

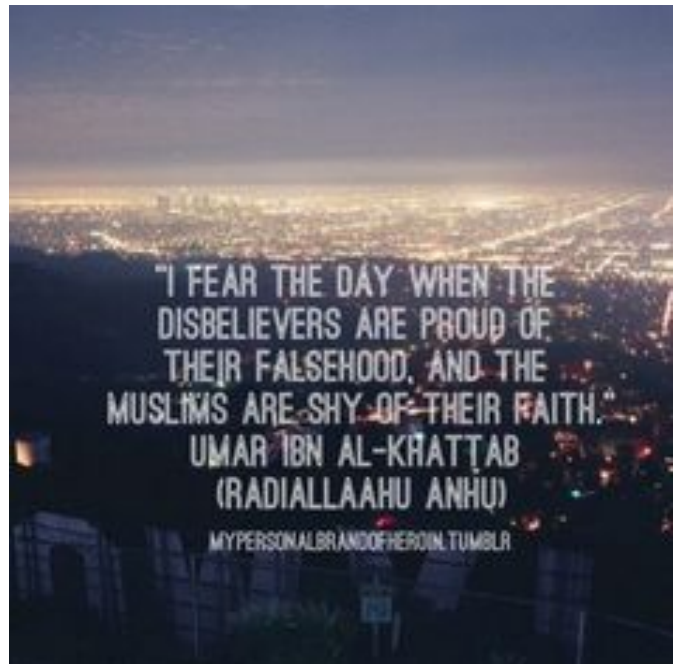
2:30

In this ayah, the story of how we came to be is given. Where did we come from? Why did Allah honour us? Why are we here? And who is our enemy?

And [mention, O Muhammad], when your Lord said to the angels, "Indeed, I will make upon the earth a successive authority."

He said that on the earth, he will place a creation that will succeed the previous and come in generations.

They said, "Will You place upon it one who causes corruption therein and sheds blood,



Because he will have freedom, he will have free will, he will cause chaos.

while we declare Your praise and sanctify You?"

SubhanAllah, Alhamdulillah, AllahuAkbar, La'ilahailAllah ; these words are the nourishment of the angels. And the best speech Allah has chosen for his angels is



SubhanAllahi wa bihamdihi. The angels said, "We already glorify You and praise You, why would you create mankind? Why would you create human beings?"

Allah said, "Indeed, I know that which you do not know."

2:31

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."

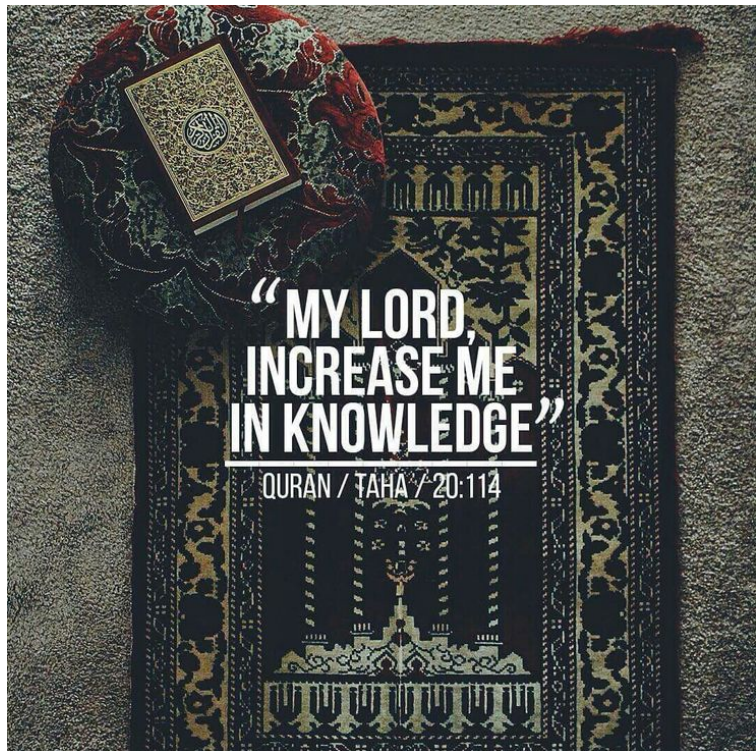
2:32

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."

2:33

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."

Adam's rank over the angels was due to the ilm that Allah gave him. What made Adam superior to the angels was the knowledge Allah blessed him with. Therefore, the most important thing in your life should be; this knowledge. The knowledge that has come from Allah. This is what we should strive to have more and more of, because this is

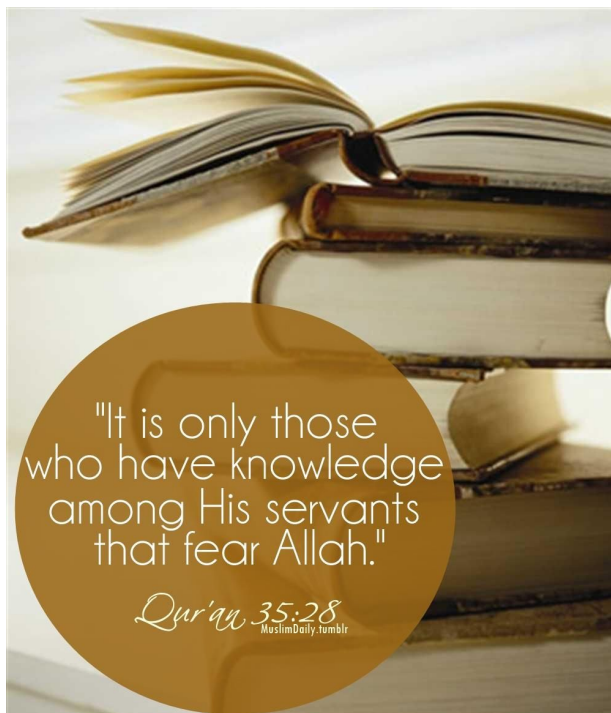


a source of honour. And when Allah has blessed us with this knowledge, we must use it. When Allah has informed us that the best speech was SubhanAllahi wa bihamdihi, then let's frequently do his tasbeeh.

2:34

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

The angels humbled themselves, Iblees did not. The difference is that one prays, the other doesn't, one obeys Allah, the other



does not obey Allah. The reason for this refusal was arrogance.

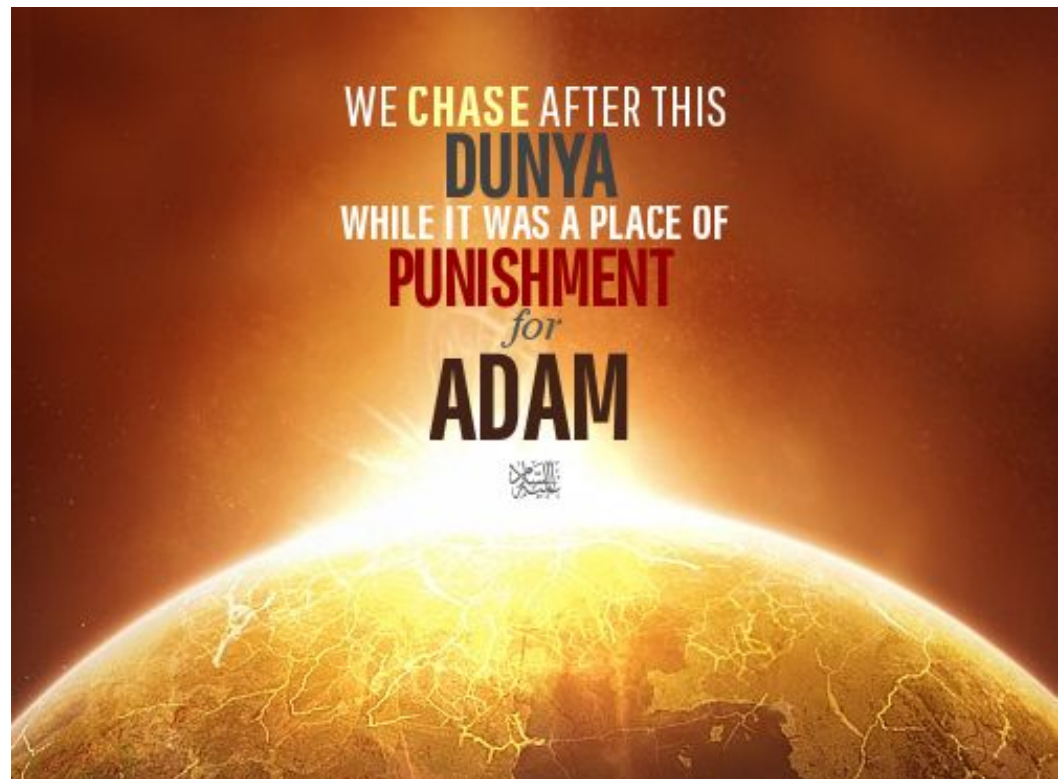
2:35

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."

2:36

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."

And like this, man came to the earth.



2:37

Then Adam received from his Lord [some] words,

He begged Allah's forgiveness, he repented to Allah.

and He accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Merciful.

Indeed, Allah is the acceptor of repentance. At-Tawwaab, Ar-Raheem, The Merciful. He accepts our sins even if our sins are greater than the number of people on earth,



even if they reach the skies; but only if we sincerely beg his forgiveness. Adam Alayh salam forgot Allah's command when Shaytaan did waswasah to him, he whispered to him, and as a result of that forgetfulness he disobeyed his Lord and Allah was angry with him. The way to remove that anger is tawbah.

We all make mistakes. We learn and we forget, then we make mistakes. One of our goals should be to ask forgiveness the way Adam alayh salam had. He said, "*Rabbana dhalamna anfusana wa illam taghfirlana wa tarhamna, lanakunanna min Al Qasireen.*" The words that Yunus Alayh

Salam said too, "*La ilaha Illah anta subhanak, inni kuntu minaddhalimeen.*" There is no God but You, Allah, You are Perfect, I am wrong, it's my fault, so O Allah, forgive me.

2:38

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.

Fear free, grief free are those people who follow Allah swt's guidance. They shall be free of fear, free of grief forever and ever.

2:39

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

2:40

Here, the Bani Isra'el are addressed. Bani Isra'el are the ummah that came before the Muslim Ummah. The nation that was gifted with many prophets, many scriptures, many

miracles, many gifts. Allah gave them preference in every way, but they took all those favours for granted. So their deeds and beliefs became corrupted over time. They thought we are the best, so it does not matter what we do. It does not matter what we do, it does not matter how we deal with others because hell is for others and paradise is for us. It was this pride and arrogance that led to their corruption.

Before Allah addresses the Muslim Ummah, before he says Ya'Ayyuhal Amanu, He addresses the previous ummah. Actually, he has addressed the whole of mankind first, "Ya Ayyuhan Naas.", then Allah addresses the previous ummah. Allah invites them to believe in the messenger who has come for their reform. This is because He wants to honour them in this Dunya and the aakhirah.

Let us reflect on ourselves while reading these ayat, because their errors are mentioned so that we may refrain from going onto their path.

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.

You adhere to the scripture, follow the messenger and I shall grant success for you in this world and the aakhirah. Be afraid of only Allah, because the fear of Allah keeps one on the right path.

2:41

And believe in what I have sent down confirming that which is [already] with you,

All of mankind and all of the people have to believe in this Qur'an for their salvation. If Allah is speaking to the previous nation, Bani Isra'el, then what about the rest of humanity? No, he is talking to everybody, everyone needs to believe in the Qur'an to attain success. This Qur'an also confirms that there were scriptures before it, there were prophets before it.



and be not the first to disbelieve in it. And do not exchange My signs for a small price, and fear [only] Me.

This is a command. Don't use this deen to earn your Dunya.

2:42



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

Don't knowingly change the deen (alter your religion) to suit your desires because the truth is the truth even if it tastes bitter to some people.

2:43

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

Participate in collective words of khair.

2:44

Do you order righteousness of the people and forget yourselves while you recite the Scripture?

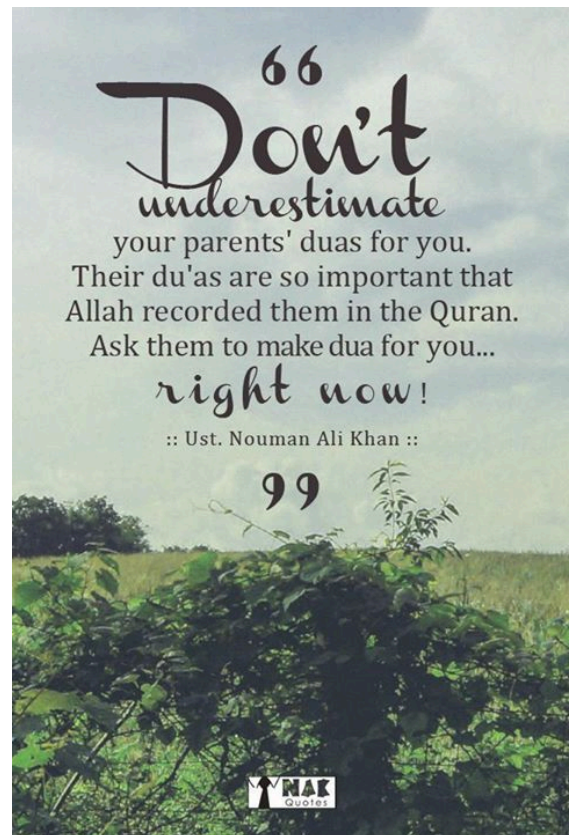
You know the scripture, you read the scripture, but your life contradicts it. When a person knows what is in the Book of Allah, then why do his actions contradict the rules that are set in the Book of Allah? When a person becomes greedy for worldly benefits, when he forgets the actions of the hereafter, then acting according to the book becomes difficult.

Then will you not reason?

2:45

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

Anytime that we find when our actions do not match our knowledge, we should seek Allah's help through patience and prayer. Be patient and firm, try again, work hard and seek Allah's help from salah. Incline even more towards Allah. If we find something difficult for us to understand, then we should ask Allah's help. If you are struggling with khushoo in salah, ask Allah. If you are struggling with hijab, ask Allah. If we are finding it hard to spend in the way of Allah, ask Allah. If you find it difficult to give up lying, ask Allah. No one can help us but Allah. In matters which are related to deen and the



worldly life.

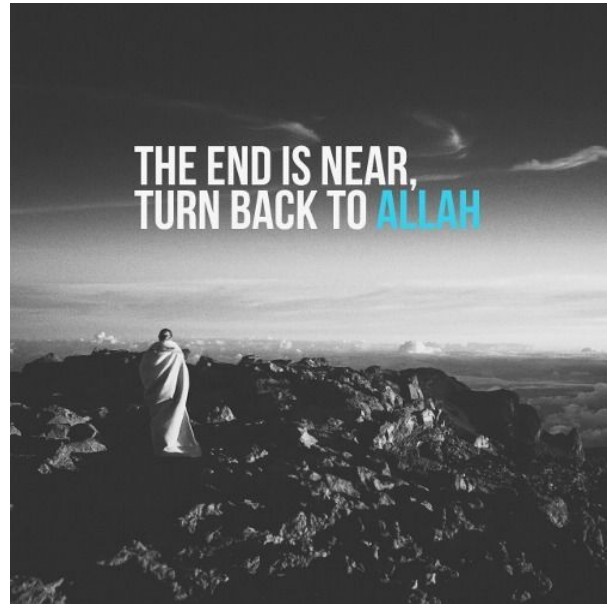


Prayer is difficult. Long phone calls, long emails, repeated text messages – are very easy. But two rakat of salah is very difficult and heavy. Allah has the power to change our affairs, He knows our situation better than we know it, He is All-Able. People also cannot help us until and unless lets them. Unless Allah wants to help us, no one can. And we can only ask His Help through this prayer. Do not find the prayer find. When we pray, he hears more than what we say, answers to us more than what we ask of Him, he gives us more than what we need and imagine.

2:46

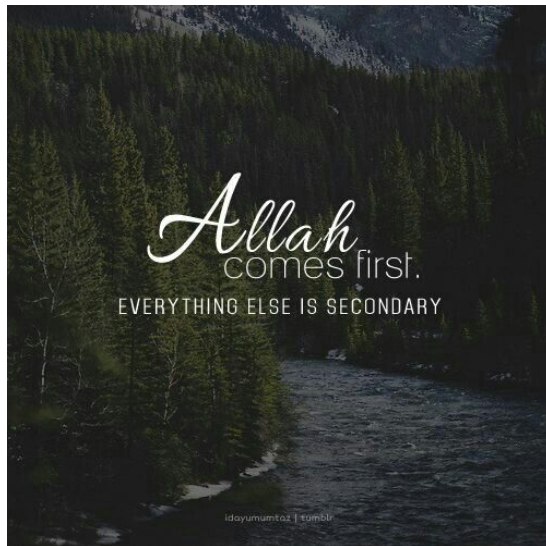
Who are certain that they will meet their Lord and that they will return to Him.

The people who are certain that they will meet their Lord are the ones who find this prayer easy and return to Him. Those who like to meet Allah, Allah likes to meet them. Allah will not like meeting someone who doesn't want to meet Him. Check your heart. One day, do I really want to meet my Lord? Do I want to see Him? Do I want Him to be pleased with me? If our feet go easily to salah, then yes, we want to meet Allah. But if our feet refuse to go and do salah, then that means we find it difficult to find salah.



2:47

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



2:48

And fear a Day when no soul will suffice for another soul at all,

Fear that day, when no person will come to your aid.

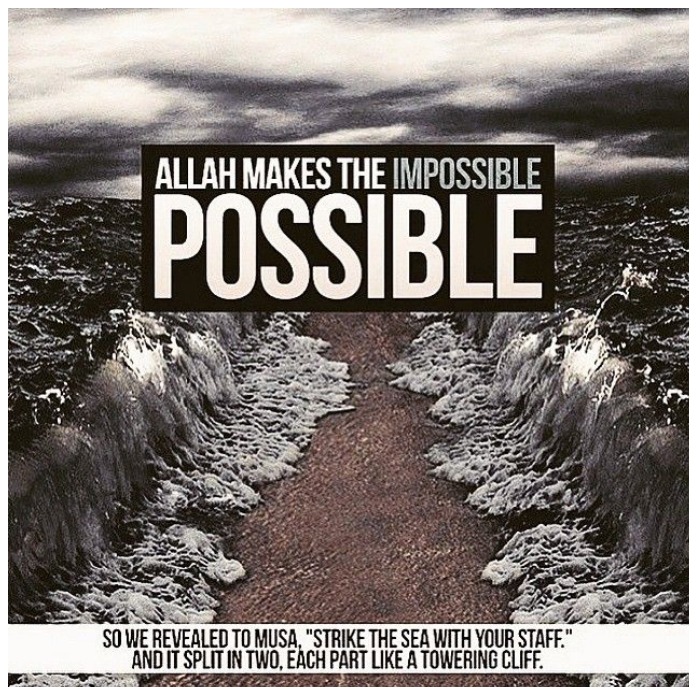
nor will intercession be accepted from it, nor will compensation be taken from it, nor will they be aided.

The Bani Israel are the believers of that time, they are the group of believers. And thus, they thought that since they'll be going to Jannah, then it doesn't matter what we do. Even if we reject Muhammad SAW, there is no punishment for us. Their faults are refuted here. You must do something yourself so that you can be taken to Jannah. It all depends on you, if you something good, you will get good deeds, but your bad deeds might weight you down. You are responsible for your future. You must prepare for that day.



2:49

In these ayat, Allah reminds Bani Israel about His favours to them and what happened when they still rejected everything. It is a chance to reflect on our attitudes and ways and what we are doing.



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.

2:50

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

2:51

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.

2:52

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

When Allah gives you chance after chance, when he gives you many opportunities, you should not waste them. Despite our errors and sins, he gives us these chances so that we can learn from our mistakes and secondly, we must be grateful to Allah for the fact that he is letting us live on and giving us the opportunity to truly rectify ourselves even though we have disobeyed him.

2:53

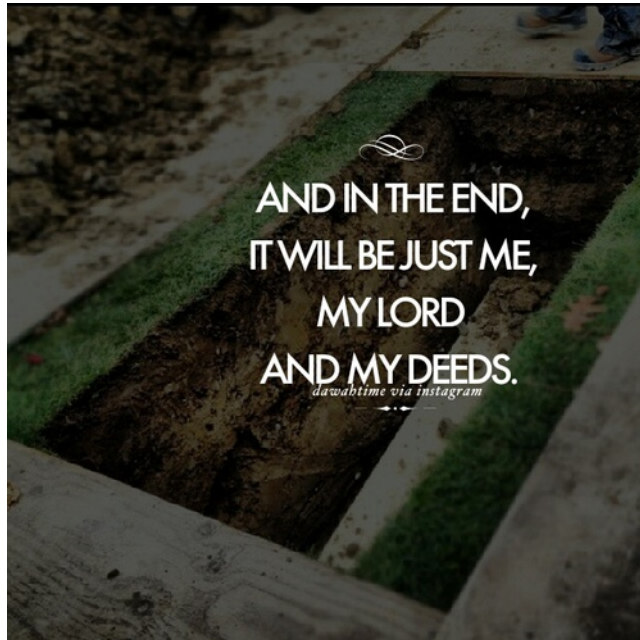
And [recall] when We gave Moses the Scripture and criterion that perhaps you would be guided.

The Book of Allah is the way out of misguidance, shirk, ignorance and forgetfulness.



2:54

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.



Kill one another.

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.

For certain sins, expiation has to be given, the punishment has to be taken.

2:55

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.

2:56

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

When Musa AS returned with the scripture, the Bani Isra'el said, we want to hear Allah too. So Musa AS took along with him seventy people to the Mount and when they got there, they said, we need to see Allah.

At their demand, lightening fell on them and they all died. When Musa AS prayed, Allah brought those people back to life. Deen, the religion of Allah should not be taken lightly. And one must not demand all the time that the deen be proved to him. And when the Bani Israel left Egypt, Fir'awn was drowned, they entered into an open desert.

2:57

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.

Despite receiving all these blessings, they did not change.

2:58

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]."



2:59

But those who wronged changed [those words] to a statement other than that which had been said to them,



They were told to say "hittah!" but they said, "hintah!" which meant "wheat" and this was mockery.

so We sent down upon those who wronged a punishment from the sky because they were defiantly disobeying.

2:60

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."



2:61

And [recall] when you said, "O Moses, we can never endure one [kind of] food.

They said, 'We don't want to eat the same food over and over again.'

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."

Purposeful people simplify their life by bringing simplicity in their food. They do not live to eat. Their goal is not to savour the world but to save the world. And to save the world, sometimes they have to give up on their tastes too. So they eat what is sufficient to increase their strength and increase their Ibadah, to lead productive lives. When people lack purpose in life, they begin to desire one delicacy after another. Who could

be more useless than the one described over here? This person doesn't even make du'ah himself. He says, 'You make du'ah, you ask Allah to give us these types of food.'

[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."

Musa Alayh Salam said, "Go chase the food of this world, if that's what you're after!"



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.

Allah's anger, punishment and curse befell these people. They did not accept His orders and rejected His clear blessings. They did not value Allah's gifts.

2:62

Indeed, those who believed and those who were Jews or Christians or Sabeans [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.



The Bani Isra'el thought that since they were the children of prophets, they would attain salvation. Allah sets the criteria, not your blood that will cause you to enter Jannah, it's your faith and deeds. If these are lacking, then a person will have fear and grief.

2:63

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."

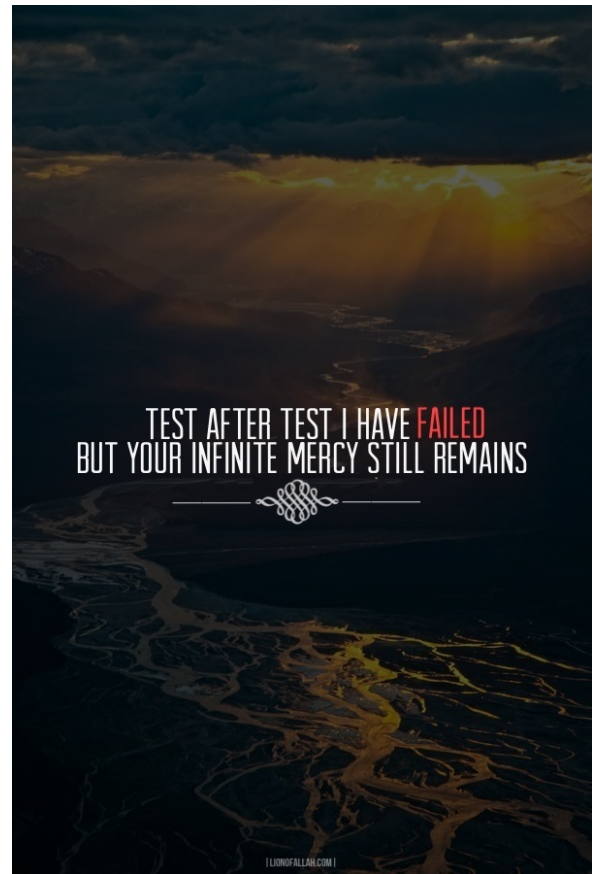
2:64

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.

They disobeyed Allah at every corner and turn. When they refused to accept, a mountain was suspended over them. They were forced to accept the covenant of Allah at gun-point, literally. And very soon, they went back on their word. Remember that the promises that we make with Allah, the intensions and commitments that we make in the name of Allah, we must fulfil them. Allah gave these people another chance, like he gives to us.

2:65

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



Through trickery and deceit they broke the Sabbath. They were a fishing community

who were forbidden to do fishing on Saturdays. They put their nets on Friday and they took them out on Sunday. They were told not to work on Saturdays but they got the fish of Saturday. So many people play around with the rules of Allah and they change it to suit their desires. They are deceiving themselves because they can't deceive Allah. They are in fact, harming their good deeds that might lead them to Jannah. The people of Sabbath did the same thing, and for them, they were turned into apes.

Ibn al-Qayyim:

“Do not belittle a small sin, for the biggest of fires can be caused by the smallest of sparks.”

[al-Fawā'id, 3/227]

2:66

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 .

In this is a lesson, that if someone does something similar, Allah can punish them in a like-manner. He can disfigure their faces also. Those who tamper with Allah's laws will have their faces tampered with. This is a crime.

**IF YOU COULD HEAR THE
SOUND OF THE PENS OF THE
ANGELS WRITING YOUR
NAME AMONG THOSE WHO
REMEMBER ALLAH, YOU'D
DIE OUT OF JOY.**

IBN AL-QAYYIM

INVITE TO ISLAM .ORG

2:67

And [recall] when Moses said to his people, "Indeed, Allah commands you to slaughter a cow." They said, "Do you take us in ridicule?"

At one time, the Bani Isra'el had made a cow and began to worship it. Destroy this love in your hearts for a cow in the God's light, you have to slaughter a cow.

He said, "I seek refuge in Allah from being among the ignorant."

Because only an ignorant person would mock at others.

2:68

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."

2:69

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.' "

2:70

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."

2:71

He said, "He says, 'It is a cow neither trained to plough 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.

Allah's commands should be taken as they are. There's no need for hair-splitting. When we ask unnecessary questions then that makes things difficult for us. Allah told them to



slaughter a cow, any cow, but they asked questions and made it difficult for themselves. Whenever something seems difficult, say "Radhitu billahi Rabba", "Allah I am pleased with you as the Lord. This is the truth, we have to change. You have to say that you will change, not the Book of Allah, you! We accept it, we need to change.

2:72

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

2:73



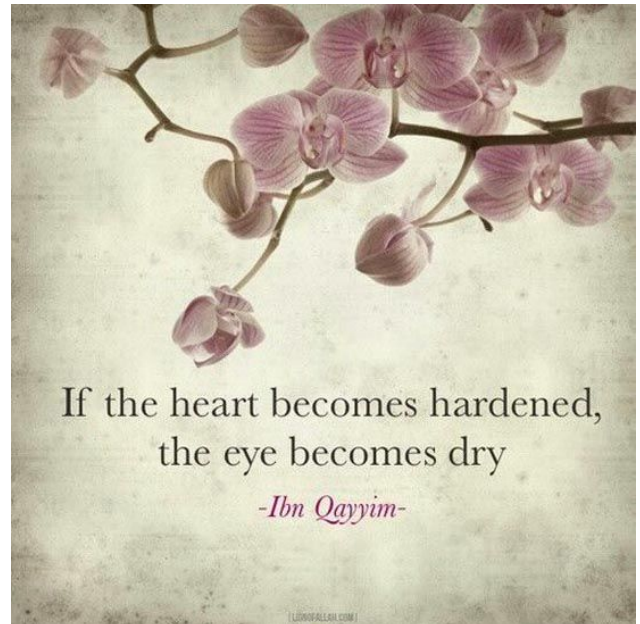
So, We said, "Strike the slain man with part of it." Thus does Allah bring the dead to life, and He shows you His signs that you might reason.

The Bani Isra'el were even shown a dead man coming back to life so that they would develop faith. They were shown such clear proofs and so many miracles. They were favoured so much, yet they did not accept. Indeed, when Allah said "Those who disbelieve, whether you warn them or not, they do not believe."

2:74

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.

When a person does something wrong for the first time, he feels worried in his heart. When he does that wrong again, his fear decreases and he keeps on doing it until that fear and worry is replaced with pleasure. He finds pleasure in disobeying Allah. He finds relief in abandoning Allah's commands. Sin does not feel like a sin. This is when the heart is diseased and become hard. It has become so hard that the Qur'an does not enter this heart and nothing affects this heart. And so his actions do not change.



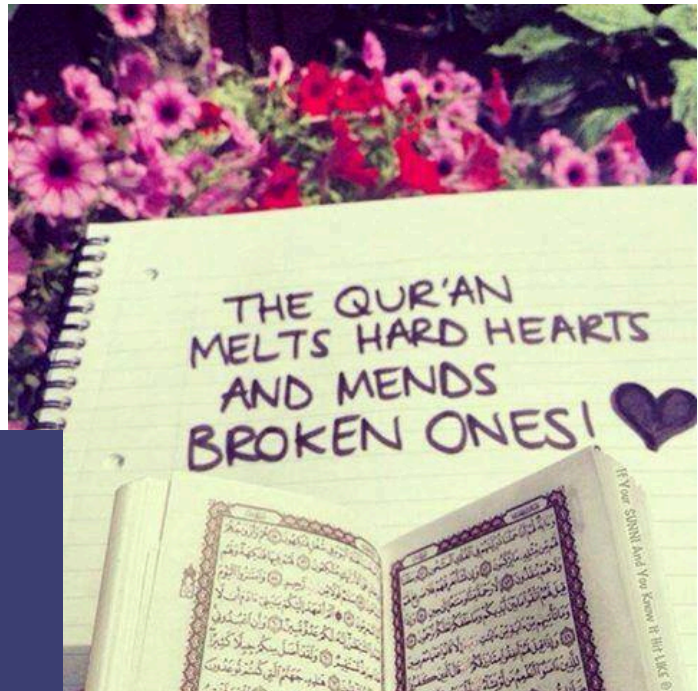
Disobedience to Allah is like a fatal poison that will kill a person, literally. Because sin is a killer of faith, it diminishes *emaan*. When a person repeatedly, knowingly, deliberately sins again and again without the fear of Allah, his heart hardens. So when the Bani Isra'el disobeyed again and again, and they presented excuses and argues with their messenger, then their hearts became hard. So hard that they were harder than rocks. Some rocks break, split, crack, fall and move, but their hearts were too hard to even do that. These hearts don't change, they don't move, they don't quiver. But that doesn't mean, that Allah cannot guide him. Anything is possible.

There are different types of hearts. Initially there is hardness but then eventually a time comes when they cry and water gushes out of their hearts. Some appear to be stubborn but eventually, good comes forth. Some eventually fall and humble themselves before Allah about their past lives. But sadly, a few hearts cannot be changed at all.

Here in the next ayah, Muslims are asked, "What do you expect from these hard hearted people?"...

2:75

Do you covet [the hope, O believers], that they would believe for you while a party of them used to hear the words of Allah and then distort the Torah after they had understood it while they were knowing?



In any nation, the hypocrites do not become apparent except during times of fitnah (severe tests and hardships).

Yasmin Mogahed

Their hearts were so hard that they heard the torah, they knew it, they understood it but they changed it. Changing Allah's Book is a very big crime. Even in today's world, changing any author's book is a punishable crime. But changing the words of the Lord of the Universe is an even greater crime. These people who changed Allah's book and were not willing to change themselves, do you

think they are going to believe? No...

2:76

And when they meet those who believe, they say, "We have believed"; but when they are alone with one another, they say, "Do you talk to them about what Allah has revealed to you so they can argue with you about it before your Lord?" Then will you not reason?

This is *nifaaq*. This is hypocrisy which exists in so-called Muslims. Hypocrisy doesn't occur in disbelievers, there is kufr inside and kufr outside. *Nifaaq* is in a person who claims to be a believer from outside; the person's heart isn't Muslim, not is his tongue nor is his lifestyle Muslim. Wherever he goes, he becomes like the people around him. His true loyalty isn't with the believers.

2:77

But do they not know that Allah knows what they conceal and what they declare?

Allah knows everything. No matter where they go, their whereabouts are always known to Allah.

"Be grateful for the wound that pushes you towards God."

-Yasmin Mogahed

2:78

And among them are unlettered ones who do not know the Scripture except in wishful thinking, but they are only assuming.

There are some people who knew the scripture, they know what it contains. They are the knowledgeable, the scholars, yet they oppose the truth, yet they lived against it. And then there was the large majority of them who did not even know the scripture and so their actions did not conform to the scripture. So

In this life, no state is eternal.
If it's painful, be patient,
it will change. If it's pleasurable,
don't get attached, it will change.

Yasmin Mogahed

my personal brand of feminism

these are the people who did not even bother to learn what Allah had revealed. They relied on whatever they had heard from their elders. When it comes to Dunya, they work hard themselves but when they have to work for the *aakhirah*, they just listen to what people are saying. This is because their priority is not the deen, as if it was, they would have bothered to learn the deen.

Here we need to check ourselves, amongst Muslims there are people who know the book of Allah, but what are their actions and lives like? Amongst us again, there are

people who do not have deen as their priority. We need to look and check ourselves and those around us. How much of the Book of Allah do I know? And how much of it is really in my actions?

2:79

So woe to those who write the "scripture" with their own hands, then say, "This is from Allah," in order to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn.



Those who alter the words of Allah, those who are looking to please the people by changing the Word of Allah, they are being criticised.

2:80

And they say, "Never will the Fire touch us, except for a few days."

Never think it is okay to sin and think this. Their incorrect thinking is being analysed.

Say, "Have you taken a covenant with Allah? For Allah will never break His covenant. Or do you say about Allah that which you do not know?"

2:81

Yes, whoever earns evil and his sin has encompassed him

O Allah,



Surround me with
those who remind me of You,
who elevate my Iman,
and will hold my hand,
all the way to

Jannah

Whoever earns evil and whoever is surrounded by his sins, meaning he commits it over and over again.

- those are the companions of the Fire; they will abide therein eternally.

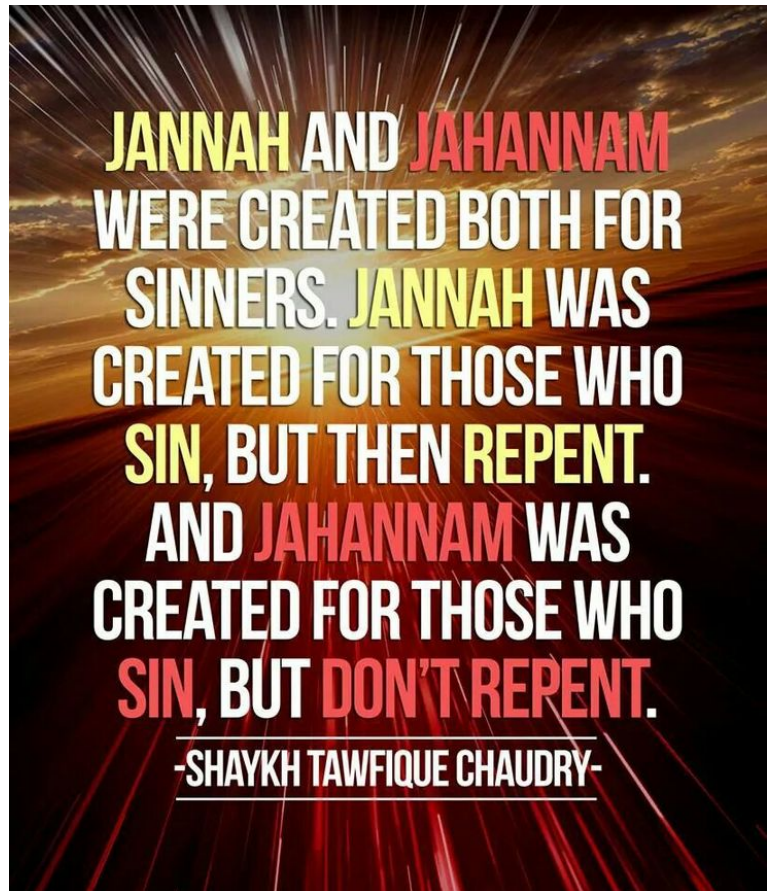
Because they did not repent from their sins.

2:82

But they who believe and do righteous deeds

Emaan and amal-saleh!

- those are the companions of Paradise; they will abide therein eternally.



If we want to go to Jannah, we need emaan (faith) and we need good deeds. No one can get Jannah just because they wish to. They need to put an effort. They need to work hard for Jannah.

2:83

And [recall] when We took the covenant from the Children of Israel, [enjoining upon them], "Do not worship except Allah ;

You must not worship anyone but Allah.

and to parents do good

After Allah's worship, this is the next best deed.

and to relatives, orphans, and the needy. And speak to people good [words]

وَقُولُوا لِلنَّاسِ حُسْنًا
And speak to people good [words]

The reason for bad relationship is bad speech, rude speech and harsh words. Good words lead to good relationships.

Sometimes, we think that being silent is best but Allah tells us to say the good words! Sometimes we think we are saying good words, but are they received as good words? Did they get hurt/offended by it? Because sometimes, when we say something honestly, it sounds bad. Yes, being honest is a good deed but we need to be careful

about how we convey the truth and how it is received by the other person. Speech is good when the person listening to it also thinks it is good and it has a good impact on people.

and establish prayer and give zakah." Then you turned away, except a few of you, and you were refusing.

2:84

And [recall] when We took your covenant, [saying], "Do not shed each other's blood or evict one another from your homes." Then you acknowledged [this] while you were witnessing.

2:85

Then, you are those [same ones who are] killing one another and evicting a party of your people from their homes, cooperating against them in sin and aggression. And if they come to you as captives, you ransom them, although their eviction was forbidden to you. So do you believe in part of the Scripture and disbelieve in part?

We must not select from the book of Allah what we like and leave the rest. The entire book, whatever it entails, every word is important. It must be adopted and followed.

Then what is the recompense for those who do that among you except disgrace in worldly life; and on the Day of Resurrection they will be sent back to the severest of punishment. And Allah is not unaware of what you do.

2:86

Those are the ones who have bought the life of this world [in exchange] for the Hereafter, so the punishment will not be lightened for them, nor will they be aided.

Those who pick and choose from the Book of Allah, those who neglect parts of the Qur'an, they will be punished in this world and the Hereafter.

