol
 - i. Sin trumps the benefits of it
 - 1. A little bit of criticism from Allah is sufficient for the believer
- b. Allah says to live at the bare minimum level and give Him the rest

220. To this world and the Hereafter. And they ask you about orphans. Say, "Improvement for them is best. And if you mix your affairs with theirs - they are your brothers. And Allah knows the corrupter from the amender. And if Allah had willed, He could have put you in difficulty. Indeed, Allah is Exalted in Might and Wise.

- a. The sahabah were afraid of mixing the wealth of the orphans with their own
 - i. They didn't even want to eat one bite from it
- b. Allah telling them it's all right because He knows those who have corrupt intention and those who have good ones with regards to the orphan's wealth
- c. Keeping it separate was difficult for them

221. And do not marry polytheistic women until they believe. And a believing slave woman is better than a polytheist, even though she might please you. And do not marry polytheistic men [to your women] until they believe. And a believing slave is better than a polytheist, even though he might please you. Those invite [you] to the Fire, but Allah invites to Paradise and to forgiveness, by His permission. And He makes clear His verses to the people that perhaps they may remember.

- a. If marriage is corrupted, then society is corrupted
 - i. Because then the kids will be corrupted
- b. Verse discussing the foundation of marriage
- c. Most laws deal with problems and outliers
 - i. Crime, inheritance issues, etc.
- d. Murshrikaat does not include people of the book according to majority
 - i. Some sahaba held that even the Jews and Christians were not an exception because they commit shirk with Allah
- e. If a Mushrik takes sahadah in order to get married to a Muslim, then it is not our place to judge their intention
 - i. We will accept it from them
- f. "Those invite [you] to the fire"
 - i. The Islamic lifestyle is a complete change of life and demands a lot from a person
 - 1. This may cause friction between the couple and the non-Muslim will constantly call towards His disobedience
 - 2. One of the two lifestyles will take over the other
 - a. It's a difficult struggle for the practicing Muslim
- g. These verses become more alive when your actually in the mentioned situation
 - i. This is why Allah Says: "*And He makes clear His verses to the people that perhaps they may remember.*"

- 222. And they ask you about menstruation. Say, "It is harm, so keep away from wives during menstruation. And do not approach them until they are pure. And when they have purified themselves, then come to them from where Allah has ordained for you. Indeed, Allah loves those who are constantly repentant and loves those who purify themselves."**
- a. "When they have purified themselves"
 - i. Meaning they've stopped menstruating and have showered
 - b. Allah loves those who are
 - i. Spiritually pure – through constantly repenting
 - ii. Physically pure - through keeping themselves clean and pure
- 223. Your wives are a place of sowing of seed for you, so come to your place of cultivation however you wish and put forth [righteousness] for yourselves. And fear Allah and know that you will meet Him. And give good tidings to the believers.**
- a. حَرْثٌ for you
 - i. Farm, field, tilth. Because they bear children for men
 - b. You may have intimacy in whatever ways
 - c. وَقَدِّمُوا لِأَنفُسِكُمْ – meaning have children
 - d. Men should get married not because their hormones are going crazy but to
 - i. Honor them
 - ii. Protect them
 - iii. Have children with them
 - e. Fear Allah even when interacting with one's spouse
- 224. And do not make [your oath by] Allah an excuse against being righteous and fearing Allah and making peace among people. And Allah is Hearing and Knowing.**
- a. Speaking of taking oaths for the wrong things
 - i. Not coming to masjid, not speaking to people, not giving sadaqa, etc.
 1. Basically, vowing not to do good deeds
- 225. Allah does not impose blame upon you for what is unintentional in your oaths, but He imposes blame upon you for what your hearts have earned. And Allah is Forgiving and Forbearing.**
- a. If oath taken because it's habit among the people without meaning it, then he/she will not be taken to account for it
 - i. But if it is sincere and the heart is involved, then he/she will be taken to account for it
 - b. حَلْمٌ – something a mother has for her child
 - i. Ex: a child yelling at the mother and latter still saying "your so cute! Come here my darling!"
 - ii. Allah has this love for us
- 226. For those who swear not to have sexual relations with their wives is a waiting time of four months, but if they return [to normal relations] - then indeed, Allah is Forgiving and Merciful.**
- a. Allah gave the man four months for this exaggerated oath that he took against his wife
- 227. And if they decide on divorce - then indeed, Allah is Hearing and Knowing.**
- a. عَزْمٌ – means serious decision, really thought through without any alternative, they've done what they can without any results
- 228. Divorced women remain in waiting for three 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 more right to take them back in this [period] if they want reconciliation. And due to the wives is similar to what is expected of them, according to what is reasonable. But the men have a degree over them [in responsibility and authority]. And Allah is Exalted in Might and Wise.**
- a. Wives should not hide the fact that they are pregnant because they're angry with their husbands
 - b. Many scholars say that women should remain in the house of the husband during the waiting period of a revocable divorce because there is a better chance of them getting back together than to leave the house
 - i. Leaving the house and being separate increases the friction between the two
 - c. If the man takes her back during the *iddah*, then she is considered his wife again
 - d. "But the men have a degree over them"
 - i. This is mentioned under the context of divorce
 - ii. Means in the issue of divorce, men do have an advantage over women but in other places women have an advantage over men (ex: not obligated to spend on the husband from her wealth, etc.)
 - iii. It is not a universal statement for all things
 1. So doesn't mean men are better than women

- 229. Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.**
- a. Speaking about the two revocable divorces
 - b. Either keep the wives in an acceptable and dignified manner or release them with likewise manner
 - i. They're should not be any nasty fights
 - ii. They both should still respect each other
 - c. It is not allowed to ask to return given gifts in the past
 - i. Unless there was some wrong done and they do so to compensate each other
 1. Because they don't want to be responsible on the DOJ
- 230. And if he has divorced her [for the third time], then she is not lawful to him afterward until [after] she marries a husband other than him. And if the latter husband divorces her [or dies], there is no blame upon the woman and her former husband for returning to each other if they think that they can keep [within] the limits of Allah . These are the limits of Allah, which He makes clear to a people who know.**
- a. Speaking about the final irrevocable divorce
 - b. Those who want to know the rulings on divorce come to Allah's Book for it
 - i. Hence, Allah Says: "*He makes clear to a people who know.*"
- 231. And when you divorce women and they have [nearly] fulfilled their term, either retain them according to acceptable terms or release them according to acceptable terms, and do not keep them, intending harm, to transgress [against them]. And whoever does that has certainly wronged himself. And do not take the verses of Allah in jest. And remember the favor of Allah upon you and what has been revealed to you of the Book and wisdom by which He instructs you. And fear Allah and know that Allah is Knowing of all things.**
- a. Speaking about men who drag out the *iddah* on purpose just to hurt the wife. They've usually already made up their mind to let her go but drag it on to hurt her.
 - i. Either keep them with dignity or release them and let them go
 - ii. Ex: Just when the *iddah* is about to end, he takes her back just so he can hurt her some more and divorce her again
 - b. Don't take the Shariah rulings and Allah's laws as a way to hurt the wife in this way
 - i. Ex: "Oh, it's halal to take her back so I will" while internally intending to hurt her and have already decided to divorce her
 - c. Such a person is only wronging himself
 - d. Allah reminds this person to not take the religious rulings for his own personal evil agenda and remember the favor of Allah upon him that He made him a Muslim and sent him the Qur'an and Sunnah to guide him and that he should seek instruction and counsel through them.
 - e. Allah ends with the verse stating that Allah knows of all the things this person is doing to his wife and that this guy should fear Him and He will hold this guy accountable
- 232. And when you divorce women and they have fulfilled their term, do not prevent them from remarrying their [former] husbands if they agree among themselves on an acceptable basis. That is instructed to whoever of you believes in Allah and the Last Day. That is better for you and purer, and Allah knows and you know not.**
- a. Speaking about those couple who were not in an abusive marriage but divorced because they did not get along but then her former husband wants to marry her again and she is considering it but her family and/or friends try to strongly discourage her from it despite there being good in him
 - i. Allah saying don't do this to these women but let them marry their former husbands provided the two agree among themselves on a decent and mutual basis
 1. This so strong that Allah does not even associate Himself with them and mentions them in a passive voice "*whoever of you believes in Allah and the Last Day*" – then such a person should not prevent her to marry her former husband
- 233. Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable. No person is charged with more than his capacity. No mother should be harmed through her child, and no father through his child. And upon the [father's] heir is [a duty] like that [of the father]. And if they both desire weaning through mutual consent from both of them and consultation, there is no blame upon either of them. And if you wish to have your children nursed by a substitute, there is no blame upon you as long as you give payment according to what is acceptable. And fear Allah and know that Allah is Seeing of what you do.**
- a. If there is an infant involved after a divorce, the husband has the right to ask his ex-wife to feed the child for a period of 2 years

- b. Child support is on the father
- c. One of the fundamental principles of our deen is to remove harm
- d. Last portion of the verse
 - i. In some cases, the men have custody over the child
 - 1. And if in this case, the father wants to get a wet nurse, this is allowed provided he gives some payment or compensation to his ex-wife

234. And those who are taken in death among you and leave wives behind - they, [the wives, shall] wait four months and ten [days]. And when they have fulfilled their term, then there is no blame upon you for what they do with themselves in an acceptable manner. And Allah is [fully] Acquainted with what you do.

- a. "For what they do with themselves in an acceptable manner"
 - i. Meaning after the *iddah* is done, the family cannot hold her down as part of their honor and prevent her from marriage
 - 1. The widow is free to do what she wants in an acceptable manner and move on with her life
 - a. Hence, if she wants to get married, she can

235. There is no blame upon you for that to which you [indirectly] allude concerning a proposal to women or for what you conceal within yourselves. Allah knows that you will have them in mind. But do not promise them secretly except for saying a proper saying. And do not determine to undertake a marriage contract until the decreed period reaches its end. And know that Allah knows what is within yourselves, so beware of Him. And know that Allah is Forgiving and Forbearing.

- a. Speaking about men who want to marry widows
- b. "What you conceal within yourselves"
 - i. Meaning you had a crush on them or wanted to marry them
- c. Allah saying it is all right to propose to widows after their *iddah* is over in an open and respectable manner
 - i. Not sending secret messages and making promises to them during their *iddah* [4 months, 10 days]
- d. Allah tells such men that He knows and understands that they are thinking of these women and want to marry them but just that they should wait until after the *iddah*

236. There is no blame upon you if you divorce women you have not touched nor specified for them an obligation. But give them [a gift of] compensation - the wealthy according to his capability and the poor according to his capability - a provision according to what is acceptable, a duty upon the doers of good.

- a. Meaning in such a situation of divorce, the man should give her some sort of gift
 - i. The rich according to his means, the poor according to his means
 - ii. Also to give her something decent and well appreciated
 - 1. Don't give her something lame
 - iii. The bigger the gift you give [according to your means], the bigger it is a sign of *ihsaan*

237. And if you divorce them before you have touched them and you have already specified for them an obligation, then [give] half of what you specified - unless they forego the right or the one in whose hand is the marriage contract foregoes it. And to forego it is nearer to righteousness. And do not forget graciousness between you. Indeed Allah, of whatever you do, is Seeing.

- a. Either the woman can forgive it and say she does not want it or the man can forgive it and give the whole thing and not just half
- b. Allah reminds the couple that even during divorce, don't forget kindness and gracefulness between yourselves
 - i. Giving gifts, saying something nice, complementing, going out of your way, etc.

238. Maintain with care the [obligatory] prayers and [in particular] the middle prayer and stand before Allah, devoutly obedient.

- a. The sudden shift in this topic because Allah reminding us to guard our relationship with Allah and don't forget Him during our personal relationship problems
 - i. Because it will bring peace and solace and you will feel less lonely
 - 1. Because divorces are depressing and heartbreaking
- b. Best way to connect with Him is to through *Salah*

239. And if you fear [an enemy, then pray] on foot or riding. But when you are secure, then remember Allah [in prayer], as He has taught you that which you did not [previously] know.

- a. Do *salah* no matter what even during fear of an enemy
 - i. Even if it means while on foot or while riding and not in the standard way
- b. When we are secure, then we should pray as instructed in the *Sunnah*

- 240. And those who are taken in death among you and leave wives behind - for their wives is a bequest: maintenance for one year without turning [them] out. But if they leave [of their own accord], then there is no blame upon you for what they do with themselves in an acceptable way. And Allah is Exalted in Might and Wise.**
- a. [Zubdah Tafseer]
 - i. There is an obligation on the husbands to bequest something for the wives before their deaths
 1. In order to consolidate and strengthen them
 2. They should [arrange to] provide for them for a complete year after their death without expelling them from their homes
 - ii. If the wife wants to leave before the end of the year, this is her choice and her maintainers will not be held responsible for it
 1. She can also begin the process getting married, not mourning, etc. before the end of the year
 - a. As long as it is within the limits of Shari'ah
 2. This shows that women have a choice to live up to a year at her husband's house but this is not obligatory on them
 - iii. It was [also] said that this ruling was abrogated by the verses of inheritance and that the widow wife should not leave until after the *iddah*
- 241. And for divorced women is a provision according to what is acceptable - a duty upon the righteous.**
- a. A responsibility on society to take care of her
 - b. Tafsir Jalalayn
 - i. There shall be provision for divorced women, which they are given, honorably, as is feasible — an obligation on those who fear God, may He be exalted. He has repeated the phrase in order to include the woman that has been touched [sexually], since the previous verse addresses a different issue
- 242. Thus does Allah make clear to you His verses that you might use reason.**
- a. Br. Nouman did not comment on it
- 243. Have you not considered those who left their homes in many thousands, fearing death? Allah said to them, "Die"; then He restored them to life. And Allah is full of bounty to the people, but most of the people do not show gratitude.**
- a. History of Bani Israel
 - i. Their lands were conquered and they were taken as slaves
 - b. Some said this was a punishment for them from Allah
 - c. Others said Allah said their hearts to die and they could not stand up for themselves
 - i. Then the next generation were given life in their hearts and they fought for Allah's cause
- 244. And fight in the cause of Allah and know that Allah is Hearing and Knowing.**
- a. Speaking to the Sahabah
 - i. As they had left their homes too
- 245. Who is it that would loan Allah a goodly loan so He may multiply it for him many times over? And it is Allah who withholds and grants abundance, and to Him you will be returned.**
- a. Spending for Allah's cause being discussed here
 - i. Not just in terms of wealth but with life also
 1. Time, energy, talent, skill, etc.
 - b. Eluding to the term loan here implies that humans are a bit greedy
 - i. Just giving is not enough for us
 - ii. Makes a believer check his own integrity
 1. "How can Allah ask me for a loan?!"
 - c. Allah opens up the wealth of a person who gives for His sake
 - d. Some scholars said Allah only gives us rizq so we can spend from it to earn our Jannah
 - e. Wealth never goes down because of charity
- 246. Have you not considered the chiefs of the Children of Israel after [the time of] Moses when they said to a prophet of theirs, "Send to us a king, and we will fight in the way of Allah"? He said, "Would you perhaps refrain from fighting if fighting was prescribed for you?" They said, "And why should we not fight in the cause of Allah when we have been driven out from our homes and from our children?" But when fighting was prescribed for them, they turned away, except for a few of them. And Allah is Knowing of the wrongdoers.**
- a. Mala' means chiefs or leaders here
 - i. Word comes from the root word which means *to fill*
 1. Because the courts are filled with courtiers and cabinets
 - a. Restricted to certain people and not everyone is allowed in
 - i. So word implies *those people who fill the courts [with those in authority]*

- b. Some scholars said that this prophet was Samuel
- c. The Bani Israel were oppressed at the time and were tired of it
 - i. They talked a lot but when it came time for action, most of them disappeared
 - 1. This is common today in the Muslim world
 - a. We're going to do this/that for the masjid/ummah/cause
 - i. But no one pulls through

247. And their prophet said to them, "Indeed, Allah has sent to you Saul as a king." They said, "How can he have kingship over us while we are more worthy of kingship than him and he has not been given any measure of wealth?" He said, "Indeed, Allah has chosen him over you and has increased him abundantly in knowledge and stature. And Allah gives His sovereignty to whom He wills. And Allah is all-Encompassing [in favor] and Knowing."

- a. What should happen is they should accept Allah's choice without question
 - i. The fact that Allah chose him over them is sufficient enough
- b. Saul had been given knowledge and physical ability over them
 - i. He had confidence and knowledge
- c. Allah knows the entire population and knows the correct choice

248. And their prophet said to them, "Indeed, a sign of his kingship is that the chest will come to you in which is assurance from your Lord and a remnant of what the family of Moses and the family of Aaron had left, carried by the angels. Indeed in that is a sign for you, if you are believers."

- a. When Babylonians had raided the Bani Israeel and destroyed Masjid Al-Aqsa, some important boxed artifacts of Bani Israel from the time of Musa (staff, tablets which were revealed, ring of Solomon, etc.) were taken by the invaders as a souvenir of their victory back to Iraq
 - i. Eventually a disease spread in Iraq that killed many of them
 - 1. The people in Iraq started saying that it was because of this cursed box that this disease had come
 - a. So they put it on a bull and released the bull into the open out of their town. It eventually ended up back in the hands of the Jews
 - i. This is what Allah is referring to. It will come back to them under the guardianship of angels.
- b. When they see these artifacts, Allah is saying, it will bring peace and tranquility to them and increase their imaan
- c. So they eventually accepted this miracle and accepted Saul as their leader

249. And when Saul went forth with the soldiers, he said, "Indeed, Allah will be testing you with a river. So whoever drinks from it is not of me, and whoever does not taste it is indeed of me, except one who takes [from it] in the hollow of his hand." But they drank from it, except a [very] few of them. Then when he had crossed it along with those who believed with him, they said, "There is no power for us today against Goliath and his soldiers." But those who were certain that they would meet Allah said, "How many a small company has overcome a large company by permission of Allah. And Allah is with the patient."

- a. The army of Saul had not drunk for a couple of days
- b. They were tested with loyalty to Saul by not being allowed to drink it except a few sips
- c. When they saw the river, vast majority of them drank a lot from it, thereby, failing the test
- d. After they cross the river, they see a gigantic army on the enemy side with dust rising
 - i. Those who drank from the river turn into cowards and make the statement regarding not being able to defeat them
 - ii. Those who did not drink from the water (the true believers) replied confidently with the fact that it is Allah who decides who wins and who loses
 - iii. Indirectly, Allah in this story is preparing the sahabah for battle in Badr because they will be outnumbered

250. And when they went forth to [face] Goliath and his soldiers, they said, "Our Lord, pour upon us patience and plant firmly our feet and give us victory over the disbelieving people."

- a. It is natural to feel somewhat intimidated by such a large army of the enemy
 - i. Goliath was famous for having a huge metal armor where you could only see his eyes
 - 1. He was also unusually tall and huge
 - ii. The believers make du'a to Allah to keep them firm
 - 1. Firaagh is to empty a bottle or container
 - a. It is as if the believers are saying that patience is like a container and are asking Allah to pour it on them at this difficult time
 - i. They want to be drowning in patience
 - 2. They don't want their feet to move in order to flee

- 251. So they defeated them by permission of Allah, and David killed Goliath, and Allah gave him the kingship and prophethood and taught him from that which He willed. And if it were not for Allah checking [some] people by means of others, the earth would have been corrupted, but Allah is full of bounty to the worlds.**
- a. Saul's army defeated them and wiped the floor with them by the permission of Allah
 - b. David was a small shepherd boy at the time with a slingshot
 - i. He was an excellent marksman and hit Goliath between the eyes
 1. It went through his head and he died on the spot
 - ii. Made David hero of the battle
 1. After the death of the leader, the army dispersed into confusion and lost their morale
 - a. The believers took this to their advantage and annihilated the army
 - c. Allah granted David kingship and wisdom to rule and judge
 - i. Allah also taught David how to make praise of Him in a way that even the mountains made praise with him
 - d. Allah rises and declines nations out of power using one people against another
 - i. When a nation or power gets too crazy, he uses another nation or people to bring them down and the latter are given power
 1. When the new nation/people get too crazy and unjust, they too are brought down by some other nation/people and the cycle repeats.
 2. If Allah did not do this, there would be complete corruption on part of the higher nation and they would spread havoc in society
- 252. These are the verses of Allah which We recite to you, [O Muhammad], in truth. And indeed, you are from among the messengers.**
- a. This detail history was only known to the top Jewish scholars at the time of the Prophet
 - b. Allah telling the Prophet here that you certainly are a messenger otherwise you could not know this detail history
 - i. [Indirectly giving da'wa to the Jews in Medina to believe in him and letting them know that this man is a prophet of Allah]
- 253. 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.**
- a. So we don't seem that we're looking down on previous prophets, Allah clarifying here that He gives preferences to some messengers over others
 - i. Ex of *tafdheel*
 1. Prophet taken on Mi'raaj
 2. Musa spoken directly to
 3. Jesus's miracles
 - a. First prophet Jews rejected outright and this is why he is mentioned here
 - i. Previously, they believed in them but disrespected them
 - b. Angel Gabriel mentioned because Jews rejected him
 - i. Allah saying that the same angel that was sent to Jesus (pbuh), whom they rejected, also is being sent again to Muhammad (pbuh)
 - c. The Bani Israel started infighting even after clear proofs had come to them because they differed which led them to fight one another
 - i. Verb *iqtatala* means infighting
 - ii. The prophets didn't differ, rather, the followers did
 1. The followers caused disunity not the prophets as some modern groups may falsely argue. If the people had followed the prophets, they would have been unified
 - d. Main purpose of the verse is to highlight belief in the prophets
 - i. All of them and not being selective
 - e. Aqeedah/Emaan is three things
 - i. Belief in Allah
 - ii. Belief in the Prophets
 1. Includes angels, revelation, and prophets
 2. Because angels bring the revelation through the prophets
 - a. It's all connected
 - iii. Belief in afterlife
 - f. Had Allah wanted, these people would have never ever fought one another but Allah does as He pleases
 - i. They had an urge to dominate each other (*baghyun*)
 1. More ranking, control, profile among people

- ii. We have no right to question His Wisdom to allow it to happen

254. 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.

- a. Asking to spend to test the believers' loyalty
- b. It is Allah who gave it to us and now He is asking for it back
- c. No one has special status that Day
 - i. No one can "get you in"
- d. No one can interceded on your behalf and make a case for you
 - i. Except whom Allah allows for a group of people that qualifies for it
 - 1. Ex: Prophet Muhammad's (pbuh) intercession that day

255. Allah - there is no deity 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.

- a. One of the great treasures of tawheed
 - i. Fundamentals of tawheed in this verse
 - ii. Ayat Al-Kursi
- b. He is worthy of extreme love
 - i. We lean on Him
- c. Word *Ilah* (God) includes meaning of love, obedience, and worship
- d. Allah is constantly watching over creation so that it doesn't fall apart (Al-Qayyum)
 - i. He is the source of all life and maintains it
- e. Word *Maa* is more inclusive and includes whatever and whoever
 - i. Word *Man* is for intellectual beings
- f. *Man Dhaa* means 'who dares'
- g. Allah knows all the details already for everything
 - i. Past, present, future, etc.
 - ii. So no one can make a case of intercession and tell Him something that He does not already know
 - 1. Hence, Allah will judge us taking everything we've done into consideration
 - a. The good and the bad
- h. The human personality is ingrained into the *Ruh*
 - i. This is why there is no agreed upon definition of a human personality in psychology
 - ii. It's something we don't know much about and have been given very little knowledge of
- i. Attributes of Him given in this verse in 2s

256. 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.

- a. *Akraha* means to force someone to do something that they hate
 - i. There is no coercion in religion whatsoever
- b. This verse is after the ayat ul kursi where Allah talks about Himself
 - i. It's like Allah saying, "If they don't believe even after knowing all this about Me, there is no point in forcing them."
- c. Prophet did not fight to convert but to establish justice
 - i. And so that the message can be given
 - 1. At the end, it is up to the person to accept or not. They are not forced
- d. You can tell what a Muslim looks like and what a Mushrik looks like in the life of the Prophet Muhammad, Allah saying to the disbelievers
 - i. The difference between them is crystal clear
- e. Taghut
 - i. From *taaghiy*: means to rebel against authority
 - 1. Rebellion for the sake of being a rebel
 - a. One rebels just because he/she can
 - ii. *Taghut* is any belief system, philosophy, government, institution, person, etc. that has authority and calls people to disobedience of Allah directly
 - iii. At prophet's time, it was Quraysh
- f. Most trustworthy chain: Allah -> Jibraeel -> Muhammad (pbuh)
- g. Handhold like a strong anchor to hold on to while everyone else is drowning around you
 - i. It is strong and has not flaw in it

- ii. The believers being told to hold onto Allah's deen strongly (some say Qur'an) despite the storm of hate around you
- iii. Also meaning of protection that He will protect His obedient slaves
- h. Allah knows who is holding on to Him and His deen and who is not

257. Allah is the ally of those who believe. He brings them out from darkneses into the light. And those who disbelieve - their allies are Taghut. They take them out of the light into darkneses. Those are the companions of the Fire; they will abide eternally therein.

- a. Two terms used in the Qur'an to show friendship between Allah and His slaves
 - i. Waliy and Mawlaa
 - 1. Waliy is a protective friend
 - a. He has a desire and wants to protect you
 - b. Protects you when he/she can
 - c. Intention based
 - 2. Mawlaa is one who is in the act of protecting
 - a. He is your friend and actually protects you
 - b. Action based
- b. Connection w/ previous verse
 - i. That whoever holds onto the strong handhold, then Allah will become his/her Waliyy
- c. Darkneses can be shirk, atheism, belief systems, ways of life, etc. It is multiple shades.
 - i. Once entered into Islam, one can fall into other forms of darkneses again
 - 1. Love of dunya, nifaq, hasad, show off, greed, laziness, etc.
- d. For the comparison with disbelievers, Allah puts *Taghut* at end as a subject instead of first as in the beginning of the verse
 - i. This is because it does not belong at the same spot as Allah
 - 1. It's a point of balagha
- e. Some people see the light of truth and Islam but then *Taghut* comes and drags them back into darkneses
- f. Allah pulls you up into the light and *Taghut* pulls you down into darkneses
 - i. Depends on who you take as your Waliyy

258. 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.

- a. Allah mentions stories scattered in different parts of the Qur'an of prophets (except Yusuf) because He wants to highlight the portion of the story which is relevant to the subject of the discussion
- b. Allah highlighting this portion of the story of Abraham because it shows a case study of someone who held onto the anchor of Allah firmly and didn't let go. And Allah protected him.
- c. When someone is given authority over some aspect by Allah's creation, sometimes they develop a God complex
 - i. They look down on others and think they are better and deserve it
 - ii. Doctors, engineers, scientists, etc. can all fall into this
- d. Namrood brought out two prisoners and let one go, who was to be executed, and the other he commanded to be executed, who was supposed to go free
 - i. It is an obnoxious argument
- e. Sunnah of Abraham was to make mushriks feel stupid
 - i. So Namrood felt stumped and humiliated. He commanded that Abraham be thrown into the fire
- f. Because Namrood wasn't sincere and didn't accept the guidance even after it was made clear to him, He is a wrongdoer and Allah doesn't guide such people

259. 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."

- a. Another case study given here
 - i. Again, to show some practical stuff that relates to the subject matter being discussed
- b. The town had been destroyed and abandoned for a long period of time
 - i. It had been so long that the roofs had fallen onto the houses
 - ii. It was attacked by forces and people in the town were killed or taken as prisoners
 - iii. It had belonged to the Children of Israel
- c. It is said that it was Jerusalem

- d. His food was still fresh and didn't age
- e. He himself became an ayah for the people
- f. Shows that
 - i. Life and death is in Allah's Hands
 - ii. Life after death when everyone will be raised for judgment
- g. The person mentioned is Prophet 'Uzayr
 - i. He was to go back to Babylon after this experience and revive the eeman of the Israelites so that they can stand again as a nation
 - 1. They had been imprisoned there
 - ii. Since now 'Uzayr's eemaan was at peak due to the experience, he would do the da'wah fearlessly because he knows life and death belong in Allah's Hands

260. 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."

- a. The prophets were gifted with a certain for eemaan which we do not have access to
 - i. They witnessed and saw things which affirmed for them their belief stronger than anyone else
 - 1. This is why they are able to call people to Allah sincerely and with true conviction and passion
- b. For us, we all have different forms of conviction
 - i. For some it may be a khutbah, for some a dream, for some a tragedy in their life, etc.
 - ii. Something which makes them convinced of the afterlife and the truth
- c. There is conviction/belief and then there is satisfaction with that belief
 - i. This is of a higher level
- d. Abraham put different parts of the birds on different hills/mountains (legs on one, head on another, etc.)
 - i. Then he called them as he taught them to come with his call. When he did that, all the parts came together before him and came to him running

261. 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.

- a. Reward is in the long term (afterlife)
- b. Such people spend even if they don't see any progress because they do it for the sake of Allah
 - i. They keep spending for His mission (sabeelillah)
 - 1. Masjids, Islamic schools, learning institutions, etc. all continue the mission of the Prophet (pbuh)
 - 2. Helping the poor and needy fall under general giving for Allah and not continuing the mission (sabeel)
 - a. Known as Sadaqaat (all types of charity)
- c. When Allah sees the person is spending for His sake to build his afterlife, He blesses him with even more so the slave can keep building his afterlife
- d. Allah tells at the end that He will multiply even top of this regular multiplication for whomever He wants
 - i. It's not something we can comprehend

262. 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.

- a. They don't spend so they can have a say in the causes they give money to
 - i. They don't impose their will on them because of what they've given them
 - ii. They don't remind them of their favors on them
 - iii. You can give anonymous donation and then share your opinion
 - 1. This way you're not connecting it to your spending
 - a. You're not reminding them of your favors. No strings attached
- b. Don't say hurtful things when you spend
 - i. "Weren't you nothing until I paid for your education?"
 - ii. Such people cancel out their spending
- c. We're supposed to just give and expect our reward in the afterlife
 - i. What the recipient of the donation does is his own business
 - 1. So if you gave money for the expansion of the masjid and you don't see it, then you just worry about your own reward in the afterlife

263. Kind speech and forgiveness are better than charity followed by injury. And Allah is Free of need and Forbearing.

- a. It's possible that you spend on someone and then get in a fight/argument with them

- i. Allah saying in this verse don't remind them hurtfully of your favor on them. Rather, just forgive them and let it go

264. O you who have believed, do not invalidate your charities with reminders or injury as does one who spends his wealth [only] to be seen by the people and does not believe in Allah and the Last Day. His example is like that of a [large] smooth stone upon which is dust and is hit by a downpour that leaves it bare. They are unable [to keep] anything of what they have earned. And Allah does not guide the disbelieving people.

- a. Spending money and then reminding others is just as bad as showing off
 - i. They're the same
 - ii. Such a person isn't interested in a reward from Allah
- b. Parable of a large smooth stone on which is dust
 - i. To show the nature of those who spend and then nullify their spending
 - 1. From outside, they seem very charitable and generous but in the afterlife they have nothing. Just like a bare rock that had dust on it seeming as if it was part of the greenery around it but when it rained, it showed that it was just a rock with dust on it
 - ii. Their deeds will disappear before their eyes just as the dust does from the rock
- c. Allah likens such people to kufr
 - i. Because the person is acting like it's his own money that he produced giving it to others, hence, he reminds them of it
 - 1. But he is forgetting that it is Allah who gave him that money just like a kafir
 - ii. 90% of our religion is just having the right attitude

265. And the example of those who spend their wealth seeking means to the approval of Allah and assuring [reward for] themselves is like a garden on high ground which is hit by a downpour - so it yields its fruits in double. And [even] if it is not hit by a downpour, then a drizzle [is sufficient]. And Allah, of what you do, is Seeing.

- a. Keep intention sincere before, during, and after an act
 - i. A believer is always cautious and watchful over his intention to assure that it is only for the Pleasure of Allah
- b. They build a firmness inside themselves of the fact that the afterlife is there
 - i. "I'm putting money into something that is there in the afterlife"
 - 1. You believe in it so you keep putting more money into it
- c. A high ground is usually protected because of its height and does not flood like a lower ground
 - i. This is why it is not rare to find greenery on top of high grounds
- d. Some interpreted the rain in this verse to mean hardship
 - i. Meaning that such people spend during times of hardship so they get double the reward of those who spend at times of ease
 - 1. Due to their strong eemaan
- e. You will still get sustenance here as a reward in addition to the afterlife
- f. Interesting fact in the Qur'an
 - i. When Allah talks about matters of the heart (sincerity, hypocrisy, etc.), He mentions His Attribute of Seeing first because He is always watching our inner deeds
 - ii. When Allah talks about matters of the 'hand' (actions), He mentions 'amal (ta'maloon) first

266. Would one of you like to have a garden of palm trees and grapevines underneath which rivers flow in which he has from every fruit? But he is afflicted with old age and has weak offspring, and it is hit by a whirlwind containing fire and is burned. Thus does Allah make clear to you [His] verses that you might give thought.

- a. Water is already inside the land and no irrigation is necessary
 - i. Allah describing this life and not the next
- b. The man who owns such a garden in this life turns old and his children are very young so they cannot take care of the garden
- c. A dry wind comes and sets the garden on fire
- d. What is Allah teaching us here?
 - i. That this life is such that you spend and invest in it until you have a beautiful garden but then you turn old and it is suddenly taken away from you. In the afterlife, your garden will always remain and nothing can take it from you nor will you ever turn old. In other words, invest in your afterlife!
 - ii. Keep a realistic view of life
 - 1. Don't become absessed with this life

267. O you who have believed, spend from the good things which you have earned and from that which We have produced for you from the earth. And do not aim toward the defective therefrom, spending [from that] while you would not take it [yourself] except with closed eyes. And know that Allah is Free of need and Praiseworthy.

- a. Earn good and pure rizq and then spend from that in Allah's Cause

- i. First find halal rizq
 - 1. Some people who have haram jobs spend their money to make themselves feel better about their haram income
- b. We should not give defective or unusable things in charity
 - i. Allah encouraging us to give proper things in charity which we ourselves would like to receive had we been on the receiving end
 - 1. If things we ourselves would be unhappy or disgusted to receive, then we should not give such things in charity
- c. Real infaaq is to give others what you love for yourself and your family
- d. Allah is free and does not need anything. He is giving us the opportunity to give for our own benefit

268. Satan threatens you with poverty and orders you to immorality, while Allah promises you forgiveness from Him and bounty. And Allah is all-Encompassing and Knowing.

- a. When we want to give in charity, Shaytan reminds us of our financial responsibilities and discourages us to spend
 - i. Ironically, we don't think about responsibility expenses when it comes to buying worldly things
- b. If you leave one door open for Shaytan, he will rule over other things in your life as well
 - i. One sin leads to another. One whisper of his leads to another.
 - ii. This is why Allah connects poverty from Shaytan and then he ordering you to immorality
 - iii. Eventually a person plays completely in Shaytan's hands
- c. Sincere spending is a means of cleansing oneself from sin by Allah turning to us in forgiveness
 - i. Sincere spending also provides us bounty and reward from Allah

269. He gives wisdom to whom He wills, and whoever has been given wisdom has certainly been given much good. And none will remember except those of understanding.

- a. Wisdom is when you understand the depths of something and that impacts your life
 - i. Ex: Fire is hot so you don't touch it
 - ii. To the Arabs, wisdom was knowledge that is acted upon
- b. Wisdom to spend the money where one should
- c. Wisdom is a gift from Allah
- d. People of Understanding
 - i. Allah's definition of smart people. They have sound minds and are well rounded.
 - ii. Allah defines them thoroughly in Surah Al-Imran (next chapter)

270. And whatever you spend of expenditures or make of vows - indeed, Allah knows of it. And for the wrongdoers there are no helpers.

- a. Whatever good action that you do for Allah's Sake, He knows it already
 - i. You don't have to go around tell people about it. Allah alone suffices.
 - ii. Either your seeking recognition from people or from Allah
 - iii. We have a culture where some speakers have high demands else they won't come
 - 1. They think of themselves as too important
 - iv. NAK does not like doing the bio of speakers before speaking
- b. If people praise you, just tell them to make du'a for you

271. If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted.

- a. Sometimes it is good to give publicly in order to encourage others
- b. Giving charity secretly is better because it keeps your intentions sincere
- c. Good sincere charity can wipe some of your sins
 - i. So it is good to give away charity regularly

272. Not upon you, [O Muhammad], is [responsibility for] their guidance, but Allah guides whom He wills. And whatever good you [believers] spend is for yourselves, and you do not spend except seeking the countenance of Allah. And whatever you spend of good - it will be fully repaid to you, and you will not be wronged.

- a. Whatever good that we spend will only benefit us
- b. Allah saying do not spend anything other than for Allah's Sake
 - i. Another meaning is that 'You didn't actually spend anything except that which you gave sincerely for Allah'
- c. We will be refunded completely of whatever we spend in His cause

273. [Charity is] for the poor who have been restricted for the cause of Allah, unable to move about in the land. An ignorant [person] would think them self-sufficient because of their restraint, but you will know them by their

[characteristic] sign. They do not ask people persistently [or at all]. And whatever you spend of good - indeed, Allah is Knowing of it.

- a. Speaking about those early people who gave up everything for the sake of Allah and learning His deen, thereby, becoming poor and unable to work to earn a living
 - i. Dar Al-Arqam, Muhaajiroon, etc.
- b. These people don't ask because of their dignity
 - i. Allah telling the Muslims to recognize them because it is obvious that they need help
 - 1. There are signs in place which make it clear that they need help
 - a. Facial expressions, knowing their circumstances, etc.
 - ii. They don't act like professional beggars either
 - 1. Constantly begging, holding on to you to give them something, etc.

274. Those who spend their wealth [in Allah's way] by night and by day, secretly and publicly - they will have their reward with their Lord. And no fear will there be concerning them, nor will they grieve.

- a. They have a lifestyle of giving for Allah's cause
 - i. They prefer others over themselves even if they themselves are going through something difficult
 - ii. They're a giving people
- b. They're constantly being paid by Allah in return
- c. Grieving will be those who had the opportunity to spend but didn't take it

275. Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] - those are the companions of the Fire; they will abide eternally therein.

- a. Riba is a passive income
 - i. Making money out of money
- b. People who consume riba are crazy, Allah Saying
 - i. Just like someone who has gone insane
 - ii. Also implies you cannot reason with them
 - 1. This is why they make ludicrous statements like "Hey it's all the same as trade, nothing different."
 - a. Because they are hooked on trying to make money
- c. Today people take student loans without thinking much about it
- d. We should have some bright Muslim minds go into Islamic economics
 - i. Try to offer a better solution than riba for the world

276. Allah destroys interest and gives increase for charities. And Allah does not like every sinning disbeliever.

- a. Riba is an unnatural growth of your wealth
- b. Modern financial crises due to riba are examples of Allah obliterating it
- c. He will elevate charities and make them grow
- d. Kaffaar – is someone who is excessively ungrateful
 - i. Because people who do riba are constantly making money the wrong way
 - 1. Even when they're sleeping (passive income)
 - 2. They are constantly in sin
 - 3. How will such people's supplications be answered? They're lives are filled with riba (food, clothes, rizq, etc.)

277. 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.

- a. This verse goes back to the fundamentals
- b. Allah saying those who have engaged in riba despite the verses coming down forbidding it need to re-examine their faith and start again with the fundamentals

278. O you who have believed, fear Allah and give up what remains [due to you] of interest, if you should be believers.

- a. Our entire faith and taqwa hinges on this one crime of riba
 - i. If you continue in this crime, it hurts your faith and taqwa

279. 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.

- a. If you had a contract of riba with someone where you loaned them the money with interest, then repent to Allah and you can have your capital back or the original amount you loaned without the interest

- 280. 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.**
- a. Go easy on those whom you give loans to if it is difficult for them to pay it back
 - i. Give them some extended time to pay it back. After all it was you that put them in difficulty by making it riba based originally
 - b. If you feel guilty for originally it being a riba based loan, then forgiving all of it is better for you
- 281. 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.**
- a. Many scholars believe this is the last verse of the Qur'an that came down
- 282. 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.**
- a. This is the longest verse in the Qur'an
 - b. Back in the day most people could not read and write in Arabia, so they are told to get a scribe that both sides can trust
 - i. In modern day, the "fine print" or the highly technical English could be regarded as the same. Most people overlook these things. We need to be sure we can trust them
 - c. The scribe told to provide his service when asked because it is a gift from Allah to him
 - i. If you have a talent in the community and the latter is in need of it, then you should provide your service to the best of your ability
 1. Ex: medical advice, website design, writer, etc.
 2. Doesn't have to be religion focused
 - d. The one who is receiving the loan (borrower) should be dictating so that he knows exactly what he is getting himself into
 - i. The one giving the loan should be listening
 - ii. Allah tells the borrower that he should not slip something into it or leave something out of it without the lender's knowledge
 1. He could use some ambiguous words or some other practices to tilt the loan contract into his own favor
 - iii. If for any reason, the borrower cannot dictate his own contract, then his *wali* should do it for him with justice as well
 1. His wali is his guardian or someone close to him who knows him well
 - e. Have two male witnesses or one man and two women
 - i. In the Qur'an, only in the context of loan transactions does Allah speak about two female witnesses equaling one man
 1. It is the word of Allah and we must believe in it
 2. Some wisdoms behind it mentioned by scholars
 - a. At that time, business transactions were mainly controlled by men and most women did not understand of how they work. So they would be brought on to such contracts as witnesses out of necessity
 - i. They were not versed in such terminology so it was easier for them to forget or slip up
 1. Word used is *tadhillu*, which means she slips us
 - ii. NAK supports this one
 - b. Some scholars said because women tend to forget things
 - i. NAK does not believe in this one
 - c. Some said it has to do with emotional memory
 - d. Some said because it is easier to find one man than a woman or that one woman might be uncomfortable so in order to give her support, two women were requested
 - f. Allah tells the witnesses that they should not refuse when called upon
 - g. Allah tells the scribe don't be lazy in writing it down whether it is a small contract or a large one

- i. Sometimes people get bored during long contracts and they just want to get it over with, hence, they may slip up or become lazy in writing it all
- ii. Allah tells him that it would be far more upright and just to do so because it is stronger as evidence and more likely to prevent doubt
- h. Allah makes an exception for not writing it down if the transaction was on the spot
 - i. Exchange of hands on the spot
 - 1. Goods given immediately and price received immediately
 - ii. Ex: modern stores
- i. Allah tells us then to take witnesses for long term transactions (i.e. contracts)
 - i. Ex: pay now receive goods later
 - ii. In modern times, receipts suffice as witnesses
- j. Allah tells us that neither the scribe nor the witness should be harmed
- k. Allah lets us know at the end that He knows all things to assure us that if any of the above is violated, then He is aware of it
 - i. So we can't hide behind technical language, witness manipulation, paying of lawyers and/or judges, etc.

283. 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.

- a. If a scribe cannot be found to write a contract, then a collateral can be taken from the borrower by the lender until the former pays his debt to the latter
 - i. Remember, in those days most people could not read or write so they are being asked to use collateral as a safety assurance
 - 1. Ex: Ok you can hold onto my shield until I pay off your loan
- b. If the lender trusts the borrower and does not take collateral from him, then Allah telling the borrower that he must pay off his *amaanah* (trust) to the lender faithfully
- c. Do not hide the witnesses or the testimony

284. 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.

- a. Whatever you've been hiding or showing, Allah will use it to audit you on the day of judgement
- b. This verse sums up every passage in this chapter
 - i. No one can get away from Allah's knowledge and they all will be held accountable for their actions in the afterlife

285. 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."

- a. First the prophet has to believe in himself that he is a prophet
 - i. Everyone was calling him crazy
- b. This soorah ending where it began (i.e. with *eemaan*)
 - i. "Those who believe in the unseen, establish prayer, give zakah...believed in that which was sent down to you and what was sent before you"
- c. Such people have internalized the belief in *risaalah*
- d. Some scholars said that these last two verses were given to the Prophet during the Mi'raaj
- e. This nation hears and obeys unlike the previous nations and they don't reject any of the prophets

286. 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."

- a. All of us have different capacities
 - i. Based on our intellect, physical, comprehension, genes, hereditary, etc.
 - ii. Everyone should serve Allah in accordance to their ability and potential
 - iii. Allah gives everyone their own level of abilities and He tests us all based on it
 - 1. So all of us are tested differently in accordance to our capabilities
 - iv. No one can argue that Islam is beyond their capacity
 - v. If we have been given a burden, it's because we can handle it
- b. A person who does good, Allah will make life easier for him and open more doors

- i. Word *kasaba* used
- ii. He's made earning good deeds easy for us
- c. If a person does evil, Allah will make life more difficult for them
 - i. Word *iktasaba* used
 - 1. Means when you work for something and it's a lot harder to earn
 - 2. He's made earning evil deeds harder for us
 - a. Meaning when we do bad, then bad things happen to us
- d. Two types of mistakes
 - i. Forgetfulness
 - ii. Erred
 - 1. Purposely sinned
- e. "Our Lord, and lay not upon us a burden like that which You laid upon those before us"
 - i. Believers asking Allah to not load the same type of burden and responsibilities as put on those before them
 - ii. Allah already fulfilled this through Islam as the way of life
- f. "Burden us not with that which we have no ability to bear"
 - i. This could still happen to us through trials and tribulations
 - ii. Believers asking Allah to not make such challenges unbearable on them
- g. Believers also ask Allah to forgive them over and over to cover their sins
- h. *Nusrah* in Arabic is a huge form of help
 - i. Ex: like a military help
 - 1. Same word used when the army of Talut prayed for victory over the army of Goliath
 - ii. Since the beginning of the chapter indicated that the Quraysh no longer will believe whether warned or not, then there is only left fighting them. So believers asking Allah to assist in fighting against them
- i. This soorah is a sister of Al-Imran (next chapter)
 - i. A lot of similarities but some differences as well
 - 1. Differences there to show a higher purpose or lesson when combined together