

# 6-Pondering upon the Sixth Quarter of the First part of the Noble Qur'an

The Ayat from 92 to 105 of Surat Al-Baqarah

## The Ayat



And indeed Musa (Moses) came to you with clear proofs, then you worshipped the calf after he left, and you were wrongdoers. (92)

And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say, "Worst indeed is that which your faith enjoins on you if you are believers." (93)

Say to (them), "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful." (94)

But they will never long for it because of what their hands have sent before them. And Allah is All-Aware of the wrongdoers. (95)

And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah. Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allah is All-Seer of what they do. (96)

Say (O Muhammad), "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e., the Torah and the Gospel] and as guidance and glad tidings for the believers. (97)

"Whoever is an enemy to Allah, His Angels, His Messengers, Jibril (Gabriel) and Mikal (Michael), then verily, Allah is an enemy to the disbelievers." (98)

And indeed We have sent down to you manifest Ayat, and none disbelieve in them except the defiantly disobedient. (99)

Is it not (true) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believe not. (100)

And when there came to them a Messenger from Allah (i.e., Muhammad) confirming what was with them, a party of those who were given the Scripture threw away the Book of Allah behind their backs as if they did not know! (101)

They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaiman (Solomon). Sulaiman did not disbelieve, but the devils disbelieved, teaching people magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew. (102)

And if they had believed, and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but knew! (103)

O you who believe! Say not (to the Messenger) *Ra`ina* (whereby the Jews, in their accent, meant an insult) but say *Unzurna* (Do make us understand) and hear. And for the disbelievers there is a painful torment. (104)

Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikun (the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty. (105)

# A Continuation of the Story of the Children of Israel in the Ayat of the Sixth Quarter (Truthfulness of Belief)

## 4

- ▶ The subject matter of this quarter is the truth of the faith of the Children of Israel, as stated in ayat 93 and 100:
- ▶ “And (remember) when We took your covenant and We raised above you the Mount (saying), ‘Hold firmly to what We have given you and hear (Our Word).’ They said, ‘We have heard and disobeyed.’ And their hearts absorbed (the worship of) the calf because of their disbelief. Say, ‘Worst indeed is that which your faith enjoins on you if you are believers.’” (93)
- ▶ “Is it not (true) that every time they make a covenant, some party among them throw it aside? Nay! the truth is most of them believe not.” (100)
- ▶ **The truth is that the Children of Israel did not believe**, they just claimed to be believers. For this reason, the ayah says to them: “Worst indeed is that which your faith enjoins on you if you are believers.” They were hypocrites. This is confirmed by the end of ayah 91 at the end of the fifth quarter, which says: “...if you indeed have been believers?” (91) and ayah 100 that ends with: “Nay! the truth is most of them believe not.” (100)
- ▶ We notice in ayah 93 is that the mount was raised above the Children of Israel and they were commanded to hear (Allah's Word), and only when they were certain that it was going to fall on them, they said, **“We have heard,”** in order to escape from the mount collapsing over them. Once the threat was lifted, they said, **“We disobeyed.”** They only believed out of fear of punishment, to have it removed from them, and not out of conviction.
- ▶ True faith must be based on conviction and reason, with no other aim than pleasing Allah (Exalted be He).
- ▶ The subject matter of this quarter is a continuation of two essential attributes of the pious, Allah-fearing believers, and they are: “...who believe in what has been revealed to you, (O Muhammad), and what was revealed before you, and of the Hereafter they are certain (in faith).” (Translated meanings of Al-Baqarah 2:4)
- ▶ Belief in the Noble Qur'an is a continuity of belief in all the divine books that preceded it. The faith of the people of the previous scriptures cannot be complete without believing in the Noble Qur'an.
- ▶ The sixth quarter talks about the importance of not making distinction between any of the Messengers and Books of Allah; for Allah is one, religion is one, and the message is one. Even if the laws, books, and messengers sent were numerous, it is impermissible to differentiate between them. Allah says: **“Indeed this, your religion, is one religion, and I am your Lord, so worship Me.”** (Translated meanings of Al-Anbiya' 21:92) One religion = a call to unite all the People of the Scripture.

# Pondering upon Repetition

«Say» is repeated three times in the ayat 93, 94, and 97

- And (remember) when We took your covenant and We raised above you the Mount (saying), "Hold firmly to what We have given you and hear (Our Word)." They said, "We have heard and disobeyed." And their hearts absorbed (the worship of) the calf because of their disbelief. Say, "Worst indeed is that which your faith enjoins on you if you are believers." (93)
- Say to (them), "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful." (94)
- Say (O Muhammad), "Whoever is an enemy to Jibril (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur'an) down to your heart by Allah's Permission, confirming what came before it [i.e., the Torah and the Gospel] and as guidance and glad tidings for the believers. (97)

**When the talk is started with the command, "Say," this indicates that what is coming afterwards is an important instruction from Allah (Exalted be He)**

The first command "Say" clarifies the important question: "**Are you truly a believer?**" You can know the answer to this question through what your faith commands you to do. Therefore, the ayah was concluded with: "**...if you are believers.**" (93)

1. The second command "Say" is a test of the sincerity of faith, particularly in the Last Day ... **Are you sincere in your faith, so you wish to die to meet Allah and enter Paradise? Or you are, in fact, not a believer in that, and therefore you do not want to die and you are keen to live as long as possible?** Any life is cheap if it is bought at the price of the Hereafter. For this reason, the ayah is concluded with: "**...if you are truthful.**" (94)
  2. The third command "Say" shows that the Noble Qur'an which Angel Jibril (Gabriel, peace be upon him) was sent with confirms the Torah and the Gospel, and is guidance and glad tidings for the believers. **So rejoice in this, if you are a true believer!**
- Allah continues His Directions to the believers:

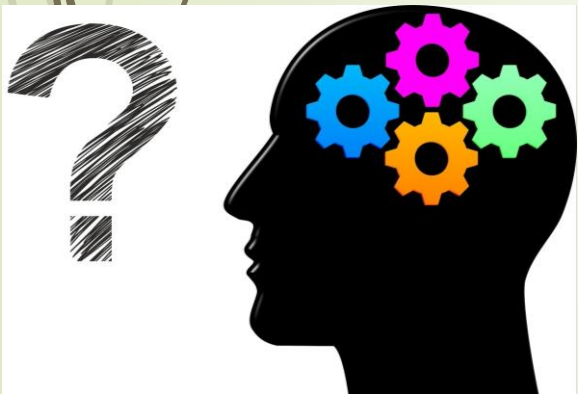
**"O you who believe! Say not (to the Messenger) Ra`ina (whereby the Jews, in their accent, meant an insult) but say Unzurna (Do make us understand) and hear. And for the disbelievers there is a painful torment." (104)**

- Say, "We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)," as stated in the ayat concluding Surat Al-Baqarah in description of the believers: "The Messenger (Muhammad) believes in what has been sent down to him from his Lord, and (so do) the believers. Each one believes in Allah, His Angels, His Books, and His Messengers. They say, 'We make no distinction between one another of His Messengers' - and they say, 'We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all).'" (Translated meanings of Al-Baqarah 2:285) This is the reaction of the believers. They believe, hear and obey, and then they seek forgiveness.
- The believers will have glad tidings, whereas the disbelievers will have a painful torment.

# Pondering upon the Truthfulness of Belief

## Relevant Ayat in Other Places in the Noble Qur'an

- Let us all ask ourselves: "Am I truly a believer ...?"
- ﴿The Bedouins say: 'We believe.' Say: 'You believe not but you only say, 'We have surrendered (in Islam),' for faith has not yet entered your hearts. But if you obey Allah and His Messenger, He will not decrease anything in reward for your deeds. Verily, Allah is Off-Forgiving, Most Merciful.' (Translated meanings of Al-Hujurat 49:14)
- Are we like the Bedouins [whose faith is not yet strong] ... or are we truly believers?
- Allah (Glorified be He) describes the believers at the beginning of Surat Al-Mu'minun (The Believers) and dedicated a complete surah for their description. Allah also clarified the characteristics of the true believers at the beginning of Surat Al-Anfal, saying: "The believers are only those who, when Allah is mentioned, feel a fear in their hearts and when His Ayat (of the Qur'an) are recited unto them, they (i.e., the ayat) increase their faith; and they put their trust in their Lord (Alone). Those who establish prayer and spend out of that We have provided them. **It is they who are the believers in truth.** For them are grades of dignity with their Lord, and Forgiveness and a generous provision (Paradise)." (Translated meanings of Al-Anfal 8:2-4)
- Let us compare ourselves with these qualities to know whether we are like the Bedouins who say, "We believe," with their mouths but their hearts does not have faith. Or do we say, "We believe with true faith," not like the hypocrites, who if they are told to believe they say, "We believe," but when they are alone with their evil ones, they say: "Truly, we are with you; verily, we were but mocking." (Translated meanings of Al-Baqarah 2:14)



# Pondering upon the Truthfulness of Belief

## Relevant Ayat in Other Places in the Noble Qur'an

“Ta-Sin. [These letters are one of the miracles of the Qur'an, and none but Allah (Alone) knows their meanings]. These are the Ayat of the Qur'an, and (it is) a Book (that makes things) clear. A guide (to the Right Path) and glad tidings for the believers. Those who perform prayer and give *Zakah* and they believe with certainty in the Hereafter.” (Translated meanings of Al-Naml 27:1-3)

“These are Ayat of the Wise Book (the Qur'an). A guide and a mercy for the good-doers. Those who perform prayer and give *Zakah* and they have faith in the Hereafter with certainty. Such are on guidance from their Lord, and such are the successful.” (Translated meanings of Al-Luqman 31:1-5)

Believers		Good-doers	Ayat
Those who perform prayer and give <i>Zakah</i> and they believe with certainty in the Hereafter	Those who perform prayer and give <i>Zakah</i> and they have faith in the Hereafter with certainty		Category
“And truly, it (this Quran) is a guide and a mercy to the believers.” (Translated meanings of Al-Naml 27:77)	“A guide and a mercy for the good-doers.” (Translated meanings of Al-Luqman 31:3)		Deeds
The characteristics of the good-doers in ayah 3 of Surat Luqman are identical to the those of the believers in ayah 27 of Surat Al-Naml... until the part of the ayah saying: “...they believe with certainty in the Hereafter”			The Noble Qur'an
The Noble Qur'an is a guide and a mercy to the believers and good-doers. These are the characteristics of the good-doing believers. To understand them, we must go to Surat Al-Mu'minun, for the believers are indeed the inheritors who will inherit Al-Firdaws (the Highest Paradise), wherein they will abide forever.			Conclusion

Pondering upon the Truthfulness of Belief  
Relevant Ayat in Other Places in the Noble Qur'an (Surat Al-Mu'minun)

**Ayat**

“Successful indeed are the believers. **Those who are during their prayer humbly submissive. And those who turn away from ill speech. And those who pay the Zakah. And those who guard their private parts (i.e., chastity, from illegal sexual acts).** Except from their wives or those their right hands possess, for then, they are free from blame; but whoever seeks beyond that, then those are the transgressors. **Those who are faithfully true to their trusts and to their covenants. And those who carefully maintain their prayers.** These are indeed the inheritors. Who shall inherit Al-Firdaws (The Highest Paradise). They shall dwell therein forever.” (Translated meanings of Al-Mu'minun 23: 1-11)

**Contemplative Interpretation**

1. **They pray excellently** with sincerity and a humble attentive heart, and regularly perform prayer with all its pillars and acts of Sunnah as excellently and perfectly as possible.
2. **They pay Zakah with beneficence**, and therefore they are doers of Zakah. This means they seek to acquire money to give Zakah to the poor and needy who are more deserving and in need than them.
3. **The third factor is following the principle of Takhliyah (removal of bad traits in one's personality) before Tahliyah (introduction and adoption of good traits).** They first give up any acts of mischief or corruption before trying to acquire piety and righteousness. They do not pray or pay Zakah while they indulge in ill and frivolous talk, or commit Zina (sexual intercourse outside marriage), or break their vows.

**These are the good-doing believers**

*Ihsan* (perfection/excellence/proficiency in doing good) is two degrees:

The first degree is that you worship Allah as if you are seeing Him

The second degree is that you worship Allah as if He is seeing you

This is perfection of belief, that is, perfection of belief in unseen matters. The foremost of them is the belief in the existence of Allah (Exalted be He) and His absolute Oneness; that He sees you, and consequently you are elevated to the degree of seeing Him.

- Belief in the unseen includes belief in Allah, His Angels, His Books, His Messengers, the Last Day, divine decree and predestination; it is pure belief in these unseen matters.

**Recitation of the Noble Qur'an, and constant remembrance of Allah, and sending peace and blessings upon the Messenger of Allah (may the peace and blessings of Allah be upon him), makes Allah remember you. Tranquility, then, is instilled in your heart, and your faith increases. Allah (Glorified be He) guides those who believe, through their faith and increases those who are guided, in guidance, and bestows upon them their piety.**

- When faith increases, it attains the first degree of *Ihsan*, and you feel that Allah (Exalted be He) is seeing you. Then your faith increases, so you worship Allah as if you are seeing Him with your own eyes.
- Then you will become one the good-doing believers, which is the degree of the prophets and messengers. We find that Allah describes our master Nuh (Noah, may the peace and blessings of Allah be upon him) with this quality, and also our master Ibrahim (Abraham, may the peace and blessings of Allah be upon him) and our masters Musa and Harun (Moses and Aaron, may the peace and blessings of Allah be upon them) and then our master Ilyas (Elias) Al Yassin in Surat Al-Saffat: **“Indeed, We thus reward the good-doers. Verily, he (Noah) was one of Our believing servants.”** (Translated meanings of Al-Saffat 37:80-81)



# Pondering upon the Truthfulness of Belief Significant Conclusion

- ▶ Are we Muslims? Are we believers? Are we truly believers? Are we God-fearing? Are we honest, God-fearing people? Are we good-doers?
- ▶ Let each of us ask themselves this question and stand with themselves and start reviewing their deeds, and reflect on the truthfulness of their belief based on concrete actions.
- ▶ Our deeds ... do they indicate belief or indicate otherwise? Do our deeds indicate a true and sincere love for Allah (Glorified be He) or not? Do our words and actions indicate strong adherence to the Noble Qur'an? Do we bear in mind the commandments that are stated in it and obey it or not? This is a time for us to judge ourselves before we are judged before Almighty Allah, in order not to be among those who are the greatest losers in respect of their deeds.

# Pondering upon Some Ayat of the Sixth Quarter and Similar Ayat in Other Places in the Noble Qur'an

(Ayah 92 of Surat Al-Baqarah and Ayah 101 of Surat Al-Isra')

**“And indeed Musa (Moses) came to you with clear proofs, then you worshipped the calf after he left, and you were wrongdoers.”** (Translated meanings of Al-Baqarah 92)

**“And indeed We gave to Musa (Moses) nine clear signs. Ask then the Children of Israel, when he came to them, then Pharaoh said to him: ‘O Musa (Moses)! I think you are indeed bewitched.’”** (Translated meanings of Al-Isra' 101)

- We shall stop here at the part of the ayah saying: “And indeed Musa (Moses) came to you with clear proofs.”
- We find an explanation of the meaning of this part in verse 101 of Surat Al-Isra'.
- “...Came to them” is repeated and clarifies that the clear proofs were nine signs. Allah (Exalted be He) sent our master Musa (may the peace and blessings of Allah be upon him) with true signs of his prophethood and truthfulness. Nine clear signs serving as clear evidence. These clear signs were among the blessings of guidance to the straight path, after which no excuse would be accepted from the Children of Israel.
- In Ayah 92, the word “*Thumma* [translated as then]” indicates succession but with slight delay. It expresses the whole period from the mission of Prophet Musa (may the peace and blessings of Allah be upon him) to the worshipping of the calf, which were long years. Therefore, the ayah says: “**...then you worshipped the calf after he (Musa) left, and you were wrongdoers.**” Because Musa (may the peace and blessings of Allah be upon him) came with nine clear proofs ... How could the Children of Israel disbelieve and deny them? They wronged themselves by not using their minds.

# Pondering upon Some Ayat of the Sixth Quarter and Similar Ayat in Other Places in the Noble Qur'an

## “Hold firmly to what We have given you”

### Ayat 63 and 93 of Surat Al-Baqarah and Ayah 171 of Surat Al-A`raf

- ▶ **“And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): “Hold fast to that which We have given you, and remember that which is therein so that you may become Allah-fearing.”** (Translated meanings of Al-Baqarah 2:63)
- ▶ **“And (remember) when We took your covenant and We raised above you the Mount (saying), “Hold firmly to what We have given you and hear (Our Word).”** They said, “We have heard and disobeyed.” And their hearts absorbed (the worship of) the calf because of their disbelief. Say, “Worst indeed is that which your faith enjoins on you if you are believers.” (Translated meanings of Al-Baqarah 2:93)
- ▶ **And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them. (We said): “Hold firmly to what We have given you [i.e., the Torah], and remember that which is therein (act on its commandments), so that you may fear Allah and obey Him.”** (Translated meanings of Al-A`raf 7:171)

#### Ayat 63 and 93 of Surat Al-Baqarah

- The first part is identical: “And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): ‘Hold fast to that which We have given you,’...” The command in the first ayah: “...remember that which is therein so that you may become Allah-fearing,” and the second command: “...hear (Our Word)”
- The mount was raised above the Children of Israel as a threat of collapsing it upon them. Only when they feared that it would fall upon them, they said, “We have heard,” but when they were safe from the mount, they disobeyed, because they were not truly believers. We have clarified before the importance and meaning of holding fast to the Book.
- How should we hold firmly to the Noble Qur'an ...? By showing sincerity, knowledge, effort, patience, truthfulness, endurance, consistency, deliberation, wisdom, and action in learning it and teaching it to others.

#### Ayah 63 of Surat Al-Baqarah and Ayah 171 of Surat Al-A`raf

- We find the ending of the two ayat is identical: “Hold fast to that which We have given you, and remember that which is therein so that you may become Allah-fearing.”
- This is an important meaning, because we strive to be among the pious, Allah-fearing people whom Allah loves, and the two ayat confirm the way for this:
  1. By holding fast to the Noble Qur'an.
  2. By keeping in mind what the book contains, and never forget it, forsake it, or ignore its commandments.

“We raised above you the Mount” is repeated in the ayat 63 and 93 of Surat Al-Baqarah, but the style used in ayah 171 of Surat Al-A`raf is different: **“And (remember) when We raised the mountain over them as if it had been a canopy, and they thought that it was going to fall on them.”**

**The sequence is as follows:** Allah (Exalted be He) uprooted At-Tur Mount from the earth, and raised it above the Children of Israle; it was not far from their heads, its great shadow was upon them until they were certain that it would fall upon them. At such a moment, when they were seized with horror and feeling threatened, they responded to the command of holding firmly to the Book and remembering what it contained and obeying its commandments. They feared the mountain, but they did not fear Allah because they were not truly believers. They said, “We have heard,” but soon they worshiped the calf and disobeyed Allah, the Lord of the worlds.

Conclusion: (The first command ‘Say’): “Say, **‘Worst indeed is that which your faith enjoins on you if you are believers.’**” (93) How could you disobey Allah after seeing nine clear signs and after raising the mountain above your heads? The answer to this is that they did not believe in the first place. That is why the ayah ends with: **“...If you are believers.”**

# Pondering upon on Ayat 93 (the First Command, 'Say') and 94 (the Second Command, 'Say')

## Contemplative Interpretation

- The command is directed to those who believe, that they should "Hear." Regarding the Noble Qur'an, the command is to listen and not just to hear - listening and paying attention to what is being said. The Noble Qur'an says: "When the Qur'an is recited, then listen to it and pay attention that you may receive mercy." (Translated meanings of Al-A`raf 7:204) This was point was covered in the previous quarter.
  - The believers and the people of understanding listen to the word and follow the best of it, as the Noble Qur'an says in Surat Al-Zumar (39:17-18): **"Those who avoid false deities by not worshipping them and turn to Allah in repentance, for them are glad tidings; so announce the good news to My servants. Those who listen to speech and follow the best thereof. Those are the ones Allah has guided, and those are people of understanding."**
  - You must reflect on and comprehend what you are listening to, so you do not follow everything that you hear
  - These are the servants of Allah, to whom Allah gives the glad tidings (of entering Paradise), who listen to what is being said and follow the best thereof.
  - This is how we benefit from what we listen to and from what we learn, so that knowledge will not be evidence against us (instead of being in our favor), but rather a light to the straight path of Allah. We listen and rationalize what we hear and comprehend it well, and we choose the best thereof and follow it. This is the way of attaining useful knowledge that cannot bring harm to the one who possesses it.
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- The second command 'Say' talks about belief in the Last Day and in Paradise and Hellfire.
  - Anyone who thinks that Allah has prepared Paradise for them and that they are from among the people of righteousness, only the losing people feel secure from the Plan of Allah.
  - The believer lives between fear and hope ... like a bird that flies with its two wings. It is not so afraid of Allah to the extent that it despairs of His Mercy, nor so hopeful that it dares to disobey Him and transgress His Boundaries.
  - We shall all return to Allah (Glorified be He); whoever loves to meet Allah, Allah loves to meet them, and whoever hates to meet Allah, Allah hates to meet them.
  - When the believer dies, the gates of Paradise will be opened for them, but they will not be opened for a disbeliever.

## Ayat

"And (remember) when We took your covenant and We raised above you the Mount (saying), 'Hold firmly to what We have given you and hear (Our Word).' They said, 'We have heard and disobeyed.' And their hearts absorbed (the worship of) the calf because of their disbelief. Say, 'Worst indeed is that which your faith enjoins on you if you are believers.'" (Translated meanings of Al-Baqarah 2:93)

"Say to (them), "If the home of the Hereafter with Allah is indeed for you specially and not for others, of mankind, then long for death if you are truthful.'" (Translated meanings of Al-Baqarah 2:94)

# Pondering upon the Ayat 95 and 96

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## Contemplative Interpretation

- “Say (O Muhammad), ‘I am only a man like you, to whom has been revealed that your god is one God. So whoever would hope for the meeting with his Lord, let him do righteous work and not associate in the worship of his Lord anyone.’” (Translated meanings of Al-Khaf 18:110)
- Righteous deeds are the provision for those who wish to meet their Lord; therefore, ayah 95 says: “But they will never long for it because of what their hands have sent before them,” because they (the Jews) so much adored worldly life. Whoever wants the love of Allah, let them renounce this worldly life. And whoever wants the love of people, let them renounce what is in people’s hands.
- Hating death is part of human nature, which is mitigated by the love and longing to meet Allah (Exalted be He).
- The believer sells the temporary life of this world and buys the everlasting life of the Hereafter. On the contrary, the disbeliever sells the everlasting life of the Hereafter and buys the transient worldly life. Therefore, “...you will find them the greediest of mankind for life.” Greedy for any kind of life, therefore it occurs as an indefinite noun to indicate any life.
- And Allah is All-Seer of what they do.

## Ayat

“But they will never long for it because of what their hands have sent before them. And Allah is All-Aware of the wrongdoers.” (95)

“And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allah. Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allah is All-Seer of what they do.” (96)

# Pondering upon Ayah 97 (the Third Command 'Say')

## Contemplative Interpretation

- The third command 'Say' is for those who set themselves as enemies to Angel Jibril (Gabriel, peace be upon him).
- Why is the talk here about our master Jibril? Because he was the one who brought down the Noble Qur'an to our master Messenger Muhammad (may the peace and blessings of Allah be upon him). The Jews declared themselves as enemies to him because they did not want to believe in him.
- We notice that "**nazzalahu `ala qalbika [translated as: he has brought it (this Qur'an) down to your heart]**" is *Mushaddadah* (has a *shaddah* [emphasis] sign on it) because the process of the revelation of the Qur'an was repeated multiple times over twenty-three years on different, separate occasions.
- "**...Bi-idhni-lahi...**" [translated as: by Allah's Permission] is repeated in ayah 102 "**...wama hum bidarrina bihi min ahadin illa bi-idhni l-lahi**" [translated as: **but they could not thus harm anyone except by Allah's Leave**].
- This repetition of "**...Bi-idhni-lahi...**" reminds us of *Ayat-ul-Kursi* (the Qur'anic Verse of Allah's Throne, 2:255) translated as: "**Allah, there is no god except Him, the Ever Living, the Self-Sufficient Master Who sustains and protects all that exists. Neither slumber nor sleep overtake Him. To Him belongs whatever is in the heavens and whatever is on the earth. Who is it that can intercede with Him except with His Permission? He knows what happens to them (His creatures) in this world, and what will happen to them in the Hereafter. And they will never compass anything of His Knowledge except that which He wills. His Throne extends over the heavens and the earth, and He feels no fatigue in guarding and preserving them. And He is the Most High, the Most Great.**"
- Everything in this universe happens only with Allah's Permission.
- "**And with Him are the keys of the Unseen (all that is hidden), none knows them but He. And He knows whatever there is in (or on) the earth and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a clear record.**" (Translated meanings of Al-An`am 6:59)
- Allah is the Ever-Living, Self-Subsisting and Self-Sustaining Lord, neither slumber nor sleep overtake Him. He takes care of His creation. He is the Owner and Ruler of the entire universe. He is the King and Sovereign of the heavens and the earth; infinite in His Glory and infinite in His Majesty and hallowed be His names.
- The speech is addressed to the People of the Scripture ... why do you set yourselves as enemies to Jibril for bringing down the Holy Qur'an, when Allah is the One Who sent it to you, confirming the revelations that came before it, just the same as he brought down the previous books in which you believe.
- As a guide (to the right path) and glad tidings for the believers, as stated in ayah 3 of Surat Al-Naml.

## Ayat

Say (O Muhammad),  
"Whoever is an enemy to  
Jibril (Gabriel) (let  
him die in his fury), for  
indeed he has brought  
it (this Qur'an) down to  
your heart by Allah's  
Permission, confirming  
what came before it  
[i.e., the Torah and the  
Gospel] and as  
guidance and glad  
tidings for the believers.  
(97)

# Pondering upon the Ayat from 98 to 101

Contemplative Interpretation	Ayat
<ul style="list-style-type: none"> <li>It is noteworthy that the Arabic letter “Lam” is not repeated in <b>“Man kana `aduwwan lillahi wamalaikatihi warusulihi wajibrila wamikala”</b> [translated as: <b>Whoever is an enemy to Allah, His Angels, His Messengers, Jibril (Gabriel) and Mikal (Michael), then verily, Allah is an enemy to the disbelievers</b>]; not repeating the letter “Lam” before His Angels and His Messengers signifies that Allah, His Angels, His Messengers, and Jibril, and Mikal are one party.</li> <li>Repeating the word <u>“enemy”</u> signifies that it is not important who is enemy to Allah (Glorified be He); it is important who Allah is enemy to. Allah is the enemy of the disbelievers – everyone who disbelieves in the Noble Qur’an is among the disbelievers.</li> </ul>	<p>“Whoever is an enemy to Allah, His Angels, His Messengers, Jibril (Gabriel) and Mikal (Michael), then verily, Allah is an enemy to the disbelievers.” (98)</p>
<ul style="list-style-type: none"> <li>The beginning of the quarter is similar to ayah 92: <b>“And indeed Musa (Moses) came to you with clear proofs...”</b> This means that our master Muhammad (may the peace and blessings of Allah be upon him) came with clear signs that prove the truthfulness of his prophethood and that the Noble Qur’an is the Word of Allah (Exalted be He).</li> <li>Those who are defiantly disobedient are the disbelievers: <b>“... and none disbelieve in them except the defiantly disobedient.”</b></li> </ul>	<p>“And indeed, We have sent down to you manifest Ayat, and none disbelieve in them except the defiantly disobedient.” (99)</p>
<ul style="list-style-type: none"> <li><b>“...A party of those who were given the Scripture threw away”</b> is repeated. They threw away the covenant and the Book of Allah. Who are they? A party of those who were given the Scripture.</li> <li>We notice that <b>“...came to them...”</b> in ayah 101 is similar to ayah 92: <b>“And indeed Musa (Moses) came to you with clear proofs...”</b> = <b>“And when there came to them a Messenger from Allah (i.e., Muhammad) confirming what was with them...”</b> It is the same manner of sending because the Sender is One and the message is one and the same.</li> <li>We notice the conclusion of ayah 101 <b>“...as if they did not know!”</b> They claimed ignorance despite knowing the truth.</li> </ul>	<p>“Is it not (true) that every time they make a covenant, <u>some party among them throw it aside</u>? Nay! the truth is most of them believe not.” (100)</p> <p>“And when there came to them a Messenger from Allah (i.e., Muhammad) confirming what was with them, <u>a party of those who were given the Scripture threw away</u> the Book of Allah behind their backs as if they did not know!” (101)</p>



# Pondering upon the Ayat from 102 to 105

## Contemplative Interpretation

- By tracing the word “*ilm*” in ayah 102 we find that it is repeated several times, and it is also stated in ayah 103. Both ayat concluded with the same words: “...*law kanu ya`lamuna* [translated as:...if they but *knew*].
- [The Importance of Science and its close connection with faith - The weapon of knowledge may benefit or harm \(depending on how and for what purpose it is used\)](#)
- This ayah demonstrates the importance of knowledge and the kind of knowledge that benefits and does not harm. There is knowledge that benefits and does not harm (society and the earth); knowledge that benefits and also causes harm; knowledge that does not benefit but harms; and knowledge that neither benefits nor harms.
- O Allah, benefit us by that which You have taught us, and teach us that which will benefit us, and grant us understanding of our religion.
- Faith and piety = reward from Allah = abundant goodness

## Ayat

They followed what the devils gave out (falsely of the magic) in the lifetime of Sulaiman (Prophet Solomon). Sulaiman did not disbelieve, but the devils disbelieved, [teaching](#) people magic and such things that came down at Babylon to the two angels, Harut and Marut, but neither of these two (angels) [taught](#) anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” And from these (angels) people [learn](#) that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Leave. And they [learn](#) that which harms them and profits them not. And indeed they [knew](#) that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but *knew*. (102)

And if they had believed, and guarded themselves from evil and kept their duty to Allah, far better would have been the reward from their Lord, if they but [knew](#)!  
(103)

- Ayah 104 came after these two ayat as a conclusion to them: “O you who believe.” It addresses anyone who claims to be a believer.
- “Say ‘We hear, and we obey. (We seek) Your Forgiveness, our Lord, and to You is the return (of all)’” and “Say not (to the Messenger) Ra`ina (whereby the Jews, in their accent, meant an insult) but say Unzurna (Do make us understand) and hear.”
- The speech at the end of the ayah is directed to the disbelievers. After making it clear that Allah is an enemy to the disbelievers, He warned them of painful torment.

O you who believe! Say not (to the Messenger) Ra`ina (whereby the Jews, in their accent, meant an insult) but say Unzurna (Do make us understand) and hear. And for the disbelievers there is a painful torment. (104)

- The sixth quarter is ended with ayah 105, which clarifies that those who disbelieve, whether from among the People of the Scripture or among those who associate others with Allah, hate that the Noble Qur'an be sent down to you. They dislike that such immense goodness and boundless mercy be bestowed upon you.
- But Allah chooses whom He pleases for His Mercy, and Allah is the Lord of mighty grace.
- **"Say: 'In the Bounty of Allah, and in His Mercy – in that let them rejoice.' That is better than what they amass."** (Translated meanings of Yunus 10:58)
- Let us rejoice in this Glorious Qur'an, for it is one of the great bounties of Allah.

Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikun (the disbelievers in the Oneness of Allah, idolaters, polytheists, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allah chooses for His Mercy whom He wills. And Allah is the Owner of Great Bounty. (105)

## The Main Lessons Learned from the Sixth Quarter of the First Part of the Qur'an

- ▶ The importance of comparing ourselves with the description given by Almighty Allah in the Noble Qur'an about the deeds of the good-doing believers, in order to reflect on the truth of our faith and hold ourselves accountable, so we give up bad traits before we try to acquire good traits and strive to reach this supreme degree, which is the degree of the prophets and messengers.
- ▶ **The importance of holding firmly to the Noble Qur'an and remembering what it contains, and never forget it, forsake it, or ignore its commandments.**
- ▶ There is knowledge that benefits and does not harm (society and the earth); knowledge that benefits and can cause harm; knowledge that does not benefit but causes harm; and knowledge that neither benefits nor harms. Therefore, we must listen and rationalize what we hear and comprehend it. We should not follow everything that we hear, so that our knowledge will not be evidence against us (instead of being in our favor), but rather a light that guides us to the straight path of Allah. We must listen carefully and understand what we are listening to and comprehend it well and choose the best thereof and follow it. This is the way of attaining useful knowledge that yields benefits and causes no harm.
- ▶ **Good deeds are the provision for those who wish to meet their Lord.**
- ▶ Let us rejoice in this Glorious Qur'an, for it is one of the great bounties of Allah. Let us say as the Noble Qur'an teaches us : "We hear, and we obey. We seek Your Forgiveness, our Lord, and to You is the return (of all)." (Translated meanings of Al-Baqarah 2:285)