

Lessons from Surah al-Baqarah (Verses 1-74)

Lessons taken from discussions by Ustadh Nouman Ali Khan and
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Adapted by
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Introduction

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- We thank Allah SWT for giving us inspiration and strength to start another new series of tazkirah and InsyaAllah, we will focus on Surah Al-Baqarah, from verse 1-74 that we may have recited many times in our lives.
- Let us start with Ummul Kitab Al-Fatihah before we continue the discussion. Al-Fatihah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, the Entirely Merciful, the Especially Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah, Lord of the worlds -

الرَّحْمَنِ الرَّحِيمِ

The Entirely Merciful, the Especially Merciful,

مَالِكِ يَوْمِ الدِّينِ

Sovereign of the Day of Recompense.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

It is You we worship and You we ask for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Guide us to the straight path -

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

The path of those upon whom You have bestowed favor, not of those who have evoked [Your] anger or of those who are astray.

- May Allah give barakah to us.
- Surah Al-Fatihah is the first chapter in the Quran, followed by Surah Al-Baqarah which we are about to discuss on in this series.
- Surah Al-Baqarah is the peak of the Surahs in the Quran, as mentioned in Rasulullah SAW's hadith:

'Everything has a hump (or, high peak), and Al-Baqarah is the high peak of the Qur'an. Whoever recites Al-Baqarah at night in his house, then Shaytan will not enter that house for three nights. Whoever recites it during a day in his house, then Shaytan will not enter that house for three days.'

- This Hadith was collected by Abu Al-Qasim At-Tabarani, Abu Hatim Ibn Hibban in his Sahih and Ibn Marduwyah.

- Surah Al-Baqarah is the longest surah in the Quran, comprising of 288 verses in 3 Juz's.
- May Allah SWT give us the strength to not only recite and understand the surah, but to memorize the whole surah as well.
- It is an early Medinan surah and from this surah, we understand that Allah, at the beginning, dealt with three types of people; the Mu'minin, Kafirun and Munafikun.
- There is also the story of the creation of mankind which starts from Adam AS and the story of how Iblis had plotted to stray the Iman of mankind.

- There are 2 components in this surah which discuss about the first nation of people, the nation which received the favor of Allah with concise laws through the revelation of Torah (Taurat).
- In this surah too, many fiqh rulings were derived, especially concerning interests (Riba'). Wallahua'lam.
- Before we take a look at the first verse of this surah, let us further explain the types of people the Prophet SAW had confronted in Medina.
- First, there were quite a significant number of converts, partly due to Mus'ab ibn Umair's effort in spreading the message of Islam 2 years ahead of Rasulullah's migration and partly also because of the extended effect of the two Treaties of Aqabah.
- From these treaties, luminaries from the Ansar group such as Jabir ibn Abdullah and Ka'b ibn Malik had played a crucial role in exchanging the message of truth to the people from Yathrib, known afterwards as Medina.
- Second of all, it appears that for the first time, Rasulullah SAW had to confront a big community of Jews from Bani Qaynuqa, Nadhir and Qurayza, in which, the knowledge on theology (tauhid/monotheism) had already spread amongst them due to the teachings of Moses and the Book of Torah.
- Basically, they were learned people who could read and write, apart from being financially well-to-do.



We are perhaps familiar with the Hadith Jibril which essentially tells about Iman, Islam and Ihsan. Surah Al-Baqarah, in most parts, invites us to dive deeper into the journey of Iman, while the next surah, Surah Al-Imran will bring our focus towards Islam. May Allah SWT bless us with deep knowledge on Iman, so that our Iman may be increased, like the Iman of the sahabas. Locally, there are serious attempts made by ustadhs and ulamas to provide a coherent interpretation of this surah such as the one made by Ustadh Haji Abdul Hadi Awang. However, for the purpose of our tazkirah session, we will InshaAllah, for the most part base the interpretations from the discussions on YouTube by Ustadh Nouman Ali Khan. Aameen.

- Third, in just a matter of a year or two, there was an emergence of a group of hypocrites who realised that the benefits from converting to Islam outweighs the cost needed to be spent in areas such as the military, politics, and economics.
- We may have heard of names such as Abdullah ibn Ubayy ibn Salul whose conversion to Islam was a thorn in the flesh.
- Fourth, the groups of Musyrikun and Kafirun in Yathrib and Mecca were still present.
- The Musyrikun in Mecca, especially among the Quraisy were so angry with the Muslims' decision to leave their Quraisy family.

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- Furthermore, the Prophet SAW's migration would also mean that the message of Islam would still continue to spread and they would lose the hope of stopping the Muslims.
- InsyaaAllah, we will ask again to Allah SWT for His rahmah so that we do not only be patient in completing this tazkirah series, but also be forgiven for any mistakes and carelessness we have committed in handling his blessed words or revelation. Aameen.
- With that, we end our introductory session and will start looking at the first verse of Surah Al-Baqarah in our first session.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya imin的角度 wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 1: The Heart of Al-Mukminun and Al-Kafirun (Verses 1-7)

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- Surah Al-Baqarah was revealed in stages.
- Therefore, there are specific contexts for parts of the surah and InshaAllah, we will deal with the surah in stages as well.
- Let us now start by looking at the first verse:

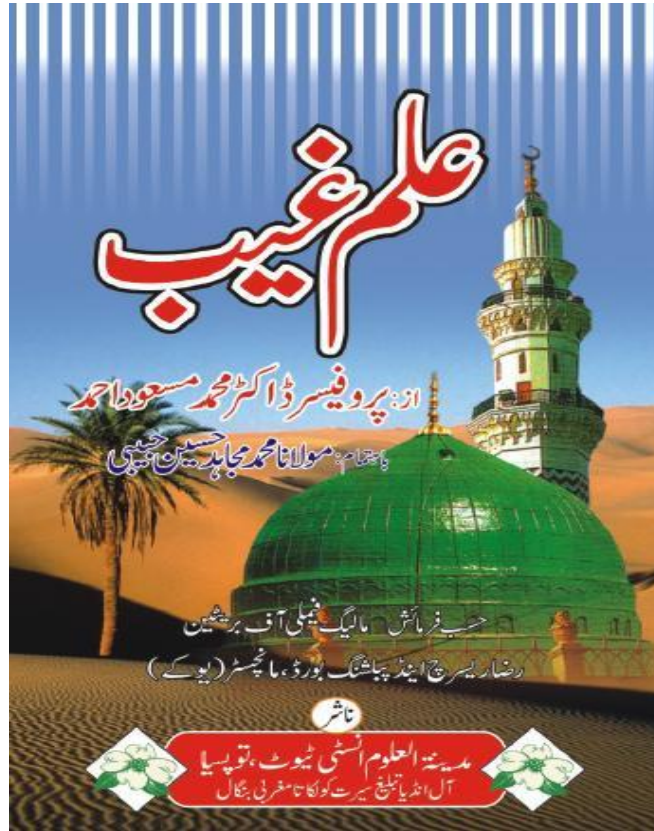
الم

1. Alif, Lam, Meem.

- Before we proceed, we have to clear up some things.
- We are not here to interpret the meaning of the verses in this surah, but only to re-discuss or re-read what had been discussed by others, and in this case, by Ustadh Nouman Ali Khan (Ustadh Nouman Ali Khan) and other ulamas.
- Only those with authority can interpret the verses of the Quran and in our tradition, there are countless of ulamas such as at-Tabari, ar-Razi, az-Zamad Shari, al-Alusi, and ash-Sahrawi, who are giants in the area of Tarjuman Quran (Interpretation of the Quran) and their works are repeatedly mentioned and referred to by many scholars and intellectuals.
- In general, majority of the ulama or scholars (Jumhur Ulama) discourage interpretations of Huruf al-Mutaka'at (Separated Letters) such as "Alif Laam Meem" or "Alif Laam Ra".

- However, the fact that it is said that earlier scholars and sahabas such as Ibn Abbas did interpret them would mean that only those of the same caliber as them may perform such interpretations.
- Let us say something that Imam ar-Razi mentioned on “Alif Laam Meem” as discussed by Ustadh Nouman Ali Khan.
- According to Imam ar-Razi, in the previous surah, Surah Al-Fatihah, we asked for Allah SWT’s help to guide us to the straight path (Ihdi-nā ṣ-ṣirāṭa al-mustaqīm) and in the next surah, which is the surah we are discussing, Al-Baqarah, Allah SWT began with “Alif Laam Meem” .
- “Alif Laam Meem” cannot be logically or intellectually understood.
- This means that our intellect is not an adequate tool to comprehend the Quran, should we really want Allah’s guide towards the straight path.
- Simply put, we have to be humble and put our intellect in the right place when it comes to dealing with the Quran.
- We admit and should admit that we are just slaves who have no terms and conditions but to be obedient unconditionally and worship Allah SWT.
- There is no good reason for us to be critical as we continue our journey towards the Quran’s message.
- Imam ar-Razi is known for his “Lathaif” skill (open access to the truth, sometimes known as Kasyaf).
- This might possibly make works of his such as Tafsir al-Kabir to still be referred to even up until today.
- Other ulamas such as al-Zamakhshari have works that had been referred to by many Sunni ulamas, despite being a Mu’tazilite.
- He provided some beautiful insights over the letters of Mutaka’at.
- In general, there are 32 Arabic letters which can be found in the Quran, and the letters of Mutaka’at make up half of them (16).
- It is a challenge to mankind if they think that they are intellectually capable of producing verses or to explain the meanings of half the Arabic letters. Wallahua’lam.
- Ash-Shahrawi, a contemporary ulama who had only died recently, provided another beautiful interpretation for the verse “Alif Laam Meem”.

- We have mentioned earlier that the Jewish people and to a certain extent, some Yathribs or Medinans were lettered and learned people, unlike the Quraysh in Mecca.
- Only a fraction of the Quraysh were lettered, while the rest were illiterate.



Alimul Ghaib, or The Metaphysical World, is a knowledge which could only be absorbed by those with good spiritual mind for it is beyond human comprehension. Not only can we not use a shovel to dig the soil to catch a fish, we also cannot use our rationality to understand the Alimul Ghaib.

- For a divinely different reason, the Prophet himself, was unlettered.
- However, they were known for their beautiful poetries.
- This is to say that although they couldn't read and write, they still could come out with great works through versifying.
- When Rasulullah SAW voiced out the letters "Alif, Laam, Meem", the people of Medina were struck and the letters spoken were useful in breaking their ego.

- Verse 2 is as follows:

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ

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

- These short verses have sparked controversies, especially among those who are sceptical about the Quran being the Revelation.
- Those who were against Islam, especially among the Islamophobes, said that the fact that the word *kitab* or “book” appears in the very front of the Quran means that someone may have written and compiled the Quran and they said perhaps it was during Abdul Malik ibn Marwan ibn Hakam’s reign, or even later than that.
- According to their arguments, the word “book” implies physical kitab, and this verse says that this is a book, and therefore could not have been from Allah, because Allah The Almighty only revealed verses, not a book.
- Responding to such critics and rejections towards the Quran, Ustadh Nouman Ali Khan said that this is an obvious evidence of how shallow and poor their knowledge are, not only on the Quran, but more importantly, the Arabic Saraf (grammar).
- The word “zaalikal kitab” is used here instead of “haazal kitab”, which gives a big difference to the entire meaning of the verse.
- The word “haaza” refers to “here/near” while the word “zaalika” means “there/elevated/far”.
- It is known that in Islam, the whole Quran as a book had already existed in the Luh Mahfuz (The Master of Rule) or in Allah’s tablet.
- Therefore, when we say “zaalikal kitab”, we are referring to the tablet form of Al-Quran, not the current form as understood by others.
- Furthermore, based on the verse, there is no doubt on the truthfulness of the Quran, and this Book serves as a guide for those who are God-conscious.

- In short, if you want to be guided, not only do we have to refer to the Quran, we have to also be humble, free of any judgement, only seeking Allah's guidance.
- The following verses, verses 3 and 4 talks about the characteristics of those who are conscious of Allah's guidance.
- The verses are as follows:

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ

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

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

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].

- The characteristics of the believers or Mukminun who are also conscious of Allah are those who believe in the unseen (metaphysical world/ 'Ilm al-Ghayb), establish Solah and spend his wealth to help others as well as believe not only in the Prophet and the Quran, but also believe in the Revelations handed down to earlier prophets.
- These include the Revelations handed down to Moses AS (Torah), to David AS (Zabur), to Jesus AS (Injil).
- Verse 4 should give us strong conviction on the fact that there is no other revelation which was and will be handed down to others after Prophet Muhammad SAW, simply because we are told by Allah that we are obliged to only believe Rasulullah SAW as well as the previous prophets.
- Believers should have those characteristics in their heart and the following verse promises reward for those of such hearts.

أُولَئِكَ عَلَىٰ هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

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

- Now we turn our discussion to those who have the heart of a Kafirun.
- Before we deal on this ubiquitous term in the Quran (Al-Kafirun/Disbeliever), let us discuss on the importance of understanding the term in general, depending on the context of the verses.
- The word al-Kafirun appears in Surah Al-Bayyinah, Suran Al-Kafirun, in this surah itself Surah Al-Baqarah, and many other surahs as well.
- Ustadh Nouman Ali Khan explained the root meaning of the word al-Kafirun.
- According to him, it refers to the word buried.
- Therefore, it can be explained that al-Kafirun means those who had buried the seed of Iman but do not allow it to grow. Wallahua'lam.
- In general, al-Kafirun are those who have 2 characteristics, rejecting Allah as well as being ungrateful to him.
- Let us look at the verses before we continue the discussion:

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ

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.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ^ط وَعَلَى أَبْصَارِهِمْ غِشَاوَةً^ط
وَلَهُمْ عَذَابٌ عَظِيمٌ

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.

- This surah had been handed down during the early Medinan period and we know that not only many of them reject Rasulullah SAW and therefore rejecting Allah SWT, in Mecca, there are also some, at least during the early periods.

- Allah mentions here that those who are still continuing to reject Allah and are ungrateful to The Almighty, Allah will cover his heart until there is no way Iman can enter their heart and even cover their ears and eyes from the truth.
- There will be no help and guide for them and they will only get severe punishment.



It is a strange phenomenon in the West when, in their arrogance against Islam, some people are proud to declare themselves as Kafir by wearing a t-shirt with words such as “Kafir” or “Infidel. In fact, there is a book on seerah, written by Bill Warner, in which he said that he approached the writing of the book from the perspective of al-Kafirun. Na’uzubillahi minzalik. May Allah protect us from the proliferation of such phenomenon.

- For the record, there are many who rejected the message of Islam.
- In Mecca, Abu Jahal still continued to go against Rasulullah SAW, and he ended up being killed during the Campaign of Badr.
- There were also opposition towards Islam in Yathrib.
- InshaAllah, in our next session, we will discuss the third group of people.

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- This group is for those who have two faces of heart (Munafikun) who later became the thorn in the flesh of Rasulullah's mission in spreading the message of Islam.
- With that, we end today's session.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya imin的角度 wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 2: The Heart of Al-Munafikun (Verses 8-16)

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- Thanks and praises be to Allah SWT, Lord of The Universe, The Mercy Giving and The Merciful.
- May we be guided towards the straight path, Aamin.
- We shall continue our session, trying to understand and discuss on Surah al-Baqarah.
- In general, Surah al-Baqarah deals with the characteristics of three groups of people.
- The God Fearing (al-Muttaqin), Disbelievers (al-Kafirun) and The Hypocrites (al-Munafikun).
- We have discussed the first two in our previous sessions.
- InshaAllah, today we shall engage ourselves with the third group of people, the hypocrites, those whose hearts have two faces.
- Let us look at a few verses before we continue our discussion.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

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

- This verse mentions of a group of people who claims to be believers and admit to there being a Judgement Day.
- But Allah SWT tells us that they are not among the believers.

- This group is neither al-Muttaqin nor al-Kafirun, despite claiming to be among the believers.
- We may be familiar of the character within the hypocrites such as Abdullah Ibn Ubayy Ibn Salul.
- This part of the verse in Surah al-Baqarah tells us the characteristics of such munafikun as well as how Allah SWT deals with them.
- The following verse explains some of it:-

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ

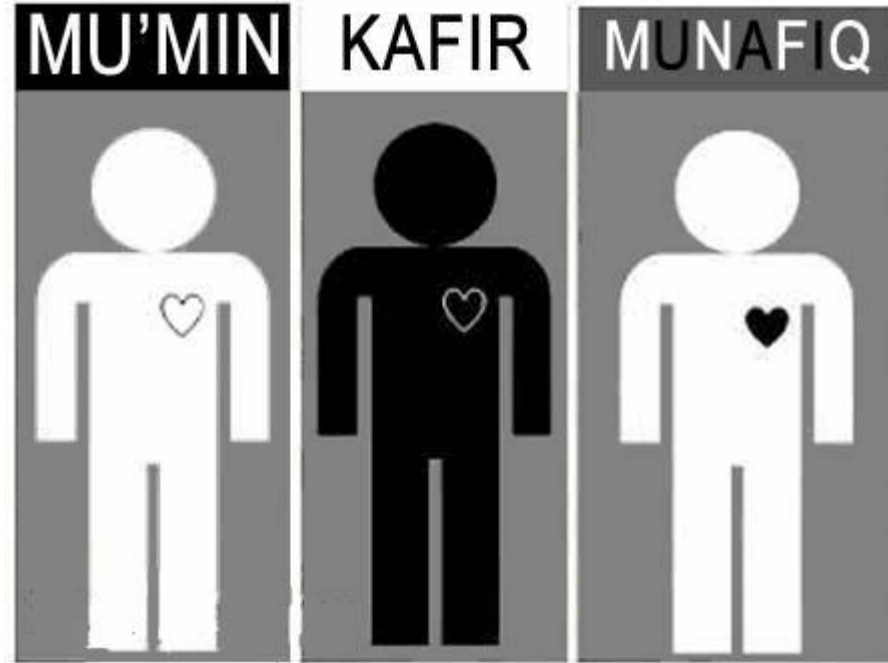
9. They [think to] deceive Allah and those who believe, but they deceive not except themselves and perceive [it] not.

- The munafikun, by pretending to be Muslims, thought they could deceive the Muslims and Allah SWT.
- But, no doubt Allah SWT is All Knowing, therefore there is no probability that Allah SWT can be deceived.
- The following verse tells us of the degree of punishments the munafikun will face:-

فِي قُلُوبِهِمْ مَرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

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.

- The following verse tells us of how Allah SWT directly responded to their attitude, either condemning Islam and the sahabas or pretending to be Muslims while at the same time trying to get benefits by working together with the al-Kafirun.



Looking from the outside, we cannot differentiate between a Muslim and a Munafiq, because they seem similar, unlike the al-Kafirun. Certainly, they can deceive us, but strangely enough, the Munafiqun also foolishly think that they can deceive Allah SWT. Allah SWT will punish them with a painful punishment (Azaabun Alim).

- Let us now move on to the next verse:

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ

11. And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

12. Unquestionably, it is they who are the corrupters, but they perceive [it] not.

- Verses 11 and 12 not only tell us that they always think that they are among the good people whenever they are asked to do good things.
- Ustadh Nouman Ali Khan mentioned that there are 2 types of Munafikun:

- Hypocrites that know that they are just pretending to be good Muslims and hypocrites that do not know what they are doing is actually not accordance to the teachings of Islam.
- It is known that during the Prophet SAW's time, it was Abu Huzaifah al-Yemeni's role to keep the list of hypocrites for specific reasons that only Allah and Rasulallah knew about.
- Umar al-Khattab once asked Abu Huzayfah whether his name was among the people in the list which was secretly informed to Abu Huzaifah by Rasulallah SAW.
- The following verses tell us the specific characters of the hypocrites.
- The verses are as follows:

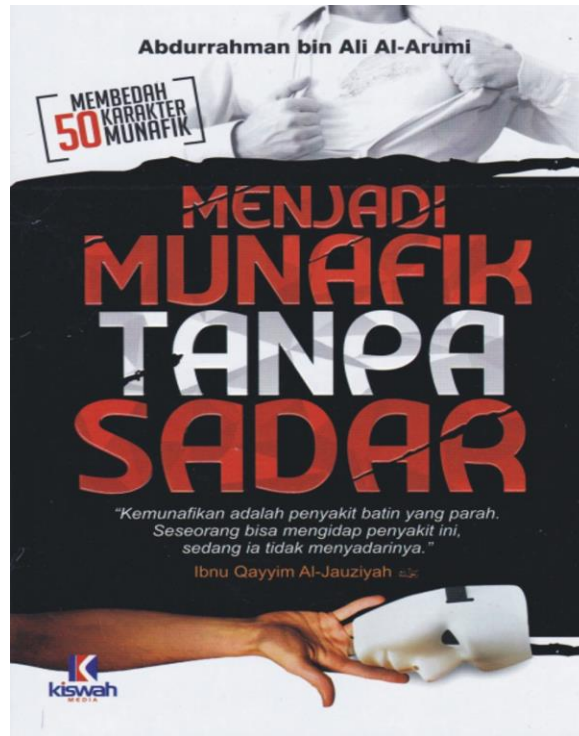
وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ^{قُلْ}
أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ

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.

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

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."

- At the very minimum, verses 13 and 14 demonstrate the evil characters of the Munafikun, in which they claimed that those who are believers, such as the sahabas, are foolish people.
- They even said that they are not truly together with the believers as others might have seen them.
- When they are together with the Kafirun, they are actually on the side of the non-believers and are just making fun of the Muslims and Islam itself.



There are 2 types of Munafikun. First, those who are knowingly pretending to be a Muslims and those who unknowingly are doing things which are against the teachings of Islam. Ibn Qayyim Al-Jawzi, one of the great ulamas of all time, discussed on Nifaq as a disease which might infect us without knowing. May we be protected by Allah SWT from characters of the hypocrites.

- To illustrate the point, let us talk about the case of Abdullah ibn Ubayy ibn Salul once again.
- He was about to be appointed to be a leader, just like a king, before the coming of Rasulallah SAW.
- However, the hypocrites were among the first to have said how foolish the sahabas such as Abu Bakr and Umar were, renouncing their wealth for Islam, but when he began to notice how influential Rasulallah was, they started showing their leaning towards Islam.
- Abdullah ibn Ubayy, for instance, always made preannouncements before the Prophet made his speech by asking Muslims to listen and follow what Rasulallah had to say.

- In one occasion, after the Battle of Uhud, he, together with hundreds of other Munafikun, redrew from the battle.
- After that, Abdullah ibn Ubayy again made a preannouncement when the Prophet was about to start his Friday sermon.
- Some sahabas grappled him down and he ran away from the mosque.
- When Rasulullah SAW asked him to make Istighfar, he responded by saying that he didn't have to do it.
- One cannot imagine how such hypocrite say bad things about Islam when they are together with their gang.
- The following verse explains how Allah responded to such evil characters.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ

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

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالََةَ بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

16. Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

- In verse 15, Allah SWT mentioned that his evil deeds (transgressions) are prolonged by Allah SWT and their heart will continue to be blinded without Allah SWT's guidance and the following verse, according to Ustadh Nouman Ali Khan, tells us that they made no effort to get guidance from Allah SWT.
- In fact, they were still doing foolish things, thinking that they can still be guided. Wallahua'lam.
- These two verses should remind us that there are people among the Munafikun who Allah prolonged their evil deeds.
- Therefore, when we commit evil deeds for a long period of time and there are no immediate punishments from Allah, there is always the

possibility that we might fall into the group called Munafikun, Na'uzubillahi min zalik.

- May Allah protect us from such group.
- InsyaAllah, in our next session, we will discuss two parables which will explain two different characteristics of Munafikun.

- With that, we end today's session.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihim minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya iminikum wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 3: The Parables of Two Munafikun (Verses 17-22)

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May Allah SWT forgive us for the many wrong doings we've committed and the possible wrong doings which our parents, relatives, friends and other muslimin and muslimat might have committed.
- In today's opportunity, we shall engage ourselves, InshaAllah, in a discussion on the basic messages in verses 17-22 of Surah Al-Baqarah, highlighting 2 parables which will tell us, by degree, 2 types of Munafikun.
- If we are not careful, we might fall into these 2 types of Munafikun.
- May Allah protect us from becoming one of them. Aameen.
- It is crucial at this point to remind ourselves on 3 groups which Allah SWT had explicitly mentioned in the first part of Surah Al-Baqarah (verses 1-22).
- They are the Muttaqun (Mu'minin), Kafirun and Munafikun.
- The fact that Allah revealed the characteristics of the Munafikun at such length implies that there are many things that we should observe, not so much on other people, but more on ourselves; our behaviours and character.
- Allah further illustrates the characteristics of the Munafikun by providing 2 parables independently.

- This should give us the idea of how serious this matter is and how we can actually stay away from such despised characters.
- Let us now take a look at the first parable, which is in verses 17 and 18, as follows:

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

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 darkness [so] they could not see.

صُمٌّ بُكْمٌ عُمِيٌّ فَهُمْ لَا يَرْجِعُونَ

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

- Prophets were sent to Earth to kindle a light so that others can benefit and avoid the dangers of the darkness.
- The first category of Munafikun, as mentioned in verses 17 and 18 is those who even when surrounded by light, are still not able to benefit from them.



One cannot imagine how hard (black) the heart of the first group of Munafikun is. They are unable to get benefit from the light, even when they are together with others, surrounded by light. Allah made them deaf, dumb and blind so that they will live a terribly dangerous life. May Allah SWT protect us from the detested characteristics of the Munafikun.

- The fact that they made no effort whatsoever to get benefit from the light has led them to be denied by Allah from the benefit of the light.
- One could imagine how terribly dangerous it is for a person to be in darkness, especially if he/she is deaf, dumb and blind, as mentioned in verse 18.
- Even when they are about to fall into a pit or run into anything dangerous, they won't be able to hear or see people trying to tell them to stop and they can't even talk to others to ask for help.
- That person will forever be lost and strayed because is unable to turn back towards the right path, due him/her being blind.
- According to Ustadh Nouman Ali Khan, this is an obvious type of Munafikun, who, despite being together with Muslims, Allah denied any guidance to him, simply because of his filthy characters.
- The following verses (19 and 20) informs us on the second type of Munafikun, which any one of us may fall into if we do not remain vigilant about our actions.
- It is true that it is indeed very difficult to realise our own actions without Allah SWT's guidance, and the following verses require a lot of effort in order for us to understand us and for us to get benefit from it, realising the message.
- Verse 19 is as follows:

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ
أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۗ وَاللَّهُ مُحِيطٌ
بِالْكَافِرِينَ

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.

- We have to be thankful in order to become a good Muslim.
- Ulamas, as mentioned by Ustadh Nouman Ali Khan, explained how verse 19 informs us on the difficulties and tests which we have to endure as Muslims.
- The rainstorms, thunders and lightnings mentioned in the Verse is a metaphor expressing the tests we have to endure.
- A true Muslim is the one who takes the difficulties with patience, but the Munafikun will try to ignore them by putting their fingers into their ears (closing their ears).
- May Allah SWT protect us from being a person who tries to ignore the difficulties of performing ibadah and being a good Muslim because in this verse, Allah circles such hypocrites similar to disbelievers.



If we just want an easy life, taking the teachings from Al-Quran and hadiths for granted, we will fall under the second category of the hypocrites. A Muslim should always be patient and persevering with tests, difficulties and problems facing them, just like being patient when facing with darkness,

thunder and lightning. May Allah take care of us from falling into this category of the hypocrites. Aameen.

- The following verse tells how Allah responds to such despised characters of the hypocrites.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا
أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ إِنَّ
اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

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.

- This verse informs us that even though the hypocrites try to ignore the tests, Allah still gave mercy onto them, and if Allah had willed it, He would be able to punish them just like the first category of Munafikun, where Allah made them deaf, dumb and blind.
- This second category of Munafikun should alert us with what Imam Ibn Qayyim said, as mentioned in our previous session.
- There are 2 categories of Munafikun.
- One is obvious and the other is latent.
- It should also alert us that Rasulullah SAW appointed a secret keeper (Abu Huzaifah Al-Yemeni) to record the names of those who are hypocrites, during the time of the Prophet SAW.
- Who do we think we are if even sahabas can fall into the trap of hypocrisy?
- The next verses, verses 21 and 22, are mostly the wrapping up of 3 categories of people, Muttaqun, Kafirun and Munafikun, as mentioned in verses from 1-20.
- The two verses are as follows:

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ
تَتَّقُونَ

21. O mankind, worship your Lord, who created you and those before you, that you may become righteous -

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً وَأَنْزَلَ مِنَ السَّمَاءِ
مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ
تَعْلَمُونَ

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].

- The message from this verse is very clear; instructing all (Muttaqun, Kafirun and Munafikun) to enslave themselves to Allah SWT.
- We should always remind ourselves that there is no other than Allah, The Almighty, Who created the Sky and the Earth.
- If we remain rejectful and ungrateful to Him, we must have associated partners with Allah SWT.
- Shaykh Abdal Hakim Murad (Timothy Winter), one great Imam from United Kingdom mentioned 2 types of associating partners with Allah SWT; Ihtisab and Asbab.
- Ihtisab is a situation in which we do something because we want to please or we fear someone or something other than Allah, such as performing prayers because of fear towards the authority such as our father or to please a significant other.
- On the other hand, Asbab is a situation where we believe that something happened because of other reasons other than Allah SWT, such as believing that it is solely from our own effort that caused us to get what we have gotten.

More reading materials can be found at god-consciousness.wixsite.com

- We have to inform ourselves that such filthy characters of the Kafirun and Munafikun are as dangerous as the Musyrikun (those who associate partners with Allah) as well.
- May Allah SWT protect us from any of the filthy characters mentioned above. Aameen.
- With that, we end today's tazkirah session.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya iminhum wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 4: Nothing Comparable to Al-Quran (Verses 23-25)

Bismillahirrahmanirrahim

Alhamdulillah Rabbil Alamin

Wal 'akibatu lil muttaqin

Wala udwana illa ala dholimin

Asyhadu alla ilaha illa Allah

Al-Malik Al-Haqq Al-Mubin

Muhammadur Rasulallah

Saadiqul waadil amin

Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain

Amma Ba'd

- Thanks and praises be to Allah, Lord of the universe, The Most Entirely Merciful and the Most Especially Merciful.
- May we be guided to the Straight Path. Aameen.
- InsyaAllah, there are 3 verses for us to discuss in today's tazkirah session, which are from verse 23 to verse 25.
- To fully appreciate the essential meaning of these 3 verses, we should provide a discussion of some important stories during the Meccan era, although this surah, Surah Al-Baqarah, is an early Medinan surah.
- This is so because verse 23 is a challenge to groups, especially al-Kafirun who were bent upon falsehood.
- Let us take a look at verse 23 before the important stories of the Meccan era is further discussed.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّنْ مِّثْلِهِ
وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

23. And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.

- There are 2 important points which should not miss our attention, first being to “produce a surah” (فَاتُوا بِسُورَةٍ مِنْ مِثْلِهِ), and second, to “call upon your witnesses” (وَادْعُوا شُهَدَاءَكُمْ).
- It has been long known that the verses in the Quran are miracles to the Meccan era in varying degree.
- We have heard how Abu Jahal’s uncle, Walid al-Mughirah in many surahs such as Al-Mudassir and An-Naba’, charmed by the beautiful meaning and presentation of the surahs.



The story of the friends of the elephants (Ashabul Fil) is interesting, at least in 2 ways. First, it tells us how, prior to Rasulallah SAW’s birth (50 days in some account) Mecca was attacked by Abrahah’s army. Second, there were wasteful attempts by the people of the Prophet’s time, also named Al-Fil, which had neither solid meaning nor rhythm to its contents. It is said that in the late 1990’s, there was an attempt by the Georgetown’s religious department of the university to create a surah called surah Al-Muslimin, and as expected, it turned out as another failure.

- We have heard how Suhayl ibn Amr (Abu Sufyan) and some others were eager to listen to Rasulallah SAW’s recitation of the Quran, where they individually and quietly sneaked to the Prophet SAW’s

house to get the opportunity to listen to the Prophet reciting the Quran.

- We have also discussed how Utbah ibn Rabi'ah was struck by the power of a verse in the Quran when he tried to prove in front of his associate, a Musyrikun, how trivial the Quran is.
- Equally important is the story of Amr ibn Tufayl ad-Dausi, who later influenced Abu Hurairah to join the boat of Islam, in which, in the early Meccan era, Ibn Tufayl was deeply enticed and persuaded by the power of the Quran.
- In the early Medinan period, after 13 years of Da'wah, knowing how stubborn the Kafirun are, Rasulullah SAW challenged them to produce a surah, as mentioned in verse 23.
- We have been told that there was a group of students (from Georgetown University) who, for whatsoever reason, carried out a project to come up with a surah which they called surah Muslimin.
- This is not at all a new story.
- Musaylamah al-Kazzab was known for his false collection of surahs and even until today, there are copies of verses which tried to imitate Surah Al-Fil.
- Not only was it all falsehood, it can't even get people's attention to recite it, including those who created it.
- The second point of the verse is on "call upon your witnesses".
- According to Ustadh Nouman Ali Khan, this phrase invites many interpretations of its meaning.
- Since they worship idols besides Allah SWT, this verse may be asking the Kafirun to bring what they worship to disprove the authenticity of the Quran and the message of truth, and the word of "witness" in Arabic could also mean "expertise", signifying that even the best of intellectuals are not able to disprove the power of the Quran.
- The following verse informs us on historical evidence and future certainty, that no one could and would be able to produce similar verses of its scale and magnitude.
- The next verse is as follows:

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ
وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ

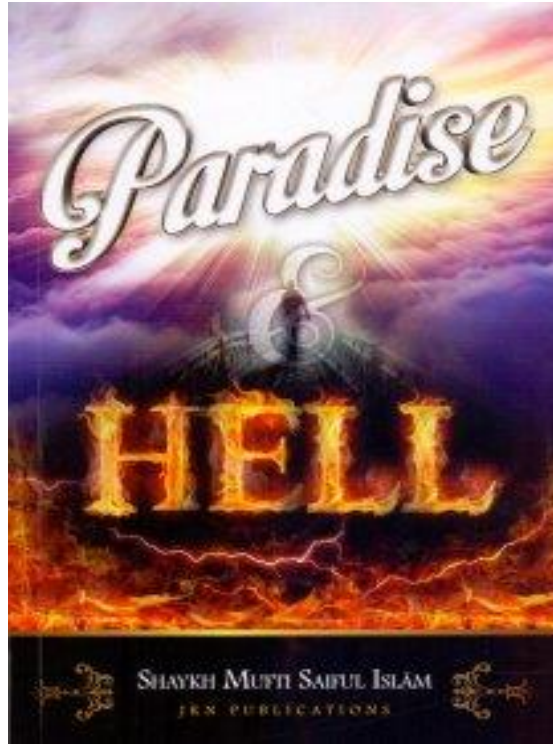
24. But if you do not - and you will never be able to - then fear the Fire, whose fuel is men and stones, prepared for the disbelievers.

- The second part of the verse carry a lot of nuances, and one of them is about the idol, made of stones, which the Musyrikun worship, used as fuel of the Hellfire together with the idol worshippers themselves, explaining how shameful their act was and how terrible their punishment is.
- The next verse turns to the opposite pole, where Allah SWT mentions rewards given to Mu'minin such as the sahabas, which in earlier verses (verse 13) were condemned as those who had lost their mind (Sufaha').
- The following verse tells us that if we have the character of the Muttaqun mentioned in the 1st part of Surah Al-Baqarah (believing in Ilm al-Ghayb, establishing Solah, giving sadaqah, believing in the Prophets and the Books together with having faith in the Judgement Day, plus doing righteous deed), we will have everything we want in Jannah.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ
تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي
رُزِقْنَا مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَهُمْ
فِيهَا خَالِدُونَ

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.

- The verses on glad tidings (good news) are nearly ubiquitous in the Quran. However, it seems that the image of the reward of Jannah in the Quran became the target of criticism by those who are against Islam and sadly, even among some Muslims as well.



This book is a detailed description of Paradise and Hell including the state and conditions of its inhabitants. All the details therein have been taken from reliable sources. The purpose of this its compilation is for the reader to contemplate and appreciate the innumerable favors, rewards, comfort and unlimited luxuries of Paradise and at the same time take heed from the punishment of Hell. Source: <http://www.azharacademy.com>

- Since verse 25 concludes the 1st part of Surah Al-Baqarah, it is wise for us to discuss 2 concepts here, the concept of Iman used in the Quran and the concept of Jannah, before we proceed to the next part of our tazkirah session.
- Ustadh Nouman Ali Khan asked us to alert with the phrase of Iman when it is used together with phrases such as “amalan solihat” and when it is not.

- In general, if the word Iman is used isolatedly, it might refer to any group, including Munafikun of the varying degrees, such as in Surah Saf verse 2, as shown below:

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

2. O you who have believed, why do you say what you do not do?

- Therefore, it is not a strange thing that whenever Allah SWT wants to talk about glad tidings and other reminders, Allah uses the word Iman together with “amalan solihat” such as in verse 25 of Surah Al-Baqarah which we are currently discussing and many other verses such as Surah Al-Asr.
- Second is the idea of Jannah, a place with branches of trees and running water, which orientalist and Islamophobists accuse as merely the imagination of primitive Arab people.
- Shaykh Yasir Qadhi and many ulamas explain that such claims have no bearings whatsoever as far as human psychology is concerned.
- Everyone, when they become rich, is natural to want a big house or have multiple houses, big trees around the house and running water.
- InshaAllah, the detailed discussion of Jannah and its residence can be best understood if we look at the last two parts of Surah Ar-Rahman when Allah mentioned about 2 types of Jannah. Wallahua’lam.
- InshaAllah, from our discussion on Surah Al-Baqarah so far, not only do we learn how important, beautiful and powerful the Quran is, but also how precise the Quran talks about human beings when the earliest part of the Quran talks about 3 groups of people that exist in this world; Muttaqun/Mu’minun, Musyrikun/Kafirun, Munafikun (Manifest/Latent).
- Throughout the Quran, we will always be able to see these human beings which walk on the face of the earth.

More reading materials can be found at god-consciousness.wixsite.com

- May Allah grant us hidayah and choose us as those of the Mu'minun and Muttaqun. Aameen.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya imin的角度 wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 5: Our Two Covenants (Verses 26-29)

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May Allah open the flood gate of Rahmah to our family, friends and all Mu'minin and Mu'minat.
- We are, in some way, entering the second part of Surah Al-Baqarah, and most of this part deals on the question of theology (Aqidah).
- We have started this blessed surah, Surah Al-Baqarah with a profound statement, in which, if we really want to get guidance and benefit from the Quran, we should know how to put our intellect at the proper place.
- Simply put, if we are slaves who have no terms and conditions when it comes to worshipping Allah, who are we to be critical to Him and who are we to not follow the steps of His Messenger who had walked on the face of Earth with integrity and divinity.



Allah SWT can give any example such as that of a mosquito. If Allah SWT's guidance what we seek from him, even with such examples can we obtain many knowledge and wisdom. But if we want to be unnecessarily critical, everything that is logically proven can be logically disproven. Hence, we will be forever in confusion (for those who are critical about the al-Quran).

- In today's session, InshaAllah, may Allah endow upon us with more strength so we could at least cover His message from verse 26-29.
- Let us now start with reciting verse 26:

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

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 this as an example?" He misleads many thereby and guides many thereby. And He misleads not except the defiantly disobedient,

- Obviously, there are too many messages which we can benefit from this verse, but let us pick 2 phrases which are most obvious to discuss.
- They are; the example of that of a mosquito and the part where it mentions "he misleads many" and "defiantly disobedient".
- We shall start with the latter.
- In our previous session, we have discussed about al-Kafirun and al-Munafikun.
- In this verse, Allah addresses the al-Fasikun, the inherently corrupted or the defiantly disobedient group, which, according to Ustadh

Nouman Ali Khan, they come from those who deny Allah and are ungrateful to Him, and even from the hypocrites.

- This group of people, when they hear or read the message of Allah SWT, they would form negative or critical judgements and when Allah use examples such as mosquito (بَعُوضَةٌ), not only will they ask for Allah's guidance to understand the message, but more often than not, they will make fun and unnecessarily question the example.
- Allah SWT can use any example which He wants, whether big or small.
- However, the Mu'minun are those who make effort to understand the example given.
- Therefore, throughout the Quran, we can discover many examples, not only mosquitoes but flies, dogs, etc.
- There are also those which are not animals, such as phenomenons, etc.
- If we come with the attitude where our intellect is superior to Allah's message, there is a high possibility and tendency that Allah will punish and mislead us.
- After all, our intellect is only able to grasp those which are metaphysical.
- What is metaphysical and what is beyond metaphysical is undoubtedly beyond our comprehension.
- Therefore, there is a need for us to have strong faith to believe in the Kitab, Al-Quran, which is part of our theology.
- The next verse (27) brings our Aqidah deeper with questions on the two kalimah of syahadah, which not only deals with the syahadah which we utter, but also the syahadah we pronounced when we were in the spiritual world, before we were even born.
- We have already made a covenant or contract with Him and we will be a slave to Him and only Him.
- The next verse is as follows:

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

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.

- It is in our Aqidah that before we were born into this world, we once lived in the spiritual world, and in that world, we have submitted to Allah, agreeing to be obedient.
- Let us jump to verse 172 of surah Al-A'raaf which informs how we have made a contract to Him.

وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَأَشْهَدَهُمْ
عَلَىٰ أَنْفُسِهِمْ أَلَسْتُ بِرَبِّكُمْ ۖ قَالُوا بَلَىٰ ۗ شَهِدْنَا ۗ أَنْ تَقُولُوا يَوْمَ
الْقِيَامَةِ إِنَّا كُنَّا عَنْ هَٰذَا غَافِلِينَ

172. And [mention] when your Lord took from the children of Adam - from their loins - their descendants and made them testify of themselves, [saying to them], "Am I not your Lord?" They said, "Yes, we have testified." [This] - lest you should say on the day of Resurrection, "Indeed, we were of this unaware."

- We have made syahadah to bow down and to say yes when Allah asks "Am I not your Lord?".
- From this onwards, we should be aware that we have made a covenant with Allah even before we were born as mentioned in Surah Al-Baqarah verse 27 above.
- The remaining part of verse 27, although discusses on those who breaks apart silaturrahim, Ustadh Nouman Ali Khan stepped back at this point and started discussing about the syahadah we made to Rasulullah SAW.

- There are many references in the Quran which talks about Rasulallah SAW and the pure message of Allah, such as in Surah Al-Bayyinah verse 2:-

رَسُولٌ مِّنَ اللَّهِ يَتْلُو صُحُفًا مُّطَهَّرَةً ﴿٢﴾

An apostle from Allah, rehearsing scriptures kept pure and holy:

- This is very important to be reminded because there are many groups that only give obedience to Allah SWT and the Quran, but take Rasulallah SAW as only an important historical figure, and not the messenger of Allah SWT. Nauzubillahi min zalik.
- Movements such as the Quraniyyun Movement a.k.a. Jamaatul Quran is a classic example for such case.
- Those who sever the silaturrahim with their families or even among Muslims, including those who do harmful things to the world may not be aware that his or her behaviour is more harmful than the harmfulness they caused to this world, and they are called as losers, as addressed in the phrase (أُولَئِكَ هُمُ الْخَاسِرُونَ) (It is those who are the losers).



Mankind are bound to a covenant with Allah SWT which they made in their spiritual lives before they were born. When we are born as a Muslim, we make another contract (syahadah), which is to only follow Allah SWT through the guidance of Rasulullah SAW. Our problem is that even though we know that we will be meeting Allah SWT after this, we are still very stubborn and ungrateful to Allah SWT, May Allah SWT forgive us, Amin.

- The following 2 verses, verses 28-29 are quite straightforward in terms of its message.
- It informs us, especially those who think that their intellect is so prestigious or those who failed to purify their heart, on how ignorant they are in front of Allah SWT when they should know that they were before in the spiritual world and were born in this world afterwards and later on die and meet Allah SWT.

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

28. How can you disbelieve in Allah when you were lifeless and He brought you to life; then He will cause you to die, then He will bring you [back] to life, and then to Him you will be returned.

- The last verse in this session (29) reminds us about Allah, The Haliq (The Creator), not only created this world, but everything we can think of.

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

29. It is He who created for you all of that which is on the earth. Then He directed Himself to the heaven, [His being above all creation], and made them seven heavens, and He is Knowing of all things.

- The concept of heaven in English, as mentioned in the verse should not be misconstrued with the word paradise or Jannah.
- It simply refers to the seven skies.
- It is pointless to ask how Allah built the seven skies.
- It suffices for us, the Mu'minun to avoid from critical thinking on such matters of the verse, which we usually refer to as Mutashabihat verses (unclear verses) which requires faithful conviction.
- However, ulamas hint that the sky we see with our naked eyes is not at all even included in the list of the seven skies.
- In Surah Al-Mulk, Allah mentioned the sky we see as "As-Sama' ad-Dunia".
- To make us understand a little more on the matter, ulamas mentioned that the end point of the universe or the last star in the universe is just the beginning of the first sky. Wallahua'lam.
- May Allah grant us Iman, so that we can use our intellect and senses to strengthen our belief on Allah and His creations, to strengthen our Iman, so that we are able to get benefit from whatever example Allah SWT gave in the Quran, even as simple as a mosquito or as complicated as the seven skies. Aameen.
- In our next session, InsyaaAllah we will discuss even more complicated version of Aqidah, on how and why Allah SWT created humankind.
- With that, we end today's tazkirah session.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya iminikum wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 6: Comparing the Angels and Adam Side by Side (Verses 30-35)

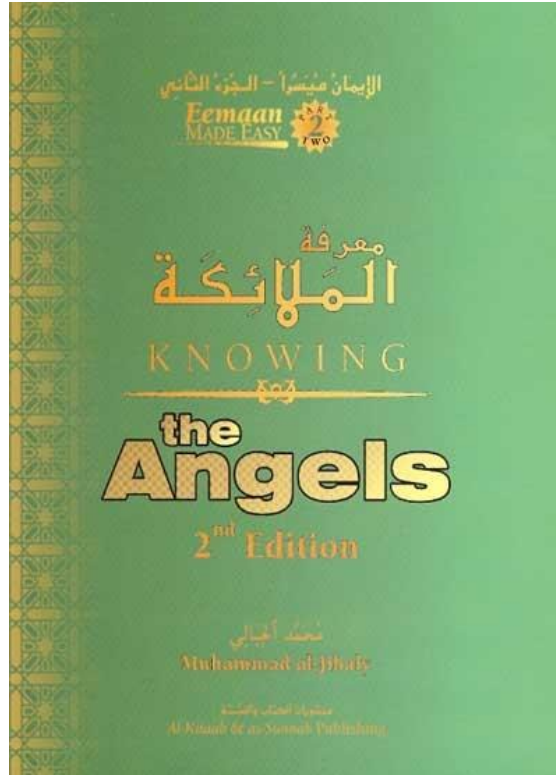
Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May Allah SWT make our tazkirah session as a way to glorify Him and protect us from glorifying ourselves instead. Aameen.
- We are entering the integral part of Surah Al-Baqarah, which highlights the story of the beginning of humankind, and the story should also be understood as the story of the origin of arrogance, syllogism (logic) and to a certain extent, the beginning of the attitude of judging something by its cover.
- We can, InsyaAllah, understand such concept if we put the stories of Adam AS and the angels side by side as mentioned by Allah SWT in this surah.
- To get a glimpse of this story, let us take a look at verse 30 of this surah, which is as follows:

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۗ قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۗ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

30. And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority." They said, "Will You place upon it one who causes corruption therein and sheds blood, while we declare Your praise and sanctify You?" Allah said, "Indeed, I know that which you do not know."

- There are many things that we can learn and concepts we should unpack to fully appreciate Allah SWT's message in this verse.
- First, Allah had planned to create mankind as the khalifah of this world.
- The angels' curiosity and so called "opposition" was expressed towards such plan.
- Since the very beginning, Allah had planned to have humankind walk on the face of the Earth, and the term used for mankind here is "khalifah", the word that invites long discussions by contemporary ulamas.
- Even in this translation, the word khalifah was translated as successive authority, not as Allah's representative or vicegerent.
- We have heard since our childhood that we are the caliphs of this earth, implying that Allah gave authority to us to be the leaders.
- According to Ustadh Nouman Ali Khan and many other ulamas, the word "khalifah" should be understood in the right way, the way the Quran intended it to mean and the way the Prophet SAW and the sahabas understood it.



Our problem is that whenever we ask someone a question, not only do we sometimes have the intention to test their knowledge, but we also have the tendency to judge others and be arrogant with our own knowledge and judgment. When the malaikat (angels) curiously asked Allah SWT why He wanted to create khalifah (mankind) on Earth, they remained obedient after Allah SWT had explained His reasons. The malaikat said, “subhanaka la 'ilma lana illa ma 'allamtana innaka anta al-'alimu al-hakim”.

- To begin with, let us understand what the sahabas meant when they called Abu Bakr RA as a khalifah, or Umar as a khalifah.
- What they meant was the successor to Rasulullah SAW, not the representative of Allah SWT, as most people commonly understand.
- Some have even said that khalifah is Allah’s shadow in this world, a concept that was alien from the understanding during the sahabas’ period. Na’uzubillahi min zalik.
- According to Ustadh Nouman Ali Khan, Allah planned to make a creation that was different from the angels and djinns which remain the same from the beginning to the end.

- A human will be succeeded by another human as time flows and of course, they shall continue to have more authority than other creations.
- Therefore, the word khalifah should be understood as successive creations.
- Angels, according to the verse, view that the creation of the humankind could possibly create more problems, and according to Israeliyyat sources, there were creations before us, called Hinn which have committed violence and war on this earth.
- The angels said that the creation of humans would only bring the same catastrophe, based on the Israeliyyat sources.
- Allah SWT said that He knows what the angels do not know.
- Allah knows that not all of the humankind is as bad as the last creations (Hinn). Wallahua'lam.
- Let us now move on to the next verse, which is as follows:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ

31. And He taught Adam the names - all of them. Then He showed them to the angels and said, "Inform Me of the names of these, if you are truthful."

- Allah mentions Adam AS (the first human creation) as a man who has intellect, and is able to understand what Allah SWT teaches him; the intellect which had never been given to the angels.
- Knowing that they (angels) had no such specialty, they all responded as the following verse informs us, as follows:

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

32. They said, "Exalted are You; we have no knowledge except what You have taught us. Indeed, it is You who is the Knowing, the Wise."

- Allah SWT further explained on how actually and potentially knowledgeable Adam AS was, and the verse which tells of it is as follows:

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ^ط فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ
إِنِّي أَعْلَمُ غَيْبَ السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ
تَكْتُمُونَ

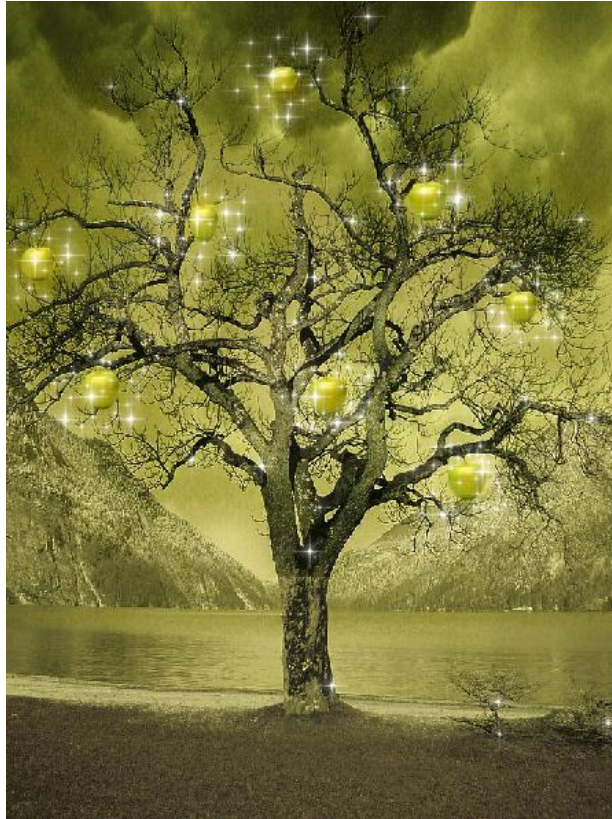
33. He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not tell you that I know the unseen [aspects] of the heavens and the earth? And I know what you reveal and what you have concealed."

- The following verse explains of an occurrence between the angels, Iblis and Adam AS.

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

34. And [mention] when We said to the angels, "Prostrate before Adam"; so they prostrated, except for Iblis. He refused and was arrogant and became of the disbelievers.

- This verse created some issues between the ulamas, as far as interpretations are concerned.



Allah SWT instructed Adam and Eve to stay away from the tree but Iblis successfully plotted against them. There are many interpretations for the forbidden fruit concept. In Christianity, their believers are told that the forbidden fruit refers to the secret knowledge of Allah, and some say it refers to as staying away from copulation. Since there is no detailed explanation about this story, it may be better for us to understand the fruit as a literal forbidden fruit. No more and no less. Wallahua'lam.

- We will take the discussion of Ustadh Nouman Ali Khan based on Imam Alusi's interpretation of Ruh al-Ma'ani.
- First and foremost, we should know that Iblis, due to his piety was accepted among the higher ranks of the angels.
- In fact, due to his high piety, he managed to emerge above all the other angels.
- Therefore, because of his pious character, Iblis was regarded as part of the high ranking community of angels.

- When Allah SWT asked the angels, which Iblis, or according to Israeliyat sources, Azazel, was a part of, to bow down as a sign of respect to Adam AS, all the angels bowed down except for Azazel.
- What else that stopped him from bowing down to Adam AS if not his arrogance, especially when he knew that he had emerged at the top of the rankings, higher than other angels.
- Hence, he was called Iblis instead of Azazel.
- Iblis now ranks among the Kafirun, those who reject and are ungrateful to Allah SWT.
- His anger rose when he was no longer seen as a high-ranker among the angels, whose obedience was uncompromised.
- He then plotted to stray Adam and Hawa, thinking that the khalifahs (successive creations) will receive Allah's anger as well.
- The following verse informs us of the mentioned story.
- The verse is as follows:

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ
شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

35. And We said, "O Adam, dwell, you and your wife, in Paradise and eat therefrom in [ease and] abundance from wherever you will. But do not approach this tree, lest you be among the wrongdoers."

- Iblis was aware that Adam and Hawa had the privilege to stay in paradise and he was also aware of the fact that Allah had prohibited them from eating the fruit of a selected tree.
- With his strategy and trickery, he managed to stray Adam and Hawa into doing the prohibited.
- InshaAllah, we will continue the story of Adam and Hawa in the next tazkirah session.
- Before we end, at this point, let us understand that when our ego is in the driver's seat, it can lead us towards glorifying ourselves instead of

Allah SWT, and Iblis, thinking that he had achieved glory and piety, refused to be obedient to Allah SWT's command to bow down to Adam AS and respect him.

- It is worth noting here that the most pious creature can transform into the most arrogant one in a flick of a switch only because of their ego, and the aspects of piety and arrogance did not stop at its origin and still continues until today.
- May Allah protect us from such filthy characters, and may Allah give us the strength like that of the angels who asked Allah, out of curiosity, not out of arrogance or out of unnecessary critical thinking.
- InsyaAllah, in our next tazkirah session, we will compare the characteristics of Adam versus the characteristics of Iblis.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

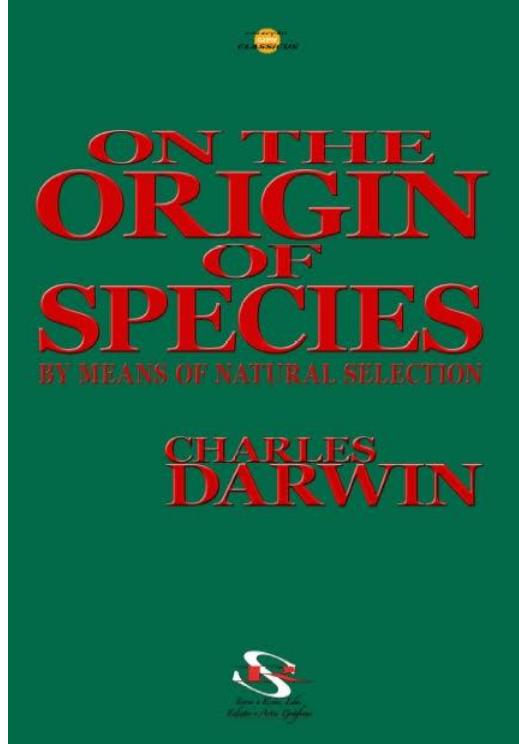
Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya iminhum wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 7: Comparing the Characteristics of Adam and Iblis (Verses 36-39)

Bismillahirrahmanirrahim
Alhamdulillahil Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May Allah SWT shield us from the whispering of Syaitan and endow us with rahmah so that we can continue with our tazkirah sessions. Aameen.
- In today's session, we will continue our discussion on the stories of God's creation (mankind is created by Allah SWT) as opposed to the evolutionary theory of mankind from The West (human as a product of natural process).
- The story of Adam AS, the angels and Iblis appear 7 times in different places of the Quran, in different surahs.
- Surah Al-A'raf and Al-Kahfi are amongst the surah which contains this story, apart from Al-Baqarah.
- There are different central messages in every surahs.
- In Surah Al-Baqarah, Allah SWT informs us on 2 important stories, first being the creation of the first human and second being the creation of the first human nation, which we will InsyaAllah discuss in the subsequent sessions.



The book, written by Charles Darwin, serves as a textbook to explain the evolutionary aspects of the human being which was founded in the west, which, even until today, remain as a controversial theory without solid evidence. The Quran clearly states that Allah SWT created Adam AS, as mentioned in many verses of the Quran.

- In the last session, we stopped at the story in which, in his anger, Iblis plotted to stray Adam and Eve and tempted them to eat the forbidden fruit.
- Allah SWT expelled Adam and Eve, and even Iblis, from paradise, and verse 36 informs us of what had happened following that incident.
- The verse is as follows:

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ ^ط وَقُلْنَا اهْبِطُوا
بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ^ط وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

36. But Satan caused them to slip out of it and removed them from that [condition] in which they had been. And We said, "Go down, [all of you], as enemies to one another, and you will have upon the earth a place of settlement and provision for a time."

- Ulamas differ in terms of who removed or expelled (فَأَخْرَجَهُمَا) them, in which majority said Allah SWT Himself while the minority said Syaitan.
- We subscribe to the latter opinion.
- Allah had already mentioned that humans will be against each other (fighting, quarrelling) and it is not a strange thing if we see, anywhere in this world, that there are continuous wars among the humankind.
- The word مَتَاعٌ (provision), according to Ustadh Nouman Ali Khan, should alert us, because the provision in this world was mentioned by Allah SWT using the word which literally means tools.
- When we use tools such as sponges and clothes to wash the dishes, we only use them because we really need them.
- This implies that we should not have the attitude to focus on the worldly things unless absolutely needed, and the time we have should instead be spent on focusing on akhirat, remembering Allah and being obedient.
- On the surface, it looks as if Allah SWT was so angry with Adam and Hawa, and in other religions such as Christianity and Judaism, the same general concept of story is also available.
- Not only that this was the source of evil, Adam was punished and expelled from the paradise to this world, carrying his sins, hence the origin of the theory of the original sins.
- Obviously, such concept of original sin is against the teaching of Islam, in which, unlike in Christianity, Islam believes that newborn babies are clean and pure from sin, while they believe that the babies carry the sins inherited from Adam. Wallahua'lam.
- The following verse, verse 37 is so self-explanatory concerning Adam and Eve's case of being expelled from paradise, from the Islamic point of view.
- The verse is as follows:

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۗ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

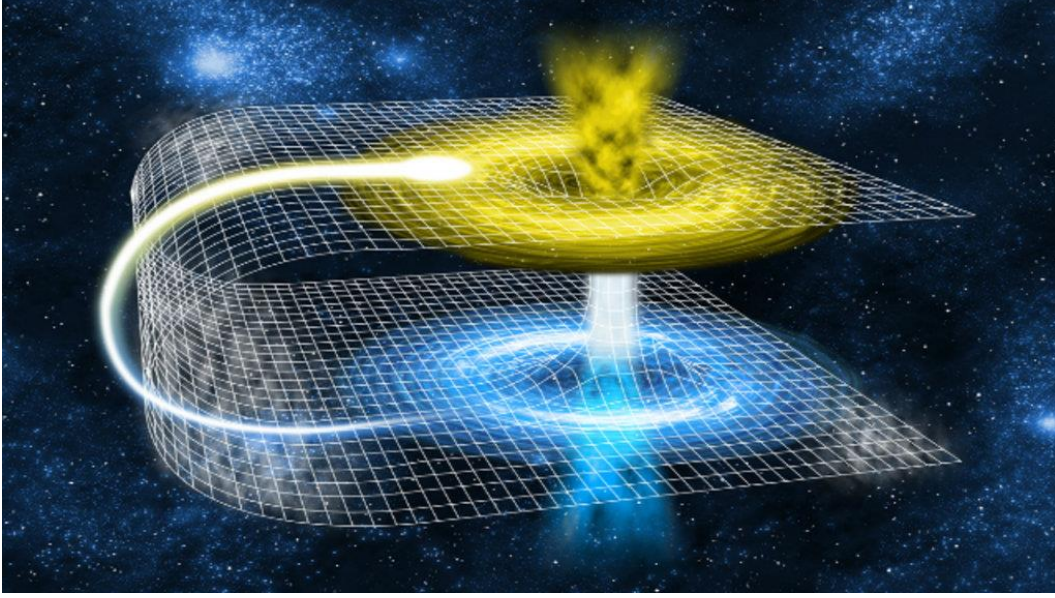
37. Then Adam received from his Lord [some] words, and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

- Not only was Adam forgiven, but the kalimah “Taubah” came from Allah SWT Himself, and we want to discuss here about the attitude of Iblis, as opposed to Adam, when they were removed from paradise.
- In Surah Al-A’raf, Iblis explained why he refused to bow down.
- This verse clearly explains his twisted logic.
- The verse is as follows:

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۗ قَالَ أَنَا خَيْرٌ مِنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ

[Allah] said, "What prevented you from prostrating when I commanded you?" [Satan] said, "I am better than him. You created me from fire and created him from clay."

- The verse shows how Iblis used his logic to argue based on the hierarchy of creation.
- He thought that there was not at all any good reason for those who are created from the higher ranking element to bow down in respect to the lower ranking element.
- Adam AS, on the contrary, remained obedient and immediately asked Allah SWT’s forgiveness and agreed to condemn himself as shown in the du’a (رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِن لَّمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ)



Michio Kaku is an American theoretical physicist, futurist, and popularizer of science. He is a professor of theoretical physics in the City College of New York and CUNY Graduate Center. He popularized the string theory, which, according to Shaykh Abdal Hakim Murad, in some parts, can help us understand the concept of predestination based on the phrase “La hawfun alaihim wala hum yahzanun”.

- The following verse informs us about what is going to happen to the humankind, which, guidance, through prophets after prophets will be sent to the humankind, which tells us that not only is it important to learn and understand the message of Allah from the prophets, but to follow the footsteps of the prophets themselves as guidance.
- This means both the words of Allah SWT and the characters of the prophets.
- Following is the verse:

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنْ تَبَعَ هُدَايَ
فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

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

- The last part of the verse, which says no fear nor grieve, appears 12 times in the Quran.
- This phrase had been interpreted by many scholars, including Shaykh Abdul Hakim Murad, the Imam of Cambridge Mosque.
- If we are people of the guidance, our future is bright.
- Therefore, there is no need to have fear for the future.
- Furthermore, if we are upon guidance, we will know that what was in the past had been decided by Allah.
- Therefore, there is indeed no need to grief upon them.
- Shaykh Abdul Hakim Murad made a very philosophical interpretation of this phrase, and interestingly, he related it with the theoretical physical concept of the string theory.
- In general, according to the theory, the future is already there, so we are not only the product of the past, but also the product of the future through the reverse-causality principle.
- Let us put aside the philosophical interpretation.
- InshaAllah, if we follow Allah SWT's guidance, we will live in peace, both in this world and the world after.
- We shall now move on to the last verse of today's session, which serves not only as the summation of today's session, but in many ways, an introduction to the verses of the next session.
- The verse is as follows:

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا
خَالِدُونَ

39. And those who disbelieve and deny Our signs - those will be companions of the Fire; they will abide therein eternally."

- Allah SWT mentioned these 2 groups, the disbelievers and those who deny, as opposed to those who Allah guided in the previous verse, and these 2 groups will end up in hellfire permanently.

- It should be repeated that those who are upon guidance not only follow the revelations, but they also follow the footsteps of the prophet.
- This message is very important because there are a few verses in Surah Al-Baqarah, such as verse 62 (which we will InsyaAllah deal with in one of our sessions later on), which may need proper understanding of not only the overall concept of the verse, but the overall context and meaning of the verse as well, otherwise we will end up with a twisted and misleading understanding.
- With this word of caution in mind, we end today's tazkirah session.
- However, we would still like to highlight here how contrasting Iblis and Adam AS's behaviour was when both of them were removed from the paradise.
- Iblis was angry and asked Allah SWT's permission to stray the children of Adam AS.
- Adam was instead humble and God-conscious, characteristics which we should emulate as Allah SWT's slave.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya iminhum wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 8 - The First Nation: Bani Israel (Verses 40-46)

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- The highest of thanks and praises be to Allah SWT, Lord of the universe, The Most Merciful.
- There is no way that we can have our discussions continued without Allah SWT's continuous rahmah.
- May we be among those whom Allah SWT opens His floodgates of rahmah to. Aameen.
- Let us begin by explaining two different points in Surah al-Baqarah.
- First, it is in this surah that Allah SWT informed us about the first humankind, and as we begin today's session, we will learn that Allah SWT also informs us about the first nation, the Bani Israel, in this surah.
- The first nation here is defined as a group of people that Allah SWT had given them books, with specific laws or sharia.
- The previous prophets reminded us to give charity and be good to others as well.
- This is certainly different from the Torah, let alone the Al-Quran Al-Karim.
- Before we try to get the message from verses 40-46 of this surah, let us take a look at the first verse in this category (verse 40), which is as follows:-

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي
أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ

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

- To begin with, let us be clear that Moses AS was among the prophets from Bani Israel and the lineage began from Abraham AS, descending to Isaac AS, moved down to Jacob AS and Joseph AS, before finally reaching to Moses AS.
- According to Ustadh Nouman Ali Khan, one of the favor Allah SWT gave to the children of Bani Israel was none other than the revealed truth of the Torah itself, and in it contains a covenant and laws which will guide them towards the truth, and they were obliged to follow.
- As a Muslim, we shouldn't be strayed by the fact that although the story is about Bani Israel, the message is nonetheless for us Muslims as well.
- Allah SWT has favored us with the Al-Quran.
- What do we do with it?
- Have we seriously learned it?
- Have we seriously followed its rules and regulations?
- There are many stories concerning the sahabas' dialogue on this matter.
- For instance, as mentioned by Ustadh Nouman Ali Khan, when Abu Dharr talked of the filthy characters who hoarded things in their home, Muawiyah responded by saying, wasn't this story about the children of Israel, Ya Abu Dharr?



The story of Moses (Musa) AS and Aaron (Harun) AS is a larger part of the stories on Bani Israel. Bani Israel first migrated to Egypt when Joseph (Yusuf) AS called his father, Jacob (Yaakub) AS and his eleven other sons to reside in Egypt. However, when Fir'aun recaptured the throne, people of the Bani Israel were treated like slaves. They later left Egypt, aiming to come back to their promised land. Wallahua'lam

- In the following verse, When Allah SWT tells us of the Bani Israel, we should feel affected when the call for being obedient to Allah SWT is repeated.
- It is as follows:

وَأْمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أُولَٰ كَافِرٍ بِهِ ۗ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ

41. And believe in what I have sent down confirming that which is [already] with you, and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.

- This verse mentions that what had been revealed (Al-Quran), through the prophet (Muhammad SAW) is mentioned even in their books.
- Therefore, the Jews living in Medina in those days, if they are true believers of Torah, they should be able to confirm not only the revelations, but Rasulullah SAW himself.

- Allah reminded them and us not to use the Quran for cheap and worldly gains, the attitude that many people have.
- They interpret the Quran the way they want to, so that they can obtain what they want to.
- Na'uzubillahi min zalik.
- It should be noted that Surah Al-Baqarah was revealed in the early years of the Medinan Era, which, in many ways, relations with the Jewish people was still at peace; at least cautious peace.
- Muslims performed Solah facing the Baitul Maqdis, similar to the Jews.
- Therefore, we can notice that the first part of revelation concerning the Jewish community was positive, such as reminding the Jews to be together with the Muslims as one big community.
- They were asked to speak of the truth and pray together with the Muslims, as mentioned in the following verses:

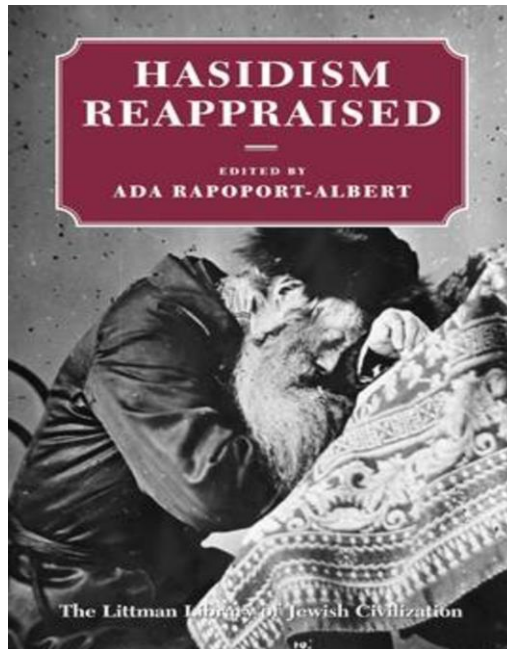
وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

42. And do not mix the truth with falsehood or conceal the truth while you know [it].

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

43. And establish prayer and give zakah and bow with those who bow [in worship and obedience].

- Allah SWT reminded the Jews not to conceal the truth that Rasulullah SAW was the prophet indicated in the Torah.
- In the Torah, there was also a law concerning worshipping.
- According to some narrations, the hasidic Jewish people's way of worship was similar to the way we perform our Solah except that they Sujud first before Ruku'.
- When Allah asked them to Ruku' together with those who Ruku', according to Ustadh Nouman Ali Khan, Allah was asking them to worship how Rasulullah SAW and the Muslims worship.



Hasidism, also known as Hasidic Judaism, is one of the Jewish religious groups. It arose as a spiritual revival movement in contemporary Western Ukraine during the 18th century, and spread rapidly throughout Eastern Europe. Today, most affiliates reside in Israel and the United States.

Wallahua'lam.

- We have already mentioned that at this period, the relationship between Muslims and Jews were cordially healthy.
- In fact, many of the Medina inhabitants asked the Jews, who were known for better education and living standard, to help their people, either through taking care of their children or other things.
- During the Yathrib Jahiliyyah time, there was a case where women who often go through miscarriage made a solemn promise to give their baby to be taken care under the Jewish community if their next newborn baby survives.
- Therefore, it was not a strange thing when there was a senior among the Jews who asked the Medinan people to follow Rasulullah SAW even though he himself was ignoring the message of Islam.
- It is said that Ibn Abbas mentioned that the following verse was revealed under this context.

- The verse is as follows:

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

44. Do you order righteousness of the people and forget yourselves while you recite the Scripture? Then will you not reason?

- The verse clearly indicates that there were many Jews who initially admitted the truthfulness of the teaching brought by Rasulullah SAW, as also alluded in their Torah.
- Allah SWT, in the following verses, informed them, and ourselves indirectly, the importance of asking Allah SWT for help through patience and prayer, as we will eventually meet Him in the World After.
- The verse is as follows:

﴿ وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴾

45. And seek help through patience and prayer, and indeed, it is difficult except for the humbly submissive [to Allah]

﴿ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴾

46. Who are certain that they will meet their Lord and that they will return to Him.

- Before we end, let us discuss on 2 important keywords in the verses.
- First, the “Khashi’in” (the humbly submissive) and second, “Allazina yazunnu” (those who are certain).
- First of all, Solah would be very difficult for those who commit it with “saahun” (lack of focus, insincere, etc.).
- We should ask Allah SWT for help by being humbly submissive.
- Those who are humbly submissive or “Khusyu” in their Solah, based on these verses, are those who have strong conviction on the Judgement Day and they know that they will be meeting Allah SWT.

- As for the phrase “Allazina yazunnu” (those who are certain), this phrase might confuse those who are not familiar with Arabic literature, because the word “Zan” in “yazunnu” by right means uncertain.
- Ustadh Nouman Ali Khan mentioned the contradicting meanings of the word, which can only be understood if we understand the Bedouin culture who appreciates the desert life while others perceive it as desert death.
- In fact, the word snake in Arabic language is “Hayya” which also means life, the opposite word we think of when facing a snake.
- May Allah give us understanding to not only the Quran, but also the Arabic literature so that we can grasp the meaning of the Quran.
- InsyaAllah, in the next session, we will discuss how the story of Bani Israel is revealed in Surah Al-Baqarah.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya imin的角度 wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 9: The Jewish Community, The Relevance of the Past (Verses 47-53)

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulallah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May Allah forgive us for all of the wrongdoings we've committed and the possible wrongdoings our parents might have committed.
- In our previous session, we have discussed on how in the most part of the verses concerning Banu Israel, Allah informed the Jews in Medina to tell the truth based on their book (Torah), concerning the prophecy of Rasulallah SAW.
- In today's session, insyaAllah, we will bring our attention to the second part of the revelation concerning the Jewish community of Medina, which, in many ways, show the mercy of Allah SWT despite their stubbornness or the disobedience throughout the century.
- Let us take a look at verse 47, which is as follows:

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ
عَلَى الْعَالَمِينَ

47. O Children of Israel, remember My favor that I have bestowed upon you and that I preferred you over the worlds.

- InsyaAllah, we will discuss on the favor Allah gave to Banu Israel, the book Torah, which in it, Allah gave guidance towards the right path.
- Allah also mentioned in this verse how the children of Israel were preferred over the worlds.

- Ustadh Nouman Ali Khan said that “Aalamin” in this verse, and even in other verses, should not be confused with the word “Awwalin”, in which the word “world” should be translated as “Alam” and the word “Awwal” should refer to a specific generation.
- Therefore, we should understand that the Jewish community was favored in their generation over the rest of the world.
- What exactly is the message that Allah SWT wanted to inform to the Jews and the Muslims, including ourselves today, in this story?
- We shall know the answer to that very soon.
- Let us now turn to the next verse, which is as follows:

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ

48. And fear a Day when no soul will suffice for another soul at all, nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

- It is known that the Jews questioned the Mightiness of Allah.
- Hence, Allah reminded them on the terrible moments of punishment during the Judgement Day to them, so at least they know for sure that the Torah speaks the reality of the terrifying moments of the Day.
- In the next verse, Allah revealed many stories about the past attitude of the Jewish community, and that Allah had shown them mercy after mercy.
- Yet, as we will notice later in this surah, their heart was just still as hard as stone.
- However, the hardness of their heart still brought benefit to the humankind.



Despite them seeing miracles after miracles with their own eyes; a staff transforming into a snake, the parting of the sea, etc., their heart still remained hard. We have seen the Quran, the surviving miracle which will continue to survive until the end of time and believe that this is the book that guides us, but we still say that we don't have time to read and understand it. May Allah forgive us. We do not want to be despised by Allah, the way the Jews were despised.

- We have learned in Surah Yusuf how Jacob AS migrated from Palestine to Egypt when Joseph AS was appointed as Aziz (a powerful leader administering the government).
- There were 12 siblings, the children of Jacob, who later formed 12 clans or tribes.
- We also know that Fir'aun resumed their power and the Jews were tortured.
- Moses AS, in Egypt, was appointed as Rasul and he had to confront Fir'aun.
- Allah had helped them as they had to leave Egypt and move back to their promised land, Palestine.
- The following verses informs us about the torture they had to endure and how Allah helped them.
- The verses are as shown below:

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُدَبِّحُونَ
أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ ۗ وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ

49. And [recall] when We saved your forefathers from the people of Pharaoh, who afflicted you with the worst torment, slaughtering your [newborn] sons and keeping your females alive. And in that was a great trial from your Lord.

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ
تَنْظُرُونَ

50. And [recall] when We parted the sea for you and saved you and drowned the people of Pharaoh while you were looking on.

- Notice that there is a verse which states that Allah had saved the Jews when Fir'aun called out that all newborn sons were to be killed.
- Moses, who was just born, was later saved by Fir'aun's wife, Asiah and was adopted and raised in the palace.
- There was also the story of Allah parting the Red Sea which allowed Moses and his people to cross the sea, leaving Fir'aun and his people swallowed by the water.
- We perhaps still remember the story of Yoyo, the king's comedian whose comedy was based on Moses' character, with a beard and holding a staff.
- Ulamas said that just because he imitated Moses AS (following the sunnah of Moses), Allah had helped him even though he was known to have sided with Fir'aun.
- The story above should alert us on how merciful Allah was to the Jewish people.
- However, despite all the Rahmah and benefit, their arrogance and stubbornness still remained as a thorn in the flesh.
- Before we discuss anything further, we should always remember that although the stories are about the Jewish community, the message is

for us while we are living today and for us to live by until the end of time.

- The following ayat informs us on what had happened when Allah called Moses AS to meet Him.
- The ayat is as follows:

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنتُمْ
ظَالِمُونَ

51. And [recall] when We made an appointment with Moses for forty nights. Then you took [for worship] the calf after him, while you were wrongdoers.

- The story of these group of people who worship the calf is very important because such similar stories of animal worship are many, such as that popular in Iraq and India.
- Although the Jew had seen with their own eyes how Allah had parted the sea so they can save themselves, and despite knowing the prophecy of Moses AS, they still reverted to syirik.
- Obviously, such acts according to the teachings of Torah are regarded as apostasy.
- Therefore, death was the punishment for such acts.



While Moses AS was busy “meeting” Allah for 40 days, Samiri, the head of the rebellious group was busy influencing the Bani Israel to worship the Ijla, the idol. Such rebellious movement within Bani Israel still exists until today. May Allah SWT help us so that we can get guidance from the Quran, and get busy with what Allah wants us to do and not getting busy aiming for what the world has to offer. Aameen.

- The stories of how Allah ask them to carry out the punishment will be informed in ayat 53.
- But, as we have already mentioned, the Jew, with Allah’s mercy have been forgiven many times and even as such acts of associating partners with Allah was forgiven.
- Allah mentioned why they should be grateful to Allah, as in the following ayat:

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

52. Then We forgave you after that so perhaps you would be grateful.

- At this point at least, not only do we know that the Jew were among the group that Allah favors, we also know that they had always been forgiven under His mercy.
- This in some way, according to Ustadh Nouman Ali Khan had created a complacent culture among the Jew, thinking that they have the privilege in this world in front of Allah to the point that they dare to do and ask something unthought of and uncalled for, such as asking Moses to allow them to see Allah with their own eyes.
- The culture continued until the time of Jesus AS.
- When they believe they can do whatever they want because Jesus AS was willing to sacrifice himself for all the sins committed by them, the culture inherited by christianity, wallahua’lam.
- We will end today’s session with Allah’s revelation on how Musa AS was given the Torah, the book that contains various laws, the book that should by right not only become a privilege for the Jew, but should be seriously taken as guidance for them:

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ

53. And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided.

- InsyaAllah, May Allah give us knowledge, knowledge that can increase our Imaan, knowledge that can protect us from evil, knowledge that can benefit us not only in this world, but in the world to come too, Ameen.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya iminhum wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 10: You Are Only Digging The Hole Deeper (Verses 54-59)

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May we be guided like those who have been guided, Aameen.
- We are moving to the third part of our discussion over the Jewish community in Surah Al-Baqarah, in which Allah had informed the Jewish community on the favors that Allah gave them, especially the Torah and informs how the previous generation of Jews were chosen as the best generation, and how Allah gave them mercy.
- Despite His mercy, which we as Muslims should also understand not to be taken for granted, the Jewish went beyond limits and InshaAllah in today's tazkirah session, we will discuss some of the stories regarding that.
- In our previous session, we have discussed how in the absence of Musa AS, having encountered with Allah in 40 days, they turned syirik, worshipping the Ijla (calf made from gold).
- In the following ayat (54), Allah asks Moses AS to inform his people on the terrible mistakes they have committed.
- Worshipping the calf is syirik and should be punished under apostasy, it is punishable by death.
- The following is the ayat:

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجَلَ
فَتُوبُوا إِلَىٰ بَارِيكُمْ فَاقْتُلُوا أَنفُسَكُمْ ذَلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِيكُمْ فَتَابَ
عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

54. And [recall] when Moses said to his people, "O my people, indeed you have wronged yourselves by your taking of the calf [for worship]. So repent to your Creator and kill yourselves. That is best for [all of] you in the sight of your Creator." Then He accepted your repentance; indeed, He is the Accepting of repentance, the Merciful.

- The word "kill yourself" here should merit a lengthy discussion.
- At this point, we should understand that there are 12 clans of Bani Israel in which many of their members worshipped the calf.
- It is the responsibility of the clan to kill those who had committed syirik and apostasy, and this is the thing that Allah ask Moses AS to inform to their people.
- However, despite seeing with their two eyes on many examples of Moses AS' miracles and prophecy, they stubbornly ask Musa AS to allow them to see Allah themselves with their two eyes.
- Following is the ayat:

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

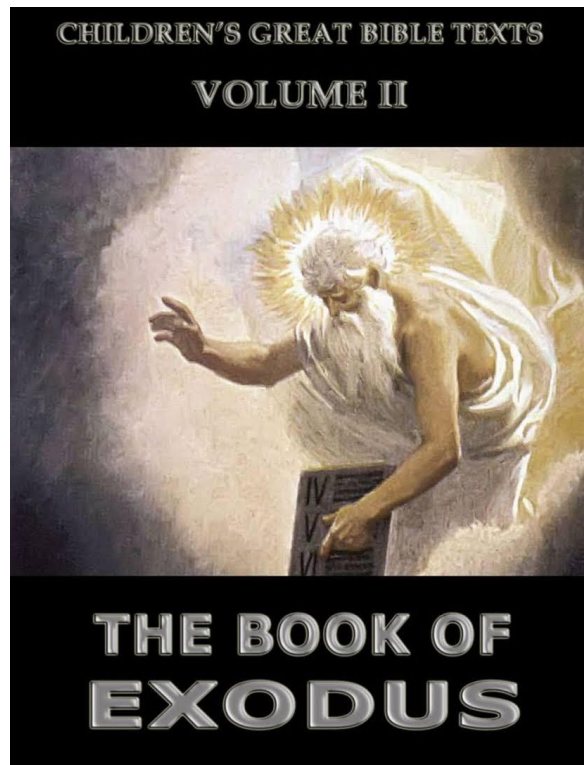
55. And [recall] when you said, "O Moses, we will never believe you until we see Allah outright"; so the thunderbolt took you while you were looking on.

- As they were about to see Allah, they were struck by thunderbolt and all of them died.
- However, with Allah's rahmah, they were raised back and Allah ask them to be grateful not only for His rahmah, but also to be thankful with the message of truth brought by Moses AS via the Torah.
- Following is the revelation concerning how they were raised:

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

56. Then We revived you after your death that perhaps you would be grateful.

- Ustadh Nouman Ali Khan, when discussing about how Allah had raised back those who had died as mentioned in this ayat, refer to some translation or interpretation by the rationalism movement in Islam that only take rational interpretations, even for ayats clearly showing the miracles of the prophet or the signs from Allah.



The Book of Exodus or, simply, Exodus, is the second book of the Torah and the Hebrew Bible (the Old Testament) immediately following Genesis.

The book tells how the Israelites leave slavery in Egypt through the strength of Yahweh, the god who has chosen Israel as his people. Led by their prophet Moses they journey through the wilderness to Mount Sinai, where Yahweh promises them the land of Canaan (the "Promised Land") in return for their faithfulness. Israel enters into a covenant with Yahweh who gives them their laws and instructions to build the Tabernacle, the means by which he will come here from heaven and dwell with them and lead

them in a holy war to possess the land, and then give them peace. Traditionally ascribed to Moses himself, modern scholarship sees the book as initially a product of the Babylonian exile (6th century BCE), based on earlier written and oral traditions, with final revisions in the Persian post-exilic period (5th century BCE). -Wikipedia

- Stories such as Rasulullah's night journey, or two stories that we have discussed so far; on the parting of the sea and how the dead were brought back to life were only interpreted by them using the rational approach.
- According to this movement, they can cross the sea because the water is lower during low tide and in this ayat, when Allah say that they raised them back, it is understood as Allah bringing them back from their hardened hearts, not from actual death.
- It is learned that from this surah, Allah continued with His mercy with the Jewish community and they continued committing wrongdoings.
- There is no way that their wrongdoings would affect Allah, they are only digging their own grave.
- The verse is as follows:

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۗ كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ ۗ وَمَا ظَلَمُونَا وَلَكِن كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ

57. And We shaded you with clouds and sent down to you manna and quails, [saying], "Eat from the good things with which We have provided you." And they wronged Us not - but they were [only] wronging themselves.

- The phrase "manna wa Salwa" is commonly understood as honey and quails, but according to Ustadh Nouman Ali Khan, Allah SWT favored the Jews by giving all sorts of nutrients, from manna (carbohydrate from things such as wheat), protein from quails and we later on where Allah SWT mention about water and vegetables.
- It should be clear to us that at this point, they are already at the other end of the Red Sea, moving to their promised land (Palestine).

- It should be understood that they are moving in a big batch of 12 clans, and require food, clothings and shelters.
- Such story about the past Jewish community is known vividly by the Jews in Medina, and when Allah SWT revealed the following verse, it should have reminded them of many events, including that they were punished by Allah SWT, wandering for 40 years with no clue whatsoever where to head to.
- According to Israiliyyat sources, in their great difficulty, Allah allowed them to raid the city called Jericho to get the basic necessities they needed.
- However, they responded by saying, "Let you and Allah do it", implying they are not going to do it.
- It is mentioned that during these 40 years of wandering, Moses had died, Wallahua'lam.
- The following verse is about the city we have just discussed, in which they were invited to enter.
- The verse is as follows:-

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

58. And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

- Look at how Allah SWT favored them.
- Not only giving them necessities in abundance, but even forgive their past sins.



Jericho is a city in the Palestinian Territories and is located near the Jordan River in the West Bank. It is the administrative seat of the Jericho Governorate, and is governed by the Fatah faction of the Palestinian National Authority. In 2007, it had a population of 18,346. The city was occupied by Jordan from 1949 to 1967, and has been held under Israeli occupation since 1967. Some ulama said that verse 58 in Surah Al-Baqarah refers to Baitul Maqdis instead of Jericho.

- We as Muslims should not stray from the fact that Allah SWT had favored us abundantly in this world, reward us abundantly in the world to come.
- However, what is our attitude towards the Quran, which was only sent to the Muslims, those who Allah favor, just like how Torah was sent to the Jews.
- This message in the verse also directly applies to the Jews in the Medina, and indirectly to other Muslims.
- Despite Allah SWT's blessings and mercy, they still made jokes of what Allah SWT had favored upon them and Allah will definitely punish those who deserve to be punished.
- Ustadh Nouman Ali Khan mentioned that there is a similarity of this verse with the verse when Allah SWT asked Prophet Adam AS and Eve to enjoy the paradise.
- In this case Allah SWT told the Jews to enjoy Allah SWT's blessings in the city.

- The word Hittatun shows many blessings of Allah SWT to the Jews as mentioned earlier.
- The following verse tells us of their filthy attitude:

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ بِمَا كَانُوا يَفْسُقُونَ

59. But those who wronged changed [those words] to a statement other than that which had been said to them, so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.

- The word “fabaddala” (changed) refers to the attitude of the Jews who would agree with Moses AS when they saw advantages and disagree when they saw disadvantages.
- Insyallah, we have learned something from today’s session, and there are many more stories which we can learn ourselves.
- Insyallah, we ask Allah to give us strength and guide us with the right knowledge so that we are able to get benefit from our discussion, not only the benefits of this world, but also for the world to come.
- Wasalallahu ala sayyidina muhammad wa ala alihi wasahbihi wasalam.
- Walhamdulillahi rabbil alamin.

Barakallahu li walakum fil qur’anil adzim, wana fa’ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i’ril Musliminawal Muslimat, wal mu’minina wal mu’minat, al ahya iminikum wal amwat.

Wasalallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 11 - Mukminin, Those Who Believe in Allah SWT and Rasulallah SAW (Verses 60-62)

Bismillahirrahmanirrahim
Alhamdulillah Rabbi Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illa Allah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulallah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Ammma Ba'd

- May Allah SWT continue to favor us, so that we can have the al-Quran as a guidance for both this world and the world to come, Aamin.
- We are entering verses 60-62, which is not only the story of the past Jewish Communities, but more importantly, how the story was communicated to the main audience during Rasulallah SAW's time (the Jews who lived in Medina, especially during the early periods after migration).
- There is a parallel between Surah al-Baqarah and Surah al-A'raf in many ways.
- We have discussed how the stories of Prophet Adam AS and Iblis were mentioned in both surahs, in which Surah al-A'raf gives a more detailed account on the events.
- We will also notice that in certain stories such as the ones we will discuss now onwards, in Surah al-Baqarah, the stories concerning the Jews are more detailed than the ones in Surah al-A'raf, which we will InsyaAllah in a different series reach to, Aamin.
- It is important to note here that in many accounts, especially from Jewish or Israeliyyat sources, Prophet Musa AS had passed away before the Jewish community were able to reach the promised land (Palestine).
- It is said that although disputed, his assistant, Prophet Yusha Ibn Nun (Joshua), resumed the task of leadership and prophethood, and was

responsible of being the first to reach the city of Jericho, as mentioned in the previous session, Wallahua'lam.

- Our principle is very straightforward, "*Fala Tusaddikuhum wala Tukazzibuhum*".
- We either agree nor disagree to them.
- The following verse is about the period where the Jews were still wandering about, when Prophet Musa AS was still active and alive.
- We have already discussed that not only Allah SWT provided them with shade so that they can be protected from the scorching sun, but they were also given the *Manna Wa Salwa*, food with carbohydrate and protein.



We have to be thankful to Allah SWT to have created us as Muslims. We complain about who served our food, who cooked our food and the ingredients used. Don't we ever realise that the food come from Allah SWT? In this surah we learned how the Jewish complained about the food they got, asking so many things, forgetting the favor Allah SWT gave them. May Allah SWT protect us from falling into the trap, Aameen.

- In this surah, we will discuss how Allah SWT blessed them with water, and we will take the first verse (verse 60) to further understand the next episode of this story:-

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ بِعَصَاكَ الْحَجَرَ ۖ فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا وَاشْرَبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْتُوا فِي الْأَرْضِ مُفْسِدِينَ ۗ

60. And [recall] when Moses prayed for water for his people, so We said, "Strike with your staff the stone." And there gushed forth from it twelve springs, and every people knew its watering place. "Eat and drink from the provision of Allah, and do not commit abuse on the earth, spreading corruption."

- We will take two points from this verse, that is on the twelve springs, and Mufsidin (spreading corruption).
- Allah SWT, as previously mentioned, when informing us of the Bani Israel, refers to the children of Prophet Jacob AS.
- As has been discussed in Surah Yusuf, Yaakub AS has twelve childrens, Joseph AS and Bunyamin were among the two that stood out.
- When Prophet Moses AS struck the staff onto the stone, Allah SWT gave him twelve springs, so that each of the tribe of Bani Israel obtain benefit after Prophet Moses AS make du'a to Allah SWT to give water (rain), but Allah SWT gave water through gushing springs instead.
- Allah SWT reminded them (the Jews) to do good in this world and not to become Mufsidin, meaning those who are not only corrupted, but his/her bad behaviour also corrupts others.
- We ourselves as Muslims should also learn not to become such a person.
- For the record, there are other two important characters that make up the past stories of the Jews in this period besides Prophet Moses AS.
- They were Prophet Harun (Aaron) AS and Samiri.
- Samiri was responsible for creating the idol of a golden calf, and he was the one who strayed others and created a rebellious group or opposition to Prophet Moses AS.
- It is said that the Zionist movement of today started its roots from the thinking of Samiri, Wallahua'lam.

- Those who are rebellious among the Bani Israel asked Prophet Moses AS to ask more from Allah SWT besides what they already have so far, Manna Wa Salwa and water.
- They asked for an arrange of sorts which they had enjoyed in Egypt before under Fir'aun.
- The following verse explains some of the events:-

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ وَاحِدٍ فَادْعُ لَنَا رَبَّكَ
يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا
وَبَصِلِهَا ۗ قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ خَيْرٌ ۗ اهْبِطُوا
مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ ۗ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا
بِغَضَبٍ مِنَ اللَّهِ ۗ ذَٰلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ
النَّبِيِّينَ بِغَيْرِ الْحَقِّ ۗ ذَٰلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

61. And [recall] when you said, "O Moses, we can never endure one [kind of] food. So call upon your Lord to bring forth for us from the earth its green herbs and its cucumbers and its garlic and its lentils and its onions." [Moses] said, "Would you exchange what is better for what is less? Go into [any] settlement and indeed, you will have what you have asked." And they were covered with humiliation and poverty and returned with anger from Allah [upon them]. That was because they [repeatedly] disbelieved in the signs of Allah and killed the prophets without right. That was because they disobeyed and were [habitually] transgressing.

- Verse 61 is obviously very long.
- It requires us to unfold many issues, and InshaAllah we will try to look at a few things here.
- First, Allah SWT mentioned that Moses AS told the Jews to go to any other country to get anything they want.
- Ustadh Nouman Ali Khan, when explaining this matter, tells us of how ungrateful these people are.

- The food that they ask is obviously unobtainable in the desert where they were at the time.
- They asked for some of the food that they enjoyed in Egypt.
- It should be noted that they were slaves, imprisoned and oppressed under Fir'aun.
- They should be thankful that at least they are no longer enslaved and oppressed by others.
- More importantly, they are now under Allah SWT's mercy and rahmah.



Verse 62 of Surah Al-Baqarah must be carefully interpreted within the right context. Ustadh Nouman Ali Khan mentioned that this verse was revealed to Rasulullah SAW, explaining the people of his time and of the past belief. The Mu'minun in this verse should be understood not only as those who not only believe in Allah, Judgement Day and doing righteous deeds, but those who believe the Prophet SAW's message of Islam. May Allah guide us to the straight path. Aameen.

- Second, in this verse Allah SWT also mentions the filthy characters of those who were rebellious among the Jews.
- When they disagreed with the prophet, they might end up killing the prophet.
- This had happened to Prophet Zachary AS, Wallahua'lam.
- So far, our discussion informs us of how important for the people to follow the prophets of their time.
- When the verses in the Quran was revealed, it was revealed to Rasulullah SAW.
- Therefore, regardless of whether one is Musyrikin of Mecca, Ansar in Medina or Jews, there is no other way for you to become a mukminin except following Rasulullah SAW's guidance, the guidance he received from Allah SWT.
- The next verse explains what the Mukminin should do.
- That is to believe in Allah SWT and Day of Judgement, as well as perform righteous deeds, and they will be rewarded by Allah SWT.
- The verse is as follows:-

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ
وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

62. Indeed, those who believed and those who were Jews or Christians or Sabians [before Prophet Muhammad] - those [among them] who believed in Allah and the Last Day and did righteousness - will have their reward with their Lord, and no fear will there be concerning them, nor will they grieve.

- Before we discuss some of the important aspects of this verse, let us first explain a bit as to who are the Sabiin.
- The Musyrikin Mecca were already aware of the religious practice during Rasulullah SAW's time.
- In which, they teach of only one God, and they too believed in the previous prophets, up to Prophet Adam AS.

- In fact, according to Syeikh Yasir Qadhi, this group still exists with a population of 50,000 near the population of Iraq.
- This group claims that they have the documents of the previous prophets, up until Prophet Adam AS.
- During Rasulullah SAW's time, when the bedouins or Arabs say that they give baiah to Rasulullah SAW or convert to Islam, they would say Saba'na instead of Aslamna.
- "We are Sabiin", instead of "We are Muslims".
- Ustadh Nouman Ali Khan reminded us about the wrong interpretations of this verse, although whosoever interpreted it may have had a sincere intention for Islam.
- According to Ustadh Nouman Ali Khan, all this while, in Surah al-Baqarah, the discussion is about how important the Torah is used to confirm the coming of the prophet, Muhammad SAW.
- Therefore, the Mukminin or believers in this verse are the Jews, Christians or Sabiins, who not only believed in Allah SWT, but believed in the teachings of Muhammad SAW.
- We discussed what has been discussed by Ustadh Nouman Ali Khan, but we also must respect the interpretations saying that the Jews, Christians and the Sabiin in this verse refers to the earlier groups before the coming of Islam during Rasulullah SAW's time, Wallahua'lam.
- What is important for us is to understand the three aspects that can lead us to being rewarded in Jannah as mentioned in this verse.
- The Mukminun are those who believe in Allah SWT, Day of Judgement and also perform righteous deeds.
- May Allah SWT give us barakah for the tazkirah session that we had.
- May we be guided by him and may we be rewarded with Jannah without Counting, Amin.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

More reading materials can be found at god-consciousness.wixsite.com

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya imin的角度 wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Session 12 - Breaking Allah SWT's Commands (Verses 63-66)

Bismillahirrahmanirrahim

Alhamdulillah Rabbil Alamin

Wal 'akibatu lil muttaqin

Wala udwana illa ala dholimin

Asyhadu alla ilaha illa Allah

Al-Malik Al-Haqq Al-Mubin

Muhammadur Rasulallah

Saadiqul waadil amin

Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain

Amma Ba'd

- Thanks and praises be to Allah SWT, The Lord of The Universe, The Most Merciful and Most Mercy-Giving.
- The Judge of The Day Of Reckoning.
- May we be guided towards the straight path, Aamin.
- In our previous session, we discussed how interpretations over verse 62 differ among scholars.
- We as laymen should not try to judge their opinion but be humble with whatever we know without much prejudice.
- In today's session insyaAllah, we will look again on a few events that demonstrates how the Jewish communities have left out the teachings of Prophet Musa AS.
- They only follow the commandments of Allah SWT when they deemed it beneficial.
- Allah SWT as in verse 62 in the previous session, mentioned that those mukminun, if they were among the previous people prior to Rasulallah SAW and follow the messages of their prophets such as Prophet Musa AS for Jews and Prophet Isa AS for Nasara or Christians, they will be rewarded with Jannah if they acknowledge Allah SWT as their God, believe in the Judgment Day and perform righteous deeds.
- When Surah al-Baqarah was revealed, the Jewish community was no longer the follower of Prophet Musa AS' teachings.
- However, they believe that a prophet will come in the Arab lands to guide them towards the straight path.

- Ulamas have discussed why it had to be in Arab lands such as in Medina.
- In old teachings, there will be a prophet coming from the land with rocks in which dead palms were grown up in the area.
- They did not expect the prophet that came was to not be from the Bani Israel.
- They began to reject the teaching of Rasulullah SAW.



The Ark of the Covenant, also known as the Ark of the Testimony, is a gold-covered wooden chest with lid cover described in the Book of Exodus as containing the two stone tablets of the Ten Commandments. According to various texts within the Hebrew Bible, it also contained Aaron's rod and a pot of manna (Wikipedia). Whatever the covenant that the Jews or the people of The West want to portray through whatever means, let it be movie or book, the fact is that we know that they have acted against Allah SWT's commands. We as Muslims should be worried that we too might have acted against Allah SWT's commands when we care less about the instructions of the Quran, May Allah SWT forgive us.

- Hence, the revelation of Verse 62 in the context of our times is those who not only believe in Allah SWT, The Judgment Day and perform righteous deeds, they must also believe in Rasulullah SAW as the prophet.
- Afterall, the coming of Rasulullah SAW has already been mentioned in their books.
- There was an occasion during the early Medinan times, Umar al-Khattab tried to read the Torah.

- He read it meticulously, as if checking the contents of Torah and the true contents of Rasulullah SAW' teachings.
- Rasulullah SAW was said to have mentioned, "O Umar, do you not believe with what I teach and have taught you about Islam? Even if Musa AS is alive today, he would follow my teachings."
- With that as our background, let us turn to verse 63 which remind the Jews during the Medinan Era on how they had taken a covenant (agreement) with Allah SWT, promising that they would follow the true teachings of Islam under Prophet Musa AS.
- Verse 63 mentions this case:-

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

63. And [recall] when We took your covenant, [O Children of Israel, to abide by the Torah] and We raised over you the mount, [saying], "Take what We have given you with determination and remember what is in it that perhaps you may become righteous."

- We will InshaAllah look at the words Miisak, Warafa'na Fauqakumuttuur and wazkuruu.
- When Ustadh Nouman Ali Khan mentioned that there are many other words in the arabic language explaining about agreements, but when the word Miisak is used, it binds those who agreed and there is no way for them to unbind it.
- The phrase "We raised over you the mount" is a metaphor which requires allegorical interpretation.
- When Allah SWT said that he raised the mount according to Ustadh Nouman Ali Khan, the Jews should really be serious about the covenant, because at any point, if they were to fail to commit, the mount can collapse onto them.
- Therefore, the word Wazkuruu is very important, for it requires them to not only remember in their hearts but also make an invocation verbalizing what they believe.

- After all the agreements were made by the Jews, not only do the Jews in Medina know about the aforementioned covenant, they also remember vividly how the Jews in the past had broken the agreement.
- We have already discussed as to how under the influence of Samiri, they worshipped a golden calf, while they know not to worship anything other than Allah SWT.
- They also know that Allah SWT told them to worship on Saturday (Sabbath), but they betrayed Allah SWT's command.
- Instead, they manipulatively earned material benefits on Saturday with cunning ways.
- It should be noted that the Jews until today not only cling themselves unflinchingly with the Jewish history and culture.
- Almost all of them knew of their history and culture, and are proud of them.
- We know today how in their attempts in claiming their historical land, Palestine, they brought 3000 years of historical evidence to show their current people are still linked with the Jews of the time of Prophet Yaakob AS, Wallahua'lam.
- The point here is that whenever the verses on the Jews were revealed, even though Allah SWT made it general to the Jews, they already knew of the stories, simply because they had learned it ever since they were kids.
- Allah SWT mentioned in the following verse that they have betrayed the covenant.
- Therefore, they should listen and follow the revelations revealed to them through Rasulullah SAW if they want to be guided.
- Allah SWT continues to show mercy towards the Jewish people.
- The following verse explains some of this matter:-

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ ۖ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

64. Then you turned away after that. And if not for the favor of Allah upon you and His mercy, you would have been among the losers.

- The stories about them having been forgiven and given mercy by Allah SWT are many in the Quran, and we have discussed some of them such as despite arrogant to Allah SWT when they refused to take action against their community after worshipping the calf, even asking Prophet Musa AS to allow them to see Allah SWT with their own eyes.
- They continue being arrogant, despite Allah SWT's mercy, even when Allah SWT had risen them from the dead as mentioned in verse 54 and 55 of this surah.
- The point here is very clear, when one has broken the covenant, one breaks the teachings.
- Now, Allah SWT has sent to them a prophet because of His Mercy.
- What else are we to do other than follow Rasulullah SAW?
- We should be clear that not only the Jews were asked to follow Rasulullah SAW, but also the Quraisy, the inhabitants of Medina and more importantly, ourselves.
- After all, what purpose is the Quran to ourselves if we are to not abide it?
- In the following verses, Allah SWT mentions some of the evidence on how they had broken the command, even though they knew Prophet Musa AS and the subsequent prophets carried the message of truth:-

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً
خَاسِيْنَ

65. And you had already known about those who transgressed among you concerning the sabbath, and We said to them, "Be apes, despised."

- This verse is important not only to tell the stories of the disgruntled Jews, but also the stubborn people among the Muslims.
- We have already mentioned how Allah SWT had set Saturday as the Holy Day for them so that they can use it as worship.
- But, as have already been said, they still use it to cunningly obtain material benefits on the day of worship.
- Narrations mentioned that they had dug a hole near the sea on Friday, expecting that when the tide sets in, or a wave hits on Saturday, fish would be trapped in the hole so that they can harvest them on Sunday./

- We have heard of many stories of the Jews, in which their Rabbi did not take action against their people who are not following the rules of Torah such as performing adultery.
- Allah SWT cursed them to be apes due to their manipulative attitudes.
- Ulamas have differed on the interpretation of the phrase “be apes” above.
- Some ulamas say that Allah SWT has made their mind to think like monkeys, unable to control themselves but grab whatever opportunity that come their way.
- Another ulamas say that Allah SWT had transformed them both mentally and physically into apes, Wallahua’lam.



It is in the Jewish scriptures that The Almighty had said, “be apes”. The Jews who are disgruntled transformed into apes. Ulama differ in terms of its meanings. Some say that their mental thoughts were transformed into animals, that is to grab whatever they see. Some say that it is a physical transformation, Wallahua’lam.

- The stories of the Quran mentioning the Jews being transformed into apes sparked controversy, with some people trying to show how anti-semitic (anti-jewish) Islam is.

- But verse 65 made it clear to us that the story of the Jewish community being cursed into apes was a story in the Jewish community themselves.
- Allah SWT in the verse made them more alert about the event.
- We as Muslims should learn from this verse.
- Not only should we use our Fridays as a day of focusing on our worship, or at least to stay away from any business when the call of Friday Salah is heard.
- It is equally important for us not to grab whatever opportunity that come our way without thinking what is permissible and what is impermissible from it.
- Let us turn into the next verse as follows:-

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِينَ

66. And We made it a deterrent punishment for those who were present and those who succeeded [them] and a lesson for those who fear Allah .

- This verse clearly informs us of the message from the stories on how the Jews or the Bani Israel broke the covenant.
- By right, it should be useful for us as a form of guidance, so that we can be the true mukminin.
- The story of the past Jewish Communities not only served to guide the Jews in Medina and others during Rasulullah SAW's time, but as we have mentioned numerous times, it could also serve as a guide for the Jews of today and ourselves as Muslims.
- With that we end today's session and we will insyaAllah in the next session, how Allah SWT gave many examples from the Jewish past stories on how they had broken the covenant.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya iminikum wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

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Session 13 - Slaughter your Female Cow (Baqarah) (Verses 67-76)

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulullah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- May Allah SWT grant us strength so that we can always give priority to His Book for our guidance.
- May Allah SWT forgive our wrongdoings and the possible wrongdoings our parents might have committed, Aamin.
- InsyaAllah, today we will discuss interesting and important issues, especially why this surah is named Surah al-Baqarah.
- The stories of how the children of Prophet Yaakob AS, the Bani Israel.
- How they made fun of Allah SWT's instructions to sacrifice or slaughter camels, which is actually for their own good.
- This should remind us whatever Allah SWT asked us to do, even if it might not make sense when it appeared (such as the story we shall soon discuss), we should not hesitate in following Allah SWT's commands.
- Let us be clear that this surah was revealed during the early Medinan times, in which the main audience were not only the Jews, but also the Muslims.
- The Quran that we have applies also to ourselves.
- Rasulullah SAW was informed by Allah SWT to narrate a stories of the past Jewish community as a way to convince particularly the Jews why they should follow the message of Allah SWT through

Rasulullah SAW and how the past Jewish communities had been over and over refusing to follow the messages of the prophet.

- From Prophet Musa AS, to many others, to Prophet Isa AS and finally to Rasulullah SAW.
- Allah SWT asked them to slaughter a cow as a way for them to solve a major problem.



Allah SWT's instructions are simple and straightforward. The more we ask, the more it becomes complicated. This happened to the Jewish Community, who kept asking questions on the type of cow that they had to slaughter, and it ended up making it harder upon themselves. May we be protected from asking too many questions, such as why, how, when, etc. but rather be an obedient person who follows Allah SWT's instructions and distant ourselves from the forbidden things, Amin.

- A killing of a person that would lead to potential chaos and civil war among the Bani Israel.
- They wanted to know who was the killer.
- Not only did they fail to discover, the problem also grew more intense.
- As a way of solving the problem, Allah SWT told them to be humble and sacrifice a she-cow.
- The following three verses explains Allah SWT's commands, the way they responded and the way Prophet Musa AS reacted:-

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

67. And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?" He said, "I seek refuge in Allah from being among the ignorant."

- The following three verses explains Allah SWT's commands, the way they responded and the way Prophet Musa AS reacted:-
- Allah SWT's command to slaughter the cow was taken as a ridicule by the Bani Israel.
- For them, how would killing a cow make them know as to who the killer was?
- The following passages 68,69 and 70 from the surface might seem straightforward.
- How in their skepticism they still jokingly at the beginning asked the type of cow Allah SWT asked them to slaughter.
- But slowly and gradually, when they noticed that the fight and war among them got intense, besides knowing that through many other event over the prophecies of Prophet Musa AS, they began to agree and follow Allah SWT's command to slaughter the cow.
- Verse 68 tells us of their first attitude and the way Prophet Moses AS explained to them based on Allah SWT's guidance when Allah SWT asked them to slaughter the cow.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا
فَارِضٌ وَلَا بَكْرٌ ۚ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ

68. They said, "Call upon your Lord to make clear to us what it is." [Moses] said, "[Allah] says, 'It is a cow which is neither old nor virgin, but median between that,' so do what you are commanded."

- The instructions of slaughtering the cow were very straightforward, a middle-aged female cow.
- But because of their skepticism and stubbornness, they kept asking Prophet Musa AS because they wanted to prolong the task, due to them not wanting to perform it.
- They kept asking what type of cow and Allah SWT in response made it more difficult for them.
- The following are their questions and Prophet Musa AS' answer as guided by Allah SWT.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ
صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّظِيرِينَ

69. They said, "Call upon your Lord to show us what is her color." He said, "He says, 'It is a yellow cow, bright in color - pleasing to the observers.' "

- It is said in some narrations that Prophet Musa AS had to communicate to The Almighty to know exactly what type of cow was wanted, as asked by the Jews.
- This time, they had to find a female cow of middle-age, bright yellow and pleasing to observers.
- As time passed by, they noticed that the problems of hatred and war among them worsened.
- They began to realize that what is being said by Prophet Musa AS is true and they have no way of skipping it.
- This time, they began to open their hearts and asked questions because they really wanted to sacrifice the cow.
- The following is the question:-

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن
شَاءَ اللَّهُ لَمُهْتَدُونَ

70. They said, "Call upon your Lord to make clear to us what it is. Indeed, [all] cows look alike to us. And indeed we, if Allah wills, will be guided."

- The fact that they began to open their hearts does not change the fact that the more you ask about Allah SWT's laws, the more difficult it becomes for you.
- Through Prophet Musa AS, Allah SWT began to describe the specific type of cow, not only middle-aged, yellow and pleasing, but it also has to have the following traits:-

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ
مُسَلَّمَةً لَا شِيَةَ فِيهَا ۗ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۗ فَذَبَحُوهَا وَمَا كَادُوا
يَفْعَلُونَ

71. He said, "He says, 'It is a cow neither trained to plow the earth nor to irrigate the field, one free from fault with no spot upon her.' " They said, "Now you have come with the truth." So they slaughtered her, but they could hardly do it.

- The verse tells us of how they ended up making their lives more difficult, until it was difficult for them to find such a cow.
- However, according to narrations, they ended up getting a cow belonging to an orphan, which the boy refused to give to them.
- The story ended up with them having to spend a huge amount of money just to get the one cow which they only had to look for a middle-aged cow if they were not too cocky with Allah SWT's commands.
- Note that they had to do it because the problem became more intense.
- Allah SWT had promised that if they slaughtered the cow, Allah SWT will show who the killer is and the civil war among them can finally be solved.
- A person amongst them were killed, and the killer wanted to conceal it, so that the problem can be kept hidden.
- Allah SWT uncovered the truth kept hidden among them.
- The following verses tells us so:-

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۗ وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ

72. And [recall] when you slew a man and disputed over it, but Allah was to bring out that which you were concealing.

- Once they fulfilled Allah SWT's commands, Allah SWT fulfilled His promise.
- Prophet Musa AS was commanded to strike his staff to the dead body, so that he would be risen back from the dead and tell them who the killer was.
- Hence, the problem was solved.
- Verse 73 describes us of the event:-

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ

73. So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.

- The point that we should notice here is that although Allah SWT has favored and given mercy to the Jews as much as Allah SWT has favored and given mercy to the Muslims today, they as well as ourselves still refuse to learn the signs of Allah SWT's miracles and power.
- The Jews have seen with their own eyes the miracle of the staff transforming into a snake, the water parting, and Allah SWT had raised people from the dead.
- But these are nothing to them, for their hearts have hardened.
- Our problem could be even worse, because our miracle, which is the Quran, is now in front of us, but we do not make any effort or serious priority to learn the lessons from the Quran.
- May Allah SWT protect our hearts from hardening.
- The following verse explains the problem of a hardened heart:-

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ ۚ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۗ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

74. Then your hearts became hardened after that, being like stones or even harder. For indeed, there are stones from which rivers burst forth, and there are some of them that split open and water comes out, and there are some of them that fall down for fear of Allah. And Allah is not unaware of what you do.



May Allah SWT protect us so that our hearts are not hardened like that of a stone. Even stones as mentioned in verse 74, can still bring benefits to the creation. Although Surah al-Baqarah mentions a lot about the Jewish Community's disgruntled behaviour, who do we think we are if we do not follow the teachings of the Quran and when we say that we do not have the time yet to focus on the Quran, even though we claim that it is the book for our guidance. May Allah SWT protect us from such hard person, Amin.

- May Allah SWT open our eyes and hearts so that Allah SWT's Nuur can touch our hearts (Nuurun Ala Nuur) so that we can be guided.

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- We also ask Allah SWT's help to give us the strength to avoid from being strayed like many people who were strayed by Allah SWT.
- With that, we end our last verse for our tazkirah series on Surah al-Baqarah.
- May Allah SWT continue to give us the strength to do more in the future, Amin.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya imin的角度 wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

Conclusion

Bismillahirrahmanirrahim
Alhamdulillah Rabbil Alamin
Wal 'akibatu lil muttaqin
Wala udwana illa ala dholimin
Asyhadu alla ilaha illaAllah
Al-Malik Al-Haqq Al-Mubin
Muhammadur Rasulallah
Saadiqul waadil amin
Allahumma salli ala muhammad wa ala alihi wasahbihi ajmain
Amma Ba'd

- Give thanks and praises to Allah SWT for giving us an outstanding human, The Prophet Muhammad SAW.
- Through him, we were able to get Allah SWT's words and revelations (Quran).
- We must admit that without His power and blessings, there is no way for us to reach this point in life.
- In our conclusion, we only want to discuss or summarise 3 important lessons which we have learned from this surah and 3 important warnings for us Muslims from the lessons.
- First, Surah Al-Baqarah, although the name literally only means cow, the contents in it are very powerful, at least the ones that we've discussed so far.
- We know from this surah that in general, Allah SWT divided mankind into 3 groups; Mu'minun, Kafirun and Munafikun.
- On the surface, there are no obvious difference between the Mu'minun and the Munafikun; they look similar but their heart is different, light for the former and dark for the later.
- Secondly, we've learned that there are 2 types of creations which was mentioned in this surah and one of them is the human kind, which began from Adam.
- The story concerning Iblis is very important.

- Adam, when asked to leave paradise, continued to remain humble and asked for Allah SWT's forgiveness, while Iblis turned arrogant and plotted to destroy the children of Adam's faith or Iman.
- In this surah too, we know that the first human nation (Bani Israel) was first created by Allah SWT as a nation which was blessed by Allah SWT's law (Taurat/Torah).
- Thirdly, We have also learned from this surah how Allah SWT blessed and gave mercy to Bani Israel or the Jewish community, but they took it for granted, manipulating Allah's law to their advantage.
- When Rasulullah SAW came, they rejected the message of Allah SWT, very much the same as to how they rejected the message brought by Moses AS and the other Bani Israel prophets, including Jesus AS.



May Allah SWT raise our Iman as mukminin and mukminat who not only recite the Quran, but also among the mukminin and mukminat who try to understand the Quran. It is a shame for us if we can read many books with great interest, but do not have the time for the Quran, which we believe to be the only book that guides mankind.

- What are the 3 warnings that we should know after we've learned about the 3 lessons?
- First of all, it is very easy for us to turn into a hypocrite or Munafik, and we should ask for Allah's protection from such thing to happen.

- If we have the attitude to turn ourselves away from the Quran or the hadiths or to give only second priority to them, we've already fallen into the pit of hypocrisy.
- We believe that the Quran and the hadiths are important but we say that we don't have time for them yet.
- This is the attitude of the Munafikun,
- Secondly, we know how Iblis judged Adam like a book by its cover, refusing to bow down to Adam as Allah had instructed him to, saying that he (Iblis) was created with fire while Adam was created with mud.
- His point was that Adam's form was inferior to his.
- Iblis forgot that it is the soul which Allah blew into Adam which made him so special, therefore deserved to be bowed down to.
- We do not know about others' heart, so we mustn't judge them by their cover if we want to avoid being like Iblis.
- Thirdly, another very important point is that although the message and the stories are about the Jewish community, directly or indirectly during the Prophet's time, the warning applies not only to the Muslims of that time but also to ourselves.
- How many times have we learned from this surah that the Jews were ungrateful to Allah SWT's blessings and mercy?
- Have we ever questioned how about ourselves?
- They were ungrateful when Allah SWT had favored them through the revelation of Torah; are we grateful of the Quran?
- They did not understand the Torah that they were shown and only recited and memorized some of the verses.
- What about us, do we understand the Quran?
- Don't we only memorize some of the verses from the Quran too?
- InsyaAllah, may Allah SWT give us strength so that we can continue discussing Surah Al-Baqarah, where, many verses after 74, such as 78, Allah tells us the filthy characters of the people who think they understand The Book but in actual fact they don't.
- May Allah SWT forgive us for all the mistakes we've committed, not only the mistakes we've made while making this tazkirah series, but also the other mistakes that we've done in our lives as well.
- May Allah SWT forgive the mistakes committed by our parents, families and friends as well.

- We would like to thank Ustadh Nouman Ali Khan and many others for sharing their knowledge on this surah.
- May The Almighty bless them, Aameen.

Barakallahu li walakum fil qur'anil adzim, wana fa'ni wa iyakum bima fihi minal ayati wadzikril hakim.

Aqulu qowlihaza wa as taghfirullahali walakum.

Walisa i'ril Musliminawal Muslimat, wal mu'minina wal mu'minat, al ahya imin的角度 wal amwat.

Wasallallahu ala sayyidina muhammad wa ala alihi wasahbihi wasallam, walhamdulillahirabbil alamin.

- Let us end our tazkirah series with the recitation of Surah Al-Asr.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful.

وَالْعَصْرِ ﴿١﴾

By (the Token of) Time (through the ages),

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ﴿٢﴾

Verily Man is in loss,

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَّصُوا بِالحَقِّ وَتَوَّصُوا بِالصَّبْرِ

﴿٣﴾

Always recite the tahlil and pray to Allah SWT for His forgiveness and always remember those who have left us as in the list below:

Johor Family

Tumin bin Yahya
Zaleha Binti Loqman
Pak long Zakaria & Isteri
Pak Ngah Sulat & Isteri
Pokde Arip
Yahya Bin Ahad & Isteri
Loqman Bin Md Nor & Isteri
Intan Norakmal
Pak Teh Surib
Tik Bin Yahya
Fathers of the Johor family
Mothers of the Johor family
Grandfathers of the Johor family
Grandmothers of the Johor family
Do not forget to include Tok Anjang Mon

Perak Family

Mohd Yusof bin Abdul Rahman
Saadiyah binti Sa'ai
Sa'id bin Sa'ad
Siti Aminah
Pah Lang
Loqman bin Yusof
Mohd Yusuf bin Muhammad
Yusof bin Md Zain & Isteri
Mat Radzi bin Said
Pak Teh Yop
Fathers of the Perak Family
Mothers of the Perak Family
Grandfathers of the Perak Family
Grandmothers of the Perak Family
Abdul Samad bin Sulong
Marpua Binti Sertu
Abdul Kadir bin Abdul Razak (Father of Uncle Del)
Do not forget to include Tok Long Faiz

Others

Dr. Fadzilah Binti Samat
Rahim Ismail
Sabariah Binti Ahmad
Fadhli Brickfields

More reading materials can be found at god-consciousness.wixsite.com

Prof. Joni Tamkin

Zakaria (Father of Dr. Roza)

Md Sattar (Father of Dr. Nurul)

Dato' Firdaus' family members who have passed away