

## Explanation of Al-Baqarah Surah Verses: 1-5.

Al-Baqarah (cow) Surah is called so, because the cow is mentioned therein.

The virtue of Al-Baqarah surah:

Abu Hurairah reported Allâh's Messenger (peace be upon him) as saying:

"Do not make your houses as graveyards. Satan runs away from the house in which Surah Baqarah is recited." Reported by Muslim (780)

And Abu Umama said he heard Allâh's Messenger (peace be upon him) say:

"Recite the Qur'an, for on the Day of Resurrection it will come as an intercessor for those who recite it. Recite the two bright ones, al-Baqarah and Surah Aal 'Imran, for on the Day of Resurrection they will come as two clouds or two shades, or two flocks of birds in ranks, pleading for those who recite them. Recite Surah al-Baqarah, for to take recourse to it is a blessing and to give it up is a cause of grief, and the magicians cannot confront it." Reported by Muslim (804 & 805)

I say: "az-zahrawan" means the two bright ones. They were called so because they lead those who recite them to guidance by the brightness of their meanings or because of the perfect brightness which those who recite them gain at the day of resurrection.

The two clouds or two shades: anything which cast the shadow over the head of the person, like the clouds, darkness and others.

The two flocks of birds in ranks, pleading for those who recite them: i.e. like two groups of birds spreading their wings in the air right above the heads of their owners defending them.

"...for to take recourse to it is a blessing and to give it up is a cause of grief.": i.e. reciting these two surahs regularly as well as reflecting on their meanings and adhering to their rulings certainly leads to good and best rewards. And certainly giving that up will cause grief and regret in the hereafter.

"...and the batalah (magicians) cannot confront it": Mu'awiyah (may Allah be pleased with him) said: It has been conveyed to me that here Batalah means magicians. So it helps, by the aid of Allah, to treat the person for magic actions.

The revelation of Al-Baqarah surah:

There is no dispute that the revelation of all the verses of Al-Baqarah was in Medinah. And the Prophet (peace be upon him) used to call it Al-Baqarah as mentioned in the two previous sound hadeeths. The companions (may Allah be pleased with them) also did so, as reported in the sound roots. Therefore the hadeeth which warns against calling the surah Al-Baqarah

and guiding the believers to call it the surah that the cow is mentioned therein is a weak hadeeth.

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"Alif-Lâm-Mîm." (Al-Baqarah 2:1)

"Alif-Lâm-Mîm": These letters are one of the miracles of the Qur'ân and none but Allâh (Alone) knows their meanings. These letters are in the language of the Arabs, Allah challenged the Arabs to bring out something similar, but no one, even the linguists, could come out with even a letter similar to the Qur'anic words or letters.

During the Prophet's call to Allah there were a lot of enemies of Islam. Those enemies tried their best to oppose the Prophet's call and to prove that the Qur'an as well as the Prophethood is forged. Although they were keen on reporting the news that contradict what the Prophet (peace be upon him) has brought with, yet they have never succeeded in any attempt nor could they come out with a surah similar to the Qur'an.

Allah [Exalted be He] has mentioned in the Qur'an incidents which has occurred during the time period preceded the Prophethood, incidents that shall occur during the time of Prophethood which indeed has occurred, incidents that shall happen after the Prophets death which a great deal of them has happened and mentioned things nobody at the time of the Prophet was able to recognize its reality until the modern science has, nowadays, revealed its reality which caused many scientists all around the world to embrace Islam.

{ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ}

"This is the Book (the Qur'ân), whereof there is no doubt, a guidance to those who are Al-Muttaqûn." (Al-Baqarah 2:2)

"This is the Book, whereof there is no doubt..." i.e. there is no doubt that this Qur'an is descended from Allah [Exalted be He]. It is just like what Allah says in Sajdah Surah:

"Alif-Lâm-Mîm. The revelation of the Book is from the Lord of the 'Alamîn (mankind, jinns and all that exists) in which there is no doubt!" (As-Sajdah 32:1-2).

"...a guidance to those who are Al-Muttaqûn.": i.e. This Qur'an is a guidance for the pious and righteous persons who fear Allâh [Exalted be He] much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained). Those only who benefits from the Qur'an. Although the guidance of the Qur'an reaches the people other than Al-Muttaqûn but they do not benefit of it. And be aware that there are two types of *hidaayah* (guidance):

1- Guidance granted by Allah which leads to believe in Him and obey Him. This Type of guidance is given to whom Allah [Exalted be He] wills. Ibn Katheer (may Allah have mercy upon him) said in his exegesis:

"It is meant by "the guidance"; the eeman (faith) that resides into the heart. And this nobody can create it in the hearts of believers except Allah [Exalted be He]. Therefore Allah says:

"Verily! You (O Muhammad peace be upon him) guide not whom you like, but Allâh guides whom He wills." (Al-Qasas 28:56). And also says:

"Not upon you (Muhammad) is their guidance, but Allâh guides whom He wills." (Al-Baqarah 2:272)... etc."

2- Guidance through clarifying (Allah's message) and directing people to the *haq* (truth), and this mission is carried out by the Prophets and their inheritors (the scholars). This type of guidance is what is meant by the verse (i.e. Al-Baqarah 2:2). Ibn Katheer (may Allah have mercy upon him) said:

"And also the term "guidance" is used to express clarifying the truth (*haq*) and leading people to it, as Allah [Exalted be He] says: "And verily, you (O Muhammad) are indeed guiding (mankind) to the Straight Path (i.e. Allâh's religion of Islâmic Monotheism)." (Ash-Shura 42:52) And also says: "You are only a warner, and to every people there is a guide." (Ra'd 13:7)."

"Taqwaa" (i.e. piety) means: to build a barrier between you and the thing that you fear from which shelters and protects you from it. The Taqwaa of Allah means to make a barrier between you and the torment of Allah by believing in Him [Exalted be He], abstaining from all kinds of sins and evil deeds which He has forbidden) and loving Allâh much by performing all kinds of good deeds which He has ordained).

{الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ}

"Who believe in the Ghaib (unseen) and perform As-Salât (Iqâmat-as-Salât), and spend out of what we have provided for them [i.e. give Zakât , spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allâh's Cause - Jihâd, etc.]." (Al-Baqarah 2:3)

The following is a description of the Muttaqûn:

"Who believe in the Ghaib": Eeman (belief) lingually means: acknowledgment which is believing and submission. And legally it means: believing by the heart, uttering by the tongue and acting by the limbs. The scholars of the salaf (i.e. companions and their followers) have agreed upon this definition as reported by Imam Ash-shafi'ee and others. These three pillars of Eeman have to be carried out altogether and acting by one of them only is not sufficient.

"The Ghaib" is the unseen that you cannot recognize by your senses, like believing in Allah, His angels, His books, His messengers and the day after including whatever has been approved of legally even if your intellect is unable to recognize. As recognition of things by the intellect is not a condition of believing in what the Prophet (peace be upon him) has brought. The brain cannot recognize everything wholly and partially, as there are things which are well-known legally while the intellect is unable to figure them out. If the intellect acknowledges something by the legal (*shar'ee*) means, the intellect does not reject that thing as it does not contradict with the sound intellect because the Sharia (Islamic law) does not come up with things that contradict the sound intellect. Yet it (the Sharia) comes with what the intellect cannot recognize, and there is no difference whether it is in the creed issues or

the action issues. Therefore those who believed in Ghaib were praised, as they found holy books and accepted them and believed in them. Yet those who relied only on their intellect senses were not praised. Those who are so pleased with this verse are those who believed in the Book and Sunnah without contradicting this belief with intellect senses based upon superstitions which they call falsely indisputable. If they were as they claim indisputable there would not be a dispute about them. Those who appointed their intellect as a ruler upon the Book and Sunnah are far away from this verse, because they followed their intellect and disbelieved in Ghaib as their incapable minds could not recognize it. Those people started to oppose the Book of Allah and the Sunnah of His Prophet (peace be upon him) by claiming that the verses of Allah [Exalted be He] are suppositive, so they have to be interpreted. They also divided the Sunnah (i.e. the hadeeths of the Prophet peace be upon him) into:

1-Aahaad hadeeths (those hadeeths which are narrated by a number of narrators who are less than of the mutawaatir hadeeth even if they are in the Bukharee and Muslim) which as they claimed are not reliable in aqeedah (creeds), and by this behavior they disabled the majority of the Sunnah.

2- The mutawaatir which they also claimed that it is suppositive, and in this way they got rid of the whole Sunnah, Truly! To Allâh we belong and truly, to Him we shall return.

"...and perform As-Salât (Iqâmat-as-Salât)": Iqâmat-As-Salât means to perform the prayers in their proper times, perform the wudhū' (ablution) in its perfect way, and perfect the rukū' (the bowing performed during Salât) and sujūd (kneeling down or prostration). Yet, Salât lingually means du'â'(supplication), and legally means: proper deeds and sayings to be performed in proper times.

"...and spend out of what we have provided for them": Spending includes all types of spending whether it is obligatory or recommended, like zakât, spending on oneself, parents, children, wives, etc. Ibn Katheer (may Allah have mercy upon him) says:" Allah [Exalted be He], as in many verses, combines between Salât and spending money; as the Salât is the right of Allah upon his slaves which includes; worshiping Him alone, praising Him, asking Him alone, supplicating Him alone and relying on Him alone. And spending money is being good with the human beings by benefiting them, yet the priority is for the family, relatives (i.e. the nearest to you) then comes the further people. Therefore "It is narrated on the authority of ('Abdullah) son of Umar (may Allâh be pleased with them) that the Prophet (may peace of Allâh be upon him) said: (The superstructure of) al-Islam is raised on five (pillars), i. e. the oneness of Allâh, the establishment of prayer, payment of Zakât, the fast of Ramadan, and Pilgrimage (to Mecca)." Reported by Bukharee and Muslim.

{وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ}

"And who believe in (the Qur'ân and the Sunnah) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurât (Torah) and the Injeel (Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.)." (Al-Baqarah 2:4)

These verses describe the mu'minoon (believers). They have no doubt about what have been mentioned in the verses.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

"They are on (true) guidance from their Lord, and they are the successful." (Al-Baqarah 2:5)

So, those believers the Muttaqûn who believe in Ghaib...etc, are upon guidance which brightens their way to Allah [Exalted be He]. They were granted the success and steadfastness. Therefore they are the muflihoon (successful). In nutshell, those believers whom their description has been preceded are the successful and winners in this life as well as the hereafter, due to their steadfastness upon the descriptions mentioned in the verses.  
And Allah knows best.