



Pondering upon the Second Quarter of the Qur'an

The Ayat from 26 to 43 of Surat Al-Baqarah

Analysis of the Ayat of Surat Al-Baqarah from 26 to 43 according to the subject

	Ayat	Subject
	<p data-bbox="868 354 1174 396">From 26 to 27</p> <p data-bbox="440 468 1607 1139">Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say, "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. And He misleads thereby only those who are defiantly disobedient. Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined, and do mischief on earth, it is they who are the losers.</p>	<p data-bbox="1676 404 2390 732">Presenting a similitude for a mosquito, and comparing the reaction of the believers and the disbelievers to it, and describing who are the defiant disobedient people</p>
	<p data-bbox="886 1225 1156 1268">From 28 to 29</p> <p data-bbox="440 1332 1607 1428">How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will</p>	<p data-bbox="1689 1289 2377 1428">Establishing a mental argument against the logic of disbelief</p>

Analysis of the Ayat of Surat Al-Baqarah from 26 to 43 according to the subject

	Ayat	Subject
	<p data-bbox="812 335 1082 378">From 34 to 36</p> <p data-bbox="410 439 1485 715">And (remember) when We said to the angels, "Prostrate yourselves before Adam." And they prostrated except Satan, he refused and was proud and was one of the disbelievers (disobedient to Allah).</p> <p data-bbox="410 725 1485 1001">And We said, "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the wrongdoers."</p> <p data-bbox="410 1011 1485 1343">Then Satan made them slip therefrom (the Paradise), and got them out from that in which they were. We said, "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."</p>	<p data-bbox="1564 439 2351 601">The story of Satan's enmity to our father Adam - before descending to earth</p>

Setting forth a similitude in the first quarter (ayah 26)

The quarter began with setting forth a similitude. A similitude is one of the most important techniques used in the Noble Qur'an, by which Allah guides many and many are led astray. This is evidence of the power of giving similitude. And since Allah (Exalted be He) says 'many,' then they are many indeed.

□ **From here** comes the importance of reflecting upon similitudes that turn abstract meanings to tangible ones. This makes them easier to perceive. Allah (Exalted be He) gives similitudes to teach people. It is the best way to convey meanings.

□ **The importance of using the mind** to contemplate the Noble Qur'an and thinking deeply to realize the actual purport of the meanings.



The two types of people stated in the first quarter, and the relation of the two ayahs: 26 and 27 to the first quarter

The disbelievers = Those who earned Allah's Anger

- They say, "What did Allah intend by this parable?" (26) =
- By it He misleads many (26) =
- He misleads thereby only those who are defiantly disobedient (26) =
- Indeed, those who disbelieve, it is all the same for them whether you warn them or do not warn them, they will not believe. (7) Allah has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment. (8) =
- If you are in doubt about what We have sent down upon Our Servant (Muhammad), then produce a Surah the like thereof and call upon your witnesses other than Allah, if you should be truthful.

The defiantly disobedient are the disbelievers who committed crimes

The disbelievers say (without knowledge), and this is a fundamental difference between a believer and a disbeliever who speaks a lot

The believers = Those on whom Allah has bestowed His Grace

- They know that it is the truth from their Lord (26) =
- ...and many He guides thereby (26) =
- This is the Book about which there is no doubt, a guidance for the pious = 2
- Those who believe in the unseen (3)
- 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)." (Details of belief in the unseen)

The believers are the opposite of the defiantly disobedient

The believers have knowledge, for they think, learn, use their reason, and follow the best of what they hear. The believers say few words and learn much.

Is one who was a believer like one who was defiantly disobedient? They are not equal. As for those who believed and did righteous deeds, for them will be the Gardens of Refuge as accommodation for what they used to do. But as for those who defiantly disobeyed, their refuge is the Fire. Every time they wish to emerge from it, they will be returned to it while it is said to them, "Taste the punishment of the Fire which you used to deny." (Al-Sajdah 18-20)

The two types of people stated in the first quarter, and the relation of the two ayahs: 26 and 27 to the first quarter

The defiant disobedient and their deeds

- ❑ Those who break Allah's Covenant after ratifying it
- ❑ They sever what Allah has ordered to be joined
- ❑ They do mischief on earth
- ❑ **It is they who are the losers (27)**

The defiant disobedient are more of criminals than ordinary disbelievers who may disbelieve but do not cause corruption and do not cut what Allah has commanded to be kept joined. The punishment of straying from the path is restricted to only defiantly disobedient people who deserve such a fate. Those who are led astray by the similitudes are many; all of them are defiantly disobedient people. Allah does not mislead the disbelievers because of their disbelief, but He leads astray the disbelievers because of their defiance, rebellion and the corruption they cause in the land. Allah (Glory be to Him) says in ayah 26: "...By it He misleads many"

The pious ones and their deeds

- ❑ Those who believe in the unseen
- ❑ They establish prayer
- ❑ They spend out of what We (Allah) have provided for them (3)
- ❑ And who believe in what has been revealed to you, (O Muhammad), and what was revealed before you, and of the Hereafter they are certain (in faith). (4) (Details of belief in the unseen)
- ❑ Those are upon (right) guidance from their Lord, and it is those who are the successful. (5)

The righteous are those who ask Allah for guidance on the straight path, and He guides them, as Allah (Glory be to Him) says in ayah 26: "... and many He guides thereby"

Important conclusion

- The Noble Qur'an linked between Fisq (defiant disobedience and transgression) and hypocrisy. Fisq is a common characteristic among the hypocrites, as it was stated in the first quarter (ayahs 11 and 12): "And when it is said to them, 'Do not cause corruption on the earth,' they say, 'We are but reformers.' Unquestionably, it is they who are the corrupters, but they perceive (it) not."
- The defiantly disobedient people are mentioned in the second quarter (ayahs 26 and 27): "Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say, 'What did Allah intend by this parable?' By it He misleads many, and many He guides thereby. And He misleads thereby only those who are defiantly disobedient. Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined, and do mischief on earth, it is they who are the losers."
- Breaking Allah's Covenant + severing what Allah commanded to be kept joined + causing mischief and corruption on the earth = It is they who are the losers
- Corruption is one of the most dangerous matters:

"And when he turns away, his effort in the land is to make mischief therein and to destroy the crops and the cattle, **and Allah likes not mischief.**" (Al-Baqarah 2:205)

But seek, with that (wealth) which Allah has bestowed on you, the home of the Hereafter, and (yet) forget not your portion of legal enjoyment in this world, and do good as Allah has been good to you, **and seek not corruption in the land. Verily, Allah likes not the corrupters.** (Al-Qasas 28:77)

A comparison with relevant ayat

Surat Al-Baqarah from 26 to 27

- Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger (or less when it is smaller) than it. And as for those who believe, they know that it is the truth from their Lord, but as for those who disbelieve, they say, "What did Allah intend by this parable?" By it He misleads many, and many He guides thereby. **And He misleads thereby only those who are defiantly disobedient. Those who break Allah's Covenant after ratifying it, and sever what Allah has ordered to be joined, and do mischief on earth, it is they who are the losers.**

Ayah 27 describes the defiantly disobedient people

Surat Al-Ra'd from 19 to 25

- Shall he then who knows that what has been revealed unto you (O Muhammad) from your Lord is the truth be like him who is blind? But it is only the people of understanding that pay heed. Those who fulfill Allah's Covenant and break not the contract; who maintain all the proper relations that Allah has commanded them to maintain, who have fear of their Lord and the hardships of the Day of Judgment. And those who remain patient, seeking their Lord's Countenance, and establish prayer, and spend out of that which We have bestowed on them, secretly and openly, and repel evil with good, for such there is a good end. Paradise of everlasting Gardens, which they shall enter and (also) those who acted righteously from among their fathers, and their wives, and their offspring. And angels shall enter unto them from every gate (saying): 'Peace be upon you for what you patiently endured. Excellent indeed is the final home!' **And those who break Allah's Covenant, after its ratification, and sever that which Allah has commanded to be joined (i.e., they sever the bond of kinship and are not good to their relatives), and work mischief in the land, on them is the curse; and for them is the unhappy (evil) home (i.e., Hell).**

The ayat from 19 to 24 describe the people endowed with understanding, whereas ayah 25 describes their opposite.

Conclusion

1- The defiantly disobedient people are the opposite of the believers, who are endowed with insightful understanding. We find the exact same three attributes of them in ayah 25 in Surat Al-Ra'd and ayah 27 in Surat Al-Baqarah; the Qur'anic text describing them is also nearly the same.

2-The two ayahs are concluded with the consequence of their misdeed: **"... on them is the curse; and for them is the unhappy (evil) home (i.e., Hell)."** (Al-Ra'd 25) = **"...it is they who are the losers."** (Al-Baqarah 27)

The defiantly disobedient people are characterized by these qualities: lack of reason and knowledge, and as a result they commit defiance. If they had reason and understanding, they would not have committed defiant disobedience. Because their defiant disobedience will ultimately make them losers, and bring down upon them Allah's Curse, and they will have the worst abode. This reminds us of Surat Al-Mulk: (67: 10-11) "And they will say, 'Had we but listened or used our intelligence, we would not have been among the dwellers of the blazing Fire!' They will confess their sin. So, away with the dwellers of the blazing Fire."

Establishing a mental argument against the logic of disbelief

Ayahs 21 and 22 in the first quarter

- ❑ O mankind, worship your Lord, Who created you and those before you, that you may become righteous. (He) who made for you the earth a bed (spread out) and the sky a ceiling and sent down from the sky rain, and brought forth thereby fruits as provision for you. So do not attribute to Allah equals while you know (that there is nothing similar to Him).
- ❑ Here is a command to worship Allah who created mankind and all other creatures.
- ❑ Allah made the earth a resting place, and the sky as a canopy.

Ayahs 28 and 29 in the second quarter

- ❑ How can you disbelieve in Allah? Seeing that you were dead and He gave you life. Then He will give you death, then again will bring you to life (on the Day of Resurrection) and then unto Him you will return. It is He Who created for you all that is on earth. Then He rose over towards the heaven and made them seven heavens and He is the All-Knower of everything.
- ❑ A rhetorical question: it is a teaching method by posing questions and not by stating direct answers.
- ❑ Allah is the one who created for you ... He created you and created for you what is on the earth. The word "You" includes all people, believers and disbelievers. He created for you all what is on the earth. "For you" indicates that Allah has prepared the land to receive His vicegerents.
- ❑ Seven heavens built with impenetrable doors.
- ❑ Multiple rational pieces of evidence support the existence of Allah and His oneness. If a person thinks for just one second, they are sufficient to create faith and dismisses disbelief as an impossibility.

You were dead, then Allah gave you life, then you lived your lives, then Allah will cause you to die, then the life of Barzakh in the grave (between the life of this world and judgement) shall follow, then Allah will revive you for resurrection, then you will be brought before Allah and be judged by Him, then you shall dwell in Paradise forever or Hell forever.

Allah gave you life, then He will cause you to die, then He will bring you back to life. He created the heavens and the earth for you. He created you in order to make you His vicegerents in it to spread goodness on it, then He will cause you to die, then He will revive you to bring you to account for your deeds, whether you have done good or bad.

All your affairs are in Allah's Hand. How can you disbelieve after all this?

The story of creation and Allah placing mankind as His vicegerents on earth – and the status of knowledge

End of ayah
29

- **He is the All-Knower of everything (29)**

- This ayah paves the way for the story of creation, as Allah shows that His knowledge encompasses everything

Ayat from
30 to 33

- And (remember) when your Lord said to the angels, "Verily, I am going to place (mankind) generations after generations on earth." They said, "Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You." He (Allah) said, "I **know** that which you **do not know**." And He (Allah) taught Adam all the names (of everything), then He showed them to the angels and said, "Tell Me the names of these if you are truthful." They (angels) said, "Glory be to You, we have **no knowledge** except what you **have taught us**. Verily, it is You Who is the **All-Knower**, the All-Wise." 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 in the heavens and the earth, and I **know** what you reveal and what you have been concealing?"

- The word knowledge and its derivatives is repeated nine times in these ayat.
- **Allah Almighty is the source of all knowledge in the universe. Allah is the one who knows everything and teaches it to whomever He wills. He knows everything unseen and unknown in the heavens and the earth. He even knows what is hidden in the souls of creatures and the angels. He knows all things unseen and knows everything.**
- **Corruption on earth again becomes the topic of the speech to highlight the danger of the defiantly disobedient people and the disbelievers. Allah (Exalted be He) created the humans to be His vicegerents on the earth, to create goodness and not cause corruption.**
- Allah (Blessed and Exalted be He) prepared Adam for this task of bringing good to the earth by teaching him.
- **Allah raised Adam through knowledge and ordered the angels to prostrate to him after He taught him knowledge. The value of a person is determined through the knowledge that influences belief (which then causes action) and leads to excellence, which is the task of Allah's vicegerents on earth. Allah has prescribed perfection in all things. Humans will not be Allah's vicegerents except through perfection of deeds.**
- **Learning precedes faith, and good deeds follow belief.**
- **We must trust Allah's knowledge. As long as Allah has determined something, we must trust that it is good, because it has come from the All-Wise, the All-Knower, the Giver of Justice, and the Guardian of everything.**
- **What is remarkable about these ayat is the scene of the Great and Supreme Teacher (Glorified and Exalted be He) talking to His creatures. Teaching must be interactive - questions and answers. Teaching and then executing a test to make sure that the learners well understood the concepts involved.**

تكرار
كلمة العلم
ومغزاها

The story of Satan with our father Adam and his enmity towards him

Ayat from 34 to 36

- And (remember) when We said to the angels, "Prostrate yourselves before Adam." And they prostrated except Satan, he refused and was proud and was one of the disbelievers (disobedient to Allah). And We said, "O Adam! Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will, but come not near this tree or you both will be of the wrongdoers." Then Satan made them slip therefrom (the Paradise), and got them out from that in which they were. We said, "Get you down, all, with enmity between yourselves. On earth will be a dwelling place for you and an enjoyment for a time."
- We notice Allah's description of Satan as one of the disbelievers. The cause of his disbelief is two things: First, his rejection of Allah's Command to prostrate to Adam, and the second was his arrogance.
- As previously mentioned, if the disbeliever is a corruptor, he becomes one of the defiantly disobedient people as well, except for Satan. He is a separate exception. He is not from the angels, but from the jinn. He disobeyed his Lord's Command, as stated in Surat Al-Kahf. Satan is both a disbeliever and one of the defiantly disobedient, because he caused corruption in the land. His corruption emerged since the time he misled Adam and incited him to disobey Allah's Command.
- The ayahs 35 and 36 show that accountability and responsibility are equal for both men and women. The speech is addressed to both; the Qur'an talks about them saying: "Dwell you and your wife in the Paradise and eat both of you freely with pleasure and delight of things therein as wherever you will." "Come not near this tree or you both will be of the wrongdoers." "Then Satan made them slip therefrom (the Paradise), and got them out from that in which they were." Satan whispered evil to both of them.
- Allah's Saying, "Get you down, all, with enmity between yourselves," includes Adam, Eve, and Satan. Therefore, they were addressed with the plural "you." The statement, "Come not near this tree," highlights the necessity of staying away from evil places and evil people. "Dwell you and your wife" denotes the connection between them.
- The words "wrongdoers" in ayah 35 indicates that a person could be wronging himself. Such a person could be a believer as evident in Allah's Saying in His description of the pious, Allah-fearing servants: **"Those who, when they have committed an immorality or wronged themselves with evil, remember Allah and ask forgiveness for their sins, and none can forgive sins but Allah, and do not persist in what (wrong) they have done, while they know."** (Al-Imran 3:135)
- We observe the philosophy of Satan's way of seduction. Satan makes you see all the abundant lawful things as undesirable, and that only the forbidden things, despite being few, can bring you happiness. Therefore, he insinuates to the humans not to be satisfied with the blessings they already have. He keeps beautifying the missing blessings in their eyes and cause the humans not to feel contented with the existing blessings. He makes them believe that only the missing bounties will achieve happiness for them. The Noble Qur'an says: **"Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones."** (Al-Araf 7:17)

Satan is the enemy that we must be on guard against, as Allah (Exalted be He) says: **"Indeed, Satan is an enemy to you, so take him as an enemy. He only invites his party to be among the companions of the Blaze."** (Fatir 35:6)

Our way to protect ourselves from Satan and defend ourselves against his evil whisperings is to remember and mention Allah (Exalted be He) a lot. We must recognize His blessings upon us and follow the Sunnah of Prophet Muhammad (may peace and blessings be upon him) by doing Ruqyah (reciting Qur'an and saying supplications over the sick seeking healing) with Surat Al-Nas (110).

Allah accepts the repentance of our father Adam and Adam's descent to earth

Ayat from 37 to 39

- **Then Adam received from his Lord (some) words, and his Lord accepted his repentance. Indeed, it is He who is the Accepting of repentance, the Most Merciful.**
- In these ayat, We can feel Allah's yearning for and happiness with the repentance of His servants. Allah (Glorified be He) wanted that our father Adam should repent, so He inspired and taught our father Adam to repent.
- Our father Adam is the one who received the words of repentance from his Lord and taught them to Lady Eve, and both of them said them together: **"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers."** (Al-Araf 7:23) Satan whispered evil to them both and caused them both to slip, so they agreed to commit the disobedience and to approach the tree. This indicates the importance of supplicating together. Also, Adam received certain words, and this indicates the importance of adhering to the texts of the supplications, just as they are stated in the Qur'an and the Sunnah.
- Allah (Exalted be He) does not inspire His servants to seek forgiveness and repentance while He wants to torment them. When Allah inspires you to ask for forgiveness and repentance, this indicates that He has forgiven you and accepted your repentance. Because you do not will except that Allah wills, the Lord of the worlds. Indeed, it is He Who is the Accepting of repentance, the Most Merciful. This was not because Adam deserve repentance. It was sufficient that Allah (Exalted be He) should say, "He is the Accepting of repentance, the Most Merciful." But "It is He Who" is added to confirm that Allah alone is the Accepting of repentance, the Most Merciful.
- Allah (Glorified be He) created all these human beings while knowing that only a few of them will follow His Guidance. As if He created the earth, the heavens, and paradise for this small group. "Whenever there comes to you Guidance from Me, and whoever follows My Guidance, there shall be no fear on them," the guidance which is meant here is the Noble Qur'an. It is guidance for the pious Allah-fearing people. "Whoever follows My Guidance" means embracing Islam. Those who embrace Islam no fear shall be on them, neither shall they sorrow, unlike those who disbelieved and denied the ayat and the signs provided by Allah (the Most Exalted).
- We pause at Allah's Statement: "those who belie Our Signs." It was added to "those who disbelieve," and to "the dwellers of the Fire" because they shall inherit the places of the people of paradise in hell. Those who disbelieve and deny Allah's Signs shall be the owners of Hell in which they shall abide eternally forever. Immortality in hell has become entailed upon them because of their denial of Allah's Signs. Their denial will make them among the defiantly disobedient people who cause corruption on the earth. They call other people to disbelieve and to fight against the Messenger of Allah (may peace and blessings be upon him).

Allah will not guide a servant to seek His forgiveness unless He wants to forgive him. The most important lesson learned from these ayat is the necessity of hastening to repentance after wronging oneself and setting injustices right.

The children of Israel as an example for people who disbelieved, and the path of transformation from a state of disbelief to belief

Ayat from 40 to 43

- ❑ O Children of Israel! Remember My Favour which I bestowed upon you, and fulfill (your obligations to) My Covenant (with you) so that I fulfill (My Obligations to) your covenant (with Me), and fear none but Me.
- ❑ And believe in what I have sent down (this Qur'an), confirming that which is with you, (the Torah and the Gospel), and be not the first to disbelieve therein, and buy not with My Ayat (the Torah and the Gospel) a small price, and fear Me and Me Alone.
- ❑ And mix not truth with falsehood, nor conceal the truth while you know (the truth). And establish prayer and give Zakah (obligatory charity) and bow with those who bow (in worship and obedience).
- ❑ These ayat shall be pondered upon later, as part of the ayat of the third quarter.

The most important learned lessons

- ❑ The importance of knowledge and exerting one's reason. Knowledge precedes faith, and good deeds follow faith.
- ❑ The importance of taking Satan as an enemy and being wary of his evil whispers and seeking Allah's refuge from him.
- ❑ The danger of arrogance that led Satan to disbelief.
- ❑ The importance of understanding the tactic that Satan uses to tempt mankind so that we can fight it off by constantly thanking Allah and accepting our share of the blessings and bounties that He bestowed upon us. Giving thanks to Allah protects against disbelief and ingratitude.
- ❑ Humans may commit sins and mistakes, but they must hasten to repent.
- ❑ The prohibition may be without a clear understandable reason for us, but we must trust the knowledge and wisdom of the All-Knowing and All-Wise God and rely on His Knowledge and Wisdom in all matters of our life.
- ❑ The importance of perfection of deeds through which humans carry out the tasks of their vicegerency on earth.