

Friday 12/20/2013

Surah Al-Baqarah Ayah 92 – 101:

AYAH 92:

They are being reminded that miracles were sent to you through Musa. The miracles which when seen cannot be denied were shown to them 9 of them. In Surah Bani Israel's last part there is mention of the miracles.

A nation who has seen such clear miracles still made a calf the object of their worship when Musa was not there. And they are wrongdoers.

Since the time of Musa these people have been doing such wrong deeds. They are sinning since the time of Musa and continue to do such deeds even now. The fact that they are denying the coming of the Prophet now is nothing new. They have a history of such denial and deceitful deeds.

They have been doing this since the time of Musa even with all the miracles that he had shown them. If people of that time can do the types of betrayals towards Musa, why are the Bani Israel being told of those deeds now? They, Bani Israel were not the ones who denied Musa, but they are being told that "you denied Allah and worshipped the cow". That is because when a wrong act is being done and even if you are present at that time, but you don't agree with it and know its wrong in your heart, you are not to blame. However, if you are agreeing with any act taking place which is wrong and you don't condemn it in our heart, even if you are not in the place where its taking place, you are just as guilty of it than the people committing the act.

The people of Bani Israel never condemned the actions of the people who denied Musa, because they defended their actions so they are also to blame for the actions of those who did the deeds. That is why even though they didn't worship the cow, it says "you worshipped the cow".

AYAH 93

When the promise was taken from them that they will obey and believe in the Taurah, they said it is too hard for us. Just as we do when we think of obeying the Quran today.

So Allah made a mountain stand on their hands and said whatever is given to you, take it and hold on to it. They said "yes we will. We will take it and hold to its commands"

This was a promise they made to Allah but they did not honor it. Any person who takes a promise, commits, then he/she must go through it.

The commitment was taken from them to obey the commands of the Taurah.

Every Muslim has taken this commitment from Allah to obey and submit to him.

“Tya ka na-bodoo” we say in prayer means “Allah I only commit to you and worship you”

It is a commitment you make to Allah to be his slave. We have taken the commitment but do we really hold fast to it in our lives? Do we see ourselves obeying Allah as we promised him?

We live as we are free and do not live under anyone’s rules. We live as we have made our wills and needs our boss.

Allah forced them to hold on to the word of Allah, why? Why did He force them to obey and we say “my deen is my private business” that after Ayat-ul-kursi there is the ayah that says:

“La ikraha fid-deen” Meaning, “there is no compulsion in deen” so why did Allah force them? Why do we have to pray, and follow the actions of the deen?

Yes, it says that in the Quran there is no compulsion in deen but you can’t take that ayah and fit it to a Muslim. That ayah is meant for the Kufar that there is no forcing the deen on them. We can’t make anyone become Muslim by force. No one can be forced to be a Muslim. It’s a choice given to every kafir if he/she accepts the deen or not.

However, if someone is already a Muslim, this ayah doesn’t apply to him. He cannot choose not to pray, or fast. Some ulamah like Imam Abu Hanifa say the one who doesn’t pray should be put in jail, and others say he should be even killed. The death is a lighter punishment than what’s waiting for us on the Day of Judgment.

It’s the same as if you are not living in a country, you’re not liable for following the laws of that country, but once you are a resident of the country, living in the country, you are required to follow its laws and live within those laws and regulations.

So as long as you are outside the realm of Islam, the laws of Islam don’t apply to you. But as soon as you accept Islam, you are held liable and must follow all the rules and commandments in the deen. You are no longer exempt. You cannot pick and choose which rules you follow and which ones you don’t.

So, this “no compulsion in religion” does not apply to Muslims. Just as you can’t live in a country and not follow the laws.

So these people had made a commitment to Allah and so now they are forced to follow through. We are also commanded to hold fast to and obey the Quran.

There is a commitment taken from us regarding this class. When you registered, you committed that you will listen, study and keep up with the studies. People don’t like that they are tested, they say why do we need to be tested on the Ar-Rahmah classes? Because it’s to ensure how you are holding on to the knowledge that’s being covered. Just listening and then forgetting is not doing any good. But we have to hold on to it. So if you don’t remember it, what good is it?

That's why we test the students so we can remember what we are learning so our knowledge can be strengthened and we can feel a sense of achievement and accomplishment.

Prophet said: *“Any person who attentively listens to one ayah of the Quran, there is a good deed which spreads beyond comprehension (beyond measure) written for that person.”*

We have listened to up to 100 ayahs so think of the reward written for us inshaAllah. We need to take the time out of our lives and dedicate the time to the class to learn the Quran attentively. There is plenty of time to do other chores but the time for the class should be dedicated only to it without distractions.

Hazrat Huzail Bin Ayaz was a very pious scholar who said ilm has 5 stages:

- 1. Being quiet (texting, chatting, facebooking while learning is also talking)*
- 2. Listening attentively (listening and hearing are different)*
- 3. Whatever you hear, remember it*
- 4. Whatever you learn, act on it*
- 5. Whatever you learn, spread it to others*

So we should try to sit quietly, listen and revise multiple times. Eventually, after revisions, we will remember it and then act on what we remember.

Even if we can't memorize, we can at least listen to the knowledge. But for some people even listening is too difficult. Why? Because their hearts are veiled. They have the love of the dunya and the dunya has drawn a curtain over their hearts so their hearts are covered.

In Surah Mulk Allah says: the dwellers of the hellfire will be screaming as they burn in the fire that “if only we had listened and obeyed, we wouldn't be in this hellfire now”

Even a rock gets a hole in it if it is hit with water over and over again so how is it that if we keep listening and listening to the Quran's message, that it won't pierce our hearts eventually? But some hearts are even harder than stones and then it becomes too late. But if the heart is not that hard yet, there is still time.

Some say, “we read and learn ourselves so we don't need to listen to anyone else” but we should still try to listen to others speak it makes more of a difference. You should still read on your own but listening to others has more of an effect on the hearts.

The people of Bani Israel said we did hear the message but we will not obey it. This is not a small thing to say or do. It is a big deal for us to listen but we choose not to obey or remember it.

They used to say to those who questioned them “we never said this...we said we heard and we believed” but they never did at the time of Musa and they (Bani Israel) did the same at the time of the Prophet.

Do we do the same thing? We say we will believe and obey when it's convenient for me. When I get married, or when I have a job than I will obey. Do we choose to obey when its convenient for us? Yes. We are doing the same thing. If we don't change our habits after listening to the book of Allah than our hearts will harden and become unchangeable.

It is the book of Allah which will change our hearts, minds and actions. If there is absolutely no change in us after listening to it, than the heart has hardened beyond help.

This is a type of Kufr to listen hear the word of Allah and not obey it.

The love of the calf is not just put in to their hearts. In every society, time there is some sort of thing which is the equivalent of the calf which is worth more to them than the word of Allah. We have things in our hearts which are more dear to us than the love of Allah because we do anything for their sake but ignore the commands of Allah. Which things are those in our society these days?

- Pride, selfishness, arrogance. "me and my love for myself"
- Our wealth,
- our spouses that we feel pleasing them is more important than the pleasure of Allah,
- The gatherings where indecent things are happening are dear to us more than the commands of Allah so we can't let them go.
- Love for our houses. We treat it like Allah. We live and die for our houses.

So have we made something or someone our calf? Are we ignoring Allah for something else?

They were so crazy for the calf so Allah said "ok. If you are so crazy about it, than you can have the love of it" Allah gave them the love of the Calf in their hearts instead of his love.

Allah gave them the kufr over his worship and love because the kufr was more dear to them.

We swear that we have Iman but our actions do not reflect it. So we are doing the same as they did. Iman without action is not Iman.

Allah asks, which Iman is it that doesn't come with action? The tree is recognized by its fruit. What is the outcome of our actions? If our actions are not pious, how can we say we have iman?

AYAH 94:

Here Allah is saying to them, If the jannah is reserved for you (because they used to say they are the chosen ones), than you should yearn for death.

Ibn Abbas said :"*if they had longed for death at that time, not one of them would be left*"

They used to say "we are like the sons of Allah. We are dear to him so we are going to Jannah"

We do the same thing today. We are the chosen ones for jannah because we are from the ummah of the Prophet Mohamad. But we do not long for death because our actions are not of those who will enter jannah.

AYAH 95:

They will never long for death because they know their bad deeds which have passed.

Every person knows how he/she fairs in front of Allah but continues to deceive himself that he/she is destined for Jannah.

Those who are close to the deen are always fearing their outcomes that they will enter hellfire, but those who are far from Allah are sure they will go to jannah but they don't wish for death because they know what they have done.

Allah knows the ones who are wrong doers and He knows they will never obey.

This is not saying that we should wish for death. This is saying to them that if they are so sure they will go to Jannah, they should wish for jannah.

Not for every person only for these people because they were so sure of themselves. This does not mean we should wish for death....this is not a good thing. This is why it's important to take note of the context in which things are being said in the Quran.

Abu Imamah said that *“we were in the company of the Prophet and he said things which made our hearts so soft that Saad Ibn Waqaas wished for death to come to him, but the prophet said you are in my company and you are wishing for death? If you were born for Jannah and your life is long and your deeds are good than that is better for you”*

This tells us its not good to wish for death no matter what kind of trial we have. We don't know the value of our life. We don't realize how precious it is and what big blessing it is because on our life is dependent the akhirah (our eternal life). How can we not know the value of this life when during our life here, will get us closer to jannah and far away from hellfire by the deeds we do and don't do in our life.

One fast, one prayer, one durood read, one “subhan Allah” recited can get us away from hellfire. Once it is over, we cant do anymore for our akhirah. One Tauba can take us to the point where we have no sins left. On the day of Judgement, no matter how much we cry, our sins wont go away.

Allah says no matter if our sins are as high as mountains, he will still forgive but only in this life.

Once death comes, that golden chance is gone. The ways to earn good deeds are gone. We get good deeds for answering salam, for smiling at others, but in the akhira, nothing will get us good deeds.

We should appreciate the life here because it is the only chance for us to get hasanah and get our sins forgiven. So that when we meet our Allah we can stand with something significant.

We will die one day no matter what, but we should try to go with a good book.

Even our trials, our pain will gain us good deeds in this life. We shouldn't wish for death due to our trials.

Only one situation the Prophet said we can say "*allah as long as it is better for me, give me life and when it is better for me, give me death*" only when we fear our iman is at stake. That we are afraid we will lose our iman.

The purpose of this life is for us to make our life in the akhirah a good life. We shouldn't ever pray for or think about ending our life. This life does not belong to us that we can end it whenever we want. We haven't given ourselves life, the one who has given it to us has the right to take it when He feels fit. It can be early or late.

We should have the point of view that only through this life can I get closer to Allah and make him pleased with me. It's my one and only chance so don't waste it.

AYAH 96:

They are the ones who crave the dunya the most. They long for a life of thousands of years. They are greedier of the life even more than the mushrikeen (those who don't believe in Allah).

For the Momin, should there be longing of the life or death? Should we ask for a long life or long for death?

We should want the life only so that we can do good deeds in it.

Prophet said "*you should not wish for death because in death your deeds stop benefiting you and the purpose of the Momin's life is for gathering good deeds*" Muslim

The Momins wish for a long life should be to gather more good deeds.

A person came to the Prophet and asked: "*who is the best in this world?*" Prophet answered "*the one who's life is long and deeds are pious*"

The person who has a long life and has gathered lots of good deeds because of it is the best of people.

But these people are the ones who don't want to leave this dunya and their bad deeds. They don't want a long life to do more good deeds, but to continue in the sinful existence they have.

The Prophet said *“there will be a time when the dunyas countries will give us temptation just as people invite you for dinner. Sahabahs asked “will we be so little in number that this will happen?” the prophet said “No, you will be abundant in numbers but you will have the love of dunya and fear of death in you and you will be like a dried bush in a storm”*

Allah says their life, even if they live a 1000 years, will not save them from the punishment of the hellfire. The life of 1000 years here is merely a second. Its like a second compared to 1000 centuries of time.

If the time we have is not used well, it is worthless. So many sahabahs were very young when they died but they gathered so many good deeds in their short lives that it was abundant for them.

But some people, even if they live 100s of years, get nothing out of their long lives.

AYAH 97:

Say whoever is the enemy of Jibreel (angel)...

Here Allah is answering the Bani Israel for when they came to the Prophet and said “give us the answers to our questions and we will believe” the Prophet answered their questions so then they asked “who told you the answers? Who brings you the revelations?” Prophet said Jibreel (AHS). Then they said “Jibreel is our enemy and if he comes to you than we will not believe” they were looking for excuses not to believe. They were enemies of Jibreel because:

- they said before the Prophethood of Prophets time, all the azab (trials, punishments) that our societies faced in the past was because of Jibreel.
- because Jibreel brought the revelations down to the Prophet and they had no interest in it. In fact they thought that the commands Allah was sending were too difficult to obey so they disliked Jibreel because he brought it down.
- They loved Angel Mekyle (AHS) because he is the angel of Rizq (wealth& sustenance) and through him they had their rizq (wealth & sustenance), Mekyle was responsible for rain and so on. So they loved him Because they loved their money.
- Another reason was that why was Prophet Mohammad chosen and not someone from our people? They said it is Jibreels fault that he took the revelation to the Prophet. He should have brought it to an Isrealite.

There is a fraction of people who also say that the revelation was to come to Ali (RA) and it went to Prophet Mohammad by mistake. So the Prophet was made the Prophet by mistake.

But Allah said “the revelation was sent down in to your heart by the will of Allah”

The Prophet used to complain to Jibreel that he comes so late with revelation and the Prophet waits for it so eagerly. Jibreel said to him “I don’t come with the revelation without Allah’s command and when He wills” without His command and will I cannot bring it.

He can only do (as all the other angels) what Allah wills and commands.

But the Bani Israel chose to hate Jibreel so Allah is telling them in this ayah that let it be clear that Jibreel does not act on his will, but instead he only acts by the will of Allah when, where and with the revelation that Allah commands.

He comes with that revelation (word) which endorses the Taurah. It is the revelation that comes into the heart of the Prophet.

So in this we learn that we have to learn and receive the Quran throughout hearts. We have to learn and love it from the heart. The teacher has to teach is with heart and the student has to learn it from the heart.

And there is hidaya in it (guidance). It shows you the way to Jannah, Allah’s likes and dislikes, the way to attain respect in this world. This is the hidaya (guideline) for us to live our whole life by.

This book brings to life the dead hearts of the living people. It’s a guidance and source of life for the momineen. Those who have Iman (faith) are being told after a few days of trials, there is only pleasures and good news.

We love to get gifts and when we like the gift, we use it. We are grateful to the person who gave it to us.

If we put someone’s gift in a back shelf, that person sees that you didn’t like it.

But if you use it, that person will be happy that you used and appreciated the gift.

What have we done with Allahs gift? How can we show Allah we appreciate it? By using it and applying it. This is a gift, guidance, and good news for us. We love good news so why do we run from the Quran? Because this good news is for the ones who have Iman (faith). If we don’t see the good news in it, that means that our faith is not at the level that Allah wants from us. Because our faith is weak, we think of the commands as difficult.

AYAH 98:

Here Allah is saying anyone who makes an enemy of those who he loves like the Prophets, Angels, Jibreel and Mekyle than they have made an enemy of Allah as well. You cant claim to love Allah if you hate or believe in one of these people or angels.

People say “so and so does so much charity, and good deeds so what if he/she doesn’t believe in Prophet Mohammad or makes him an enemy?” but they need to know that anyone who makes

Allah's messengers enemies, they are enemies of Allah and for those people, the end result cant be Jannah (paradise).

Allah says in a hadith Qudsi *"anyone who makes an enemy of one of my friends, he has gone to war with me"*

To be a "wali" friend of Allah is a great honor. Those who have faith, love Allah above all things, try their best to obey his commands are considered friends of Allah.

Allah says in another Hadith Qudsi: *"among my slaves are those who attain my friendship through their practice of the fard (obligatory) acts I have commanded. When they have accomplished the obligatory acts, then they busy themselves in performing the sunnah acts for my pleasure until I finally make them among those whom I love. Then I become his eyes, hands, feet, ears."*

Meaning that person only looks at, listens to, speaks about, walks towards and interacts with those thiings which his Rab (Lord) wants and likes.

So our most wanted dua and effort should be towards becoming Allahs friend. Think about how many of our friends will take on enemies for our sake? No one will but Allah says here that if you make an enemy of my friends, then I am enemies with you. It's a beautiful statement from Allah. When we make friends with celebrities, or important people, we brag about it because it elevates our status. So think how much we are elevated by being Allah's friend? We should always make dua that Allah make us one of his friends.

AYAH 99:

We have sent down towards you (the Prophet) the illuminated, or clear, ayahs.

Why does something get presented in clear terms? So it can be understood. That's why Allah revealed the ayahs in the language and context that we can understand. But we don't pay attention enough to try and understand.

Allah could have sent the Quran in a language which we could only read, and gain good deeds for reading it without understanding what's being written. Allah spoke to us in easy to understand language so we can learn and apply what he is saying.

We should ask ourselves, how much effort have we made trying to understand the Quran? We have made it a way to simply gain sawab (good deed) for reading it, but Allah has sent it down in simple terms so we can understand it.

And only the Fasiqoon deny those clear ayahs. The Fasiq is one who wants to go overboard and cross all limits and rebel.

We can try to call them to the quran but they will never accept it.

AYAH 100:

When they took any covenant (promise) they would break it and throw it away. Their nature is not to believe and nature is to have no Iman. They have too much pride, & jealousy that the Prophet was not from among them so now they will never believe.

AYAH 101:

And when a prophet came to them (meaning Prophet Mohammad) bringing the confirmation of what was brought to you before, the Taurat. But they gave the book no value and refused to try and understand it. Their own book, Taurat, had stated that Prophet will come so they denied and threw behind their backs even their own book in their pride and refusal to believe.

To throw something behind ones back means not to give something any value. They were wreckless with the book.

We have not thrown the book away but we have put it high on our shelves where we cant even reach it.

Today, we have our book in our homes but more than 0% of Muslims only know that this is the Quran but have no idea what it says. The book should be our Iman (leading our way of life) not sitting behind us on a shelf.

We have given no importance to learning it. We dedicate less than half the time to the Quran than what we spend on learning our Urdu, English, languages and our school and college courses.

This is not way to commit to the book. All the examples we are seeing of Bani Isreal, we see the importance of this Book. They said we will only believe in our book, Taurat, but we don't need this new one. We already have enough good deeds.

Muslims today say the same thing. "we know prayer, fasting so we know how to be muslims, we don't need to study the Quran, we are already muslims"

So we need to notice that over and over, Allah is showing us the importance of the book. Without it, we cannot have guidance. We need to learn it somehow and act on it.

We are so proud when we get selected for a ivy league university but we don't think that Allah has chosen us for his guidance from among millions and billions of other people. But we look for excuses not to study it, May Allah guide us and help us to see the value of this Quran.