

Introduction to Surah Baqarah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Period of Revelation:

Though it is a Madani Surah (revealed at Madinah), it follows naturally a Makki Surah (revealed at Makkah) Al-Fatiha, which ended with the prayer: "Guide us to the Right Way". This Surah begins with the answer to that prayer, "This is the guidance that you have asked for." The greater part of Al-Baqarah was revealed during the first two years of the Prophet's life at Al-Madinah.

Major Issues, Divine Law and Guidance:

- Claim of the Qur'an: "This is the Book which contains no doubt."
- Creation of Adam, man's nature, and his destiny.
- The Children of Israel and the People of the Book (Jews and Christians).
- Israelites' sin of worshipping the statue of a calf.
- Punishment of Israelites violation of Sabbath.
- Nature of Jews' belief.
- Allah orders not to prevent the people from coming to Masjid.
- Ibrahim and his sons were neither Jews nor Christians but were Muslims.
- Abraham (Ibrahim), Ishmael (Isma'il), and their building of Ka'bah.
- Change of Qiblah (direction in prayers) towards Ka'bah in Makkah.
- Allah orders not to profess any faith blindly.
- The moon is created to determine the time periods i.e. months and years.
- Hypocrisy vs. True faith.
- Ayat-ul-Kursi (Verse of the Throne of Allah).
- Allah orders the believers to enter into Islam completely.
- Punishment of a murtad (a Muslim who becomes a Non-Muslim).
- It is unlawful to marry a mushrik.
- Victory is not by numbers but by Allah's help.
- Confrontation of Ibrahim and Namrud (the king of his time).
- What makes charity worthless.
- Taking usury is like declaring war against Allah and his Rasool.
- All business dealings relating to deferred payments must be in writing.
- Retaliation against oppression.

- Non compulsion in religion.
- Divine Laws are promulgated about the following categories:
- Food
- Retribution
- Wills
- Fasting
- Bribery
- Jihad
- Self-defense
- Evidence
- Pilgrimage
- Charity
- Drinking
- bloodwite
- Gambling
- Marriage
- Orphans
- Menstruation
- Oaths
- Divorce
- Alimony
- Nursing
- Widows
- Usury
- Buying on Credit
- Debts
- Loans
- Pledge/Mortgage
- Believers' supplication to Allah

Theme

Guidance is provided concerning social, cultural, economic, political, and legal issues through addressing the Jews who were acquainted with the Unity of Allah, Prophethood, Revelation, the Hereafter, and angels. The Jews professed to believe in the law which was revealed by Allah to their Prophet Moses (pbuh), and in principle, their religion was the same (Islam) that was being taught by the Prophet Muhammad (pbuh). Although they were originally Muslims, they had swerved from the real Islam and made innovations and alterations to their religion. As a result, they had fallen victims to hair splitting and sectarianism, so much so that they had even given up their original name

"Muslim" and adopted the name "Jew" instead and made religion the monopoly of the children of Israel. This was their religious condition when the Prophet went to Al-Madinah and invited the Jews to the True Religion. More than one third of this Surah addresses to the Children of Israel. A critical review of their history, moral degeneration and religious perversions has been made, to draw clear lines of demarcation between the essentials and nonessentials of the True Religion. The Jews are warned not to mix up the Truth with Falsehood.

During this period, a new type of Muslim called "Munafiqin" (hypocrite), had emerged. There were some who had entered the fold of Islam merely to harm it from within. There were others who were surrounded by Muslims and had become "Muslims" to safeguard their worldly interests. They, therefore, continued to have relations with the enemies so that if the latter became successful, their interests would remain secure. Allah has, therefore, briefly pointed out the characteristics of the hypocrites in this Surah. Later, when their mischievous deeds became manifest, detailed instructions were given in Surah Al-Taubah.

This Surah is an invitation towards the Divine Guidance. All its stories, examples and incidents revolve round this central theme. This Surah particularly addresses the Jews and cites many events from their history to admonish and advise them that accepting the Guidance revealed to the Prophet Muhammad (pbuh) is to their own advantage. They should, therefore, be the first to accept it because this Message is basically the same as that revealed to the Prophet Musa (Moses) pbuh.

This Surah is called AL-BAQARAH (the Cow) from the story of the Cow occurring in this Surah (V. 67-73). No matter what Allah done for the Bani Israel (Jews), they still turned away from Allah's mercy and worshipped the cow.

Before we delve in it's important to understand that there were 3 tribes of Jews (Banu Nadir, Banu Qurayza, and Banu Qainuqa) living in Madina at the time of PBUH, they were living there before Pbih and the rise of Islam as they were told in their scriptures of the final messenger coming to this area, and when the prophet turned out to be amongst the Arabs, the Jews rejected & disbelieved in Pbih. There were also Christians living or trading in the nearby vicinity due to the trade with the Quraish and of course the tribes of the Arabs (Aws & Khazraj) were there too. This is why we will be referring to the disbelievers as Bani Israel, Ahle Kitab (inc. Christians), Mushrikeen of Makka or the Quraish as well as the Hypocrites (Munafikeen), [Note here that the Mushriks and Munafiks are evident amongst all these groups]. These were the people or communities Pbih had to deal with when he received the revelation and especially when he migrated to Madina and thus is the reason why Allah explains their characters in great dept.

There is no disagreement over the view that Surah Al-Baqarah was revealed in its entirety in Madinah, and Al-Baqarah was one of the first Surahs to be revealed in Al-Madinah.

Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count said that the number of Al-Baqarah's Ayat is two hundred and eighty-six, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allah knows best.

There is a total of 286 Verses in this surah, and it holds the longest verse in the entire Quran (Verse 282), therefore it's the biggest Surah in the Quran and holds the biggest verse. Khalid bin Ma'dan used to call Al-Baqarah the Fustat (tent) of the Qur'an.

'And be afraid of the Day when you shall be brought back to Allah'. (Surah Baqarah 2, V.281) was the last Ayah to be revealed from the Qur'an. Also, the Ayah about Usury/Interest (riba) were among the last Ayah to be revealed.

As well as this, Surah Baqarah carries the powerful Verse of Ayat Al-Qursi (the verse of the Throne).

It was narrated from Ibn 'Umar (R.A) that 'Umar ibn al-Khattab (R.A) went out one day to some people who had prepared a meal. He said, "Who among you can tell me which is the greatest aayah in the Qur'an?" Ibn Mas'ood said, "You are asking one who knows. I heard the Messenger of Allah Pbuh say:

'The greatest aayah in the Quran is 'Allah! Laa ilaaha illa Huwa (none has the right to be worshipped but He), the Ever Living, the One Who sustains and protects all that exists...' [Ayat Al-Kursi, Al-Baqarah S.2, V.255]'

Also:

There are abundance of blessings reciting it after every Obligatory (fardh) Prayer and before sleeping.

On the authority of Abu Umaamah (R.A), the Messenger of Allah (ﷺ) said:

"Whoever reads Ayatul Kursi after every obligatory prayer, nothing will prevent this person from entering Jannah except death."

On the authority of Abu Umaamah (R.A) Al Baahilee in a marfoo report, he said regarding the last 3 Verses of Surah Baqarah:

"Allah's greatest name – with which if He were called by, He would respond – is in three Ayaat in al Baqarah."

On the authority of Hudhayfah and Abu Dhar (R.A): that the Messenger of Allah (ﷺ) said:

"I was given these final Ayaat from Suratul Baqarah from a treasure underneath the Throne, no prophet was given them before me."

Narrated Abu Mas'ud Al-Ansari (R.A): that the Messenger of Allah (ﷺ) said:

"Whoever recites the last Ayats of Surat Al-Baqarah during the night, they shall suffice him."

Subject matter of Surah Baqarah:

There are 4 main subjects this surah covers from the (8) Maqasid Arba'ah Aliya:

- **Tawheed** (Allah is One) (from the Maqasid Arba'ah Aliya)
- **Risaalah** (Prophethood of Muhammad Pbuh) (from the Maqasid Arba'ah Aliya)
- **Jihaad** (struggling in the cause of Allah) (from the Mo'midaat, supporting concepts)
- **Infaaq** (spending in the cause of Allah) (from the Mo'midaat, supporting concepts)

As well as this in the start of this Surah Verse 2 there is an introduction to the book (Quran) when Allah says *ذَٰلِكَ الْكِتَٰبُ لَا رَيْبَ فِيهِ*, 'Zaalikal kitaabu La Raiba Fi' (this is the book in which there is no doubt) which supports another objective of Maqasid Arba'ah Aliya (**Sadakat Al-Kitab**) which is the truthiness of the book (there are other verses too in this surah to support this concept). Furthermore, another objective of Maqasid Arba'ah Aliya is **Iman Bil Aakhira** (Faith in the hereafter) which is discussed throughout the Surah related to the Momins (believers), for example Verse 4 *وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِي الصَّٰلِحِينَ* 'Wabil Aakhirati Hum Yukinoon' (those who have faith in the hereafter). Also, the concepts of **Tanzeem (organisation)** and **Aadaab (morals/manners)** which are the supporting concepts in the Mo'midaat of Maqasid Arba'ah Aliya are evident in this surah and are mainly discussed in the section related to Jihad & Infaaq.

In Surah Fatihah we learnt the Attributes of Allah (Rabb, Rahman, Rahim, and Malik) and the way to meet him Allah or please him. As well as this we were told what we will gain in terms of guidance (Hidaya) and Toufiq which is Sirat Al-Mustakim (the straight path leading to Allah), only by this we will be the Anamta Alayhim (the blessed ones). Thus, if one gets lost in the search of this path you will come across the Maghdub Alayhim (cursed ones) and Waladhaalin (misguided ones), so be careful not to be included amongst them.

Moreover, Umar Ibn Al-Khattab (the second Caliph) spent 12 years in studying the Tafsir of Surah Baqarah and Ali Ibn Abi Talib (the fourth Caliph and cousin to the Pbuh) said 'If one starts to write the Tafsir of Surah Baqarah, 3 camels would not be able to carry the weight'. So, from this we can understand as to the depth of this surah and that it's an ocean of knowledge'. May Allah give us the Toufiq to understand, and we pray to Allah for Guidance.

In Musnad Ahmad, Sahih Muslim, At-Tirmidhi and An-Nasa'i, it is recorded that Abu Hurayrah said that the Prophet said:

Do not turn your houses into graves. Verily, Shaytan does not enter the house where Surat Al-Baqarah is recited.) (At-Tirmidhi said, "Hasan Sahih).

Imam Ahmad recorded that Abu Umamah Al-Bahili said that he heard the Messenger of Allah say:

Read the Qur'an, because it will intercede on behalf of its people on the Day of Resurrection. Read the two lights, Al-Baqarah and Al-Imran, because they will come in the shape of two clouds, two shades or two lines of birds on the Day of Resurrection and will argue on behalf of their people on that Day.

(NUZUL = Order): Order of revelation: This is a Madani surah consisting of 286 Verses, its 87th in order of revelation coming after Surah Mutaffifin but 2nd in order of the book (Quran) as the Pbu placed it.

(RABAT = Connection): This Surah's connection or (Rabat) is with Surah Fatihah due to the fact that it explains Surah Fatihah in detail with Daleels (evidence) as Surah Fatihah didn't provide us with these Daleels. For example,

(1) It explains **Alhamdulillah** from Surah Fatihah in detail with Daleels (evidence) throughout its verse (ayats) and explains in detail why all the praises are due to Allah.

(2) It explains **Rabbil Aalamin** in detail throughout with Daleels, for example, Verse 21 & 22 – يَا أَيُّهَا النَّاسُ اعْبُدُوا **Ya Ayyuhanaas Su'budu** (O humanity! Worship your Lord, who created everything around you).

(3) It explains how Allah is **Rahman and Rahim** throughout with Daleels. For example, Verse 37 - عَلَيْهِ ۞ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (Surely, He is the Acceptor of Repentance, Most Merciful).

(4) It explains **Malik Youmidin** in detail throughout with Daleels, for example, Verse 4 - وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (and have sure faith in the Hereafter.) Verse 48 – explains what will happen on the day of judgement and how Allah is the master of that day.

(5) It explains **Eyaka na'budu Wa Eyaka nastaeen** in detail throughout with Daleels, for example, verse 22 – Don't set up rivals with Allah (Tawheed oneness of Allah).

(6) It explains what **Ehdinasirat Al-Mustakim** in detail throughout with Daleels, for example, Verse 2 - ذَلِكَ الْكِتَابُ 'Zaalikal kitab' (this Book is the Sirat Al-Mustakim (the straight path)).

(7) It explains who the **Anamta Alayhim** (the guided ones) are in detail throughout with Daleels, for example, Verse 3 & 4 explain 5 Qualities of the Momin (believer) in that he is the one who [1] believes in the Unseen, [2] Establishes Prayer, [3] gives Zakat/Sadaqah, [4] believes in the messenger Muhammad Pbu and previous books, [5] believes in the Aakhira (day of Judgment). As well as this it follows in Verse 5 that these people will have Hidaya (guidance) in this world and Success (Jannah) in the hereafter.

(8) It explains who the **Maghdubi Alayhim** (those who earned Allah's Anger and Wrath) are in detail throughout with Daleels, for example, Verse 6 & 7 – explains that the disbelievers in this world they will not be guided (their hearts, hearing and sight will be covered by their Kufr) and their Aakhira will be the punishment in the hereafter, thus explaining their bad qualities.

(9) It also explains who the **Waladhaalin** (those who went astray and were misguided) are in detail throughout with Daleels, for example, Verse 16 & 18 – explains that in this world they will not be guided (They are Misguided (Gumrah) and are 'wilfully' deaf, dumb, and blind, so they will never return to the Right Path), and their Aakhira will be the punishment (Azaab) in the hereafter, thus also explaining their Munafiqat (Hypocrisy) in Verse 14 and their bad qualities/examples in Verse 17.

(MUMTAZ = Importance/Excellence): The Mumtaz or importance and Excellence of this surah are many such as (1) It discusses in detail 4 objectives of the Maqasid Arba'ah Aliya; Tawheed, Risaalah, Jihad and Infaaq. (2) It explains the Do's and Don'ts, 'Awaamir' or 'Amr' (Hukum/order/Do's) and the 'Nawahi' (Nahi/Don'ts/stop it). (2) It discusses the 3 groups of people (communities); Anamta

Alayhim, Ghairil Maghdub and Waladhaalim as well as this it details their Ahkam/Hukum (what Allah's Judgement is for them in this world and the Hereafter) with their Amsal/Misaal (examples). (3) It discusses in detail the bad qualities of the Jews, the Christians, and Hypocrites (munafiq). (4) It discusses the incident of the Cow and what the Jews done when they disobeyed Allah, and then further the story of 'Katl ul Nafs' (when the Jews killed a man & brought him back to life). (5) It explains in 5 stories the concept of how only Allah gives life and death (dying and then being brought back to life again in this world by Allah), Verses 259 & 260 (the incident of Ibrahim (A.S) with the birds) and many more. (6) It explains the story of 'Taalut' (David & Goliath). (7) It discusses Ibrahim (A.S) story and his Dawah to the King of that time. (8) It is Important & Excellent because it has the powerful verse of the Throne (Ayat Al-Kursi). (9). It also includes the longest surah in the whole of the Quran.

(MAQSAD = Purpose): The purpose of the Surah is that it discusses 4 principles of the Maqasid Arba'ah Aliya which are **Tawheed**, **Risaalah**, **Jihad** fisabilillah, and **Infaaq** (zakat/spending) fisabilillah.

(KHULASA = Summary/Division): The summary or main points of the Surah is that 4 principles of the Maqasid Arba'ah Aliya which are **Tawheed**, **Risaalah**, **Jihad**, and **Infaaq** are discussed in 4 sections of Surah Al-Baqarah, thus Surah Baqarah is split into 4 sections (with sub-sections) discussed below:

Section (1):

Verses 1 – 100 discuss the concept of '**Tawheed**' which is further split into 3 sub-sections as follows:

Sub - Section (1) From Verse 1- 20 discusses Tawheed and the 3 groups of people/communities that were mentioned in Surah Fatihah (Believers [Anamta Alayhim], Disbelievers [Maghdub Alayhim], and the mis-guided or hypocrites [Waladhaalim]), Allah talks about their qualities (sifaat) & bad qualities and Allah's judgement (hukm) for them in this world and the hereafter with examples and similitudes as evidence to their characteristics.

Sub - Section (2) From Verse 21- 39 discusses Tawheed supported with 'Aqli Daleels' (rational evidence) from Allah. It starts with Verse 21 where Allah is saying ' يَا أَيُّهَا النَّاسُ اعْبُدُوا ' (O humanity! Worship your Lord). It also touches on the disbelievers or people who don't believe in Tawheed thus Allah scolds (Zajr) and threatens them with the punishment of Hellfire in the verses that follow. In these verses we see the story of the creation of man, his high destiny, and his fall - Adam (A.S) as well as the 4 'ehsan' (favours/success/grace) Allah bestowed to mankind.

Sub - Section (3) From verse 40- 100 discusses Tawheed in depth and the story of Bani Israel (children of Israel) according to their own records/books/traditions, what privileges they received and how they abused them privileges. In particular, reference is made to Musa (A.S) and Isa (A.S) and their struggle when preaching Tawheed to an unruly people (Bani Israel/children of Israel/Ahle kitab) and how the people of the book (Ahle Kitab) played falsely with their book (the light given to them) and in their pride rejected the final Messenger Muhammad PbuH who came in the true line of apostolic succession. Furthermore, Allah gives 6 Khitab (speeches) regarding 3 bad qualities of the Ahle Kitab (people of the book/Bani Israel) and 3 good qualities of the believer (Momin). Verses 49- 62 discuss the 8 Nimat's (blessings) and Azaab (punishment) Allah bestowed on the Alhe- Kitab. Verses 63- 82 discuss 3 bad qualities of the previous nations of Jews (Bani Israel) and 4 bad qualities of the current Jews. Verses 83- 86 discuss how they deceive in not obeying Allah's Hukm (order), they avoid the 'Awaamir' or 'Amr' (Hukum/order/Do's) and indulge in the 'Nawahi' (Nahi/Don'ts/stop it), thus Allah

says theirs is the punishment of Hellfire. Verses 87 & 88 show how they killed the messengers and rejected their books that came to them (Musa & Isa). Verses 89 & 90 show how they Rejected Muhammad Pbu and the light he brought (the Quran). Verses 90- 96 is the summary (khulasa) of Allah's 6 speeches (khitabat) to Bani Israel/Ahle kitab and Allah finishes his debate/argument (munazira) by saying If you Jews think you're the chosen people and only you will go to Jannah then ask for death and certainly they will not due to the deeds of Shirk & Kufr they bring forth. Verses 97-100 belong to this section and are introducing us to the second section of Surah Baqarah which is '**Risaalah**'. The Jews say or objected that Angel Gabriel (Jibreel) is our enemy and thus we don't accept Muhammad Pbu as a messenger, and we reject the Quran as Jibreel brings the revelation to Muhammad.

So, in conclusion this section in the first **99** Verses discusses the concept of **Tawheed** and gives a full explanation of Allah (whereas Surah Fatihah only Introduces Allah to us), 'Subhan Allah' as we all know there are also **99** Attributes of Allah which also teach us Tawheed. The 100th verse is a summary of this section in that the Ahle Kitab/Bani Israel always break their covenants with Allah. Therefore, Surah Baqarah explains Surah Fatihah, and this is the reason why Surah Baqarah was placed as Surah number 2 after Surah Fatihah (1), even though the order of revelation is number 87 of Baqarah. Thus, Surah Fatihah explains in detail to us who Allah is and that we worship him (Eyakana'budu) alone, in Surah Baqarah it is explained why we worship Allah for example, he created us and everything around us, and we shall return to him on Youm Al Qiyamah (day of resurrection). Therefore, Surah Fatihah is explained in detail in Surah Baqarah (the answers of Surah Fatihah are in Surah Baqarah).

Section (2):

Verses 101 – 176 discusses the concept of '**Risaalah**' (Prophethood) and proves the fact that Muhammad Pbu is the true Prophet/Messenger of Allah whom everyone should follow as he is the seal of the prophets.

In these verses we see that the Bani Israel falsely laid claim to the virtues of Father Ibrahim (A.S), he was indeed righteous (Allah's Khaleel/friend) and was the progenitor of Ismail's (A.S) line (Arabs) as well as of Isaac's (A.S) line (Jews). Both Ismail and Ibrahim (A.S) built the Kaaba in Makka and purified it, thus establishing a common religion of which Islam which is the universal exponent. The Kaaba was now to be the centre of universal worship and the symbol of Islamic unity. The Bani Israel/Disbelievers/Quraish/Ahle Kitab didn't like this and raised objections to Pbu's Prophethood and therefore, Allah opposes and gives replies to the objections raised by the Banil Israel and disbelievers on these issues and thus not believing the Pbu to be the true Prophet sent by Allah. We can see this in Verse 146 where Allah says 'Those We have given the Scripture to recognize this Prophet (Muhammad Pbu) as they recognize their own children. Yet a group of them hides the truth knowingly.'

In this section we will see that 9 objections were raised by them, and 9 replies were given by Allah to testify to the fact that Muhammad Pbu is the true messenger of Allah.

Objection (1) We don't believe in the Prophet Pbu because Jibreel brings to him the revelation and he is our enemy (Jibreel keeps on bringing new laws down) and therefore we don't believe in your Prophethood. **Reply** by Allah in saying that Jibreel doesn't come on his own accord, he comes by Allah's hukm (order), this is discussed in Verses 97, 98 and 99 when the objection of Prophethood was first raised when introducing this second section, Allah gives 5 replies to their objection; 1)

Whoever is an enemy of Gabriel should know that he revealed this 'Quran' to your heart by Allah's Will. 2) It is confirming what came before it (so your well aware of the message) and it's a guide and good news for the believers. 3) Whoever is an enemy of Allah, His angels, His messengers, Gabriel, and Michael, then let them know that Allah is certainly the enemy of the disbelievers. 4) Indeed, We have sent down to you 'O Prophet' clear revelations. But none will deny them except the rebellious.

Objection (2) We don't believe in the Prophet Pbuh because you hold Sulaiman (A.S) in high esteem and the Angels came down to show/teach him the magic. But in reality, Sulaiman (A.S) hid the magic away from people so that they don't indulge in it, then Shaytan made it out to the people that Sulaiman (A.S) indulged in and used this magic when he placed it under Sulaiman's throne after his death. Therefore, the objection they raised was that you give Sulaiman a high status and praise him, but he indulged in magic, and we think you Pbuh also indulge in magic and this Quran is magic and thus we don't believe in you. **Reply** by Allah was in Verse 102 that They instead followed the magic promoted by the devils during the reign of Solomon. Never did Solomon disbelieve or indulge in magic, rather the devils disbelieved, they taught magic to the people,

Objection (3) We don't believe in the Prophet Pbuh because Allah sent the 2 angels Harut and Marut to teach people magic and you are saying that magic is forbidden or Haram, so we don't believe in you, you're lying. **Reply** by Allah is in Verse 102 where Allah says what had been revealed to the two angels, Hârût and Mârût, in Babylon, the two angels never taught anyone without saying, "We are only a test 'for you', so do not abandon your faith." Yet people learned magic.

Objection (4) We don't believe in the Prophet Pbuh because he turns us away from the true words of Allah 'Raina'. **Reply** was given by Allah in Verse 104 in that O believers! Do not say, "Râ'ina." [Herd us!] But say, 'Unzurna," [Tend to us!] and listen attentively. The Jews used to use the word 'Raina' to defame the Pbuh and Allah told them not to use this word and instead us 'Unzurna' as it was more befitting to Pbuh.

Objection (5) We don't believe in the Prophet Pbuh because first you say one thing and then change it to another and thus you are unstable in your Deen. This objection is also related to the previous objection of 'Raina' because they objected to why the words in the Quran were changed. **Reply** by Allah was given in Verse 106 when Allah says 'If We ever abrogate (Nansah) a verse or cause it to be forgotten, We replace it with a better or similar one. Do you not know that Allah is Most Capable of everything thus (he is the Malik/King and whatever He says goes). Verse 107 Allah says, 'Do you not know that the kingdom of the heavens and the earth belongs only to Allah, and you have no guardian or helper besides Allah'.

Objection (6) We don't believe in the Prophet Pbuh because he stops us from using our idols or Allah's offspring (Naib/partners/associates to Allah or using their wasilah) as means of getting close to Allah (because the Quraish used to believe in the idols, the Jews' said Allah has daughters, and the Christians say that Allah has a son). **Reply** is in Verse 116 & 117 when Allah says, 'They say, "Allah has offspring." Glory be to Him! In fact, to Him belongs whatever is in the heavens and the earth, all are subject to His Will (even the idols or Naib/associate/partners they use are all under Allah's authority & command). In fact, Allah gives 5 replies to their objection in these Verses when He says first in Verse 116; (1) 'Subhananhu' (glory be to him) meaning All glory be to Allah who is free from Naib/idols/associates or partners. (2) 'Ballahu mafissamawati wal ard' (to Him belongs whatever is in the heavens and the earth, He controls it all.) (3) 'Kullullahu Kaanitun' (All are subject to Him). Then in Verse 117; (4) 'Badiusamawati fil Ard' (He is' the Originator of the heavens and the earth! (4) 'Kun fa Yakun' (When He decrees a matter, He simply orders it, "Be!" And it is!). So, therefore Allah is explaining If I can do all this then why do I need 'walad' or idols, associates, partner, Naib, and

intercessors? Only those who don't have these attributes/powers need help or associates/Naib/partners.

Objection (7) We don't believe in the Prophet Pbuh because Allah should have spoken to us directly or shown us a sign/mojza that you're the actual true Prophet sent to us. **Reply** by Allah is in Verse 118 when Allah says 'You and the people before you have No knowledge' (like a king doesn't go to each house or area to give his orders/Hukm or decrees and instead sends his minister, similarly Allah doesn't need to come and speak to every individual or show a sign to each people and instead sends his messengers with orders/Hukm, and Allah is the King of Kings). Thus, their hearts are alike. Indeed, 'We have made the signs clear for people of sure faith.

Between Objection number 7 & 8 there are **3 objections or points Allah makes** to the Bani Israel, Mushriks/pagans of Makkah, and the Disbelievers:

(1) The Haram or Baitullah (house of Allah) is now in Makka (the Kaaba) and it's built by Ibrahim (A.S) for Ibadah and Tawheed of Allah, So why do you call upon others seeking means/closeness to Allah and hold your idols to worship in there? (Verses 125-128)

(2) Ibrahim (A.S) whom you Jews hold in high esteem/status gave glad tidings of a Prophet to come to the Arabs and Muhammad Pbuh was Ibrahim (A.S) 'Duah'. So why do you then oppose or reject the Pbuh when you yourselves follow Ibrahim (A.S), (Verse 129 & 130).

(3) Tawheed was the message that all the Prophets or Messengers came with, and this was the basis of their Deen (Islam or they were Muslims as they Submitted their will to Allah), thus the objective of Allah was to teach mankind Tawheed through all the messengers which you yourself follow, like Ibrahim, Ya'qub, Ishaq, Ismail (they all followed Tawheed). So, Allah uses their own prophets to establish or justify the fact of Tawheed of Allah, (Verses 131 – 133).

Objection (8) We don't believe in the Prophet Pbuh because you change your Qibla (direction of prayer) and thus you are not a stable person or stable in your own Deen (first you prayed towards 'Aqsa' in Jerusalem and now you pray towards 'Kaaba' in Maakah. **Reply** to this by Allah is in Verse 142 and onwards where Allah says 'Say, O Prophet, "The east and west belong only to Allah. He guides whoever He wills to the Straight Path."

Objection (9) We don't believe in the Prophet Pbuh because he tells us not to do the tawaf at the Hills of Safa and Marwa and he does this Himself (Pbuh told the preached not to worship the idols at the hills as Allah doesn't need intercessors, associates/Naib, and walad or use wasila/means as approach to Allah). The Arab tribe of Banu Khuza'a introduced idolatry in Mecca, they were responsible for the worship of Isāf and Nā'ila. They called on people to worship these idols and justified the fact that their ancestors had already done so. Later the Arab tribe of the Jurhum ruled over Mecca. The two stones were then removed from the Kaaba and placed on the Al-Safa and Al-Marwah hills, so that the people would be warned not to worship them, but over the course of time, they were then venerated as idols and thus worshipped by Arabs, and they made Tawaf at these hills.

Reply to this by Allah is In Verse 158 when Allah says Indeed, the hills of Safa and Marwah are among the symbols of Allah (related to Ismael (A.S) and Hajar). So, whoever performs the pilgrimage or minor pilgrimage, let them walk between the two hills. And whoever does good willingly, Allah is truly Appreciative, All-Knowing. So, Allah is saying 'I' have ordered Pbuh to worship/pilgrimage at the hills of Safa & Marwa and the Pbuh does it, but who has ordered you (Arabs/Quraish) to worship or do pilgrimage there asking for means/intercession through these idols you have made? You have no authority for this. From Verses 159 – 176 Allah touches on what will happen to these people who reject the Prophethood of Pbuh. In Verse 159 there is '**Zajr**' (Allah is scolding/advising/condemning

them). In Verse 160 there is '**Tawbih**' (those who repent & return to Allah will be forgiven), and in Verse 161 & 162 there is '**Takhweef**' (Allah is threatening/condemning them with compulsory force and saying they will be in the Hellfire).

So, in conclusion this section discusses the concept of '**Risaalah**' and proves the fact that Muhammad PbuH is the true Prophet/Messenger of Allah whom all of mankind should follow as he is the seal of the prophets. This is discussed mainly in 63 Verses (if you pick out the verses relating directly to Risaalah) and 'Subhan Allah' in comparison Muhammad PbuH's life of Prophethood was also 63 years. Verses 163 – 177 is the summary of this section in which Allah relates back to the concept of Tawheed and what will happen if you don't believe in it.

Moreover, **Risaalah** Negates the concept of 'Shirk', weather its (Shirk 'Itteqadi') Shirk in Aqedah or (Shirk 'Fehli') Shirk in practical actions. Thus, it's only through Risaalah which brought to us the Quran in which you can understand the concept of Tawheed, we can see this in Verse 163 onwards which is about Tawheed where Allah says 'Your God is only One God. There is no god worthy of worship except Him—the Most Compassionate, Most Merciful. Allah gives the Disbelievers, Bani Israel, Ahle Kitab and Arabs/Quraish replies based on Tawheed because they used to deny the Quran and Prophethood of Muhammad PbuH and say that we can't leave the religion or customs of our forefathers, Verse 170 Allah says, 'When it is said to them, "Follow what Allah has revealed," they reply, "No! We only follow what we found our forefathers practicing." Would they still do so, even if their forefathers had absolutely no understanding or guidance?

Section (3):

Verses 177 – 253 discusses the concept of '**Jihaad**' (struggling/making effort in the cause of Allah).

In these verses we see the Islamic brotherhood (Ummah) having been established with its definitive centre and symbol. Ordinances (orders) were required to be laid down for the social life of the community, this can be seen in the starting verse (177) of this section where Allah says 'Righteousness is not in turning your faces towards the east or the west. Rather, it lies in Faith, kindness, prayer, charity, equality, Justice, having strong moral principles, honesty, and decency. The ordinances (orders) relate to food, drink, bequests, contracts, fasting, Infaaq (spending on the poor is in more detail in the next section, section 4 of Surah Baqarah), Jihad (struggling in Allah's cause), wine, gambling, treatment of women, orphans, widows, beggars, captives, travellers etc.

This section discusses the concept of Jihad (struggling in Allah's cause) in detail and sets forth principles (usool) by which you must organise your home, community, society or country as a whole by way of 'Intezam' (**Tanzeem/Organisation**) and **Aadaab/Akhlak (morals/manners)**. Therefore, a leader of a state or country and the leader of the household (society) need to implement certain rules or principles for Jihad (the struggle in Allah's cause) to be successful.

These principles are set out in 3 sub-sections of this surah which we see in Verses 177 – 253. Thus these 3 sub-sections are interlinked with each other and therefore you must fulfil all the principles discussed in each section to implement Jihad.

Sub - Section (1) Tahzib ul Akhlak: This one Verse (Verse 177) discusses the 10 qualities (siffat) of a strong, complete, and true Mujahid (person who struggles in the way of Allah), and these Qualities are split up into 5 which relate to his Aqedah/faith/spirituality and 5 which relate to his outwardly Physical actions/Aamal. These are the prerequisites in the form of belief/faith (Aqedah), morals, and manners (akhlaq/actions) the person needs to have to become a Mujahid, whether he is fighting on

the battlefield or struggling in his own house/community/society. The Mujahid needs to fulfil these qualities set out by Allah to be ready for Jihad (the struggle in Allah's cause)

In Verse 177 the 5 principles related to the faith/Aqedah are: (1) Believe in Allah, (2) Iman bil Aakhira (believe in the day of judgement), (3) Believe in all the Angels, (4) Believe in all the Books, (5) Believe in all the Prophets. The 5 principles related to physical actions/Aamal are: (1) who give charity out of their cherished wealth to relatives, orphans, the poor, needy travellers, beggars, and for freeing captives. (2) Who establish Prayers and fulfil Allah's right. (3) Pay Zakat (The taxes paid or the alms-given by the Muslims for charity). (4) Keep the pledges they make. (5) keep patience (sabr) in times of difficulty, suffering, adversity, and in the heat of battle whether this in time of general bodily afflictions or financial afflictions. Allah says these are 'Muttakun' (true in faith and successful), thus those with these qualities are in truth and are the true Majahid (struggler in Allah cause). Related to principle (5) of keeping patience (sabr) in time of suffering whilst in battle, there is the story of Ali (R.A) who asked for the arrow in his foot to be taken out whilst he is in prayer/salaah so that he doesn't feel the pain. On the other hand, there is the story of a companion, when he was injured in war so bad he couldn't bear the pain and killed himself and PbuH said he will be going to the Hellfire, this shows how in actual fact Patience (sabr) is a virtue.

Sub - Section (2) Siyaasat ul Madan: Discusses 4 principles related to Organisation (Tanzeem) of the state or country or for the leader of the state to implement, known as 'Siaasat Al Madan'. These are principles (usool) for the state or country to follow in order to succeed and come together in unity (Islah) and establish 'Aman' (peace) in their system, constitution, or doctrine to run the country. The purpose of this is to get rid of the people who are 'Zaalim' (cruel persons or Tyrants) and make mischief and corruption in the lands, thus in a country where there is no social justice and equality, and where there is 'Zulm' or (Zyasti), never can Jihad (struggle for Allah) be implanted when these factors or prevalent at large.

So, Allah discusses 4 principles the leader of a state needs to implement in order for that country to survive, be at peace and become harmonious like how the society of Madina became by way of the PbuH's (struggles in the cause of Allah) and implementing these rules/principles set out by Allah:

(1) The Zaalim (cruel persons or Tyrants) in that society must be revenged or be brought to justice for the Zulm/tyranny or mischief he inflicts on the people to keep peace. This shows that you must implement Justice & Equality in the legal system known as 'Kissaas Minaz' Zalim' talked about in Verse 178 & 179 (the law of retaliation), and if you don't you will not be able to struggle in the cause of Allah (do Jihad).

(2) The matter of Bequests in that when one dies, what happens to the wealth he left behind? Verse 180 – 182 discusses how the wealth is to be distributed amongst the family according to shariah rules, this keeps this society in peace and there will be no 'Fasad' or quarrels/killings over this issue and until you don't implement this you will not be able to struggle in the cause of Allah (Jihad).

(3) Related to Fasting in Verse 183 – 187 discusses how fasting makes you strong and helps you establish 'sabr' (patience) to do Jihad (struggle in way of Allah). For example, in time of battle if you are thirsty, hungry, weak, or tired - those who regularly fast will be used to these conditions and will keep 'sabr' and still be able to fight effectively in the cause of Allah (Jihad).

(4) Related to Bribery 'Rishwat' in that Allah says in Verse 188, 'Do not consume one another's wealth unjustly, nor deliberately bribe authorities in order to devour a portion of others' property, knowing that it is a sin'. Therefore, in a country where this type of corruption is prevalent there will be no peace and they will not be able to struggle in the cause of Allah (Jihad).

After these main principles are discussed, in Verse 190 – 199 Allah is explaining the objective (Maqsad) or Dawah of Jihad (struggling in the way of Allah), whom you struggle/fight against and how? For example, in Verse 190 – 194 Allah says, 'Fight in the cause of Allah 'only' (In defence) against those who wage war against you, but do not exceed the limits. Allah does not like transgressors. (Allah is telling us whom to fight with and how with limits, also in the Verse 191, 192, 193 and 194). Verse 195 explains to us that Infaaq (spending in the cause of Allah) is also Jihad. Verses 196 – 199 discuss Hajj (pilgrimage) in detail, the reason for this is that Allah is saying like you spend your health and wealth to go to Hajj it's the same in Jihad, you must spend both your health and wealth. So, a comparison is being made by Allah as to Jihad and Hajj, Hajj also makes you strong to become a Mujahid (struggler in Allah's cause) because you require a lot of Patience (sabr) during hajj and a lot of bodily strength (actions of worship) and mental (Tawheed/Aqedah) strength to fulfil the requirements of Hajj (it's like training you to struggle in Allah's cause/Jihad). Likewise, we see in Verse 200 Allah is saying Worship Allah 'more' and correctly now that you are Muslims than how you used to worship in the times of your forefathers (times of Ignorance from the Oneness of Allah).

From Verse 200 – 214 Allah is discussing 2 types of people who will emerge when Jihad (struggle) is required whilst using Hajj as an example (1) the true believers (Momin/Muttaki) and (2) the Hypocrites. The believers (Momin) will say as they say on Hajj going around the Kaaba "Our Lord! Grant us the good of this world and the Hereafter and protect us from the torment of the Fire" (Verse 201- 'Rabban Aatina fiddunya hasana wa fil Aakhirati Hasana') These are the ones who love Allah and want to struggle in his cause and are sincere in every form of worship and for them is 'Jaanah' (verse 202). Whilst the Hypocrites (those who don't want to do Jihad or Hajj with sincerity) will say "Our Lord! Grant us Your bounties in this world," but they will have no share in the Hereafter (verse 200). Verses 204 – 206 talks about the hypocrites and the mischief they make, then in Verse 207 & 208 Allah says he is ever Gracious to his servant (believers) who are dedicated and sincere to Allah, so enter Islam wholeheartedly. Verses 209 – 210 say 'Do these hypocrites want me Allah to come physically so they can become true believers, 'No'. Allah is the Judge, and he will make the judgement. Verses 211 – 214 discuss how clear signs for Jihad and worshipping Allah came to the previous communities (Bani Israel) but they disbelieved, and the life of this world has been made appealing to the disbelievers, and they mock the believers. Thus, those who are mindful of Allah will rank above them on the Day of Judgment. In Verse 213 Allah talks about how all of mankind were believers but they lost faith, then Allah he sent guidance (messengers/scriptures) to guide them and out of them some still disbelieved. Then in Verse 215 Allah sums up in saying 'Do you think you will be admitted into Paradise without being tested like those before you? They were afflicted with suffering and adversity (in Jihad or struggling for Allah) and were so violently shaken that even the Messenger and the believers with him cried out, "When will Allah's help come?" Indeed, Allah's help is always near.

So, one can see from these Verses how Allah is calling his slaves to Jihad (struggle in Allah's cause) as the people of the past were asked to do too and do it with utmost belief and sincerity that Allah's help will certainly come.

Sub - Section (3) Tadbeer ul Manzil: Sets out how to establish 18 principles in the house (the leader of the house) or community (social life) and are important ingredients in making the Harmonious society like the Pbih established in Madina. Moreover, if you don't implement these 18 orders (hukm) you will not be able to do Jihad (struggle in Allah's cause), nor will the Mujahid (struggler in Allah's cause) be ready for Jihad because the society he will leave behind will be in ruins. These 18 principles are as follows:

(1) Infaaq (spending in Allah's cause): the leader of the household must spend his wealth on his family, relatives, the poor, orphans, travellers etc (Verse 215). If he doesn't the family or society will be in despair and the family unit will collapse. (How is one going to go for Jihad if this situation is left behind?). So, the true Mujahid will implement this spending for Allah's cause and not be stingy or tight fisted.

(2) Jihad or Kitaal (fighting): The leader of the household (Mujahid) must be able to protect his family or household and fight for his rights, the rights for his family and their belongings. Thus, this is the only way this person will be able (confident) to fight for Allah and his cause, even though you dislike it (Verse 216). So, the true Mujahid should be able to protect his family and belongings.

(3) Fighting in the blessed months: Rather than suffer persecution, fight, and protect yourselves and your belongings. Allah says "Fighting during these months is a great sin. But hindering others from the Path of Allah, rejecting Him, and expelling the worshippers from the Sacred Mosque is a greater sin in the sight of Allah. For persecution is far worse than killing. And they will not stop fighting you until they turn you away from your faith—if they can" (Verse 217). In Verse 218 Allah refers to the ones who struggled (Jihad) in Allah's cause and migrated. So, the true Mujahid must follow these rules given by Allah.

(4) Intoxicants & Gambling: The head of the household should not indulge in these evil acts because the evils outweigh the benefits (Verse 219). Moreover, these habits effect your home life and the wider community and society in a bad or detrimental way. (How can one go for Jihad in this state?). The Mujahid will not entertain this evil act.

(5) Concerning Orphans & Widows: In Verse 220 Allah tells us how to look after them and how to take care of the Orphans & Widows in your house or society. Improve their condition and do not consume their wealth that is left to them. (If one doesn't organise his house or society in this way there will be upheaval in society so, how is one supposed to go for Jihad leaving this situation behind?). So, the Mujahid will look after his society.

(6) Don't marry the Idolaters (Mushriks): In Verse 221 Allah says, 'Don't marry the Mushrik man or woman until they have believed because they will lead you to the Hellfire'. This is because they will influence your family life/values of Islam and take you and your family/children away from Tawheed (Allah's Oneness). Thus, if you leave people like this (mushriks) behind whilst going for Jihad what will happen? So, the Mujahid will follow this for the sake of Allah and not marry the Mushriks in order to keep his family and society safe from shirk creeping into the household and the wider society.

(7) Menstruating women (**Women's rights**): Allah in Verse 222 says 'Don't go to or have (intercourse) with your women when they are menstruating (time of monthly periods/cycle) as this is a harmful act, until they are purified (this is also supported by modern day Science). When they purify themselves, then you may approach them in the manner specified by Allah. Surely Allah loves those who always turn to Him in repentance and those who purify themselves." So, Allah is saying keep yourselves pure and refrain from Haram acts, this is the way how Allah tests you and thus you can struggle in the cause of Allah (Jihad). So, the true Mujahid will refrain from doing these acts in order to remain pure and receive Allah's blessings.

(8) How to have intercourse with your wife (**Womens rights**): Go onto them properly, Allah says in Verse 223 'Your wives are like farmland for you, so approach them consensually as you please. And send forth something good for yourselves'. So, Allah is saying take your wives (have intercourse) with them consensually and in the proper way from the front (Vagina) and do not take them from the back (Anal), so that Allah can bless you with children (something good for you). Moreover, in the Quran

we can see how Allah dealt with the nation of Lut (A.S) as they used to indulge in (anal sex) which led them to take the boys/men for sex rather than women and thus Allah destroyed the whole nation for this transgression. So, from this we can see that you must obey Allah's hukm in order to be ready to struggle in his way (Jihad) thus do not sin or transgress Allah's limits. So, the true Mujahid will refrain from such evil acts.

(9) Concerning Oaths: Allah in Verse 224 says 'Do not use Allah's Name in your oaths as an excuse for not doing good, not guarding against evil, or not making peace between people. And Allah is All-Hearing, All-Knowing. So, Allah is saying don't make Qassam's in My name over petty things, thus 'Do not swear by Allah in your oaths if they are intended to hinder you from virtue, piety and promoting the good of mankind. Therefore, to have a harmonious society and be a true Mujahid you must follow Allah's guidance and be truthful and sincere (so here Allah is teaching us character building). Allah further says in Verse 225 'Allah will not hold you accountable for unintentional oaths, but for what you intended in your hearts. And Allah is All-Forgiving, Most Forbearing'.

(10) Concerning Oaths and Divorce (**Women's rights**): in Verse 226 and 227 Allah is discussing oaths and divorce, Allah says 'Those who swear not to have intercourse with their wives must wait for four months. If they change their mind, then Allah is certainly All-Forgiving, Most Merciful. But if they settle on divorce, then Allah is indeed All-Hearing, All-Knowing. So if Husband and wife don't get together (refrain from sexual intercourse) because they have taken an oath (swear/qassam) or a man doesn't go to his woman for this reason then they can't get together (have sexual relations for a 4 month period) then after this period a woman can ask for Divorce (Talaq). The wife is allowed in this case to ask her husband, upon the end of the four months, to end the oath period and have sexual relations with her. Otherwise, he should divorce her, by being forced to do so by the authorities (Shariah court) if necessary, so that the wife is not harmed (women's rights protected). Or for example if a man marries a second wife and keeps the first wife hanging and doesn't fulfil his duty to her or doesn't have sexual intercourse with her for more than 4 months she can ask for divorce. So, a true Mujahid must implement these rules and protect the Women and their rights in the household and wider society.

(11) Divorce/Talaq (**Women's rights**): In Verses 228 – 232 Allah is giving us laws for the protection of Women's rights and the concept of Divorce (Talaq) is discussed in detail. 3 types of divorce (talaq) are mentioned (1) Talaq Raji (Revocable Divorce), (2) Talaq Ba'in (Irrevocable Divorce) and (3) Talaq Muallaq (conditional divorce).

(12) Breastfeeding Divorcee (**Women's & children's rights**): Aswell as this there are detailed laws given by Allah in Verse 233 for the divorcee who is breastfeeding, what is required from her and the Ex-husband which protects the rights of the new child. So, a true Mujahid is the one who follows these rules and implements it in his household and community/society. If he doesn't then how will he do Jihad and struggle in Allah's cause if he leaves the baggage of the worldly affairs in an unruly state.

(13) Widows (**Women's rights**): In Verse 234 Allah gives the laws regarding the widows and how they should abide by the waiting period (Iddat). Allah says, 'As for those of you who die and leave widows behind, let them observe a waiting period of four months and ten days.'

(14) Marrying Widows and Divorcees (**Women's rights**): Allah in Verse 234 discusses the intention of marrying women if they are widowed and divorcees with the suitable etiquettes. Allah says 'There is no blame on you for subtly showing interest in divorced or widowed women or for hiding the intention in your hearts. Allah knows that you are considering them for marriage. But do not make a secret commitment with them, you can only show interest in them appropriately. Do not commit to

the bond of marriage until the waiting period expires. (in some communities even till today its looked down upon marrying the widowed and divorcees, for example in the Hindu culture). So, the Mujahid will implement these laws given by Allah so that these women in society are looked after and do not become public property or left to their own vices.

(15) Dowery (mahr) (**Women's rights**): Allah in Verse 236 & 237 gives the laws regarding the divorced women who have not been touched and are divorced before the marriage is consummated. (look at the fair rules/laws Allah has set out in the verse).

(16) Prayers: Allah in Verse 238 & 239 focuses on Prayers showing that amongst all these rules and laws don't forget to fulfil your obligation to Allah. Allah says 'Observe the five obligatory prayers especially the middle prayer and stand in true devotion to Allah. If you are in danger, pray on foot or while riding. But when you are safe, take time to remember Allah for teaching you what you did not know. So, the true Mujahid will never abandon his prayers as this is the only thing that connects him to Allah.

(17) Bequests (waseeah) for Widows (**Women's rights**): Further on the subject of widows, Allah in Verse 240 discusses how you should leave something behind (bequest/will) for them. Allah says 'Those of you who die leaving widows should bequeath for them a year's maintenance without forcing them out. But if they choose to leave, you are not accountable for what they reasonably decide for themselves.

(18) Bequests (waseeah) for Divorcees (**Women's rights**): Allah in Verse 241 orders men to have in place some sort of provision or maintenance for the divorced women. Allah says 'Reasonable provisions must be made for divorced women—a duty on those mindful of Allah.

So, having discussed in detail the laws and regulations set out by Allah for the Mujahid (who struggles in Allah's cause) in sub section 1,2 and 3, weather on a state level or individual level we can see how by using these principles we can achieve the harmonious society we talk about which PbuH established in the city of Madina. These verses discuss in this section of Surah Baqarah the concept of Jihad (struggling in Allah's cause) in great depth and shows us the way the PbuH used these principles in his life as these were the revelations (ayats) sent by Allah piece by piece over a period of 23 years so that the PbuH could achieve his goal.

Lest the subject of Jihad be misunderstood, moving forward it is taken up again in the story of Saul, Goliath, and David, in contrast to the story of Jesus as we shall see below in Verses 242 – 253 when Allah concludes this section.

Verse 242: Allah concludes by saying 'This is how Allah makes His revelations clear to you, so perhaps you will understand.

Verse 243: Allah is using an Aqli daleel (historical evidence) and pointing out that it is He who gives life and death and that you will be resurrected again by Allah after death to be held accountable for your deeds (Iman bil Aakhira).

Verse 244: Allah is directly ordering us to 'Fight in the cause of Allah, and know that Allah is All-Hearing, All-Knowing. Here in this verse, we see the word وَقَاتِلُوا فِي سَبِيلِ اللَّهِ' which comes from the word 'Kitaal' meaning physically fighting on the battlefield. Notice here that through this whole section of Jihad (struggling in the cause of Allah) and all the principles of Jihad discussed we have only come across this word of 'Kitaal' at the end of the section when Allah is concluding this section of Jihad. So, this shows that only once all the rules have been implanted of Jihad (your society is sustained or running on these principles) can you then go to the battlefield and fight for your right,

for your Deen. So, therefore 'Kitaal' or fighting on the battlefield is seen as a last resort (as Islam is known to be the Religion of Peace) and as we know from the life of the PbuH, he mainly fought defensive wars and not offensive wars. And Allah knows best!

Verse 245: Allah is saying when doing Jihad (struggling in Allah's cause) spend from which he has provided for you in the way of Allah. Allah says 'Who will lend to Allah a good loan which Allah will multiply many times over? It is Allah alone who decreases and increases wealth. And to Him you will all be returned.

Verse 246 - 251: Allah tells us in detail the story of David & Goliath, why? Because Allah is saying that Jihad (struggling in Allah's cause) was prescribed for the people before you too like it was for the children of Israel. Fight in the cause of Allah when your driven out of our homes and separated from your children and don't do what they did, don't be cowards, don't flee from the battlefield, be organised between yourselves, and chose a leader and that you will be tested in the heat of the battle. Its only then Allah will see who the true believers are and those who truly struggle in his cause and Allah will give you victory.

Verse 252: Allah says 'These are Allah's revelations which We recite to you O Prophet in truth. And you are truly one of the messengers.

Verse 253: Allah ends this section by saying 'generations would not have fought among themselves after receiving the clear proofs.' But they differed some believed while others disbelieved thus the reason why you must do Jihad (struggle in Allah's cause) against those who disbelieve, and if they drive you out of your homes and cause you pain then Fight (kitaal) against them.

Section (4):

Verses 254 – 286 discusses the concept of '**Infaaq**' (spending in the cause of Allah).

In these verses a lesson is enforced that true virtue lies in practical deeds of manliness (Jihad or struggling in Allah's cause), kindness (spending in Allah's cause and even using kind words and forgiving each other), and good faith, for life is all about movement, activity, and striving against baser (lower or less important) things, not to be lazy and dormant. This section 4 of Surah Baqarah is mainly discussing Infaaq (spending in Allah's cause) but also touches upon the serious matter of Interest (Riba) in which Allah declares war on those who indulge in this. Moreover, Allah also talks about Debts, loans, and contracts for which there is the longest verse in the entire Quran (V.282). God's nature and attributes are also called to mind in the sublime Ayat Al-Kursi (the verse of the Throne, V255). The Surah ends with an exhortation to faith, obedience, a sense of personal responsibility and prayer with the last 3 verses at the end of this surah summing up the Islamic faith and taking you back to the four Burdens of this surah which as we should know by now are (1) Tawheed, (2) Risaalah, (3) Jihad, (4) Infaaq.

In the starting of this section 4 of Infaaq we start with Verse 254 which directly tells us what Infaaq (spending in Allah's cause) is and if you don't spend and disbelieve then you will be the wrongdoers. Allah says 'O believers! Donate from what We have provided for you before the arrival of a Day when there will be no bargaining, friendship, or intercession. Those who disbelieve are truly the wrongdoers.

Whilst the concept of Infaaq is being discussed in these verses Allah draws our attention to two groups of people and gives us examples (missaals) of them in that when these people were shown signs of Allah a group of them believed and a group of them disbelieved. Group (1) are the misguided

(Gumrah) people which we come across in verse 258 where Allah relates or gives the example of the incident of Ibrahim (as) and Nimrod whom Allah gave kingship. When Nimrod was shown the signs of Allah, he became more arrogant and increased in his disbelief. Whereas on the other hand Allah relates the incident or example of Uzair (AS) in verses 259 and Ibrahim (AS) in verse 260 discussing Group (2) who are the Guided people. When Allah showed them his signs their belief in Allah increased and became stronger in their belief.

Verses 261 - 267: Explains in detail with examples the concept of Infaaq (spending in Allah's cause) and how to do it or implement it, and verse 265 explains how kind words and forgiveness are better than charity.

Verse 268 - 283: When spending in Allah's cause (Infaaq) Shaytan (devil) will put 'waswasa' in your hearts telling you not to spend in Allah's way and be stingy, but then Allah replies in the same verse promising you Forgiveness and great bounties and rewards for this great act of worship. Allah further says in the following verses that spending in Allah's cause is success, charity is pure and will purify your money and it will absolve your sins. Allah outlines in these verses the different methods of charity and to whom this charity is to be given and how you should give. PbuH Is given reassurance in verse 272 in that you cannot give hidaya (guide people's hearts towards giving Infaaq/charity) But rather it is Allah who puts it in people's hearts and blesses them with rewards. Verse 275 discusses Interest (riba) and 5 injunctions are given on this point. (1) Those who indulge in Interest will stand on the Day of Judgement like those driven to madness by Satan's touch. (2) They say its trade, but Allah has made trade Halal and Interest Haram. (3) Those who indulge in Riba (Interest) will be in Hellfire for ever. (4) Allah has made Interest fruitless and Charity fruitful and Allah doesn't like the consumer of Interest V. 276. In verse 278 Allah says 'O believers! Fear Allah and give up outstanding interest if you are true believers.' (5) In verse 279 Allah says they declare war against Allah and his Messenger Muhammad if they don't stop or give it up. Verse 280 is regarding Debt, Allah says 'If it is difficult for someone to repay a debt, postpone it until a time of ease (don't pressurise them). And if you waive it as an act of charity, it will be better for you, if only you knew. In verse 281 Allah threatens those who pressurise the debt'ee and says 'Be mindful of the Day when you will all be returned to Allah, then every soul will be paid in full for what it has done, and none will be wronged. Verses 282 (longest verse in Quran) & 283 Allah outlines the terms of contract, when and how you should draw up a contract for a loan.

Verses 284 – 286: These verses are the end verses of this Surah and sum up the entire Surah and the main points or sections of this Surah from the Maqasid Arba'ah Aliya. Verse 284 sums up the concept of Tawheed, verse 285 sums up the concept of Risaalah, verse 286 sums up the concepts of Jihad and Infaaq.

Conclusion of Surah Baqarah's Khulasa (Summary)

- Surah Baqarah discusses 4 main principles of Maqasid Arba'ah Aliya which are linked with each other, these are: Tawheed (Allah's Oneness), Risaalah (Prophethood), Jihad (struggling in Allah's cause), and Infaaq (spending in Allah's cause). It also touches briefly on the concepts of 'Sadakat al Kitab' (Truthiness of the book) and 'Iman bil Aakhirah' (Belief in the Hereafter), Tanmzeem (organisation) and Aadab (morals).

- Aswell as this Allah gives 'Usool' & 'Ahkam' (rules & regulations) for all the different communities that are discussed, for example: the Muttakeen (believers), Munafikeen (hypocrites), Yahood (jews), and Nasaara (christians).

- In the start of the Surah in section 1 of Tawheed Allah eradicates Shirk within ones Aqedah (faith) which is known as **'Nafi (deny) Shirk Ehtiqadi'**. After this, the later verses in section 2 of Risaalah Allah eradicates Shirk with one's actions (A'maal) which is known as **'Nafi (deny) Shirk Fehli'**, in both instances Allah uses Daleel Aqli (Rational evidence) & Daleel Wahi (Revealed evidence) to prove his point. The Surah ends with the summing up of Tawheed and Risaalah in Verse 284 – 286 in that this is the Deen that came for all the Messengers. Throughout the Surah Allah visits these two points but mainly the point of Tawheed as we can see clearly by the following verses: In the start of the Surah Verse 21 - يَا أَيُّهَا النَّاسُ اعْبُدُوا (O humanity! Worship your Lord), in the middle of the Surah Verse 163 - **لَا إِلَهَ إِلَّا هُوَ** (Allah! There is no god 'worthy of worship' except Him), In the end of the Surah Verse 284 - **لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ** (To Allah 'alone' belongs whatever is in the heavens and earth). On the point of Risaalah Allah mentions the objections of the disbelievers in detail and then Allah gives the answers with Daleel Naqli (Historical evidence) to these objections to put these people straight.

- The Surah discusses in detail the unclean, deviant, and disruptive character of the 'Batil' groups (groups of falsehood or disbelief) such as the Yahood (Bani Israel/Jews), Nasaara (Ahle Kitab/Christians), and the Munafikeen (Hypocrites). It also points out as to how they revolted against Tawheed and Risaalah.

- The Surah discusses the concept of Jihad in great depth and is one of the main important points of this Surah as it explains in great detail 18 principles of Intezam/Tanzeem (Organising) and Aadaab/Akhlaak (Manners) for Jihad (struggling in Allah's cause). These are of three types:

(1) Tehzeeb ul Akhlaak: How to straighten or fix your ways or Manners/Adaab and 10 'Sifaat' (Qualities) of a Mujahid are explained.

(2) Siyaasat ul Madan: How to correct your country or society as a whole and how to organise your state, 4 'Usool' (principles) are given.

(3) Tadbeer ul Manzil: How to organise your household, 18 principles are discussed and if you don't implement them, you will not be ready for Jihad (struggle in Allah's cause).

- The Surah invites towards Jihad & Infaaq with 'Islah' (reform of the country or society) 'Umur Muslihah'. The Mujahid (struggler in Allah's cause) is given principles for Jihad (struggling in Allah's cause) such as Infaaq (spending in Allah's cause) and scolds the one who is lazy and stingy for this cause.

- Related to Jihad Allah explains the Qualities of a Mujahid and examples are given. On the other hand, Allah explains to us about those in whose hearts is 'Bukhl' (miserliness, niggardliness, lazy) and thus don't want to do Jihad or Infaaq.

- The Surah invites towards Infaaq (spending in Allah's cause) and gives examples of those who spend in Allah's way and those who don't. It separates the 2 types of people and clarifies between that spent in Allah's way of Halal and that of Haram such as 'Riba' (Interest).

- It distinguishes between those who spend in Allah's way willingly from the heart and those who stingy, miserliness, and niggardliness and don't really want to spend and have doubt.

- It discusses the Sifaat (good characters) of the 'Momin' (true believers in Allah), those with true faith and the ones that follow the Pbih and those who do Jihad and give Infaaq.

- It discusses the bad characters of the Kafir (disbelievers or the ones that hide the truth even though they know it) and those who do Shirk and turn away from Allah's 'Nimats' (Allah's favours). Those

who follow their vain desires and reject faith, disobey Allah, and reject the Messengers and Prophet Muhammad P.b.u.h. Whereas the believers accept and follow the Messengers and what they bring from their lord.

- It discusses the bad characters and habits of the Munafiq and how they seek to defame and make a mockery of the Momins (true believers). How they make false promises and covenants in their belief and with the believers but in reality, they don't believe and in their hearts is a disease. They bring falsehood, deceit, deception, corruption, and ravage in the world. They are lazy, stingy, miserliness, and niggardliness when they need to do Jihad and Infaaq.

- It discusses the bad characters of the Jews & Christians and how they turn away from Allah's Books and lie against Allah's Messengers and kill them. They twist the meaning of the words of Allah, they hide the truth sent by Allah and they indulge in acts of Haram and Kufr. They change Allah's Hukum/orders and make kufr with gods words in that they agree with that which suits them and disagree with that which doesn't suit them.

- It discusses all the Nimats/favours given to the Jews and how they were ungrateful for these favours. They play games with Allah's Words, Hukm/Orders and make objections and don't agree with them so that they don't need to follow Allah and what the Messenger Muhammad P.b.u.h brings. Thus, Allah scolds them and explains the punishments coming or in store for them.

Lastly, the Message of Allah is a guide that is sure to those who seek his light. But those who reject faith (Tawheed of Allah) are blind: their hearts are sealed. Woe to the hypocrites, self-deceived and deceiving others, with mockery on their lips and mischief in their hearts; the clouds that bring fertilising rains to others, to them bring deafening thunderclaps and lightning flashes blinding to their eyes.

Summary of Verses:

- Dawah Tawheed (Allah is One) is given in Verses: 21, 163, 255, 284

- Daleel Tawheed (Oneness of Allah) are given in Verses: 22, 30, 32,

- Nafi (deny) Shirk Ehtiqadi and Shirk Fehli is given in: Verses: 168 – 208

- Nafi (deny) Shirk Fi'tassaruf and Shirk fil'Ilm is given in 7 Verses: 22, 30, 32, 33, 77, 107, 231.

- Daleel Aqli (Rational evidence) are mentioned 14 times in Verses: 21 – 22 (5 times), Verses 28, 29, 107, 115, 117, 142, 164, 255, 284 (9 times).

- Daleel Naqli (Historical evidence) are mentioned through the stories of the Angels and Messengers such as Adam (as), Ibrahim (as), Ismail (as), Ishaq (as), Yaqub (as), Dawood (as), Sulaiman (as), Musa (as), Haroon (as), Isa (as). The main purpose of the stories of the Prophets is to show that all the Messengers believed and worshipped Allah 'alone' without any partner, intercessor, means or wasilah. They don't have 'Ilm ul Ghaib' (knowledge of the unseen) and neither do the Angels which is discussed in the story of Adam (as). The Messengers (Prophets & Angels) only have the knowledge provided/given to them by Allah which is known as 'khabar ul Ghaib' (News/Kabar of the unseen given by Allah).

- Similitudes and Examples used by Allah are given 9 times in Verses: 17, 19, 20, 171, 183, 261, 264, 265, and 266.

- Scolding, rebuking with anger (zajr) for the Mushrikeen and Disbelievers (Jews & Christians) for their denial of Tawheed is mentioned 5 times in Verses: 112, 139, 165, 166, and 170.
- Scolding, rebuking with anger (zajr) for the Mushrikeen and Disbelievers (Jews & Christians) for their actions (Amaal) and their speech is mentioned 13 times in Verses: 42, 44, 78, 79, 85, 88, 111, 113, 118, 140, 206, 213, and 254.
- The Mushrikeen and Disbelievers deny the Prophethood of Pbuh the Messengers and the Quran 15 times in the following Verses: 23, 24, 41, 75, 76, 87, 89, 91, 94, 97, 101, 102, 142, 184, and 194.
- Glad tidings (good news) from Allah for the Believers is given 23 times in the whole Surah.
- Scolding & threatening (takhweef/daraawa) by Allah is given 36 times to the Believers, Disbelievers, Mushriks, and the Munafiks.

And Allah Knows best.

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Tafsir of Surah Baqarah:

Right from the start of Surah Baqarah, from verse 1-20 we are introduced in more detail to the 3 groups of people who were mentioned in Surah Al-Fatihah; (1) Anamata Alayhim, (2) Ghairil Maghdub and (3) Waladhaalin.

Verse 1 – Alif Laam Meem: These are abbreviated letters known in the Quranic Arabic language as ‘Huroof Muqata’at’, we will touch on these in more detail later as these abbreviated letters are evident time and time again throughout the Quran.

Verses 2 – 5: In these verses Allah is explaining the attributes (good qualities) of the ‘**Muttakeen**’ (Muttaki and Momin meaning those who have Taqwa/God fearing/God conscience) which are the Believers, those who are favoured by Allah and known from Surah Fatihah as the ‘**Anamta Alayhim**’.

Verses 6 & 7: In these verses Allah is explaining the bad qualities of the Disbelievers (Jews) which are those who incurred Allah’s wrath and curse, these people are known from Surah Fatihah as the ‘**Ghairil Maghdub**’.

Verses 8 – 20: In these verses Allah is explaining the bad qualities of the Disbelievers (Christians) who were misguided and went astray from the straight path and the Hypocrites who show belief and hide disbelief; thus, Allah mentioned their description in detail for example in Verses 17 – 20 shows us 3 examples of the Hypocrites. These people are known from Surah Fatihah as the ‘**Waladhaalin**’.

Alif Laam Meem - Alif = (from) Allah, Laam = (through) Jibreel, Meem = (to) Muhammad > was revealed this book (QURAN)

I heard ‘Abdullah bin Mas’ud saying: ‘The Messenger of Allah pbuh said: “Whoever recites a letter from Allah’s Book, then he receives the reward from it, and the reward of ten the like of it. (Tirmidhi). Therefore, reciting Alif Laam Meem you will get 30 rewards from Allah.

The names of letters of the Arabic alphabet, called huroof muqatta’at, occur at the beginning of several surahs of the Qur’an. Huroof Muqataat are unique letter or alphabet combinations that appear at the beginning of 29 Surahs (Chapters) of the Noble Quran. Huroof is the plural of Harf meaning word and Muqattaat literally means abbreviated or shortened but is usually explained as disjoined Arabic letters. Their meanings remain unclear and are considered by Muslims to be Divine secrets.

Muqataat are also known as Fawatih (فواتح) or “openers” as they form the opening verse of the respective Surahs. In simple terms these Arabic alphabets are referred to as ‘isolated letters of the Quran.’

Out of the 114 Surahs of the Noble Quran, 29 Surahs begin with the Huroof Muqata’at and similarly there are also 29 letters in the Arabic Alphabet (inc. Hamza):

1. Chapter 2, Surah Al-Baqara (The Cow) : 'Alif Lām Mīm
2. Chapter 3, Surah Āl-Imran : 'Alif Lām Mīm
3. Chapter 7, Surah Al-A'arāf : 'Alif Lām Mīm Ṣād
4. Chapter 10, Surah Yunus : 'Alif Lām Rā'
5. Chapter 11, Surah Al-Hood : 'Alif Lām Rā'
6. Chapter 12, Surah Yusuf : 'Alif Lām Rā'
7. Chapter 13, Surah Al-Ra'd : 'Alif Lām Mīm Rā'
8. Chapter 14, Surah Ibrahim : 'Alif Lām Rā'
9. Chapter 15, Surah Al-Ḥijr : 'Alif Lām Rā'
10. Chapter 19, Surah Maryam : Kāf Hā' Yā' 'Ain Ṣād
11. Chapter 20, Surah Ṭā'-Hā' : Ṭā' Hā'
12. Chapter 26, Surah Al-Shua'ra (The Poets) : Ṭā' Sīn Mīm
13. Chapter 27, Surah Al-Namal (The Ant) : Ṭā' Sīn
14. Chapter 28, Surah Al-Qaṣaṣ : Ṭā' Sīn Mīm
15. Chapter 29, Surah Al-Ankabut (The Spider) : 'Alif Lām Mīm
16. Chapter 30, Surah Al-Rom (The Romans) : 'Alif Lām Mīm
17. Chapter 31, Surah Luqmān : 'Alif Lām Mīm
18. Chapter 32, Surah Al-Sajda (The Adoration) : 'Alif Lām Mīm
19. Chapter 36, Surah Yā'-Sīn : Yā' Sīn
20. Chapter 38, Surah Ṣād : Ṣād
21. Chapter 40, Surah Al-Mu'min (The Believer) : Ḥā' Mīm
22. Chapter 41, Surah Fuṣṣilat : Ḥā' Mīm
23. Chapter 42, Surah Al-Shūrā : Ḥā' Mīm; 'Ain Sīn Qāf
24. Chapter 43, Surah Al-Zukruf (The Embellishment) : Ḥā' Mīm
25. Chapter 44, Surah Al-Duqqan (The Smoke) : Ḥā' Mīm
26. Chapter 45, Surah Al-Jasiya (The Kneeling) : Ḥā' Mīm
27. Chapter 46, Surah Al-Ahqaf (The Sandhills) : Ḥā' Mīm
28. Chapter 50, Surah Qāf : Qāf
29. Chapter 68, Surah Al-Qalam (The Pen) : Nūn

The individual letters in the beginning of some Surahs are among those things whose knowledge Allah has kept only for Himself. This was reported from Abu Bakr, `Umar, `Uthman, `Ali and Ibn Mas`ud (may Allah be pleased with them). It was said that these letters are the names of some of the Surahs. It was also said that they are the beginnings that Allah chose to start the Surahs of the Qur'an with.

The great Imam and scholar Ibn Taymiyyah and Shaykh Al-Hafiz Abu Al-Hajjaj Al-Mizzi agreed with the opinion that the wisdom behind mentioning these letters in the beginning of the Surahs, regardless of the exact meanings of these letters, is that they testify to the miracle of the Qur'an. Indeed, the servants are unable to produce something like the Quran.

Moreover, the scholars said, "There is no doubt that Allah did not reveal these letters for jest and play." Some ignorant people said that some of the Qur'an does not mean anything, (meaning, such as these letters) thus committing a major mistake or sin. On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet pbuh that explains these letters, we will embrace the Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim: **ءَامَنَّا بِهِ كُلُّ مَنْ عِنْدَ رَبِّنَا** (We believe in it; all of it (clear and unclear verses) is from our Lord) (S.3, V.7). The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allah knows best.

Those who are Muslims and true believers, it should be our firm belief that these letters the muqatta'at are revealed from Allah, neither these letters are extraneously nor carelessly introduced in Quran but are based upon absolute realities. It should be particularly noted that it is neither obligatory for us to know the meanings and details of these letters nor it is a matter of shariah.

Huroof Muqataat has been the subject of extensive research and discussions in the field of Quranic studies. But researchers have not been able to arrive at a conclusive decision concerning the significance and hidden meanings of these alphabets. There have been several opinions, but little consensus in those opinions.

One meaning the scholars agree on is:

Alif = Allah, Laam = Jibreel (middle/in-between), and Meem = Muhammad Pbu. So therefore, they derive the meaning of **آلَم** (Alif Laam Meem) as This Book the Quran came from Allah through Jibreel down to Muhammad Pbu.

Other meanings scholars have derived related to science:

Numerical Science was established by Islam called 'Abjael' linking numbers to letters of the alphabet. For example, In the Arabic Abjael table Alif = 1, Laam = 30, Meem = 40 which equals 71. Therefore, this means that in 71 years this book the Quran will rule or people will turn to this book, and if we look into history the 1st century of Islam during Haroon and Mahmoods period, they conquered Africa and up to Spain in 71 years.

These letters 'Alif Laam Meem' could be related to the science of notation which the Modern western scientists use for example, Formula Hydrogen = H, Hydrogen & Oxygen = H₂O, CO₂ etc. Similarly, these scientific deductions related to 'Alif Laam Meem' are seen to be a formula for the whole Surah Baqarah.

Relating 'Alif Laam Meem' to computer science one can say these are code words for the surah or like a password to access the computer of file, similarly we use this Alif Laam Meem as a password or code word to open the Surah. Similarly, Muhammad Pbu used to use code words in Jihad (war) in order to not let the secrets or plans out to the enemy.

Only Allah really knows the meaning of these words, we can only speculate or guess. Even the Pbu was unknown to the meanings of these abbreviated letters (Huroof Muqata'at).

Zaalikal Kitabu - This is the Book (the Qur'an)

Zaalik:

(WORK IN PROGRESS)

