



کنز العرفان مع إلفهام القرآن

The Clear CRITERION



Mufti Muhammad Qasim Qadiri Attari

Translated by

Translation Department (Dawat-e-Islami)

In the name of Allah, the Infinitely Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1:1 All praise is for Allah, the Lord of all the
worlds.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ①

1:2 The Infinitely Gracious, the Most
Merciful.

الرَّحْمَنِ الرَّحِيمِ ②

1:3 The Master of the Day of Recompense.

مَلِكِ يَوْمِ الدِّينِ ③

1:4 We worship You alone and we only seek
Your help. ①

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④

1:5 Guide us onto the straight path, ②

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤

1:6-7 the path of those upon whom You have
bestowed favour, not of those who have
earned Your wrath, nor of those who have
gone astray. ③

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ لَئِيَّا الْمَغْضُوبِ

عَلَيْهِمْ وَلَا الضَّالِّينَ ⑥

Topics

- The praise and attributes of Allah Almighty.
- Worshipping Allah Almighty alone and seeking help ultimately from Him.
- The supplication for walking upon the Straight Path.
- The Straight Path is the way of the righteous.

Commentary

- ① Fundamentally, Allah Almighty is the Ultimate Helper, as He is intrinsically powerful, His ownership is entirely autonomous, and He is completely independent (free from any need). The chosen people of Allah Almighty help only through His bestowal. (See the commentary of this verse in *Tafsīr Ṣirāṭ Al-Jinān* for more details.)
- ② This refers to “the straight path of creed” as followed by the Prophets or “the straight path of Islam” as followed by the Companions and the pious predecessors.
- ③ Those who have earned the “wrath” of Allah Almighty are the Jews or those who transgress in deeds, and those who have gone astray are the Christians or people with erroneous beliefs.

In the name of Allah, the Infinitely Gracious,
the Most Merciful.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

2:1 Alif Lām Mīm. ①

الْم ①

2:2 **That** exalted Book in which there is no doubt; guidance for those who fear Allah.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ هُدًى لِّلْمُتَّقِينَ ①

2:3 **Those** who believe in the unseen, and establish the prayer (salah), and spend in Our way from the sustenance We have granted them. ②

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ①

2:4 And they believe in that which was sent down to you, and that which was sent down before you, ③ and they are certain of the Hereafter.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ ۚ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ②

2:5 **These** very people are upon guidance from their Lord, and these very people are the successful.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۚ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ③

Topics

- The Quran is a book of guidance in which there is no scope for doubt.
- The qualities of the pious.
- The reward for the pious; guidance in this world and success in the Hereafter.

Commentary

- ① These letters are secrets of Allah Almighty and are from the ambiguous verses (*mutashābihāt*) (whose explanation is not definitively known); Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ know their interpretation, and we believe in them as the truth.
- ② One must not spend so much in the way of Allah Almighty that it leads to personal regret, and one must also refrain from miserliness. A balanced approach is best.
- ③ See the commentary of this verse in *Tafsīr Şirāṭ Al-Jinān* for more details.

2:6 **Indeed**, those who are destined to disbelieve (commit *kufr*), it is the same to them whether you warn them or do not warn them; they will not believe.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ①

2:7 Allah has sealed their hearts and ears, and there is a veil over their eyes,^① and for them, there is a severe punishment.

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ ۖ وَعَلَى أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ②

2:8 **From** among the people there are those who say, “We believe in Allah and the Day of Judgement,” and yet, they are certainly not people of faith.

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَهُمْ لَا يُؤْمِنُونَ ③

2:9 These people want to deceive Allah and the believers,^② although they only deceive themselves, but they do not perceive it.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا ۚ وَمَا يَخْدَعُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ④

2:10 There is disease within their hearts,^③ so Allah increased their disease, and there is painful punishment for them as they were lying.

فِي قُلُوبِهِمْ مَرَضٌ ۖ فَزَادَهُمُ اللَّهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ۖ بِمَا كَانُوا يَكْذِبُونَ ⑤

2:11 **And** when it is said to them, “Do not spread discord in the earth”, they say, “We are only reformers.”

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ⑥

Topics

- The state of specific disbelievers and their outcome.
- The state of the hypocrites in terms of embracing faith and their outcome.
- The discord of the hypocrites in the name of reform.

Commentary

- ① This condition of the disbelievers resulted from their disbelief, transgression, and hatred for the Prophets. Otherwise, the paths of guidance were never closed.
- ② Allah cannot be deceived. Hence, what is meant by this is their striving to deceive His Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ③ A spiritual disease, i.e., hypocrisy and hatred for the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Erroneous beliefs destroy spirituality, and one who expresses envious resentment towards the Prophet's greatness has a disease of the heart.

2:12 Pay heed! Indeed, these are the very people who spread discord,^① yet they do not perceive it (this reality).

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ①

2:13 When it is said to them embrace faith as others did,^② they say, “Should we believe as the fools believed?” Pay heed! Indeed, these very people are the fools,^③ however they do not know.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ② أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِنْ لَا يَعْلَمُونَ ③

2:14 And when they meet those who believe, they say, “We have embraced faith (Islam),” and when they are alone with their devils, they say, “We are with you, we were only mocking them.”

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ ④ إِنَّمَا خُنَّ مُسْتَهْزِءُونَ ⑤

2:15 Allah will give them the recompense of their mockery,^④ but ‘for now,’ He is granting them respite that they remain blindly wandering in their transgression.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْبَهُونَ ⑤

Topics

- The rebuttal of a criticism against the Companions.
- The deceit of the hypocrites and their mockery of the believers.
- The punishment of the hypocrites.

Commentary

- ① The behaviour of the hypocrites highlights how those who spread corruption in the name of “reform” (goodness) are more corrupt than those who generally sow seeds of discord. At present, there seems to be no shortage of such people who spread corruption in the name of betterment and give positive names to the worst deeds.
- ② It is understood from this verse that following the pious predecessors (in this case, embracing faith like them) leads to salvation, and turning away from their path is the way of the hypocrites. We also learn that people who mock and curse these pious figures existed even centuries ago.
- ③ The Companions have such acceptance in the court of Allah Almighty that He Himself responded to those who disrespected them.
- ④ Allah Almighty is pure from mocking; in Arabic, the result of an action can be described by the word for the action itself (as is the case here). So this means Allah Almighty will requite (punish) the mocking of the hypocrites.

2:16 These are the very people who purchased misguidance in exchange for guidance; hence, their transaction did not incur any profit—and these people did not even know the way.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ ۖ فَمَا رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

2:17 Their example is like the one who kindled a fire, then when the fire illuminated his surroundings, Allah took away their light and left them in darkness, they see nothing.

مَثَلُهُمْ كَمِثْلِ الَّذِي اسْتَوْقَدَ نَارًا ۖ فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمٍ ۖ لَا يَبْصُرُونَ ﴿١٧﴾

2:18 Deaf, dumb, blind,^① so they will not return.

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

2:19 Or 'their example is' like the torrential rain 'which falls' from the sky in which there is darkness, thunder, and lightning. They place their fingers in their ears due to the roaring thunder, fearing death—and Allah encompasses the disbelievers.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمٌ وَرَعْدٌ وَبَرْقٌ ۚ يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حُدُورٍ ۚ الْمَوْتَ ۗ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾

2:20 It seems the lightning will take away their eyes (sight). Whenever there was some light for them, they began walking therein, and when darkness overcame them, they remained standing. Had Allah willed, He would have taken away their ears and eyes. Indeed, Allah has power over everything.^②

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ لَهُمْ مَّشَوْا فِيهِ ۖ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۗ وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

Topics

- The first of two examples describing the hypocrites.
- The second example of the hypocrites.

Commentary

- ① The hypocrites were given the capability to attain guidance, but they denied the truth. When they became deprived of seeing, hearing, speaking, and accepting the truth, their eyes, ears, and tongues became useless.
- ② “Everything” refers to every possible thing which is under the Power of Allah Almighty and befits His Majesty. Rational impossibilities are unworthy of being under the Power of Allah Almighty.

2:21 **People!** Worship your Lord,^① Who created you and those who preceded you, with this hope that you may attain piety.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ۝٢١

2:22 He who made, for you, the Earth 'like' an outspread layer and the sky a canopy and sent down water from the sky. Then, from that water, He created various fruits for your consumption, so do not 'knowingly' make partners for Allah.

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً ۖ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ ۝٢٢

2:23 **And** if you are in doubt about this Book which We sent down upon Our chosen person, then bring forth a chapter (surah) like it, and call upon all your helpers other than Allah if you are truthful.^②

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ۝٢٣

2:24 Then if you cannot do this—and you will never be able to do this—then fear the Fire whose fuel is humans and stones; it has been prepared^③ for the disbelievers.^④

فَإِنْ لَمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ ۝٢٤

Topics

- The command to worship Allah Almighty and reasons why He is worthy of worship.
- A challenge related to the truthfulness of the Quran and the declaration that this challenge would never be met by the disbelievers.

Commentary

- ① Worship is utmost reverence in which an individual considers himself a slave, and the focus of reverence as being worthy of worship. Here, the term “worship” includes believing in Allah’s Oneness (*tawhīd*) as well as all other types of worship.
- ② This challenge is for humanity until the Day of Judgement. Today, there are many disbelievers who say that the Quran was authored by Prophet Muhammad ﷺ, but no one has been able to come forward with a single verse like it, and anyone who claimed to have done so was exposed within days.
- ③ This shows that Hell has already been created as the past tense has been used here.
- ④ The phrase *for the disbelievers* indicates that believers, with the Grace of Allah Almighty, will remain protected from remaining in Hell eternally, as Hell has been specifically created for the disbelievers.

2:25 Give glad tidings to those who embraced faith and performed righteous deeds that for them there are gardens beneath which rivers are flowing. When they will be given a fruit from those gardens, they will say, “This is the same sustenance that we were granted previously”, whereas they were given a fruit (before) which resembled it (this fruit), and for them, in those gardens, there shall be pure wives, and they will reside therein forever.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرَى مِنْ تَحْتِهَا الْأَنْهَارُ كُلَّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رَرَوْهَا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ وَأُتُوا بِهِ مُتَشَابِهًا وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ ﴿٢٥﴾

2:26 Allah is not shy^① of stating anything in relating an example, whether it is ‘even’ a mosquito or above that. In any case, the believers know that this is the truth from their Lord, and as for the disbelievers, they say, “What did Allah mean by this example?” Allah misguides many through it,^② and He guides many through it; and with it, He only misguides the disobedient.

إِنَّ اللَّهَ لَا يَسْتَحْيِ أَنْ يَضْرِبَ مَثَلًا مَّا بَعُوضَةً فَمَا فَوْقَهَا فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

2:27 Those who break their promise with Allah after affirming it, sever that which Allah has commanded to be joined, and spread discord within the earth; these very people are the losers.

الَّذِينَ يَتَّقُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٢٧﴾

Topics

- Glad tidings of Paradise and heavenly bounties for the obedient believer.
- The purpose of Quranic examples and the difference between the believers and disbelievers in responding to them.
- The three signs of the disobedient: breaking promises, severing ties, and spreading corruption.

Commentary

- ① Modesty (hayā’) can be defined as a feeling which deters one from an action due to fear of humiliation—this meaning obviously does not apply to Allah Almighty, hence the expression here means “not refraining from stating examples.”
- ② The fundamental purpose of the Quran is guidance. However, many become misguided due to rejecting, mocking, or misinterpreting the Quran; this is the contextual understanding of misguidance through the Quran.

2:28 **How** can you disbelieve in Allah, even though you were lifeless; then He granted you life;^① then He will cause you to die; then He will bring you to life; and then to Him you shall be returned?

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ ٢٨

2:29 It is He who created everything in the earth for you,^② then He intended to form the sky, so He fashioned it into seven skies, and He has complete knowledge of everything.

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ٢٩

2:30 **And** remember when your Lord said to the Angels,^③ “I am about to make a vicegerent (*khalifa*) upon the earth.” They said, “Will you appoint upon it one who will create discord therein and shed blood, while we glorify You through Your praise and state Your purity?” He said, “I know that which you do not know.”

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ ٣٠

2:31 **And** He taught Ādam the names of all things. Then after He showed them to the Angels, He said ‘to them’, “Relate to me the names of these objects if you are truthful.”^④

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَٰؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ ٣١

Topics

- Signs of Allah’s Power: creating humans and causing them to die and the creation of the heavens and the earth.
- The creation of Prophet Ādam عَلَيْهِ السَّلَام, making him a vicegerent (*khalifa*), and granting him knowledge.
- Prophet Ādam عَلَيْهِ السَّلَام being taught the *knowledge of names* (*‘ilm al-asmā’*) and his superiority over the angels.

Commentary

- ① This verse contains advice for Muslims too; we were nothing and yet Allah Almighty gave us life, granted us the necessities of life, and bestowed His favours upon us. So resorting to heedlessness and ungratefulness after benefiting from blessings does not befit our honour.
- ② From this, it is clear that anything Allah has not forbidden is permissible (*mubāh*) and lawful (*halāl*).
- ③ The news that a vicegerent (*khalifa*) would be made was given to the angels in a way that apparently seems like consultation. In reality, Allah Almighty is free of any need for consultation.
- ④ In this verse, Allah Almighty reveals that knowledge is the reason why Prophet Ādam عَلَيْهِ السَّلَام was granted superiority over the angels; knowledge is even greater than worship performed in solitude.

2:32 They said, “O Allah! You are Pure! We only know that which You have taught us.^① Indeed, only You are the All-Knowing, the Most-Wise.”

قَالُوا سُبْحٰنَكَ لَا عِلْمَ لَنَا اِلَّا مَا عَلَّمْتَنَا اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿٣٢﴾

2:33 Then He said, “O Ādam! Tell them the names of these things.” So when he (Ādam) told them their names, He (Allah) said, “O angels! Did I not say to you that I know all the concealed things of the heavens and the earth, and I know what you reveal and what you used to conceal?”

قَالَ يَا اٰدَمُ اَنْبِئْهُمْ بِاَسْمَائِهِمْ ۖ فَلَمَّا اَنْبَاَهُمْ بِاَسْمَائِهِمْ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّيْ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَ اَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿٣٣﴾

2:34 And remember when We commanded the Angels to prostrate to Ādam, so they all prostrated except Satan (*Iblis*).^② He refused and expressed arrogance^③ and became a disbeliever.

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْا اِلَّا وَاِبٰلِیْسَ ۖ اَبٰی وَاسْتَكْبَرَ ۙ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٣٤﴾

2:35 And We said, “O Ādam! You and your wife, reside in Paradise, and eat freely from it wherever you wish, however, do not go near this tree, otherwise you will become of those who exceed the limit.”^④

وَ قُلْنَا يَا اٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظَّٰلِمِيْنَ ﴿٣٥﴾

Topics

- The angels prostrating before Prophet Ādam عَلَيْهِ السَّلَام in accordance with Divine Command, and the refusal and arrogance of Satan (*Iblis*).
- Prophet Ādam’s arrival in Paradise and the account of Satan.

Commentary

- ① This verse highlights the honour of man and the excellence of knowledge. Furthermore, to attribute Allah with imparting of knowledge to others is correct, but He is not to be referred to as a *teacher* (*mu'allim*) because this term refers to one who imparts knowledge to others as a profession.
- ② The angels performed a prostration of reverence (not worship) before Prophet Ādam عَلَيْهِ السَّلَام and this was done by actually placing the forehead on the ground, not by merely lowering the head slightly.
- ③ This account reveals the dangerous nature of arrogance; in some cases, it may lead to disbelief (*kufr*), and so every Muslim should refrain from arrogance.
- ④ Allah Almighty is the Master, and He may address His chosen people as He wills; no one else holds the right to make this a base to use words for the prophets which are contrary to the due reverence that must be shown to prophets.

2:36 So Satan made both of them err (misjudge) therein,^① and caused them to be taken out of their abode and We said, “Descend! You shall become enemies for each other, and there is residence and provision for you in the Earth until a specified time.”

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا فِيهِ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ ﴿٣٦﴾

2:37 Then Ādam learnt some words from his Lord, so Allah accepted his repentance.^② Indeed, only He is the Most-Accepting of repentance and the Most-Merciful.

فَتَلَقَّىٰ آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۖ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٣٧﴾

2:38 We said, “Descend from Paradise, all of you,^③ so if guidance comes to you from Me, then those who will comply with My guidance shall neither be afraid nor will they grieve.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۚ فَمَا يَأْتِيَنَّكُمْ مِنِّي هُدًى فَمَنِ تَّبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٣٨﴾

2:39 Those who will disbelieve and reject My verses shall be the people of the Fire, they will remain therein forever.”

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٣٩﴾

2:40 ○ Children of Ya’qūb! ^④ Remember ^⑤My favour which I bestowed upon you, and fulfil

يٰۤاِبْنِي اَسْرَآءِيلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْ اَنْعَمْتُ عَلَيْكُمْ وَ

Topics

- Prophet Ādam’s descent to the earth and Divine Commands.
- The Israelites being reminded of favours bestowed upon them, and the mention of some rulings prescribed for them; namely, fulfilling oaths, not enshrouding truth with falsehood, punctuality in prayer and zakat, etc.

Commentary

- ① Apart from recitation, to attribute sin to Prophet Ādam عَلَيْهِ السَّلَام from oneself is prohibited; in fact, a group of scholars have declared doing so to be *Kufr* (disbelief).
- ② When repentance (*tawba*) is attributed to Allah Almighty, it means “accepting repentance or Allah turning to His servant with His Mercy.”
- ③ A plural form (in the Arabic) was used to instruct the earthly descent, as this address included Prophet Ādam عَلَيْهِ السَّلَام, Sayyida Hawwā and their progeny (in the loins of Ādam عَلَيْهِ السَّلَام).
- ④ This verse addresses the Jews from the era of our Beloved Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ⑤ Here, “remember” is not restricted to a verbal mention, rather, it means that gratitude for blessings should be expressed through the obedience of Almighty Allah, as not being grateful for a blessing is like forgetting it.

My covenant; I shall fulfil your promise, and only fear Me.

أَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ ﴿٣٠﴾

2:41 And believe in that Book which I sent down, confirming that which is with you, and do not become the first of those who reject it, and do not exchange My verses for a trivial sum, and fear only Me.

وَامْنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ ﴿٣١﴾

2:42 Do not enshroud truth with falsehood, and do not conceal the truth knowingly.^①

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ ﴿٣٢﴾

2:43 And establish the prayer, give zakat, and bow in the prayer with those who bow.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ﴿٣٣﴾

2:44 Do you command the people to righteousness and forget yourselves even though you read the Book? So do you not have intelligence?^②

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا تَعْقِلُونَ ﴿٣٤﴾

2:45 And attain help through patience and the prayer,^③ and indeed the prayer is burdensome except for those who submit to Me from the heart.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ ﴿٣٥﴾

2:46 Those who are certain that they will meet their Lord and that they will return to Him.

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقَوْنَ رَبَّهُمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ ﴿٣٦﴾

اللَّهُ

Topics

- The Israelites commanding others to do good but forgetting themselves.
- The command to seek help from patience (*ṣabr*) and the prayer (*salah*).

Commentary

- ① This verse expresses that no one should mix falsehood into truth, or conceal the truth, as this creates corruption and deprivation. It is necessary for one who is aware of the truth to reveal it, and it is prohibited for him to conceal it.
- ② Although this verse was revealed in a specific context, the ruling derived from it is general, and it carries a lesson for every preacher.
- ③ Patience increases spiritual strength and through the prayer, one's bond with Allah Almighty is strengthened; both elements enable one to face and tackle adversity.

2:47 ○ Children of Ya'qūb! Remember My favour which I bestowed upon you and this that I granted you excellence over the whole world in that era.^①

يٰٓبَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ﴿٤٧﴾

2:48 And fear the day in which no soul shall make an exchange on behalf of another soul, and no favourable request shall be accepted from it, and no compensation will be taken from it, and they will not be helped.^②

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ ﴿٤٨﴾

2:49 And 'remember' when We granted you salvation from the People of Pharaoh, who were afflicting you with severe torture, slaughtering your sons and sparing the lives of your daughters; and in this, there was a great trial from your Lord.

وَإِذْ نَجَّيْنَكُمْ مِنَ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ وَفِي ذَلِكُمْ بَلَاءٌ مِّن رَّبِّكُمْ عَظِيمٌ ﴿٤٩﴾

2:50 And (remember) when We parted the sea for you, so We granted you salvation and drowned the people of Pharaoh while you were watching.

وَإِذْ فَرَقْنَا بَيْنَكُمُ الْبَحْرَ فَأَنْجَيْنَكُمْ وَاعْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٠﴾

2:51 And remember when We promised Mūsā forty nights,^③ then you took the calf (in worship) after him, and you were in actual fact oppressors.

وَإِذْ وَعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٥١﴾

Topics

- A detailed reminder of blessings for the Jews.
- The command for the Jews to reflect upon the Hereafter.
- Pharaoh's tyranny against the Israelites and Divine salvation for them coming through Prophet Mūsā عَلَيْهِ السَّلَام.
- The parting of the sea for the Israelites and the destruction of Pharaoh's army.
- The promise of being given the Torah (*Tawrāt*), Israelites worshipping the calf and their repentance.

Commentary

- ① The Israelites were granted this honour during that era, thereafter, with the arrival of the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, this excellence was transferred to his blessed nation.
- ② On the Day of Judgement, a disbeliever will receive no benefit from another disbeliever or even a believer; intercession, on that day, will be for believers only.
- ③ After the destruction of Pharaoh and his followers, Prophet Mūsā عَلَيْهِ السَّلَام returned to Egypt with his nation. Allah promised to grant him the Torah; initially, a period of thirty days was appointed, and then ten more days were added.

2:52 Then, We forgave you thereafter that you may express gratitude.

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٢﴾

2:53 And remember when We granted Mūsā the Book, and the Criterion so that you may attain guidance.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُونَ ﴿٥٣﴾

2:54 And remember when Mūsā said to his nation, “O my nation! You have subjected your lives to injustice by taking the calf ‘in worship’, therefore ‘now’, repent in the Court of your Maker; so slay your people.^① This is better for you with your Maker.” So He accepted your repentance, indeed He is the Most-Accepting of repentance, the Most-Merciful.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يُقَوْمِ إِنَّكُمْ ظَلَمْتُمْ أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِيكُمْ فَاقْتُلُوا أَنْفُسَكُمْ ۚ ذَلِكُمْ خَيْرٌ لَكُمْ عِنْدَ بَارِيكُمْ ۖ فَتَابَ عَلَيْكُمْ ۚ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ ﴿٥٤﴾

2:55 And remember when you said, “O Mūsā! We will surely not believe in you with certainty until we see Allah openly”, then you were struck by a thunderbolt as you were looking.^②

وَإِذْ قُلْتُمْ يُوسَىٰ لَنْ نُؤْمِنَ بِكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً ۖ فَأَخَذَتْكُمُ الصَّعِقَةُ وَأَنْتُمْ تَنْظُرُونَ ﴿٥٥﴾

2:56 Then, We resurrected you after your death that you may express gratitude.

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ ﴿٥٦﴾

2:57 And we shaded you with a cloud and sent down upon you Mann and Salwā:^③ “Eat from

وَضَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّاءَ وَالسَّلْوَىٰ ۚ

Topics

- The Torah being given to guide the Israelites.
- The repentance of the Israelites after worshipping the calf.
- The demand of the Israelites to see Allah Almighty openly and its outcome.
- The shade of the cloud over the Israelites and the descent of Mann and Salwā.

Commentary

- ① This verse reveals how polytheism causes a believer to become an apostate (*murtadd*) and thus his punishment is death as he has rebelled against Almighty Allah. The one who has committed treason against Allah being punished with death is in perfect harmony with wisdom and the common good.
- ② This account reveals the greatness of the Prophets; when the Israelites said, “O Mūsā! We will surely not believe in you with certainty...”, they were destroyed due to their disrespect.
- ③ Mann was a kind of sweet food (light as dew with a honey-like flavour) and Salwā was a small bird.

the pure things We have provided you.” And they did nothing to harm Us, however, they were only oppressing themselves. ٥٥

2:58 And when We said to them, “Enter this city then eat freely, wherever you desire, and enter prostrating at the door saying, ‘May our sins be forgiven’; We shall forgive your sins, and soon We will grant more to those who are virtuous.”

2:59 Then those transgressors changed what they were told into another statement,^① so We sent down adversity upon them from the heavens as they had been disobeying.

2:60 Remember when Mūsā sought water for his nation,^② so We said, “Strike the rock with your staff”, then instantly twelve springs gushed forth from it;^③ every tribe came to know their place of drinking, and We said, “Eat and drink from the sustenance of Allah, and do not roam the earth spreading discord.”

Topics

- Commanding the Israelites to enter Egypt (*Miṣr*) or a specific city, their disobedience and subsequent punishment.
- The Israelites seeking water in the wilderness and being given water through the miracle of Prophet Mūsā عَلَيْهِ السَّلَام.

Commentary

- ① The Israelites were commanded to enter while prostrating and saying, “*ḥiṭṭah!*” (an expression of forgiveness) but they disobeyed both commands, dragging themselves through the door on their rears (not prostrating) and mockingly saying, “*ḥabbatun fi sha’ratin!*” (a grain in a hair), instead of the expression of forgiveness.
- ② This verse proves that the noble Prophets fulfil people’s needs and hence help may be sought from them.
- ③ Causing water to gush forth from a rock was a great miracle of Prophet Mūsā عَلَيْهِ السَّلَام, and our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ making water gush forth from his blessed fingers was an even greater miracle.

2:61 And when you said, “O Mūsā! We can never be content with one kind of food,^① so supplicate for us to your Lord to bring forth that which the earth grows such as spinach, cucumber, wheat, lentils, and onions.” He said, “Do you seek something inferior in place of something superior? ‘As you wish,’ reside in the region of Egypt or in a city; there you will have everything you asked for.” And ‘then’ they were subjected to humiliation and indigence,^② and they became deserving of the wrath of Allah; this was because they were rejecting the verses of Allah, and they were unjustly martyring Prophets. This is because they disobeyed and they were transgressing.

وَإِذْ قُلْتُمْ يٰمُوسٰى لَنْ نَّصْبِرَ عَلَى طَعَامٍ وَاحِدٍ فَادْعْ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ الْاَرْضُ مِنْ بَقْلِهَا وَقِثَّآئِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلَهَا ؕ قَالَ اَتَسْتَبِدُّونَ النَّاسَ هٰذَا اَدْنٰى بِالَّذِي هُوَ خَيْرٌ ؕ اِهْبِطُوا مِصْرًا ۚ اِنَّكُمْ مَّا سَاَلْتُمْ ؕ وَضَرَبْتَ عَلَيْهِمُ الدِّلَّةَ وَالْمَسْكَنَةَ وَبَاْعُوْا بِعَصَبٍ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِآيٰتِ اللّٰهِ وَ يَقْتُلُوْنَ النَّبِيَّيْنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا وَ كَانُوْا يَعْتَدُوْنَ ۝۶۱

2:62 Indeed those who believe, and also those among the Jews and the Christians and the Sabians (star-worshippers) who sincerely embrace faith in Allah and the Last Day and do righteous deeds, so their reward is with their Lord, and they shall neither have fear nor will they grieve.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصٰرَى وَالصَّبِيّٰنَ مَنۢ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صٰلِحًا فَلَهُمْ اَجْرُهُمْ عِنۡدَ رَبِّهِمْ ؕ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ۝۶۲

Topics

- The Israelites seeking foods of the earth instead of the heavenly *Mann* and *Salwā*.
- The humiliation of the Israelites and its causes.
- Who truly deserves reward from the Divine Court?

Commentary

- ① It was not a sin for the Israelites to demand spinach, cucumber, or these other foods; however, turning away from the blessings of *Mann* and *Salwā*, which required no exertion, (by expressing an inclination to earthly produce) was a demonstration of low-mindedness. When one has a connection to the greats, his heart, mind and judgement should reflect this.
- ② Muslims should reflect upon the reasons behind the fall of the Israelites, who once had reached great heights, by analysing their own deeds and actions; and they should also ponder carefully over their past and present.

2:63 And remember when We took an oath from you, and We raised Mount Sinai (*al-Tūr*) above your heads,¹ and said, "Hold fast onto this 'Book' which We granted you,^① and bear in mind that which has been stated therein with this hope that you may become pious.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ تَتَّقُونَ ﴿٦٣﴾

2:64 Then, you turned away thereafter, so had it not been for the Grace of Allah upon you and His Mercy, you would have been among the losers.

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ ﴿٦٤﴾

2:65 And surely you know 'of' those, from among you, who transgressed on the Sabbath (Saturday). So We said to them, "Become rejected apes."

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِرِينَ ﴿٦٥﴾

2:66 So We made this account a lesson for the people of that era, and their successors, and made it counsel for the pious.^②

فَجَعَلْنَاهَا لَكُمُ آيَةً لِّلْمُتَّقِينَ ﴿٦٦﴾

2:67 And remember when Mūsā said to his nation, "Indeed, Allah commands you to slaughter a cow," so they said, "Are you mocking us?" Mūsā said, "I seek the protection

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقَرَةً قَالُوا أَتَتَّخِذُنَا هُزُوًا قَالَ أَعُوذُ بِاللَّهِ أَنْ

Topics

- Adversity befalling the Israelites due to not accepting the Laws of the Torah and their conduct.
- The Israelites fishing on the Sabbath (Saturday), despite the prohibition to do so and hence being made an example of.
- The command for the Israelites to slaughter a cow in relation to a murdered man and their useless questions.

Commentary

① Here, there is an apparent compulsion to fulfil the oath; remember, there is no compulsion in embracing faith; however, after accepting the religion, one is obligated to adhere to its laws. Let this be understood through the example of how a government does not force an individual to enter its country, but when one does enter, the government does compel him to abide by its laws.

② The Quranic accounts of punishment are mentioned so that we may learn from them; it is from the rights of the Quran that one focuses on his personal betterment after reading such verses and accounts.

of Allah 'from this' that I become among the ignorant." ①

أَكُونُ مِنَ الْجَاهِلِينَ ٢٥

2:68 They said, "Supplicate to your Lord for us that He may clearly state for us what kind of cow it is." He said, "Allah says that it is a cow which is neither old nor very young, rather it should be between these states. So do as you are being commanded." ②

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۖ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ ۖ عَوَانٌ بَيْنَ ذَلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ ٢٦

2:69 They said, "Supplicate to your Lord for us that He may clarify for us its colour." He said, "Allah says it is a yellow cow, vibrant in tone, pleasing to observers."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۖ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا تَسُرُّ النَّاظِرِينَ ٢٧

2:70 They said, "Supplicate to your Lord for us that He clearly tells us what it is like, because, no doubt, the cow (matter) has become unclear to us. If Allah wills, then we shall certainly attain guidance."

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ إِنَّ الْبَقَرَ تَشْبَهُ عَلَيْنَا ۖ وَإِنَّا إِن شَاءَ اللَّهُ لَكَاهِنُونَ ٢٨

2:71 Musā said: "Allah says it is a cow that is neither used to plough the land nor used to irrigate crops, completely faultless, without blemish." ③ They replied, "Now you have brought the clear truth." They then sacrificed the cow, although they were not near to doing 'it'.

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ وَلَا تَسْقِي الْحَرْثَ ۚ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۗ قَالُوا لَنْ جِئَتْ بِالْحَقِّ ۖ قَدْ بَحَوْهَا وَمَا كَادُوا يَفْعَلُونَ ٢٩

2:72 And remember when you killed a man, then you resorted to dispute between yourselves whilst Allah was to bring forth what you were concealing.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّعَىٰ رَبُّكُمْ فِيهَا ۚ وَاللَّهُ مُخْرِجٌ مَا كُنْتُمْ تَكْتُمُونَ ٣٠

Commentary

- ① Prophets are pure from lying, teasing, and mocking others; however, clean humour is a praiseworthy trait which may be expressed by them.
- ② Prophetic instructions should be obeyed without question. Attempting to give personal logic is a trait of the disrespectful folk.
- ③ This is a reminder that needless questioning in matters of the religion only creates problems.

2:73 So We said, “Strike the dead (killed) man with a part of the cow.” Thus, Allah will resurrect the dead—and He shows you His signs so that you may understand.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۖ كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

2:74 Your hearts became hard thereafter,^① so they are like rocks, rather even harder. And among rocks, there are some from which streams gush out, and from them are some which let out water when they split open, and of them, are some which fall in fear of Allah—and Allah is never unaware of your deeds.

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۚ وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ ۚ وَإِنَّ مِنْهَا لَمَاءٌ يَّشَقُّ فَيُخْرِجُ مِنْهُ الْمَاءَ ۚ وَإِنَّ مِنْهَا لَمَاءٌ يَّهْبِطُ مِنْ خَشْيَةِ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

2:75 So O believers! Do you have this hope that they will embrace faith because of you while there was a group among them who would listen to the word of Allah, then they would deliberately change it 'even' after they had understood it? ^②

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا بِالْكِتَابِ وَقَدْ كَانُوا قَدْ فَرِيقًا مِنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يَحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾

2:76 And when they meet believers, they say, “We have embraced faith”, and when they are alone with one another, they say, “Do you express before them the knowledge which

وَإِذَا الْقَوَالِيُّنَ آمَنُوا قَالُوا آمَنَّا ۖ وَإِذَا خَلَا بِبَعْضِهِمْ إِلَىٰ بَعْضٍ قَالُوا أَنْتُمْ تَحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ

Topics

- A proof of Divine Power related to bringing the dead back to life.
- The hard-heartedness of the Jews.
- The manner in which the Jews would conceal the truth.
- The hypocrisy of the Jews.

Commentary

- ① This highlights the danger of hard-heartedness.
- ② The corruption of a scholar is more destructive than evil committed by the public, as they take guidance from scholars, following their statements, and taking their actions as examples. So, if the scholars adopt corrupt doctrines or behaviour, how can the public remain guided?

Allah revealed to you so that they, thereby, establish a proof against you in the Court of your Lord? Do you not have intelligence?"^①

بِهِ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٥٩﴾

2:77 Do they not know that Allah knows what they conceal and what they reveal?

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسْرُونَ وَمَا يُعْلِنُونَ ﴿٦٠﴾

2:78 And within them, there are some illiterate people who have no knowledge of the Book except reading from memory or something fabricated, and they only speculate.

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلمُونَ الْكِتَابَ إِلَّا أَمَانٍ وَإِنْ هُمْ إِلَّا يَظُنُّونَ ﴿٦١﴾

2:79 So destruction is for those who write the Book with their hands then claim, "This is from Allah", to attain a trivial sum in exchange. So, devastation is for them due to what they wrote with their hands, and devastation is for them due to what they earn.

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٦٢﴾

2:80 And they said, "The Fire will never touch us except for a few specified days." O Beloved Prophet! Say, "Have you made a covenant with Allah? If this is true, so Allah will never break His covenant, rather you are relating about Allah what you know not."

وَقَالُوا إِنَّا تَسْنَا النَّارَ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا أَفَكُنْ يُخْلِفُ اللَّهُ عَهْدَ أَمْرٍ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٣﴾

2:81 Certainly, whosoever earned sin,^② and his

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَاطِبَتُهُ فَأُولَٰئِكَ

Topics

- A warning to the Jews that Allah Almighty knows the apparent and concealed matters.
- The state of an uneducated group among the Jews.
- The textual distortions of the Jewish scholars and the admonition related to this.
- The fabricated view of the Jews regarding the punishment of Hell.
- The Divine Law regarding reward and punishment.

Commentary

① This expresses how concealing both the truth and the attributes of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a trait of the Jews.

② Here, "sin" means polytheism (*shirk*) and disbelief (*kufir*).

sin surrounded him,^① then it is they who are the people of the Fire, they will remain therein forever.

أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

2:82 And whosoever embraces faith, and performs righteous deeds, it is they who are the inhabitants of Paradise, they are to reside therein forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

2:83 And remember when We took a pledge from the Children of Israel, "You shall not worship anyone except Allah, and be kind to 'your' parents and relatives and orphans and the destitute, and speak to the people courteously,^② and establish the prayer and give zakat." "However," you then turned away except a few of you, and you 'in any case' are those who turn away 'from Divine Commands'.^③

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَءِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا ۚ وَقِيصُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾

2:84 And remember when We took an oath from you, "You shall not shed the blood of your own, and do not drive away your people from your settlements." Then you acknowledged, and you are witnesses 'to this'.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنتُمْ تُشْهَدُونَ ﴿٨٤﴾

2:85 Then you are those very people who began killing your own and banishing a group

ثُمَّ أَنْتُمْ هَٰؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ

Topics

- The commands given to the Israelites during their pledge.
- How the Israelites opposed the Divine commands.

Commentary

- ① Meaning all doors of salvation are closed for him and he dies as a polytheist or a disbeliever.
- ② Speaking courteously means encouraging good and condemning evil through various forms, including teaching, delivering lectures, and giving advice.
- ③ This shows it is the habit of the Israelites to turn away from the commands of Allah Almighty and the pledge made to Him.

among you, you 'also' aid acts of sin and transgression against them, and if they come to you as prisoners, you ransom them, although expelling them was 'originally' prohibited for you. So, do you believe in some commands of Allah and reject others?^① So what else is the recompense, for one who does so among you, except humiliation in the life of this world;^② and on the Day of Judgement, they will be returned to severe punishment, and Allah is not unaware of your actions.

مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُواكُمُ اسْرِىٰ تُفَدُّوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتُكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ وَمَا لِلَّهِ بِعَافٍ لِّمَن تَعْمَلُونَ ۝٨٥

2:86 These are the very people who purchased the life of this world at the cost of the Hereafter; so neither will their punishment be lessened nor will they be helped.

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۚ فَلَا يَخَفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ۝٨٦

2:87 And indeed We granted Mūsā the Book, and sent Messengers after him in succession, and We granted 'Isā son of Maryam clear signs and aided him through the Sacred Spirit (Jibril),^③ so 'O Children of Israel!' was it 'not your way' that whenever a Messenger came to you with commands that you deemed undesirable, you resorted to arrogance, belied a group 'of Prophets', and martyred another group.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ ۚ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمُ اسْتَكْبَرْتُمْ فَفَرِّقُوا كَذِبْتُمْ وَفَرِّقَاتُكُم ۚ ۝٨٧

Topics

- The successive arrival of prophets among the Israelites, and the Jews martyring them.

Commentary

- ① It is necessary to believe in all the teachings of Islam and to comply with its mandatory injunctions. No one is exempt from abiding by the laws of Islam; anyone who considers himself exempt due to his spirituality or something else is a disbeliever.
- ② To oppose the religion in support of an individual not only leads to punishment in the Hereafter, it is the cause of humiliation in this world too.
- ③ Allah Almighty helped Prophet 'Isā عَلَيْهِ السَّلَام through the archangel Jibril عَلَيْهِ السَّلَام—those beloved to Allah Almighty are granted the power to help others.

2:88 And the Jews said, “Our hearts are veiled.” Rather, Allah placed curse upon them due to their disbelief, so only a few of them embrace faith.

وَقَالُوا اقْتُلُوا بَنِي آدَمَ ۖ بَلْ لَعَنَهُمُ اللَّهُ يَكْفُرُونَ فَقَلِيلًا
مَا يُؤْمِنُونَ ﴿٨٨﴾

2:89 And when that Book of Allah came to them confirming that which they have, and prior to this they would seek victory over the disbelievers ‘through this Prophet’, so when that Prophet, whom they recognised, came to them, they disbelieved in him, so may the curse of Allah be upon those who deny.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا
مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ
مَّا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

2:90 How evil is that for which they sold their souls, rejecting what Allah sent down,^① resentful^② that Allah, with His Grace, sends down revelation upon whomsoever He wills among His chosen people—so these people became deserving of wrath upon wrath, and there is humiliating punishment for the disbelievers.

بِئْسَ مَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَعِثْنَا
أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءَؤُا
بِغَضَبٍ عَلَى غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

2:91 And when it is said to them, “Believe in that which Allah sent down.” They say, “We only believe that which was sent down to us.” And they reject anything other than the Torah, whilst that (Quran) is also the truth confirming what they already have. ‘O Beloved

وَإِذَا قِيلَ لَهُمْ اامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نؤمنُ بِمَا
أَنْزَلَ عَلَيْنَا وَنَكْفُرُ بِمَا وَرَاءَ آءَاءَ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا
لِمَا مَعَهُمْ ۖ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ

Topics

- The state of the Jews before and after the arrival of the Beloved Prophet ﷺ.
- The Jews not accepting Islam due to jealousy.
- The falsehood of the Jewish claim that they believe in the Torah.

Commentary

- ① Disbelief instead of faith, sin instead of good, disobedience instead of obedience, and the wrath of Allah Almighty instead of His pleasure are most unfavourable trades.
- ② Seeking authority and a worldly rank creates jealousy in the heart; jealousy is an evil disease which can even lead to disbelief.

Prophet! Say, “‘O Jews!’ So why did you martyr the Prophets of Allah previously if you were believers?” ①

كُنْتُمْ مُؤْمِنِينَ ٩١

2:92 And indeed, Mūsā came to you with clear signs, then you took the calf ‘in worship’ after him, and you were oppressors.

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ٩٢

2:93 And when We took an oath from you and raised Mount Sinai above your heads, ‘and said,’ “Hold fast onto what We have given you and listen.” ② They said, “We heard and disobeyed.” And their hearts were filled with the calf due to their disbelief. ‘O Beloved Prophet!’ Say, “How bad is that which your faith commands you to do if you are believers.”

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ طُحُّدُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمِعُوا طَقَالُوا سَمِعًا وَعَصِيَاءَ وَ أَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ طَقُلْ بِئْسَ مَا يَأْمُرُكُمْ بِهِ إِيَّاكُمْ أَنْ كُنْتُمْ مُؤْمِنِينَ ٩٣

2:94 ‘O Beloved Prophet!’ Say, “If the abode of the Hereafter with Allah is solely for you, excluding other people, then yearn for death if you are truthful.” ③

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِن دُونِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ٩٤

2:95 They will never long for death due to their transgressions, and Allah is well aware of the oppressors.

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ ط وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ٩٥

Topics

- Establishing proof against the Jews through mention of the Israelites who worshipped the calf.
- Refutation of the Jewish claim that Paradise is only for them.

Commentary

- ① The Israelites who lived in the era of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had not martyred the Prophets, however, they accepted the action of the murderers and would glorify them, so they were included among the murderers.
- ② This verse expresses how believing in the Book of Allah Almighty entails abiding by all its laws and complying with all its injunctions.
- ③ The love of death and the longing to meet Allah Almighty is a trait of the pious, however, to desire death due to worldly challenges opposes patience, submission, and trust (in Allah Almighty), and is impermissible.

معانيه ٢
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2:96 And you shall most certainly find them to have the greatest yearning to live from the people; and among the polytheists, every one of them desires that if only he is given life for a thousand years.^① And being granted life will not be a saviour from punishment, and Allah sees all that they do.

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزٍ لَهُ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

2:97 ○ Beloved Prophet! Say, “Whosoever is an enemy of Jibrīl ‘let him be’; indeed he revealed it (the Quran) upon your heart with the permission of Allah, confirming the books before it—and it is guidance and glad tidings for believers.

قُلْ مَنْ كَانَ عَدُوًّا لِلْجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾

2:98 Whosoever is an enemy of Allah, His Angels, His Messengers, Jibrīl, and Mikā'il, then Allah is the enemy of the disbelievers.”^②

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾

2:99 And indeed, We sent down to you clear verses, and they are only rejected by the evildoers.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ ﴿٩٩﴾

2:100 And whenever they took an oath, a group from among them discarded it, in fact, most of them do not even accept.

أَوْ كَلْبَاعُهُمْ ذُكِّرُوا بَعْدَ أَنْبَأَهُ فَرِيقٌ مِنْهُمْ بَلَّ أَكْثَرُهُمْ لَا يُوْمِنُونَ ﴿١٠٠﴾

Topics

- The longing of the Jews and polytheists to remain alive.
- The enmity of the Jews towards Angel Jibrīl عَلَيْهِ السَّلَام.
- Enmity towards the pious elite is enmity towards Allah Almighty.
- The Jews breaking the oath of believing in the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Commentary

- ① Disbelievers yearn for worldly life and flee from death, whereas a true believer will only desire life to increase his good deeds and accumulate provisions of the Hereafter.
- ② Enmity towards the noble Prophets and angels is blasphemy and incurs Divine wrath. Enmity towards the beloved creation of Allah Almighty is akin to enmity towards Allah Almighty.

2:101 And when a Messenger came to them from Allah who confirms what they have, a group from the People of the Book discarded the Book of Allah behind their backs as if they know nothing at all. ^①

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ
نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ
ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ^{١٠١}

2:102 During the reign of Sulaymān, they followed the magic that the devils would read, but Sulaymān did not disbelieve; ^② rather, the devils disbelieved, teaching people magic and that which was revealed to two angels, Hārūt and Mārūt, in Babylon; ^③ both of them would not teach until they had declared, “We are only a trial, so do not destroy your faith.” They (people) would learn magic from the angels through which they could create separation between man and his wife, and with this, they could not harm anyone without the will of Allah, ^④ and they were learning something which would harm them ^⑤ and not benefit

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمٍ ۖ وَمَا كَفَرَ
سُلَيْمٌ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ
وَمَا أُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوتَ وَمَارُوتَ ۚ وَ
مَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ
وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ
اللَّهِ ۖ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ

Topics

- Refuting the false allegation of black magic against Prophet Sulaymān عَلَيْهِ السَّلَام and the story of Hārūt and Mārūt.

Commentary

- ① Although the Jews had the utmost respect for the Torah, they did not comply with its command to believe in the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and hence, it was as though they discarded the book behind their backs.
- ② Some people accused Prophet Sulaymān عَلَيْهِ السَّلَام of black magic. This allegation is refuted here.
- ③ Hārūt and Mārūt are angels, and all angels are sinless. The strange stories circulated about them were fabricated by the Jews and are lies.
- ④ Cause and effect are ultimately controlled by the Will of Allah Almighty; if Allah Almighty wills, fire will not burn, water will not quench, and medicine will not cure.
- ⑤ If magic can induce harm, then the verses of the Quran can certainly cure. Likewise, if disbelievers can harm others through magic, then the chosen people of Allah Almighty can certainly benefit people through saintly miracles.

them; and no doubt, they know that whosoever accepted this deal has no share in the Hereafter; and how evil is that for which they sold their souls; if they had 'somehow' known.

عَلِمُوا أَنَّنِ اشْتَرَاهُ مَالَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ ۖ وَلَئِْسَ
مَا شَرُّوا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٢﴾

2:103 And had they believed and adopted piety, then the reward with Allah is truly excellent; if only they knew.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَكُنَّا لَهُمْ خَيْرٌ ۚ لَوْ كَانُوا
يَعْلَمُونَ ﴿١٠٣﴾

2:104 O believers! Do not say "rā'inā" (consider our state), rather, say, "Your Excellency," look upon us!"^① and listen attentively in advance—and for the disbelievers, there is agonizing punishment.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا
وَأَسْمِعُوا ۚ وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

2:105 O Muslims! Neither the disbelievers from the People of the Book nor the polytheists want that any goodness is sent down upon you from your Lord; Allah specifies with His mercy whomsoever He wills, and Allah is Most Gracious.

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ
أَنْ يُنْزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ رَبِّكُمْ ۚ وَاللَّهُ يَخْتَصُّ
بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

2:106 When We abrogate a verse^② or cause people to forget, then We bring forth a verse which is better or similar to it. 'O listener!' Do you not know that Allah has power over everything?

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۚ أَلَمْ
تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

Topics

- The excellence of faith and piety.
- The etiquette of speaking to the Prophet ﷺ.
- The false friendship of certain Jews.
- Proof of the concept of abrogation in Islamic legal rulings.

Commentary

- ① To respect and honour the noble prophets is obligatory; it is not permissible to utter a word about them that even has the slightest element of disrespect. Furthermore, the verse expresses how the Almighty Himself teaches people the etiquette of the Prophetic Court and declares rulings of reverence.
- ② Abrogation (*naskh*) means to end the application of a previous ruling based on subsequent textual evidence; in reality, it merely expresses the extent of the previous ruling's duration.

2:107 Do you not know that the kingdom of the heavens and the earth is for Allah alone, and against Allah, you neither have a supporter nor a helper?^①

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ۝١٠٧

2:108 **Do** you want to question your Messenger the way Mūsā was questioned previously? And whosoever adopts disbelief in place of faith, then he has strayed from the straight path.

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ ۚ وَمَنْ يَتَّبِعْ أَلْكَفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ۝١٠٨

2:109 **A** multitude from the People of the Book desired to turn you towards disbelief after faith due to deep-rooted envy,^② even after the truth has been made clear to them. So leave them, and keep overlooking them until Allah brings His command. No doubt, Allah has power over everything.

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوا وَاصْفَحُوا ۚ حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرٍ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ۝١٠٩

2:110 **And** establish the prayer, and give zakat, and whatever good you send forth for yourselves, you will find it with Allah. No doubt, He sees all that you do.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا تُقَدِّمُوا وَلَا تُؤَخِّرُوا ۚ وَالْأَنْفُسُ كَذِبٌ ۚ إِنَّ اللَّهَ يُبْصِرُ ۝١١٠

2:111 **And** the People of the Book said, “One will never enter Paradise except he who is a

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَىٰ ۚ تِلْكَ

Topics

- A warning to the Jews after they asked the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ pointless questions.
- The Jewish wish for Muslims to become disbelievers again after discovering the truth of Islam.
- Rulings regarding the prayer, zakat, and reflecting upon deeds.
- The assumptions of the Jews and Christians about Paradise and the Divine Law concerning it.

Commentary

① None can aid whilst opposing Allah Almighty, however, with His permission and grant, others can indeed give assistance; there are many examples of this in the Quran and Hadith. The concept of the pious helping people has been proven through mass transmission (*tawātur*) as well as the personal experiences of thousands of people.

② Jealousy is a dangerous vice; not only does one stop doing good because of it, but one also becomes occupied in stopping others from good actions.

Jew or a Christian.” These are their fabricated wishes, say, “Bring your evidence, if you are truthful.”

أَمَانِيَهُمْ ۖ قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١١٠﴾

2:112 But of course, whosoever lowered his face for Allah and is virtuous, his reward is with his Lord,^① they shall neither have fear nor will they grieve.

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ عِنْدَ رَبِّهِ ۖ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

2:113 And the Jews said, “The Christians do not follow anything” and the Christians said, “The Jews do not follow anything”, whilst they recite the Book; thus the ignorant said something similar to their statement, so on the Day of Judgement, Allah will judge between them regarding that which they are disputing.

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَىٰ عَلَىٰ شَيْءٍ ۚ وَقَالَتِ النَّصَارَىٰ لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ ۚ وَهُمْ يَتَّبِعُونَ الْكِتَابَ ۚ كَذٰلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ اللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١١٣﴾

2:114 And who would be more unjust than the one who forbids the masjids of Allah lest His name should be mentioned therein^② and strives for their ruin;^③ it was not for them to enter Masjids except in fear. For them, there is

وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسُئِلَ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ

Topics

- The opinion of the Jews and Christians about each other.
- Preventing the prayer in the masjids and striving for their desolation is grave injustice.

Commentary

- ① The real standard for entry into Paradise is sound faith and righteous deeds; any individual from any era who possesses sound faith and deeds shall enter Paradise. However, after the announcement of prophethood by the Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the faith of one who does not accept his prophethood is not sound, and no deed is considered righteous without sound faith.
- ② To condemn the remembrance of Allah Almighty (*dhikr*) in any place is evil; however, the offence is particularly more serious in the masjid, as masjids are built for the worship and remembrance of Allah Almighty.
- ③ One who causes the desolation of a masjid in any way is an oppressor. (See *Tafsir Shirat al-Jinān* under this verse for more details.)

humiliation in this world and severe punishment in the Hereafter.

عَذَابٌ عَظِيمٌ ﴿١١٣﴾

2:115 And the East and West belong to Allah alone, so wherever you turn your face, you will find the mercy of Allah^① inclined to you. Indeed, Allah is Most-Bestowing, All-Knowing.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيُّمَا تُوَلُّوْا فَمُوجُهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾

2:116 And the polytheists said, “Allah has taken children for Himself”, He is Pure, in fact, whatever is in the heavens and the earth is His; all are submissive to Him.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَنَهُ ۚ بَلْ لَّهُ مَا فِي السَّمٰوٰتِ وَالْأَرْضِ ۚ كُلُّ لَّهُ قٰنِتُوْنَ ﴿١١٦﴾

2:117 ‘The’ Creator of the heavens and the earth without any previous example,^② and when He decides a matter, then He only says to it “Be” and it is.^③

بَدِيعُ السَّمٰوٰتِ وَالْأَرْضِ ۚ وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُوْلُ لَهُ كُنْ فَيَكُوْنُ ﴿١١٧﴾

2:118 And the ignorant said, “Why does Allah not speak to us or why does a sign not come to us?” Those who preceded them also said

وَقَالَ الَّذِينَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِيْنَا آيَةٌ ۚ كَذٰلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ۚ تَشٰبَهَتْ

Topics

- Wherever the direction of prayer is, worship is only for Allah Almighty.
- The refutation of attributing offspring to Allah Almighty.
- The Will of Allah Almighty is definitively implemented.
- The refutation of the Jewish demand to converse with Allah Almighty.

Commentary

- ① *Wajh* literally means face; however, Allah Almighty is free from having a face (like creatures have), hence this verse is from the ambiguous verses (*mutashābihāt*), and Allah Almighty knows best regarding its true meaning.
- ② *Badi'* means “one who creates something new that has never existed before.” Before Allah Almighty created the earth and the sky, there was no other earth or sky—He brought them into existence from non-existence.
- ③ Allah is not dependent on anyone for any task. His decision to appoint angels for various roles is part of His Wisdom and is not due to need.

something similar, so then their hearts became the same.^① Indeed, We have clearly stated signs for people of certainty.

فَتُوبُهُمْ ۖ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾

2:119 'O Beloved Prophet!' Indeed We sent you with the truth as a bearer of glad tidings, and a warner, and you will not be questioned about the People of the Fire.

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾

2:120 The Jews will never be content with you, nor will the Christians until you follow their religion.^② Say, "The guidance of Allah; that is the only guidance." And 'O listener!' If you will comply with their wishes, even after knowledge has come to you,^③ then for you, there will neither be a saviour nor a helper against Allah.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۚ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ آتَابِعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾

2:121 Those to whom We have given the Book recite it the way it should be recited.^④ These

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ ۚ أُولَٰئِكَ

Topics

- Consoling words for the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when people did not embrace faith despite his preaching.
- A warning of punishment for following the Jews and Christians.
- Those who recite the Book of Allah Almighty as it should be recited.

Commentary

- ① The imitation of disbelievers in terms of their social etiquette, dress code, and general demeanour is not allowed, as the apparent is a sign of the inner state; the apparent can influence the inner condition and hence complete avoidance of the way of the disbelievers is required, lest their apparent state affects the inner condition of the Muslims.
- ② As a community, the disbelievers will never be content with Muslims even if there are apparent changes in attitude; it is most unfortunate that even after many experiences that testify to this truth, Muslims still do not take heed.
- ③ This address is not for the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, rather it is for every reader or listener of this verse. Alternatively, it apparently addresses the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but the actual intent is to address his Ummah through him, as he would never comply with the desires of the People of the Book.
- ④ The Book of Allah Almighty, i.e., the Quran, has many rights: it is to be respected, loved, recited, understood, believed, adhered to, and conveyed to others.

very people believe in it; and whosoever rejects it, then those very people are the losers.

يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ فَإِنَّكَ لَمِنْ الْخَاسِرِينَ ١٢٢

2:122 ○ children of Ya'qūb! Remember the favour^① which I bestowed upon you, and that I granted you excellence over all people of that era.

يَا بَنِي إِسْرَءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ ١٢٣

2:123 And fear the day when no soul will make an exchange on behalf of another soul, and no compensation will be taken from it, and no favourable request will benefit the disbeliever, and they will not be helped.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلَ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ يُنصَرُونَ ١٢٤

2:124 And remember when his Lord tested Ibrāhīm through some words, so he fulfilled them. He (Allah) said: "I am about to make you a Leader of people."^② He (Ibrāhīm) said, "And from my children too?" He (Allah) said, "My covenant does not extend to the oppressors."

وَإِذْ بَتَلَىٰ أَبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَتْهُنَّ ۖ قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ ١٢٥

2:125 And 'remember' when We made that House (Ka'bah) a place of return and peace 'for people', and 'O Muslims,' make the

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا ۚ وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنَّ

Topics

- A reminder of blessings for the Jews and the command for them to reflect on the Hereafter.
- The test, success, and reward of Prophet Ibrāhīm عَلَيْهِ السَّلَام.
- The uniqueness of *Al-Masjid Al-Harām* and the command to keep it clean.

Commentary

- ① To publicise a favour of Allah Almighty is a form of gratitude, therefore, to mention the blessed Prophetic birth or to hold gatherings for this purpose is included in this ruling as it is an expression of gratitude.
- ② Islamic rulings and duties are trials from Allah Almighty, and whosoever remains steadfast and executes them as required is worthy of the rewards of this world and the Hereafter.

station of Ibrāhīm a place of prayer,^① and We emphasized to Ibrāhīm and Ismā'īl that they keep My House exceptionally clean for those who circumambulate 'the Ka'bah', those who perform the retreat (*i'tikāf*), and those who bow and prostrate 'in worship'.^②

طَهَّرَ ابْنَتِي لِلطَّائِفِينَ وَالْعُكْفِيِّينَ وَالرُّكَّعِ السُّجُودِ ①②

2:126 And remember when Ibrāhīm requested, "O my Lord, make this city a sanctuary, and grant sustenance of various fruits to its residents, those who believe in Allah and the Last Day."^③ He (Allah) said, "And whosoever is a disbeliever, I will also let him take some benefit. Then, I shall force him towards the punishment of the Fire; it is a most terrible place of return."

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ③ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ ④ وَبُئْسَ الْمَصِيرُ ⑤

2:127 And when Ibrāhīm and Ismā'īl were raising the foundations of this House^④ 'supplicating', "O our Lord! Accept from us, indeed You are the All-Hearing, the All-Knowing.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ ④ رَبَّنَا تَقَبَّلْ مِنَّا ⑤ إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ⑥

Topics

- The supplication of Prophet Ibrāhīm عَلَيْهِ السَّلَام for Makkah.
- The construction of the Ka'bah and the supplications of Prophet Ibrāhīm عَلَيْهِ السَّلَام and Prophet Ismā'īl عَلَيْهِ السَّلَام.

Commentary

- ① The rock that is blessed by a prophetic footprint becomes honoured and exalted. Utmost respect and honour for a prophet does not undermine belief in Allah's Oneness (*tawhīd*). After all, respect for the station of Prophet Ibrāhīm عَلَيْهِ السَّلَام is expressed during the prayer itself.
- ② The Holy Ka'bah and *Al-Masjid Al-Harām* must be kept clean for the pilgrims, those who circumambulate (perform *ṭawāf*), those who perform the spiritual retreat (*i'tikāf*), and those who pray; the same ruling also applies to masjids in general.
- ③ Today, the acceptance of this supplication is clear for all to see; all kinds of food and fruits, from all over the world, are available here.
- ④ The construction of masjids is a great act of worship and the way of the noble prophets.

2:128 O our Lord! And keep both of us obedient, and make from our children a nation that is obedient to You, and show us the ways of worship,^① and bring Your mercy upon us; indeed, only You are the Most-Accepting of repentance and the Most-Merciful.

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً
لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَّابُ
الرَّحِيمُ ﴿١٢٨﴾

2:129 O our Lord, and send within them a Messenger from among them, who recites to them Your verses, and teaches them the Book and profound knowledge,^② and purifies them. Indeed, You are the Predominant, the Most-Wise.”

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَ
يُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ
الْحَكِيمُ ﴿١٢٩﴾

2:130 And who would turn away from the religion of Ibrāhīm except one who has made himself a fool. And We have, most certainly, chosen him (Ibrāhīm) in this world; and indeed, in the Hereafter, he is among the most righteous.^③

وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ
اصْطَفَيْنَاهُ فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ ﴿١٣٠﴾

2:131 And remember when his Lord said to him, “Obey”, and he said, “I have obeyed the Lord of all the worlds.”

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ ﴿١٣١﴾

Topics

- The supplication of Prophet Ibrāhīm عَلَيْهِ السَّلَام for the arrival of the Final Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- The religion of Prophet Ibrāhīm عَلَيْهِ السَّلَام and his greatness.

Commentary

- ① Learning the methods of worship is the way of Prophet Ibrāhīm عَلَيْهِ السَّلَام; one should pray to attain this and strive for it too.
- ② This verse highlights the greatness of the Companions who were taught the Book, taught wisdom, and were purified by the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Furthermore, we learn that the entire Quran is not easy to understand, otherwise, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not have been sent to teach it. Anyone who says that the Quran is easy to understand should be taken to an expert scholar, the reality will become apparent within minutes. It is also clear from this that hadith are needed with the Quran.
- ③ The sign of a true religion is that it is the religion of the pious predecessors, for they are the proof of guidance. Here, Allah Almighty has declared that the proof of the truthfulness of Islam is that it is the religion of Prophet Ibrāhīm عَلَيْهِ السَّلَام.

2:132 And Ibrāhīm and Ya'qūb enjoined their sons to follow this religion, "O my sons! Indeed, Allah has chosen this religion for you, then do not die except as Muslims." ①

وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ ۖ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنتُم مُّسْلِمُونَ ①

2:133 Jews! Were you present when the time of death came upon Ya'qūb, when he said to his sons, "My sons, who will you worship after me?" They said, "We will worship your God, and the God of your forefathers Ibrāhīm, Ismā'īl, and Ishāq, One God; and we are obedient to Him."

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي ۖ قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ ②

2:134 That is a nation that has passed. Their deeds are for them and your deeds are for you, ② and you will not be questioned about their actions.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۚ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ②

2:135 And the People of the Book said, "Become Christians or Jews—you shall attain guidance." Say, "Never! Rather, we adopt the religion of Ibrāhīm who was pure from all falsehood—and he was not among the polytheists." ③

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَىٰ تَهْتَدُوا ۚ قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۚ وَمَا كَانَ مِنَ الْمُشْرِكِينَ ③

Topics

- Prophet Ibrāhīm عَلَيْهِ السَّلَام and Prophet Ya'qūb عَلَيْهِ السَّلَام advising their sons to remain steadfast upon the religion of truth.
- The details of the advice given by Prophet Ya'qūb.
- Every individual shall see the reward and punishment of his deeds according to the law of justice.
- Emphasis to follow the religion of Ibrāhīm عَلَيْهِ السَّلَام.

Commentary

- ① Parents should not restrict their advice or wills to financial instructions, rather, they should advise their children about correct beliefs, righteous deeds, the greatness of Islam, steadfastness, continuity of good deeds, and avoiding sins.
- ② The deeds of an individual shall help him in the Hereafter, but if one has corrupt beliefs, he will not benefit from the deeds of others.
- ③ Prophet Ibrāhīm عَلَيْهِ السَّلَام was granted such acceptance by Allah Almighty that all the religions expressed pride in being affiliated with him. It is also clear from the verse that being from the children of noble individuals will not suffice, unless the actions of those noble elders are emulated too.

2:136 ○ Muslims! Say, “We believed in Allah and that which was sent down to us, and that which was sent down to Ibrāhīm, Ismā’īl, Ishāq, Ya’qūb, and their children, and that which was granted to Mūsā and ‘Isā, and that which was granted to the other Prophets from their Lord. We do not differentiate between any of them in embracing faith ^①—and we are submissive to Allah.

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَىٰ وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ ﴿١٣٦﴾

2:137 Then if they believe the way you have believed, they have attained guidance, and if they turn away, then they are only in conflict. So ‘O Beloved Prophet! Soon Allah will suffice you in their matter, and He is the All-Hearing, the All-Knowing.

فَإِنْ آمَنُوا بِبَشِيرٍ مَّا أَمَنْتُمْ بِهِ فَقَدِ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١٣٧﴾

2:138 And we have adopted the colour of Allah. ^② Whose colour is better than that of Allah? And we are those who only worship Him.

صِبْغَةَ اللَّهِ ۚ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۚ وَنَحْنُ لَهُ عِبْدُونَ ﴿١٣٨﴾

2:139 Say, “Do you argue with us about Allah, even though He is our Lord and your Lord, and our deeds are for us, and your deeds are for you, and we are purely sincere to Him?”

قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ ۚ وَنَحْنُ لَهُ مُخْلِصُونَ ﴿١٣٩﴾

Topics

- The religion of the prophets is the only true religion.
- The faith of the Companions رَضِيَ اللَّهُ عَنْهُمْ is genuine and exemplary.
- The religion of Allah Almighty is the best.
- An answer to the Jews who disputed the prophethood of al-Muṣṭafā صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Commentary

- ① There is indeed a difference of rank between the prophets (as expressed in the third part of the Quran), however, there is no difference between them in terms of prophethood.
- ② The expression “the colour of Allah” means the true creed or beliefs of the religion given by Him.

2:140 (○ People of the Book!) Do you say that Ibrāhīm, Ismā'il, Ishāq, Ya'qūb, and their children were Jews or Christians? Say, "Do you know more or does Allah? And who is a greater oppressor than he who has a testimony from Allah and he conceals it, and Allah is not unaware of your deeds."

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا يَهُودًا أَوْ نَصَارَىٰ ۖ قُلْ أَعْلَمُ أَمْرًا اللَّهُ ۖ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَ اللَّهِ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ ۝١٤٠

2:141 **That** is a nation that has passed; their deeds are for them and your deeds are for you, and you will not be asked about their actions.^①

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ ۖ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ۝١٤١

Topics

- The refutation of attributing Judaism or Christianity to Prophet Ibrāhīm عَلَيْهِ السَّلَام.
- Every individual shall see the reward and punishment of his deeds according to the law of justice.

Commentary

- ① In this, there is a lesson for those who stay away from righteous deeds and are engaged in sins while relying on the good deeds of their parents, shaykh, or someone else.

2:142 Now the foolish among the people will say,^① “Who has turned these Muslims from the Qiblah that they were facing previously?” Say, “To Allah ‘alone’ belong the East and the West. He guides whomsoever He wills towards the straight path.”

سَيَقُولُ السُّفَهَاءُ مِنَ النَّاسِ مَا وَلَهُمْ عَن قِبْلَتِهِمُ
الَّتِي كَانُوا عَلَيْهَا قُلْ لِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ يَهْدِي
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٤٢﴾

2:143 And thus, We made you an exceptional nation so that you become witnesses over people, and this Messenger becomes your guardian and witness. ‘O Beloved Prophet,’ the Qiblah which you were facing earlier was only appointed by Us so that We may distinguish between^② those who follow the Messenger and those who retreat upon their heels. Indeed, this was burdensome except upon those whom Allah guided.^③ And it does not befit the Greatness of Allah that He should annul your faith; indeed, Allah is Most-Compassionate, Most-Merciful to people.

وَكَذَلِكَ جَعَلْنَاكُمْ أُمَّةً وَسَطًا لِتَكُونُوا شُهَدَاءَ عَلَى
النَّاسِ وَيَكُونَ الرَّسُولُ عَلَيْكُمْ شَهِيدًا وَمَا جَعَلْنَا
الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ مَن يَتَّبِعُ الرَّسُولَ مِمَّنْ
يَنْقَلِبُ عَلَى عَقْبَيْهِ وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ
هَدَى اللَّهُ وَمَا كَانَ اللَّهُ لِيُضِلَّ عِبَاءَهُ إِنَّ اللَّهَ
بِالنَّاسِ لَرءُوفٌ رَّحِيمٌ ﴿١٤٣﴾

2:144 We see the frequent raising of your face towards the heavens; so most certainly We

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً

Topics

- The unseen news about the Jewish criticism of the change of the Qiblah and its answer.
- The nation of Al-Muṣṭafa ﷺ being the best nation and witnesses over people on the Day of Judgement.
- A reason for changing the Qiblah was to distinguish the believers from the disbelievers.
- The command to make the Ka‘bah the Qiblah for the pleasure and happiness of the Beloved Messenger ﷺ.

Commentary

- ① This verse states that those who were critical about making the Holy Ka‘bah the Qiblah (after Bayt al-Maqdis) are foolish. One who does not understand the wisdom of religious injunctions and is unjustifiably critical is foolish, even if he has expertise in matters of this world.
- ② Although ‘Ilm means “to know”, when its derivatives are used for Allah Almighty in the context of the future, they imply that Allah Almighty is testing someone before others or revealing the difference before them.
- ③ Feeling discontent in one’s heart after knowing the command of Allah Almighty is a sign of hypocrisy.

shall turn you towards the Qiblah that you are pleased with,^① so now turn your face towards the Sacred House (*Al-Masjid Al-Harām*). 'O Muslims,' wherever you are, turn your faces in its direction. Verily, those who have been given the Book, they certainly know that this change is the truth from their Lord^② and Allah is not unaware of their deeds.

تَرْضَاهَا ۖ قَوْلٌ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۖ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۚ وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٤٥﴾

2:145 Even if you bring forth all the signs to the People of the Book, they still will not follow your Qiblah;^③ and follow not their Qiblah; and they do not even follow the Qiblah of one another. And 'O Listener,'^④ if you follow their wishes, even after knowledge has come to you, then you shall indeed be among the transgressors.

وَلَيْنِ اتَّيَّتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَتَّبِعُوا قِبْلَتَكَ ۖ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۖ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٦﴾

2:146 Those to whom We have granted the Book recognize that Prophet as they recognize their sons. Yet, a group of them verily conceals the truth knowingly.

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا يَعْرِفُونَ أَبْنَاءَهُمْ ۚ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ الْحَقَّ وَهُمْ يَعْلَمُونَ ﴿١٤٧﴾

Topics

- The state of a particular group regarding the change of Qiblah and the internal dispute of the People of the Book related to their own Qiblah.
- The condition of the People of the Book with regard to recognising the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and a group among them intentionally concealing the truth.

Commentary

- ① Allah Almighty favours the happiness of His Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and fulfils his wishes.
- ② The People of the Book knew that the change of Qiblah is from Allah Almighty as this very account was described in their scriptures and prophesied by their prophets.
- ③ The People of the Book, despite evidence, did not accept the Qiblah of the Muslims out of jealousy as prophethood had left the lineage of the Israelites. Jealousy is a sinister vice because it prevents one from accepting the truth.
- ④ This address is not for the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but for every reader or listener of this verse, or it is apparently addressed to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but applies to the Muslims, as he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would never comply with the desires of the People of the Book.

2:147 'O Listener,'^① the truth is only that which comes from your Lord, so never be among the doubters.

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُتَشَكِّكِينَ ﴿١٤٧﴾

2:148 For every individual, there is a direction 'of inclination' which he faces, so excel in acts of piety.^② Allah will gather all of you wherever you may be. Indeed, Allah has power over everything.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا فَاسْتَبِقُوا الْخَيْرَاتِ ۚ أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَنِبًا ۖ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٤٨﴾

2:149 'Dear Beloved Prophet,' wherever you may come from, face the Sacred House; indeed, this is certainly the truth from your Lord—and Allah is not unaware of your deeds.

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَإِنَّهُ لَلْحَقُّ مِنْ رَبِّكَ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿١٤٩﴾

2:150 'Beloved Prophet,' from wherever you may come, face the Sacred House. 'O Muslims,' wherever you are, turn your face towards it, so that people (the Jews) do not have evidence against you, except those who behave unjustly from among them; so fear

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۚ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوهَكُمْ شَطْرَهُ ۚ لِئَلَّا يَكُونَ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ فَلَا تَخْشَوْهُمْ

Topics

- The prohibition of doubting the change of Qiblah and other Divine Commands.
- Another reason for the change is that a Qiblah is appointed for every nation; the command of competing in righteous deeds.
- Facing the direction of the Ka'bah from every location, whether travelling or not.

Commentary

- ① This address is also not aimed at the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but at every person who encounters this verse; or it apparently addresses the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but applies to the Muslims, as he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would never doubt the command of Allah Almighty.
- ② Here, it is alluded that people should not compete with one another in matters of wealth, rank, fame, and social acceptance, as these are transient matters while piety, worship, and righteousness are lasting matters and worthy of our efforts.

them not and fear Me^① and so I may fulfil My favour upon you and that you may attain guidance.

وَأَخْشَوْنِي ۚ وَلَا تَمْنَعْنِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ ﴿٥٠﴾

2:151 Just as We sent to you, from among you, a Messenger who recites Our verses to you, and purifies you, and teaches you the Book and profound knowledge, and teaches you that which you did not know.^②

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٥١﴾

2:152 So remember Me, I shall remember you, and thank Me, and do not be ungrateful to me.^③

فَاذْكُرُونِي أَذْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِ ﴿٥٢﴾

2:153 O you who believe! Seek help through patience and prayer.^④ Indeed, Allah is with the patient.

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ إِنَّ اللَّهَ مَعَ الصَّابِرِينَ ﴿٥٣﴾

2:154 And do not say of those who are slain in the way of Allah that they are dead. Rather, they

وَلَا تَقُولُوا لِمَن يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ ۚ بَلْ

Topics

- The purpose of the blessed prophetic arrival.
- The command to remember Allah Almighty, express gratitude for His favours, and refrain from ungratefulness.
- The command to seek help through patience and prayer; the excellence of patient people.
- The merit of the martyr is that he is alive, and saying that he is dead is not permitted.

Commentary

- ① The fear of Allah Almighty should be above every other fear, and seeking His pleasure should take precedence over the happiness of creation.
- ② In reality, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only teaches apparent themes of the Qur'an and Divine Injunctions, but he teaches guidance, success, wisdom, and other knowledge, as he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses all the knowledge of those before and after him.
- ③ The word *kuf* here means “ungrateful” because it co-occurs with “gratitude” (*shukr*). However, it means “disbelief” when it is used in opposition to “Islam” or “faith” (*Imān*).
- ④ Seeking help from a source other than Allah Almighty is not polytheism (*shirk*) (because the source is only considered a means and not the ultimate helper or object of worship).

are alive, however, you do not perceive it (this reality).^①

أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٣﴾

2:155 We shall most certainly test you with some fear, and hunger; and some loss of wealth, lives, and fruits. And give glad tidings to the patient.

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِّنَ الْأَمْوَالِ وَالْأَنْفُسِ وَالثَّمَرَاتِ ۗ وَبَشِّرِ الصَّابِرِينَ ﴿١٥٥﴾

2:156 Those who, when a calamity befalls them, say, "We only belong to Allah and to Him alone we shall return."

الَّذِينَ إِذَا أَصَابَتْهُمُ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

2:157 These are the people upon whom there are blessings from their Lord and mercy. And these very people are the rightly guided.

أُولَٰئِكَ عَلَيْهِمْ صَلَوَاتٌ مِّن رَّبِّهِمْ وَرَحْمَةٌ ۖ وَأُولَٰئِكَ هُمُ الْبَهْتَدُونَ ﴿١٥٧﴾

2:158 Indeed, Şafâ and Marwah are from the signs of Allah,^② so whosoever performs Hajj or Umrah of this 'Sacred' House, there is no sin upon him for walking between them. And whosoever does good of his own accord, then indeed Allah is the Rewarder, All-Knowing.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ ۚ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا ۚ وَمَنْ تَطَوَّعَ خَيْرًا ۖ فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

2:159 Indeed, those who conceal the clear

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَىٰ مِنْ

Topics

- One is tested through calamities, and there are glad tidings for the patient one.
- The excellence of the Şafâ and Marwah hills and dispelling a doubt expressed by the Muslims.
- The warning of damnation for those who conceal the truth and the promise of forgiveness for penitents.

Commentary

- ① The martyrs are undoubtedly alive, although we cannot sensually perceive the full extent of their life. For this reason, they are subjected to the standard rites and injunctions of deceased people.
- ② Şafâ and Marwah attained greatness due to being attributed to Sayyidatunā Hājirah رَضِيَ اللَّهُ عَنْهَا. Historically, they are two hills (not far from the location of the Ka'bah) between which the honourable Hājirah searched for water. Today, Muslims emulate her struggle as a rite of Hajj and Umrah. Places and objects linked to the pious individuals become virtuous in the religion; this is one of many examples.

declarations and guidance^① which We have sent down, even though We have made it clear for the people in the Book; so Allah deprives them of mercy and they are cursed by those who curse.

بَعْدَ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أَوَلَيْكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّعُونُ ۝١٥٩

2:160 Except those who repent, and reform 'their affairs', and reveal 'that which was concealed', so I shall accept their repentance; I am the Most-Accepting of repentance, the Most-Merciful.

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَٰئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ ۝١٦٠

2:161 Indeed, those who disbelieved and died as disbelievers,^② upon them is the curse of Allah, and the Angels, and all people.^③

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا أُولَٰئِكَ عَلَيْهِمُ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ ۝١٦١

2:162 They shall remain therein (in this accursed state) forever; their punishment will not be lessened, and they shall not be granted respite.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنْقَرُونَ ۝١٦٢

2:163 Your God is one God, there is no God except Him; the Most-Compassionate, the Most-Merciful.

وَاللَّهُمَّ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ ۝١٦٣

Topics

- Warnings for those who die in a state of disbelief.
- Allah Almighty alone is worthy of worship.

Commentary

- ① Concealing religious teachings is sinful, whether that be through hiding them when needed or by relating them incorrectly. In fact, relating an incorrect teaching affords severe consequences. Nowadays, there seems to be no shortage of people erroneously commenting on matters of the Qur'an and sunnah; the warning in the verse applies to all such people.
- ② *Kuffār* (Qur'anic term) is the plural of *Kāfir* (disbeliever).
- ③ Being deprived of the treasure of faith at the time of death is the most ill-fated scenario, whereas dying with faith is the greatest privilege. Therefore, every Muslim should fear a bad death despite good deeds, worship, and piety.

2:164 Indeed, in the creation of the heavens and the earth; the alternation of night and day; the ships that sail the sea carrying that which benefits people; the rain which Allah sends down from the sky, granting life to the earth after its death; His spreading therein all kinds of animals; the motion of the winds; and the clouds which are bound 'to drift' between the sky and the earth^①—in all 'of this,' there are certainly signs for people of intelligence.^②

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَاخْتِلَافِ اللَّيْلِ وَالنَّهَارِ
وَالْفُلِّ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَمَا
أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ
مَوْتِهَا وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ وَتَصْرِيفِ الرِّيْحِ وَ
السَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ
يَعْقِلُونَ ﴿١٦٤﴾

2:165 And among people, there are some who make rivals 'in worship' other than Allah; they love them just as they love Allah; but those who believe, 'they' love Allah the most. And if the oppressors could see 'the state' when they will witness punishment, 'they would not ascribe partners to Allah' as all power is for Allah alone, and Allah punishes severely.

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ
كَحُبِّ اللَّهِ وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ وَلَوْ يَرَى
الَّذِينَ ظَلَمُوا إِذْ يُرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّهِ جَمِيعًا
أَنَّ اللَّهَ شَدِيدُ الْعَذَابِ ﴿١٦٥﴾

2:166 When leaders will disavow those who followed 'them,' and they will see punishment; and all their ties will be severed. ^③

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا أَوْ رَأَوْا الْعَذَابَ
وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

Topics

- The signs of the Power and Mercy of Allah Almighty; the command to reflect upon these signs.
- The love of the polytheists for false gods.
- The love of the believers for Allah Almighty.
- A warning for the polytheists.
- The despair and disaffiliation of the polytheists concerning their leaders on Judgement Day.

Commentary

- ① Reflecting upon each matter mentioned in the verse causes one to be overwhelmed by the wonders of Divine Power.
- ② Sciences are a means of attaining some insight into the greatness of Divine Power; this insight will increase with a greater level of expertise. If one studies science with the intentions of serving Islam and attaining a higher level of realization of Allah Almighty, then this would be a great act of worship; this would establish compliance with the command of reflecting upon creation.
- ③ On the Day of Reckoning, the ties of the disbelievers will be broken, whereas, the bonds between the righteous and the believers will remain intact.

2:167 And those who followed will say, “If only, we could return once again, we would abandon these leaders just as they have abandoned us.” ^① Thus, Allah will show them their deeds as remorse for them—and they will never come out of the Fire.

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا كَرِهْنَا فَنَتَّبِعُوا مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

2:168 O people! Eat from the earth that which is lawful (ḥalāl) ^② and pure, ^③ and do not walk upon the paths of Satan; indeed, he is your open enemy.

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا ۚ وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ ۚ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ﴿١٦٨﴾

2:169 He will only command you to do evil and adopt indecency, and that you say about Allah that which you do not know.

إِنَّمَا يُأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ وَأَن تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٦٩﴾

2:170 When it is said to them, “Follow what Allah sent down”, they reply, “Rather, we will follow that which was followed by our forefathers.” Is this ‘the case’ even if their

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوْ لَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا

Topics

- The command to eat lawful (ḥalāl) and pure things; and the prohibition of following the ways of Satan.
- The role of Satan is to command evil, shamelessness, and ascribe lies to Allah Almighty.
- Polytheists blindly following their forefathers and its condemnation.

Commentary

- ① Remember, true remorse concerning faith and righteous deeds shall be felt by the disbeliever, but the believer will also regret a lack of good deeds and any sinful actions.
- ② In Islam, the consumption of *Halāl* (lawful) and the avoidance of unlawful is strongly emphasized; one can never become pious by earning unlawful income and then consuming it. Bribery, interest, theft, looting, etc. are all examples of unlawful income.
- ③ *Halāl* and *Tayyib* means lawful for consumption (like the meat of a goat, vegetables, lentils etc.) and it has been acquired in a permissible way (without bribery or theft).

forefathers have no intelligence and are not rightly guided? ①

وَلَا يَهْتَدُونَ ﴿١٤٠﴾

2:171 And the example of those who disbelieve is like the example of one who calls out to that which only hears calls and cries. 'These disbelievers are' deaf, dumb, and blind, so they do not comprehend. ②

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءٌ وَنِدَاءٌ ۚ صُمُّ بَكُمْ عَنْهُمْ لَا يَنْفَعُونَ ﴿١٤١﴾

2:172 O you who believe! Eat from the pure things We have granted you, and thank Allah; if you only worship Him.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ ﴿١٤٢﴾

2:173 He has only prohibited for you the dead (carrion) and blood and the flesh of swine and those animals which were slaughtered by calling upon a name other than Allah; ③ so whosoever is forced while he is neither desiring himself nor exceeding limits of necessity, there is no sin on him; indeed, Allah is Most-Forgiving, Most-Merciful.

إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ ۚ فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٤٣﴾

Topics

- An example of how the disbelievers do not accept the truth.
- The command to eat from *Halāl* (lawful) sustenance and thank Allah Almighty.
- The unlawful (*haram*) foods and permission to consume them when excused by the Shari'ah in dire need.

Commentary

- ① Following one's forefathers in opposition to the Shari'ah is unlawful. Similarly, following forefathers in sinful actions is not permissible. According to one hadith, there is no obedience to creation while disobeying the Creator. Some use the parental or familial excuse when they adopt practices contrary to Islam in death, marriage, inheritance and other matters; such excuses are wrong and unacceptable.
- ② The eyes, ears, and tongue are a means of seeing, hearing, and speaking the truth, respectively—this is their real benefit. Since the disbelievers do not truly benefit from these limbs, they are described as deaf, dumb, and blind.
- ③ To invoke anyone other than Allah Almighty during the actual moment of slaughter would make the animal carrion and unlawful for consumption. This verse does not apply to attributing the animal to someone else during its life. However, if it is slaughtered with the name of Allah Almighty but attributed to others for conveying reward or an occasion (like 'aqiqah), it is permissible.

2:174 **Verily**, those who conceal what Allah has sent down of the Book^① and in exchange take a trivial sum, only fill their stomachs with fire, and on the Day of Judgement, Allah will neither speak to them^② nor purify them; and there is painful punishment for them.

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ وَيُسْتَرُونَ بِهِ شِمًا قَلِيلًا ۖ أُولَٰئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ وَلَا يُكَلِّمُهُمُ اللَّهُ يَوْمَ الْقِيَمَةِ وَلَا يُزَكِّيهِمْ ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٤﴾

2:175 These are the very people who purchased misguidance in exchange of guidance and punishment in place of forgiveness; so to what extent can they endure the Fire? ^③

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْغَفْرَةِ ۖ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

2:176 This (punishment) is because Allah sent down the Book with the Truth (but they denied). And indeed, those who dispute matters of the Book (Torah or Quran)^④ are in far-fetched conflict.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۖ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾

2:177 **Piety** is not in turning your faces to the East or the West. Rather, true piety is 'in' those who believe in Allah, the Day of Judgement, the angels, the Book, and the Prophets; who spend wealth—for the love of

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ

Topics

- The severe punishments of selling the religion and the reason related to it.
- The details related to real good deeds: faith, helping relatives and orphans, establishing the prayer, and giving zakat etc.

Commentary

- ① Concealing includes not informing others about what is written in the book, not reading it to others, not showing others, and also striving to hide the true meaning by stating false interpretations.
- ② This means Allah will not speak to them with mercy.
- ③ The “Mā” (مَا) here can be interpreted as an expression of surprise or it can express an interrogative meaning.
- ④ Here, “the Book” refers to the Qur’an or the Torah; in the first case, “dispute” would mean not accepting and in the second, not accepting properly, as the Jews would not accept the Qur’an at all and they claimed to accept the Torah but did not do so fully (properly).

Allah—on relatives, orphans, the destitute, travellers,^① beggars, and on freeing slaves; who establish the prayer, give zakat, and fulfil pledges when they make them; and who are patient during calamities, suffering, and [amid] Jihad. It is they who are truthful.^② And it is they who are the righteous.

وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنَ السَّبِيلِ ۚ وَالسَّائِلِينَ وَفِي
الرِّقَابِ ۚ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ ۚ وَالْمُنْفُونَ بِعَهْدِهِمْ
إِذَا عَاهَدُوا ۚ وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ
الْبَأْسِ ۚ أُولَٰئِكَ الَّذِينَ صَدَقُوا ۚ وَأُولَٰئِكَ هُمُ الْمُتَّقُونَ ﴿٢١٧﴾

2:178 ○ you who believe! Retaliation in kind (*qishās*)^③ has been made incumbent upon you in the matter of the murdered. The freeman for the freeman, and the slave for the slave, and the woman for the woman. So, whosoever is granted some forgiveness by his brother, then let the demand be expressed honourably 'by the heir of the killed', and the heir should be compensated favourably.^④ This is alleviation from your Lord and mercy. So whosoever transgresses thereafter, there is painful punishment for him.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي
الْقَتْلِ ۚ الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ
بِالْأُنثَىٰ ۚ فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتِّبَاعُ بِالْمَعْرُوفِ
وَأَدَاءٌ إِلَيْهِ بِإِحْسَانٍ ۚ ذَٰلِكَ تَخْفِيفٌ مِّن رَّبِّكُمْ وَ
رَحْمَةٌ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَٰلِكَ فَلَهُ عَذَابٌ أَلِيمٌ ﴿٢١٨﴾

2:179 ○ people of intelligence! In retaliation in kind there is life for you, so you may refrain

وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ

Topics

- The obligation of retaliation in kind (*qishās*) and some laws of blood money (*diyah*).
- A great benefit of commanding retaliation in kind.

Commentary

- ① *Ibn al-Sabīl* (Lit. son of the path) is an Arabic phrase for traveller.
- ② Those who hold correct beliefs and pray, give alms and zakat, adopt patience, fulfil promises, and do righteous deeds are true in their claim of faith; may Almighty Allah make us among them.
- ③ “*Qatlā*” (Qur’anic term) is the plural of the Arabic word “*qatīl*” which means a killed or slain individual.
- ④ As decreed, if the heirs of the murdered victim are content with compensation, their demand should be expressed in a good way, and the murderer should pay the compensation in an amicable manner.

‘from transgression’.^①

تَتَّقُونَ ﴿١٤٩﴾

2:180 It is prescribed for you ^② ‘that’ when death approaches anyone of you, if he leaves wealth, he should bequeath it to his parents and kin in a noble manner; this is incumbent upon the righteous.

كُتِبَ عَلَيْكُمُ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِن تَرَكَ خَيْرًا ۖ
الْوَصِيَّةُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْعُرْفِ ۚ حَقًّا عَلَى
الْمُتَّقِينَ ﴿١٨٠﴾

2:181 So whosoever changes the will after hearing it, the sin of that ‘change’ is only on those who change it.^③ Indeed, Allah is All-Hearing, All-Knowing.

فَمَنْ بَدَّلَهُ بَعْدَ مَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ
يُبَدِّلُونَهُ ۖ إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿١٨١﴾

2:182 Whosoever fears bias or sin from the one who makes the will and mediates ‘a settlement’ between them, there is no sin on him (the mediator).^④ Indeed, Allah is Most-Forgiving, Most-Merciful.

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ فَلَا إِثْمَ
عَلَيْهِ ۖ إِنَّ اللَّهَ عَفُوٌّ رَحِيمٌ ﴿١٨٢﴾

2:183 ○ you who believe! Fasting was made

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ

Topics

- The command to instruct a will and some laws related to it.
- The obligation of fasting; exemption for the sick and the traveller.

Commentary

- ① In *qīṣāṣ*, “there is life” because it is a deterrent for murder, as perpetrators know that their life can be taken in return. If capital punishment is administered, people will take heed, and this will become a means of protecting lives.
- ② This obligation existed before the rulings of inheritance were revealed (as traditionally wealth was distributed this way). The necessary nature of the will was abrogated; however, it is still permissible.
- ③ After issuing the will, one still has the right to change it during his lifetime, but after death, the will [of the deceased] cannot be changed by someone else.
- ④ If a scholar, ruler, heir, or relative discovers that the dying individual has transgressed against someone in his will or that he is not abiding by Islamic laws and he (the scholar) persuades him to correct the will, then he is not sinful, rather, he will deserve rewards.

incumbent upon you,^① as it was made incumbent upon those who preceded you that you may become pious.

عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ ﴿١٨٣﴾

2:184 Specified days 'of fasting'. So whosoever from among you is ill or travelling, he may make up the same number of fasts on other days.^② And those who are incapable, then for them there is the feeding of a destitute individual (miskin) as expiation. Then, whosoever does more good of his own accord, so that is better for him. And fasting is better for you, if you realize.

أَيَّامًا مَعْدُودَاتٍ ۖ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ ۖ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ ۚ وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿١٨٤﴾

2:185 The month of Ramadan is^③ that in which the Qur'an was sent down; guidance for people and clear directions and the Criterion; so whosoever from amongst you attains this month should most definitely fulfil its fasts. And whosoever is ill or travelling, so he should make up the same number of fasts on other days. Allah only intends ease for you and He does not intend difficulty for you, so that you

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ۖ وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ ۗ يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ وَلِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ وَ

Topics

- The excellence of Ramadan, the obligation of fasting, rulings about the sick and traveller.

Commentary

- ① This verse states the obligation of fasting in Islam. In Islamic Law, fasting is to refrain from eating, drinking and sexual intercourse from dawn (when Fajr begins) until sunset with the actual intention of fasting.
- ② The ailing individual is exempt when fasting would worsen his condition or endanger his life, and the traveller is exempt when he travels a distance of 92km (approx. 57.5 miles) or more.
- ③ Ramadan is the only month mentioned in the Qur'an by name, and it attained greatness because of its link to the Qur'an. This highlights the fact that any time or occasion which is linked to something revered becomes esteemed until the Day of Judgement; hence the days and moments linked to the blessed Prophetic Birth and Ascension became honoured.

complete the prescribed number 'of fasts' and that you glorify Allah as He granted you guidance, and so that you may be grateful. ①

لَعَلَّكُمْ تَشْكُرُونَ ﴿١٨٦﴾

2:186 And 'O Beloved Prophet!' When My people question you concerning Me, so I am indeed near. I accept the supplication of the one who calls upon Me when he supplicates, ② so they should obey My command and believe in Me that they may attain guidance.

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ ۖ أُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ ۚ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ ﴿١٨٧﴾

2:187 It has been made permissible for you to go to your women 'to copulate' during the nights of fasting. ③ They are clothing for you and you are clothing for them. Allah knows that you used to deceive yourselves, so He accepted your repentance and forgave you; so now copulate with them and seek what Allah has ordained for you; ④ and eat and drink until the white thread from dawn (fajr) becomes distinct to you from the black thread (night);

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ ۚ هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ ۚ عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ ۚ وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ

Topics

- Acceptance of supplication and encouraging obedience of laws.
- Marital intimacy during Ramadan and spiritual retreat (*i'tikāf*); religious laws related to the predawn meal (*saḥūr*).

Commentary

- ① Completing the prescribed number refers to the twenty-nine or thirty days of fasting, and glorifying is due to Allah imparting the ways of religion to creation for which gratitude should be expressed.
- ② Supplication (*du'ā*) means to present one's need, and Divine Acceptance (*ijābah*) refers to the response of the Creator with the words (*Labbayka 'abdi*). When one supplicates; this differs from the attainment of that which was sought.
- ③ *Rafath* literally means to publicise matters that are usually kept private between husband and wife and not shared with others. Here, it means sexual intercourse.
- ④ One meaning of seeking "what Allah has ordained..." is that spouses copulate to acquire children so that the Muslim population increases and the religion is strengthened.

then complete the fasts until nightfall. And do not have intercourse with women (wives) while you are in the state of religious retreat (*i'tikāf*) in the masjid.^① These are the boundaries of Allah, so do not advance towards them. Thus, Allah clearly states His verses for the people that they may become pious.

الْفَجْرِ ثُمَّ آتُوا الصِّيَامَ إِلَى اللَّيْلِ وَلَا تُبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ ۚ تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لِّلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ ﴿١٨٥﴾

2:188 And do not consume the wealth of one another unjustly, and do not bring forth their cases to people of authority so that you unlawfully consume a portion of people's property knowingly.^②

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْنُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

2:189 They question you about the new moon.^③ Say, "These are signs of time for people and Hajj." And it is not virtue that you enter houses breaking their rear walls, 'however,' the genuinely virtuous 'individual' is the pious one;^④ and enter the homes from their doors,

يَسْأَلُونَكَ عَنِ الْهَلَالِ ۚ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ ۚ وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا وَلَكِنَّ الْبِرَّ مَنِ اتَّقَىٰ ۚ وَأْتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا ۚ وَاتَّقُوا اللَّهَ

Topics

- It is forbidden to unjustly consume (attain) the wealth of people and force them to be summoned to the court of law for this purpose.
- The wisdom of the phases of the Moon.
- Piety is true virtue.

Commentary

- ① The verse states that it is lawful for spouses to have sexual intercourse during the nights of Ramadan as long as neither of them is performing the spiritual retreat; it is forbidden to have intercourse while in the spiritual retreat.
- ② Making a false case against someone for unlawful gain is prohibited, and to bribe or influence people of authority for unlawful gain, harming others in the process, is also prohibited. Those who interact with people of authority should consider the ruling of this verse.
- ③ *Ahillah* (Qur'anic term) is the plural of the Arabic word *hilāl*—the new moon that appears at the start of a new lunar month. Hence, this does not apply to the new moon in the lunar cycle that cannot be seen.
- ④ This verse was revealed due to a custom from the Age of Ignorance: to deem an action impermissible without a revealed prohibition is the way of the ignorant. Inventing erroneous customs and adopting self-imposed restrictions is not permissible. Many actions are permissible but if they are considered to be religiously binding (self-imposed obligations), this will oppose Islam.

and fear Allah with this hope that you may attain success.

لَعَلَّكُمْ تَفْلَحُونَ ﴿١٨٩﴾

2:190 And fight in the way of Allah with those who fight you, and do not be excessive. Indeed Allah does not love those who transgress.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُوكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿١٩٠﴾

2:191 And 'during Jihad,' slay the disbelievers wherever you may find ^① them and expel them from where they had expelled you; discord is worse than killing. Do not fight them near the Sacred House as long as they do not fight you there; but if they fight you, slay them. Such is the retribution of the disbelievers. ^②

وَأَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ وَأَخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ ۚ وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ فِيهِ ۚ فَإِنْ قَاتَلُوكُمْ فَأَقْتُلُوهُمْ ۗ كَذَلِكَ جَزَاءُ الْكَافِرِينَ ﴿١٩١﴾

2:192 So if they desist, then Allah is Most-Forgiving, Most-Merciful.

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿١٩٢﴾

2:193 And fight them until there is no discord, ^③ and worship becomes for Allah. Then if they desist, only retribution remains for the oppressors.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ ۚ فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ ﴿١٩٣﴾

2:194 A sacred month for a sacred month, and there is retaliation in kind for all things sacred.

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمَتُ قِصَاصٌ ۚ

Topics

- The command of Jihad and the prohibition of transgression.
- The ruling of killing disbelievers during Jihad and the prohibition of initiating violence in the Sacred Precinct (Haram).
- The command of Jihad against the disbelievers of Arabia until discord of polytheism (*shirk*) ends.
- Reassurance for the Muslims after war during a sacred month.

Commentary

- ① This specifically refers to killing disbelievers in the context of war and is not an unrestricted command to indiscriminately kill in every situation without regard for peace or war.
- ② Muslims are not allowed to fight within the Sacred Precinct as this opposes the sanctity of the region. However, if disbelievers initiate a war against Muslims in this sacred area, it is permissible to retaliate.
- ③ Here, *fitnah* (Qur'anic term) is translated as "discord" and means polytheism.

So whosoever attacks you, only attack him to the extent that he attacked you; and fear Allah, and know that Allah is with those who fear. ①

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى عَلَيْكُمْ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ①

2:195 And spend in the way of Allah, do not cast yourselves into destruction with your own hands, and do good—indeed, Allah loves those who do good.

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ ②

2:196 And complete Hajj and Umrah for Allah. Then, if you are prevented 'from entering Makkah', ③ send forth 'within Haram' the sacrificial animal which is easily obtainable; and do not shave your heads until the sacrificial animal reaches its place (i.e. the sacrifice is completed). Then, whosoever from among you, is ill or has an ailment of the head, then he should give expiation with fasting or charity or a sacrifice 'of an animal'; ④ then

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ فَإِنْ أُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّى يَبْلُغَ الْهَدْيُ مَحَلَّهُ فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ ④ فَإِذَا أَمِنْتُمْ ③

Topics

- The command to spend in the Way of Allah and the prohibition of destroying oneself.
- Some rulings and points of etiquette related to Hajj and Umrah.
- The rulings of being prevented from Hajj (*iḥṣār*).
- *Tamattu'* and *Qirān*; combining Hajj and Umrah in one journey.

Commentary

- ① Consider the utmost civility, noble character, and avoidance of oppression propagated by Islam; when the enemy is captured with an overwhelming feeling of revenge, Muslims are instructed to adopt piety and justice, avoiding transgression in their retaliation.
- ② *Iḥṣār* refers to the inability to complete Hajj or Umrah due to an acceptable reason, e.g., fear of the enemy or a wild beast or the danger of an illness worsening due to travel.
- ③ In the state of *iḥrām*, if there is an infringement which obligates a sacrifice (*dam*) due to illness, a head wound, an abscess, for example, then any of the following steps can be taken: six destitute (*miskīn*) individuals may be given the specified amount of alms each or provided with two meals each; the person may observe three fasts; or he may perform the sacrifice.

when you are at peace, whosoever takes the benefit of combining Umrah and Hajj, for him a sacrifice is necessary, that which is easily obtainable; then whosoever does not attain 'the ability to sacrifice', so he should fast three days during the days of Hajj and seven days when you return to your homes. These are exactly ten 'fasts in total'.^① This ruling is for the one who is not a resident of Makkah.^② Fear Allah, and know that Allah punishes severely.

فَمَنْ تَشْتَعِبِ الْعُمْرَةَ إِلَى الْحَجِّ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ
فَمَنْ لَّمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ
إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشْرَةٌ كَامِلَةٌ ۚ ذَلِكَ لِمَنْ لَّمْ يَكُنْ
أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا
أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ ۝

2:197 Hajj is 'performed within' some known months; so whosoever makes the 'formal' intention of Hajj therein, then during Hajj, there must be no mention of intercourse in the presence of women, and no sin, and no quarrel. And whatever good you do, Allah knows it. And take provisions, so the best provision is, most certainly, piety; and fear Me, O people of intelligence! ^③

الْحَجَّ أَشْهُرٌ مَعْلُومَةٌ ۚ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ
وَلَا فُسُوقَ ۚ وَلَا جِدَالَ فِي الْحَجِّ ۚ وَمَا تَفْعَلُوا مِنْ خَيْرٍ
يَعْلَمُهُ اللَّهُ ۚ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَ
اتَّقُونِ يَا أُولِيَ الْأَلْبَابِ ۝

2:198 There is no sin on you that you seek grace from your Lord. So when you return

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ ۚ فَإِذَا

Topics

- Who has permission to perform the *Tamattu'* or *Qirān* Hajj?
- Some prohibitions of Hajj.
- Piety is an excellent provision of travel.
- Permission to trade during Hajj and the command to remember Allah Almighty often.

Commentary

- ① As an expression of gratitude, it is incumbent that one who completes the Hajj and Umrah in a single trip performs a sacrifice. If he is unable to perform a sacrifice, he should observe ten fasts; three fasts after donning the *ihrām*, between 1st *Shawwāl* and 9th *Dhū Al-Hijjah* and seven fasts after 13th *Dhū Al-Hijjah*.
- ② The *Tamattu'* or *Qirān* Hajj is only permissible for those who travel to Makkah from outside the *Miqāt* boundary; those who reside within this boundary can only perform the *Ifrād* Hajj.
- ③ The reference to "people of intelligence" implies that true intelligence entails the fear of Allah Almighty and so one who does not fear Allah Almighty is essentially unintelligent.

from ‘Arafāt, remember Allah near the sacred site (*Al-Mash‘ar Al-Harām*); and remember Him as He has granted you guidance, although prior to this, you were most certainly astray.

أَفَضْتُمْ مِّنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِندَ الْمَشْعَرِ الْحَرَامِ ۖ وَ
اِذْكُرُوهُ كَمَا هَدَيْتُمْ وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمِنَ الضَّالِّينَ ﴿٩٨﴾

2:199 Then, ‘O people of Quraysh,’ return from the very area others return from,^① and seek forgiveness from Allah; indeed, Allah is Most-Forgiving, Most-Merciful.

ثُمَّ أَفِيضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٩٩﴾

2:200 Then when you have completed your rites of Hajj, remember Allah as you would remember your forefathers, in fact, ‘remember Him’ more than that.^② And among the people, a man says, “O our Lord! Give us in this world,”^③ and for him there is no share in the Hereafter.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَمَا بُدِئْتُمْ بِكُمْ ۚ وَ
أَشَدُّ كُرْهًُا فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ ﴿٢٠٠﴾

2:201 And from among them, one says “O our Lord! Grant us goodness in this world and grant us goodness in the Hereafter, and save us from the punishment of Hell.”

وَمِنْهُمْ مَّن يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ﴿٢٠١﴾

Topics

- The difference between the supplication of the seeker of this world and the seeker of the Hereafter.

Commentary

- ① The people of Quraysh would choose to stop in Muzdalifah instead of joining others in ‘Arafāt. After others would leave ‘Arafāt, the Quraysh would only then set off from Muzdalifah, as a display of exclusive superiority. This verse commands the Quraysh to be like everyone else. Islamic laws do not change for tribes or social ranks; rich or poor, white or black, Arab or non-Arab, and all people are equal in following the rulings of Islam.
- ② In the Age of Ignorance, the Arabs would praise their forefathers near the Ka‘bah after the pilgrimage. Islam taught them that these are pointless displays of fame and conceit which should be replaced with the impassioned and vocal remembrance of Allah Almighty.
- ③ Remember, it is permissible for the believer to supplicate for the betterment of his worldly affairs. If this is done to ultimately support Islam, then his supplication will be considered a matter of religion.

2:202 For these people, there is a share from the deeds they earned—and Allah is Most-Swift in Reckoning.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا ۖ وَاللَّهُ سَرِيعُ الْحِسَابِ ۝٢٠٢

2:203 And remember Allah in the specified days.^① So whosoever shows haste by leaving in two days 'from Minā', there is no sin on him,^② and whosoever stays on, there is no sin on him; this 'good news' is for the pious. Fear Allah and know that to Him you shall be gathered.

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَّعْدُودَاتٍ ۖ فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ ۚ وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ ۚ لِمَنِ اتَّقَىٰ ۖ وَآتَقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ ۝٢٠٣

2:204 And of people, there is one whose speech captivates you in the life of this world and he makes Allah a witness for what is in his heart, and yet he is the most contentious of rivals.

وَمِنَ النَّاسِ مَنْ يُعْجِبُ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا وَيُشْهَدُ اللَّهُ عَلَىٰ مَا فِي قَلْبِهِ ۖ وَهُوَ أَلَدُّ الْخِصَامِ ۝٢٠٤

2:205 And when he turns away, he strives in the land to spread discord therein, and destroy crops and livestock. And Allah does not like discord.^③

وَإِذَا تَوَلَّىٰ سَعَىٰ فِي الْأَرْضِ لِيُفْسِدَ فِيهَا وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ ۚ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ ۝٢٠٥

Topics

- The rulings related to staying in Minā.
- Six faults of a specific hypocrite.

Commentary

- ① Here, “specified days” refers to the duration from the Fajr of 9th *Dhū Al-Hijjah* until the 'Aṣr of 13th *Dhū Al-Hijjah* (the Days of *Tashriq*). The remembrance of Allah Almighty means proclaiming Allah's greatness (*takbīr*) after the prescribed prayers and during the stoning of the pillars. The verse is interpreted as an instruction to remember Allah Almighty during the stay at Minā.
- ② This means two days after the 10th of *Dhū Al-Hijjah*, i.e., when he has completed the stoning for the 12th. If one returns from Minā after the stoning on the 12th, there is no sin upon him even though it is better to return after the stoning of the pillars on the 13th.
- ③ Although this verse was initially revealed about a specific hypocrite, it provides guidance for all people who have similar traits. In our society many people appear to be polite, well-spoken, and humble, but they secretly distort religious injunctions, create discord among people, and destroy families.

2:206 And when it is said to him, “Fear Allah!” Then his stubbornness incites him to sin more, so for such an individual, Hell (*Jahannam*) is sufficient—and that is certainly an evil abode.^①

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ فَحَسْبُهُ جَهَنَّمُ
وَلَيْسَ الْيَهُادُ ۝

2:207 And among people, there is one who sells his life in search of the pleasure of Allah—and Allah is Most-Compassionate to people.

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَاللَّهُ رَءُوفٌ بِالْعِبَادِ ۝

2:208 O you who believe! Enter Islam completely, and do not follow the footsteps of Satan. Indeed, he is your open enemy.

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السِّلْمِ كَآفَّةً وَلَا تَتَّبِعُوا
خُطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ ۝

2:209 And if you err, even after clear signs have come to you, then know that Allah is Almighty, Most-Wise.^②

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَأَعْلَمُوا أَنَّ اللَّهَ
عَزِيزٌ حَكِيمٌ ۝

2:210 Are they only waiting for the punishment of Allah to come to them within the shade of clouds, and angels, and ‘that’ the matter is decided; and all matters return to Allah alone.

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ وَ
الْمَلَائِكَةُ وَقُضِيَ الْأَمْرُ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ ۝

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Topics

- Selling one’s life for the pleasure of Allah Almighty is a profitable trade.
- The command to fully comply with Islamic Laws.
- Opposing Islam despite clear proofs is a grave offence.
- Those who abandon Islam await Divine Retribution.

Commentary

- ① Not accepting fault is a sign of hypocrisy; when a hypocrite is corrected, he resorts to stubbornness. For a hypocrite, being corrected is an affront to his self-respect. Unfortunately, hypocrisy is rife in the world.
- ② This means that it is a grave offence to distance yourself from fully entering Islam and adopt a way which opposes Islam, despite clear proofs.

2:211 Ask the Children of Israel how many clear signs We gave to them.^① And whosoever changes the blessing of Allah after it has come to him, then indeed the punishment of Allah is severe.^②

سَلُّ بَنِي إِسْرَءِيلَ كَمَا آتَيْنَاهُمْ مِنْ آيَاتِي بَيِّنَاتٍ وَمَنْ يَبْدِلْ
نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ①

2:212 The life of this world was made alluring for those who disbelieve,^③ and they laugh at those who believe. And those who fear 'Allah' will be above the disbelievers on the Day of Judgement.^④ And Allah provides immeasurable sustenance for whomsoever He wills.

لَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا وَيَسْخَرُونَ مِنَ الَّذِينَ
آمَنُوا وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَمَةِ وَاللَّهُ
يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ②

2:213 All people were one nation. So Allah sent Prophets giving glad tidings and relating matters of fear, and revealed the True Book

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَ
مُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ

Topics

- Questioning the Israelites about clear signs.
- A warning to those who change the blessing of Allah Almighty.
- The worldly life being made alluring for the disbelievers and the elevation of the Muslims over the disbelievers on the Day of Judgement.
- The reason for the disagreement among people after the guidance of the Prophets عَلَيْهِمُ السَّلَام and the instruction of truth for the Muslims.

Commentary

- ① Remember, questioning the Israelites about clear signs is for their counsel and to make them acknowledge the Grace of Allah Almighty despite their transgressions.
- ② The “blessing of Allah” refers to the verses of Allah Almighty which are a means of guidance and salvation from misguidance. Among these verses are those which praise and describe the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and mention his Prophethood. The textual distortion of the Jews and Christians is the changing of Allah’s blessing.
- ③ The world being made alluring for the disbelievers means that they only like and value this worldly life, yearning for it. Remember, a worldly life is that which is spent following egotistical desires, whereas, a life spent accumulating provisions of the Hereafter is, with the Grace of the Almighty, a religious life.
- ④ Mocking a poor Muslim or considering a believer to be disgraced is a practice of the disbelievers. Therefore, an evildoer or disbeliever is not respectable even if he is wealthy, whereas a believer is honourable even if he is poor, regardless of his lineage, as long as he is pious.

with them that it passes judgement on issues of dispute between the people. And the very people who were granted the Book disputed it due to animosity between themselves 'even' after clear signs had come to them; so Allah, with His will, guided those who believe to the truth which people were disputing^①—and Allah shows the straight path to whomsoever He wills.

النَّاسِ فَيُبَيِّنُ مَا خْتَلَفُوا فِيهِ ۖ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ ۚ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ ۗ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ٢١٣

2:214 Do you think^② that you will enter Paradise even though you have not yet faced the conditions of those who preceded you? They were afflicted by hardship and severity, and they were shaken with force until the Messenger 'of that era' and the believers with him said, "When will Allah's help come?" Pay heed, indeed, the help of Allah is near.

أَمْ حَسِبْتُمْ أَنْ تُدْخَلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ۖ مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَآءُ وَزُلْزَلُوا حَتَّى يَقُولَ الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصْرُ اللَّهِ ۗ أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ ٢١٤

2:215 They question you about what they should spend, say, "The wealth that you spend of good so that is for your parents, and close relations, and orphans, and the destitute, and the traveller,^③ and whatever good you do, indeed, Allah knows it."

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ الدِّينِ وَالْآقْرَبِينَ وَالْيَتَامَىٰ وَالسَّكِينِ وَابْنِ السَّبِيلِ ۖ وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ٢١٥

Topics

- The test of the Muslims and the hardships of previous nations.
- An excellent amount and cause for voluntary alms.

Commentary

- ① Disagreement, in essence, is not condemnable, however, disagreeing with and opposing the commands of Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, after the truth becomes clear, is culpable.
- ② This verse was revealed in relation to the Battle of the Trench where the Muslims faced extreme cold weather and hunger. They were advised to adopt patience and reminded that the chosen people of Allah have always faced hardships.
- ③ This verse refers to voluntary charity. It is not permissible to give zakat and compulsory contributions to one's parents.

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2:216 **Jihad** has been made incumbent upon you even though it is undesirable to you; and it is near that you dislike something even though it is good for you; and it is near that you prefer something even though it is bad for you; Allah knows, and you do not. ①

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهٌ لَّكُمْ وَعَسَى أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَى أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ٢١٦

2:217 **They** ask you about performing Jihad in the sacred month. Say, "Fighting in this month is a major sin. And preventing from the way of Allah and disbelieving in Him, and preventing access to the Sacred House; and banishing those who live there is an even greater sin with Allah; ② and discord is a greater offence than killing. And they will never cease to fight you until they make you renounce your religion if they are able to. ③ **And** whosoever renounces his faith from among you then dies in the very state of disbelief, so

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَٰئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا

Topics

- The obligation of Jihad and advice for Muslims.
- Permission to perform Jihad during the sacred month.
- The punishment for the one who dies in the state of apostasy.

Commentary

- ① One should not always determine good and bad based on reasoning. Rather, the ultimate criterion is the command of Allah Almighty. Whatever Allah Almighty has commanded is better for us and whatever Allah Almighty has not commanded is not better for us.
- ② This proves that criticizing others despite being at greater fault is the way of the disbelievers. This disease is widespread in our era. People fault and backbite the whole world, and yet they are often tainted with greater evils themselves.
- ③ The verse explains how disbelievers will always hate Muslims and strive to turn them away from religion. Today, many organisations of the disbelievers are working in innovative ways to distance Muslims from Islam, debilitate their morals, and weaken their faith.

all their deeds have become void in this world and in the Hereafter; and they are the people of the Fire; they will remain therein forever.^①

الْآخِرَةِ ۖ وَأُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢١٤﴾

2:218 Indeed, those who embraced faith, and those who left their homes for Allah and performed Jihad in the way of Allah, they have hope in the mercy of Allah.^② And Allah is Most-Forgiving, Most-Merciful.

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ ۖ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

2:219 They ask you about alcohol and gambling. Say, “In them, there is major sin and some worldly benefits for people, and their sin is greater than their benefit.” And they ask you about what they should spend (in the way of Allah)? Say, “The excess.” Thus, Allah states verses for you that you may reflect.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ ۖ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ ۚ وَإِثْمُهُمَا أَكْبَرُ مِن نَّفْعِهِمَا ۚ وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ ۖ قُلِ الْعَفْوَ ۚ كَذَٰلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٢١٩﴾

2:220 'Reflect' in matters of the world and the Hereafter. And they ask you about the orphans. Say, “To rectify in their favour is better for them.”^③ And if you combine your

فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَيَسْأَلُونَكَ عَنِ الْيَتَامَىٰ ۖ قُلِ إِصْلَاحٌ لَهُمْ خَيْرٌ ۖ وَإِنْ تُخَاطَبُوا عَنْهُمُ فَآخُوا إِلَيْكُمْ ۖ وَاللَّهُ

Topics

- Those who embrace faith, migrate, perform Jihad and similar deeds have hope in Divine Mercy.
- The prohibition of alcohol and gambling.
- The amount of alms.
- The ruling of combining one's wealth with the wealth of orphans.

Commentary

- ① Remember, apostasy is a severe offence. Nowadays, many Muslims are ignorant of fundamental beliefs and so readily utter blasphemous statements in times of happiness and sorrow.
- ② Acts of piety do not necessitate reward from Allah Almighty. In fact, it is from His Mercy to reward the creation.
- ③ Although this verse specifically mentions financial support for orphans, it includes all matters of support and edification; character, actions, upbringing, and education. Orphans are like the children of the Muslim nation.

finances with theirs (their share), then they are your brothers. And Allah distinguishes between the one who ruins and the one who rectifies,^① and had Allah wanted, he could have burdened you. Indeed, Allah is Almighty, Most-Wise.

يَعْلَمُ الْفَاسِدَ مِنَ الصَّالِحِ ۖ وَلَوْ شَاءَ اللَّهُ لَأَعْتَبَكُمْ ۖ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٠﴾

2:221 And do not marry idolatresses until they embrace faith. And indeed, the believing slave-girl is better than the idolatress even if she appeals to you; and do not give 'Muslim women' in marriage to idolaters^② until they embrace faith. And indeed, the believing slave is better than the idolater, even if he impresses you. They call towards the Fire, and Allah calls towards Paradise and forgiveness with His command; and He states His verses for the people that they may attain sincere advice.

وَلَا تَنْكِحُوا الْمُشْرِكَةَ حَتَّىٰ يُؤْمِنَ ۖ وَلَا مَؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ ۚ وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا ۚ وَلَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ مُّشْرِكٍ وَلَوْ أَعْجَبَكُمْ ۚ أُولَٰئِكَ يَدْعُونَ إِلَى النَّارِ ۚ وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْعَفْوَۃِ بِآذَنِهِ ۚ وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٢١﴾

2:222 And they ask you about menstruation. Say, "It is impurity, so stay away from women during the days of menstruation, and do not go near them until they are clean."^③ When they

وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۖ قُلْ هُوَ أَدْنَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ ۖ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهُرْنَ ۚ فَإِذَا تَطَهَّرْنَ

Topics

- Marriage to a polytheist man or woman is definitively forbidden.
- Rulings related to menstruation.

Commentary

- ① This statement is most comprehensive and suffices in providing guidance for many aspects of life. When a good and bad intention can be made in any matter, others may be unaware of the bad intent, but Allah Almighty knows.
- ② Unfortunately, despite this clear Qur'anic injunction, the trend of Muslim men marrying polytheist women and Muslim women marrying disbelievers is on the rise. The blame falls on the culprits and their parents who willingly cast their children into this fire. The blame also lies with self-proclaimed intellectuals, minions of liberalism, and irreligious writers who support this practice by darkening pages with their words.
- ③ It is forbidden to have intercourse with women during their menses; conversing and eating with them, and even partaking of what they have left in their plates is permissible.

are completely pure 'from menses' go to them 'for physical relations' as Allah has commanded you. Indeed, Allah loves those who repent sincerely, and those who are exceedingly pure.

فَاتُّوْهُمْ مِنْ حَيْثُ أَمَرَكُمُ اللّٰهُ ۖ إِنَّ اللّٰهَ يُحِبُّ التَّوَّابِينَ وَ يُحِبُّ الْمُنْطَهِّرِينَ ﴿٣٢﴾

2:223 Your women are a tilth for you, so come to your tilth as you desire,^① and do what benefits you first. And fear Allah and know that you will meet Him. 'O Beloved Prophet,' give glad tidings to the believers!

نِسَاؤُكُمْ حَرْثٌ لَّكُمْ ۖ فَاتُّوا حَرْثَكُمْ أَنْ شِئْتُمْ ۖ وَ قَدْ مَوَالَا نَفْسِكُمْ ۖ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوا أَنَّكُمْ مُّلاقُوْهُ وَ بَشِّرِ الْمُؤْمِنِينَ ﴿٣٣﴾

2:224 And do not make the name of Allah a hindrance, due to your oaths, in doing good and adopting piety and reconciliation between the people.^② And Allah is All-Hearing, All-Knowing.

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّآيَانِكُمْ أَنْ تَبَرُّوْا وَ تَتَّقُوا وَ تَصْلِحُوا بَيْنَ النَّاسِ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٣٤﴾

2:225 And Allah will not hold you responsible due to oaths that are expressed unintentionally,^③ however, He will seize you due to that which your hearts have intended. And Allah is Most-Forgiving, Most-Forbearing.

لَا يُؤْخَذُ بِكُم بِاللَّعْنَةِ أَيْبَانِكُمْ وَلَكِنْ يُّؤْخَذُ بِمَا كَسَبَتْ قُلُوبُكُمْ ۗ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿٣٥﴾

2:226 And those who take an oath that they will not have intercourse with their wives, they

لِّلَّذِيْنَ يُؤْلَوْنَ مِنْ نِّسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ ۚ

Topics

- Guidance related to marital relations and the command to do good deeds.
- The prohibition of taking an oath to not do good deeds.
- Expressing a false oath incurs retribution.
- The Islamic rule for those who take an oath to not have intercourse with their wives (Īlā).

Commentary

- ① All manners of vaginal intercourse with one's wife are permitted.
- ② If one takes an oath to avoid a good deed, he should vitiate the oath by doing good and offer expiation.
- ③ One should not take oaths excessively. Some habitually express oaths knowingly and unknowingly without considering the validity of the statement. This is severely disliked.

have four months of respite; so if they return within this time, then Allah is Most-Forgiving, Most-Merciful.^①

فَإِنْ فَأَوْقَاتٍ اللَّهُ عَفُوٌّ رَّحِيمٌ ﴿٢٢٦﴾

2:227 If they make a firm intention of divorce, then Allah is All-Hearing, All-Knowing.

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٢٢٧﴾

2:228 And the divorced women will wait for three menstrual cycles. It is not permissible for them to conceal what Allah created in their wombs if they believe in Allah and the Day of Judgement. And their husbands have the right to take them back within this duration if they have the intention of betterment.^② According to the shari'ah, women have a right over men just as they (men) do over women, and men have a degree above them. And Allah is Predominant, Most-Wise.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنَنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْبَعْرُوفِ ۚ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ ۚ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٢٨﴾

2:229 The divorce is twice, thereafter either retain 'her' with decency or release 'her' with kindness.^③ And it is not permissible for you to

الطَّلَاقُ مَرَّتَيْنِ ۖ فَمَا سَكَتَ بِمَعْرُوفٍ أَوْ تَسْرِيَهُمْ بِإِحْسَانٍ ۖ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ

Topics

- The rulings of women's post-divorce waiting period ('*iddah*') and revoking divorce (*rujū'*).
- The number of revocable divorces.

Commentary

- ① This is called *Īlā*, i.e., a husband takes an oath that he will never engage in sexual intercourse with his wife or not do so for four months; if he breaks the oath (has intercourse) within four months, expiation becomes necessary (and they will remain together), otherwise, after four months have passed, the woman would be divorced according to the shari'ah.
- ② From the wording of this verse, it is clear that for reunion in a revocable divorce, the choice of the man will suffice (mutual consent is not required). However, reunion for revenge or to oppress the woman is an evil act. Unfortunately, the ignorance of persecuting women and their families through marriage or reunion with evil intent to exact revenge still exists.
- ③ "Retain" means to take them back through reunion, and to release them means to divorce them allowing the waiting period to pass. The shari'ah has instructed a courteous manner in both situations; today, many do the opposite by resorting to wrong methods when retaining or divorcing. May Allah Almighty guide them.

take back anything from that which you have given them (women), **except** if both feel that they will not be able to uphold the boundaries of Allah. So if you fear that the husband and wife will not be able to uphold the boundaries of Allah, then there is no sin on them in that (compensation) which the woman gives to attain freedom. These are the boundaries of Allah so do not exceed them; and whosoever exceeds the boundaries of Allah, those very people are oppressors.

يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ ۖ **فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ** ۖ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ ۚ تِلْكَ حُدُودُ اللَّهِ ۖ فَلَا تَعْتَدُوهَا ۚ وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ ۖ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿٢٣٠﴾

2:230 If he divorces her 'the third time', that woman is no longer lawful for him until she marries another man. ① Then, if the second husband divorces her, there is no sin on both (first husband and wife) returning to each other if they think that they will uphold the boundaries of Allah. These are the boundaries of Allah which He states for people of understanding.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّىٰ تَنْكِحَ زَوْجًا غَيْرَهَا ۚ **فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ** ۚ وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ ﴿٢٣٠﴾

2:231 When you divorce women and they near 'the end of' their prescribed time 'of 'iddah', take them back with decency or release them with courtesy; and do not retain them to cause distress 'so' that you may

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ ۖ **بِعَرُوفٍ أَوْ سِرِّهُنَّ** ۖ **بِعَرُوفٍ وَلَا تَكْسِبُوهُنَّ** ۖ **ضَرًّا أَوْ لِيْتَعَدُوا** ۚ وَمَنْ يَفْعَلْ ذَٰلِكَ فَقَدْ ظَلَمَ نَفْسَهُ ۚ

Topics

- Annulment of marriage (*Khul'ah*).
- After three divorces, a woman is not allowed to remarry her previous husband without a religious *halalah*.
- The command of good conduct when upholding marriage or giving divorce, and the prohibition of oppression against women.

Commentary

- ① Three divorces in three months, or within one month, or within one day, or within one sitting, or within one sentence; in all cases the divorce would take place, and the marriage would be terminated with immediate effect (making the woman unlawful for the man). After three divorces, without a Shar'i process, it is absolutely unlawful for a man and woman to engage in sexual activities with each other; those who ignore this prohibition and strive for their reunion are equally sinful.

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oppress them; ① Whosoever does this oppresses himself. And do not take the verses of Allah in mockery; and remember the favour of Allah upon you and 'remember' the Book and Wisdom He revealed to you through which He gives you sincere advice. And fear Allah and know that Allah is the Knower of all things.

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا ۚ وَادْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ ۝

2:232 And when you divorce women and their prescribed time is complete, then (O carers of the women!) do not stop them from marrying their husbands when they (both) reach mutual consent according to the shari'ah. This counsel is given to the one who, from amongst you, believes in Allah and the Day of Judgement. ② This is more virtuous and purer for you—and Allah knows and you know not. ③

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلِّغْنَ أَجَلَهُنَّ فَلَا تَعْصُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاصُوا بَيْنَهُمْ بِالْمَعْرُوفِ ۚ ذَٰلِكُمْ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ۝

2:233 Mothers should suckle their children for

وَالْوَالِدَتُ يُرْضَعْنَ أَوْلَادُهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ

Topics

- When a man and woman agree to remarry after divorce, then in many cases, guardians do not have the right to object without reason.
- Some Shar'i rulings related to suckling a child.

Commentary

- ① The divorced woman has the option of reunion or separation before her sitting period ends. However, for a man, it is not permissible to use this right to oppress her; whosoever does this oppresses himself, and it is as if he is mocking the verses of Allah. People who oppress wives and oppose the Shari'ah should remember that even if people are unaware, Allah Almighty certainly knows the truth; Man will indeed answer to Allah Almighty.
- ② When the sitting period of a woman comes to an end and she intends to remarry, whether the same person (who gave her a revocable divorce or less than three divorces) or someone else, the guardians do not have the right to object if there is mutual agreement.
- ③ This expresses that following this ruling is a better means of purity as a woman may make a mistake due to previous relations which may distress all involved, therefore, women should not be stopped from pursuing their marital options (remarrying).

two complete years;^① 'this ruling is' for one who intends to complete the phase of suckling. The father of the child, in accordance with tradition, has the responsibility of providing food and clothing for women. A life shall only be burdened according to its capability. A mother should not be made to suffer due to her child, and a father should not be made to suffer due to his child;^② and it is the same 'ruling' for the one who is a representative of the father.^③ Then if both 'parents' decide to wean the child through mutual agreement and consultation, there is no sin on them. And if you want your children to be suckled 'by other women', even then there is no sin on you as long as you pay what you specified with kindness. And fear Allah and know that Allah sees all that you do.

أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ ۖ وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَ
كِسْوَتُهُنَّ بِالْمَعْرُوفِ ۖ لَا تُكَلِّفُ نَفْسٌ إِلَّا وُسْعَهَا ۚ
لَا تُضَارُّ وَالِدَةُ بَوْلِهَا وَلَا مَوْلُودٌ لَهُ بِوَلَدٍ ۖ وَعَلَى
الْوَارِثِ مِثْلُ ذَلِكَ ۚ فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ
مِنْهُمَا وَتَشَاوُرٍ فَلَا جُنَاحَ عَلَيْهِمَا ۚ وَإِنْ أَرَدْتُمْ أَنْ
تَسْتَرْضِعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَأَلْتُم مَّا
أَتَيْتُم بِالْمَعْرُوفِ ۚ وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا
تَعْمَلُونَ بَصِيرٌ ﴿٣٣٣﴾

2:234 Those, who die from among you leaving wives, then they (the widows) should confine themselves for a period of four months and ten days;^④ so when they reach their phase 'of completion', then 'O carers,' there is no sin on

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَبَّصْنَ
بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا ۚ فَإِذَا بَلَغْنَ أَجَلَهُنَّ
فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ ۚ

Topics

- The waiting period for a widow.

Commentary

- ① For more detailed rulings regarding the suckling of a child, see *Tafsīr Şirāt Al-Jinān*.
- ② A mother will distress a child through not giving milk on time, not supervising, and abandoning the child after a period of familiarity; and the father will distress the child by taking him away from the mother (when acquainted) or not fulfilling the rights of the mother (upsetting the child).
- ③ If the father has passed away, his duties are passed on to his replacement.
- ④ This verse stipulates the waiting period of a widow as four months and ten days; this is the case if he dies on the first day of the lunar month, otherwise the duration will be 130 days. (See *Tafsīr Şirāt Al-Jinān* for more details).

you in what the women do with themselves in compliance with the Shari'ah.^① And Allah is aware of your deeds.

اللَّهُ يَتَعَلَّمُونَ خَيْرٌ ۝

2:235 And there is no sin on you in this that you forward a proposal of marriage to women through implication or you conceal it within your hearts. Allah knows that now you will mention them, however, do not make a promise with them in secret except say that which is in compliance with the Shari'ah; and do not affirm the agreement of marriage until the written (ruling) reaches its specified duration (completion). And know that Allah knows what is in your hearts, so fear Him, and know that Allah is Most-Forgiving, Most-Forbearing. ۝

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَآعَرِضْتُمْ بِهِ مِنْ خُطْبَةِ النِّسَاءِ أَوْ أَكْنُتُمْ فِي أَنْفُسِكُمْ ۖ عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تَأْوَئُهُنَّ سِرًّا إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا ۚ وَلَا تَعْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجَلَهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ ۚ وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ ۝

2:236 If you divorce women, there is no demand on you as long as you have not touched them or you have not specified a bridal gift (*mahr*) for them;^③ and provide for them 'one complete dress'. It is incumbent upon the rich man to give according to his

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً ۚ وَ مَتَّعُوهُنَّ عَلَى النُّسُوعِ ۚ قَدَرًا وَعَلَى الْمُقْتِرِ قَدَرًا ۚ مَتَاعًا بِالْمَعْرُوفِ ۚ

Topics

- Shari'ah rulings related to marriage for the widow during the sitting period.
- Shari'ah rulings related to the bridal gift (*mahr*) of a woman.

Commentary

- ① Women have the right to decide their personal matters within the boundaries of the Shari'ah and thus, they may proceed with marriage on their own, however, consultation is best.
- ② To marry, or openly propose, or promise marriage to a widow during her waiting period is unlawful. However, communicating a proposal in a discreet way is not sinful, e.g., by saying "You're a very pious woman", or having the intention within his heart.
- ③ This verse ordains a few rulings about bridal gifts. (See *Tafsīr Shirāṭ Al-Jinān* for more details.)

capability and the poor man to give according to his capability. Give them benefit in accordance with the Shari'ah;^① this is incumbent upon those who do good.

حَقًّا عَلَى الْمُحْسِنِينَ ﴿٢٣٦﴾

2:237 And if you divorce them (women) before you touch them and you have specified for them a bridal gift too, then 'the payment of' half of what you specified is necessary except if women forgive (part of the *mahr*) or he (the husband), whose hand holds the bond of marriage, gives more. And (O men!) your giving of more is closer to piety.^② And do not forget kindness between yourselves. Indeed, Allah sees all that you do.^③

وَإِنْ طَلَّقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَرْصُفَ مَا فَرَضْتُمْ إِلَّا أَنْ يَعْفُونَ أَوْ يَعْفُوَ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ وَأَنْ تَعْفُوا أَقْرَبُ لِلتَّقْوَى وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٣٧﴾

2:238 Be punctual in all your prayers and especially the middle prayer (*Aṣr*); and stand for Allah submissively.

حُفَظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَى وَقُومُوا لِلَّهِ قَانِتِينَ ﴿٢٣٨﴾

2:239 So if you are in fear, then walking or

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا فَإِذَا أَمْنْتُمْ فَاذْكُرُوا اللَّهَ

Topics

- The prohibition of prolonged enmity after divorce.
- Generally adopting punctuality in all prayers especially the *Aṣr* prayer.
- The Shari'ah ruling regarding prayer in a state of fear and its method.

Commentary

- ① These verses highlight the importance of Islamic jurisprudence (*fiqh*), as it not only relates to the rulings of acts of worship (*'Ibādāt*), but also address financial and civil matters (*mu'āmalāt*) such as trade, marriage, divorce, and inheritance.
- ② Forgiveness on part of the woman means that she pardons half or less of the bridal gift, whereas for the husband, it means that he does not take half back if he has given her the full gift. "Giving more" means that he gives the full bridal gift.
- ③ The matter of divorce is so intense that usually both parties become blinded by the desire of revenge, and may even want to kill each other. Allah Almighty addresses this by encouraging mutual courtesy in this situation, especially for the man, as often there is more harm from the man and his family.

riding 'pray however possible';^① then when you are at peace, remember Allah as He taught you what you knew not.

كَمَا عَلَّمَكُمْ مَا لَمْ تَكُونُوا تَعْلَمُونَ ﴿٢٣٨﴾

2:240 And those of you who die leaving wives should bequeath to their women provision for a year without expulsion 'from their homes';^② then if they leave of their own accord, you are not held responsible for what they do with themselves in accordance with the Shari'ah; and Allah is Almighty,^③ Most-Wise.

وَالَّذِينَ يَتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا ۖ وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ ۖ فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ ﴿٢٤٠﴾

2:241 And for the divorced women, there is maintenance in compliance with the Shari'ah.^④ This is incumbent upon the righteous.

وَاللَّطَّلَعَتِ مَتَاعٌ بِالْمَعْرُوفِ ۖ حَقًّا عَلَى الْمُتَّقِينَ ﴿٢٤١﴾

2:242 Thus, Allah clearly states His verses for you that you may understand.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٢٤٢﴾

2:243 'O Beloved Prophet,' did you not see

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ

Topics

- An abrogated ruling that a dying man must bequeath a year's provision to his widow.
- It is incumbent upon the husband to provide financial support or maintenance during the woman's post-divorce sitting period.
- The purpose of stating the rulings of sitting period and divorce.
- An account of the Israelites who fled due to the fear of death.

Commentary

- ① Here, the ruling and method of prayer in a state of fear (from enemies or wild beasts etc.) has been mentioned; if the condition of fear means it is impossible to stay in one place, the prayer must be performed walking or while mounted, in any possible way.
- ② In the early days of Islam, the sitting period of a widow was a whole year. She would stay within her husband's house and receive financial support. The ruling of one year became abrogated (2:234) and the maintenance for the whole year was later abrogated by the verse of inheritance (4:12).
- ③ This word can express different meanings like 'esteemed', 'predominant', and 'almighty'.
- ④ In this verse, it is clearly stated that during the sitting period of divorce, the husband is obliged to provide financial support for the woman (divorcee). See *Bahār-e-Shari'at* Volume 2, Part 8, "The statement of maintenance" for more details.

those who fled from their homes in thousands, fearing death? So Allah said to them, “Die!”^① Then He gave them life (again). Indeed, Allah bestows Grace upon people, however, most people do not express gratitude.

حَذَرَ الْمَوْتِ فَقَالَ لَهُمُ اللَّهُ مُوتُوا ثُمَّ أَحْيَاهُمْ إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ ﴿٣٣﴾

2:244 And fight in the way of Allah and know that Allah is All-Hearing, All-Knowing.

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَعَلِمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ ﴿٣٤﴾

2:245 Is there anyone who will give a good loan to Allah,^② so Allah will multiply it for him many times? And Allah lessens and makes abundant; and to Him you shall be returned.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضْعِفُهُ لَهُ أضعافًا كَثِيرَةً وَاللَّهُ يَقْبِضُ وَيَبْصُطُ وَإِلَيْهِ تُرْجَعُونَ ﴿٣٥﴾

2:246 'Dear Beloved Prophet,' did you not see a group, from the Israelites, after the era of Mūsā? ^③ When they said to a Prophet of theirs, “Appoint for us a king that we may fight in the way of Allah.” He (that Prophet) said, “Will it not be the case that if Jihad is made incumbent upon you, then you will not perform Jihad?” They said, “Why should we not fight in the

أَلَمْ تَرَ إِلَى الْمَلَائِكَةِ مِنْ بَنِي إِسْرَءِيلَ مِنْ بَعْدِ مُوسَى إِذْ قَالُوا لِنَبِيِّهِمْ ائْتِنَا مَلِكًا نُقَاتِلَ فِي سَبِيلِ اللَّهِ قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أُخْرِجْنَا مِنْ

Topics

- The command to perform Jihad in the way of Allah Almighty.
- Encouragement to spend in the way of Allah Almighty with sincerity and the merits of doing that.
- The obligation of performing Jihad for the Israelites after Prophet Mūsā عَلَيْهِ السَّلَام and their conduct.

Commentary

- This account expresses how one cannot save himself by fleeing due to the fear of death, it is pointless; death which has been decreed shall come to pass. Man should be content with the Will of Allah Almighty.
- Spending in the way of Allah Almighty with sincerity has been likened to a loan; this is the utmost benevolence of Allah as man is His creation and man's wealth is from His Grace, Allah Almighty is the real Master, whereas man has ownership due to divine grace and yet the giving (spending) of man, in the way of Allah Almighty, is described as a (good) loan.
- Mention of an interesting account rousing the courage of Jihad after the command of Jihad.

way of Allah while we have been banished from our country and our children.”^① So when Jihad was made incumbent upon them, they turned away except a few of them. And Allah is well aware of the oppressors.

دَيَارِنَا وَأَبْنَاءِنَا ۖ فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِّنْهُمْ ۖ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٣٣﴾

2:247 And their Prophet said to them, “Indeed, Allah has made Tālūt your king,”^② They said, “How has he attained authority over us, despite the fact that we are more deserving of the kingdom than him, and he was not even endowed with abundance of wealth.” He (that Prophet) said, “Allah has chosen him over you and granted him more excellence in knowledge and physique.” And Allah may grant His kingdom to whomsoever He wills. And Allah is Most-Bestowing, All-Knowing.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا ۚ قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ وَلَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ۚ قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ ۚ وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٤﴾

2:248 And their Prophet said to them, “The sign of his kingdom is this that there shall come to you the chest in which there is the satisfaction of hearts from your Lord, and the remaining items of what was left^③ by the

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِّنْ رَبِّكُمْ وَبَقِيَّةٌ مِّمَّا تَرَكَ آلُ مُوسَىٰ وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ ۚ إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ

Topics

- The account of making Tālūt king of the Israelites.

Commentary

- ① When the creedal and social conditions of a nation become corrupted, oppressive nations are unleashed upon them. If the creedal and social conditions of Muslims around the world are considered in light of this verse, one sees a clear reflection of it. The Qur’anic narration of such accounts is not just for historical purposes, rather, one must also learn lessons and reflect.
- ② The word بَعَثَ literally means to make something stand, however, its meaning changes with context; here this word means to send or delegate.
- ③ Objects belonging to the beloved creation of Allah Almighty are sacred like the blessed sandals of Prophet Mūsā عَلَيْهِ السَّلَام in the chest (among other items) which were a means of blessings.

honourable Mūsā and the honourable Hārūn,^① carried by Angels. Indeed, in this there is a great sign for you, if you are people of faith.”

إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٣٧﴾

٣٢
ع
١٢

2:249 So when Ṭālūt set off from the city with the armies, he said, “Indeed, Allah will test you with a stream;^② so whosoever drinks from it is not with me; and whosoever does not drink from it is with me, except he who fills a handful (is excused),” then, apart from a few among them, all drank from it. So when he (Ṭālūt) and the believers with him crossed it, they (the disobedient majority) said, “We do not possess the strength on this day to face Jālūt and his armies.” However, those who were certain that they would meet Allah said, “On many occasions, the small group has overpowered the large group with the command of Allah.^③ And Allah is with the patient.”

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ فَشَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوتَ وَجُنُودِهِ قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا اللَّهَ لَكُمْ مِنْ فِتْنَةٍ قَلِيلَةٍ غَلَبَتْ فِتْنَةُ كَثِيرَةٍ زَبَانٍ
اللَّهُ وَاللَّهُ مَعَ الصَّابِرِينَ ﴿٣٨﴾

Topics

- The trial of the stream faced by the army of Ṭālūt during the journey of Jihad.

Commentary

- ① Some scholars have stated that the *Tabūt Al-Sakīnah* contained relics of the scholars belonging to the nation of the Prophets Mūsā and Hārūn عَلَيْهِمَا السَّلَام and hence, “ال” refers to the scholars; whereas others have stated that the chest contained sacred items of the Prophets Mūsā عَلَيْهِ السَّلَام and Hārūn عَلَيْهِ السَّلَام; “ال” was attributed to them as an expression of honour.
- ② This account reveals how it is better to test people before Jihad as any retreat or cowardice amid the battle could be catastrophic. Rigorous training in times of peace aids battle preparation and overcoming smaller obstacles before a major test strengthens one’s fortitude.
- ③ Sincerity, enthusiasm, and resilience are means to attaining the aid of Allah Almighty. In Islamic history, there are many examples of small groups overpowering large groups, like in the Expedition of Badr, where 313 Muslims defeated a large group of almost one thousand disbelievers. In the Expedition of Yarmūk, approximately 50,000 Muslims defeated an army of one million.

2:250 And when they confronted Jālūt and his armies, they said, "O our Lord! Bestow patience onto us and grant us fortitude and help us against the disbelieving nation." ①

وَلَمَّا بَرَزُوا لِجَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا صَبْرًا وَثَبِّتْ أَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ٥٠

2:251 So they defeated them with the will of Allah. And Dāwūd killed Jālūt and Allah endowed him with the kingdom and wisdom and taught him that which He willed. If Allah does not deter some people by means of others, then indeed, the earth would be destroyed; ② however, Allah bestows His grace upon the whole world.

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَاتَّهَى اللَّهُ إِلَيْكَ وَالْحِكْمَةَ وَعَلَيْهِ مَبَاشَاءُ ٥١ وَلَوْ لَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمُ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ ٥٢

2:252 These are the verses of Allah, which 'Beloved Prophet,' We recite to you with the truth. And indeed, you are among the Messengers.

تِلْكَ آيَاتُ اللَّهِ نَتْلُوهَا عَلَيْكَ بِالْحَقِّ ٥٣ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ ٥٤

Topics

- The supplication of patience, steadfastness, and aid during the battle against Jālūt and his army.
- The defeat of Jālūt and his army, Jālūt's death; Prophet Dāwūd عَلَيْهِ السَّلَام being granted kingship, wisdom, and knowledge.
- Preventing discord is a reason behind Jihad.
- Proof of the Prophethood of the Beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Commentary

- ① In battle, one should complement reliance on material means with prayers to Allah Almighty for patience, steadfastness, and support against the enemy so that with the apparent means, the help of Allah Almighty is also attained.
- ② Here, the wisdom of Jihad is mentioned; Jihad has many advantages. If weeds are not uprooted, crops may be destroyed, if a cancerous mass is not removed, the body will suffer, if thieves are not caught, there shall be no security; similarly, if rebels and transgressors are not confronted through Jihad, good people will struggle to live.

2:253 These are the Messengers;^① We have granted excellence to some over others; from among them Allah spoke to some, and He elevated one (above all) in rank.^② And We gave 'Īsā, son of Maryam, clear signs and We aided him through the Sacred Spirit (Jibrīl). And had Allah willed, those after them would not have fought each other even though clear signs had come to them, however, they resorted to dispute among themselves, so some of them remained believers and among them, some became disbelievers. And had Allah willed, they would not have fought; however, Allah does whatever He wills.^③

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ
اللَّهُ وَرَفَعْنَا بَعْضَهُمْ دَرَجَاتٍ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ
الْبَيِّنَاتِ وَإِيْدْنَاهُ رُوحَ الْقُدُسِ ۖ وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ
الَّذِينَ مِنْ بَعْدِهِمْ مِنْ بَعْدِ مَا جَاءَهُمُ الْبَيِّنَاتُ وَلَكِنْ
اِخْتَلَفُوا فِيهِمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ كَفَرَ ۖ وَلَوْ شَاءَ اللَّهُ
مَا اقْتَتَلُوا ۚ وَلَكِنَّ اللَّهَ يَفْعَلُ مَا يُرِيدُ ۝٣٣

2:254 O you who believe! Spend 'in the way of Allah,' from the sustenance that We provided you, before the arrival of that Day in which there will be no trade and neither friendship nor intercession for disbelievers;^④ and the disbelievers, they are the oppressors.^⑤

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ قَبْلِ
أَنْ يَأْتِيَنَّ يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفَاعَةٌ ۖ
الْكَافِرُونَ هُمُ الظَّالِمُونَ ۝٣٤

Topics

- The status and greatness of the noble Prophets and points of personal excellence related to three prophets.
- Allah Almighty does what He wills.
- Preparing for the Hereafter by spending in the way of Allah Almighty.

Commentary

- The word 'الرُّسُلُ' is the plural of *rasūl* (Messenger).
- All prophets are equal in prophethood. However, some have a higher rank than others. The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has the most elevated rank among the prophets, and hence he is the best in creation.
- Allah Almighty does whatever He wills; none can act against His intention in His Dominion. We are commanded to submit to His command and to act in accordance with what He has said.
- On the Day of Reckoning, only the wealth spent on good deeds will be beneficial and similarly, only pious friends will benefit a person. Intercession is exclusive to the Muslims with the permission of Allah Almighty.
- 'ظلم' (injustice or oppression) literally means "to put something in its wrongful place." Disbelievers adopting disbelief instead of faith, sin instead of obedience, and ungratefulness instead of gratitude are injustices. Since the worst type of injustice is described in this verse, the disbelievers are branded oppressors.

2:255 Allah, there is none worthy of worship but Him;^① He is Self-Existing, the Sustainer of others, He is neither affected by slumber nor sleep. Whatever is in the heavens and whatever is in the earth belongs to Him. Who is the one to intercede in His Court without His permission? He knows (about) what is in front of them and what is behind them; and they cannot comprehend anything from His knowledge except that which He wills; His Seat encompasses the heavens and the earth; their protection cannot cause Him fatigue, and He is the Most-Exalted, the Most-Great.

اللَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمٰوٰتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٥﴾

2:256 There is no coercion in religion.^② Indeed, the path of guidance has become distinct from misguidance; so, whosoever rejects Satan and believes in Allah has taken hold of the strongest handle which is unbreakable.^③ And Allah is All-Hearing, All-Knowing.

لَا إِكْرَاهَ فِي الدِّينِ ۚ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ ۚ لَا انْفِصَامَ لَهَا ۗ وَاللَّهُ سَبِيْعٌ عَلِيمٌ ﴿٢٥٦﴾

Topics

- Important rulings of Divinity in the verse of the Throne (Āyah al-Kursiyy).
- There is no coercion in religion.
- Guidance and misguidance clearly defined in the Quranic narrative.
- It is essential to avoid the company of evildoers to remain firmly steadfast upon Islam.

Commentary

- ① This verse is famously known as the “Verse of the Throne” (Āyat al-Kursiyy). It details core beliefs about Allah Almighty. As one reflects upon this verse, the greatness of Allah Almighty and beliefs related to Him become clearer.
- ② Remember, a non-Muslim cannot be forced to embrace Islam, but one who attempts to adopt disbelief after Islam will be stopped as this is sacrilegious treason and leads to anarchy and disrupting the fabric of society.
- ③ Every misguided individual and transgressor are referred to as *al-Tāghūt*. This term has many meanings including the devil, fortuneteller, sorcerer, and idol. In this verse, one is instructed to avoid *al-Tāghūt* as one can only remain firmly established upon Islam if he stays away from the company, affiliation and admiration, books, and propagation of deviants; he who strikes his rope of faith with knives shall struggle to save it from being cut.

2:257 Allah is the Protector of Muslims; He brings them out of darkness into light^① while the devils are the supporters of the disbelievers, bringing them out of light into darkness; these very people are the inhabitants of the Fire—they will stay therein forever.

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ ۚ وَالَّذِينَ كَفَرُوا أَوْلِيَهُمُ الظَّالِمُونَ ۚ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٥٧﴾

2:258 'Dear Beloved Prophet,' did you not see the one who argued with Ibrāhīm about his Lord as Allah endowed him (Ibrāhīm) with the kingdom? When Ibrāhīm said, "My Lord is He who grants life and causes death." He said, "I give life and I cause death", Ibrāhīm said, "Allah brings out the sun from the east so bring it out from the west." So, he who disbelieved was dumbfounded 'by the argument'^②—and Allah does not guide the oppressors.

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ ۖ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ ۚ قَالَ أَنَا أُحْيِي وَأُمِيتُ ۖ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ ۗ فَبُهِتَ الَّذِي كَفَرَ ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٢٥٨﴾

2:259 Or (did you not see) the one who passed by a village and it had fallen to the ground upon its roofs,^③ so he said, "How will Allah bring it to life after its death?" So Allah made him die for a hundred years then He resurrected him. 'Then,' He (Allah) said, "How

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا ۚ قَالَ أَنَّى يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا ۚ فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ۖ ثُمَّ بَعَثَهُ ۚ قَالَ كَمْ لَبِثْتَ ۖ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ ۚ قَالَ بَلْ لَّبِثْتَ مِائَةَ عَامٍ فَانْظُرْ إِلَى طَعَامِكَ وَ

Topics

- Allah Almighty is the Protector of the Muslims and the devils are the supporters of disbelievers.
- The debate between Prophet Ibrāhīm عَلَيْهِ السَّلَام and King Namrūd.
- The death of Prophet 'Uzayr عَلَيْهِ السَّلَام and his resurrection.

Commentary

- ① Darkness refers to disbelief and light refers to faith; since there are many types of disbelief and Islam is one religion, the Arabic terms (in the verse) for darkness and light are plural and singular respectively.
- ② This is evidence for debate in creed; this is the way of the Prophets, so such debate is not bad, however the elements of arrogance, hostility, and not accepting the truth which have affected this action are rejected by the honourable scholars.
- ③ According to most scholars of *Tafsīr*, the man is Prophet 'Uzayr عَلَيْهِ السَّلَام and the city is Jerusalem.

long have you remained here?” He (the man) said, “I have stayed here for a day or part of a day.” He said, “(No) rather, you have stayed here for a hundred years and look at your food and water, they have not yet emitted foul smell; and look at your donkey (which has decomposed). And (all this was done) so that We can make you a sign for the people, and look at the bones, (observe) how We will raise them and cover them with flesh.” So when it (this matter) became apparent to him, he said, “I know well that Allah has power over everything.”

شَرَابِكَ لَمْ يَتَسَنَّهٖ ۚ وَانْظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ
آيَةً لِلنَّاسِ وَانْظُرْ إِلَىٰ الْعِظَامِ كَيْفَ نُنْشُرُهَا ثُمَّ نَنْسُوهَا
لَحْمًا ۖ فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ
قَدِيرٌ ﴿٢٥٩﴾

2:260 And when Ibrāhīm said, “O my Lord, show me how You will bring the dead back to life?” Allah said, “Do you not have certainty?” Ibrāhīm said, “Of course, but ‘I wish’ for my heart to be content.”^① Allah said, “Take any four birds, then let them become accustomed to you, then (after slaughter,) place a piece from each of them on the mountains, then call them, they will come to you with haste. And know that Allah is Predominant, Most-Wise.”^②

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ ۖ قَالَ أَوْ لَمْ تُؤْمِنْ ۖ قَالَ بَلَىٰ وَلَٰكِن لِّيَبْطِئَنَّ قُلُوبِي ۖ قَالَ
فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ ثُمَّ اجْعَلْ عَلَىٰ كُلِّ
جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۖ وَأَعْلَمُ
أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

2:261 The example of those who spend their

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ

Topics

- The account of Prophet Ibrāhīm عَلَيْهِ السَّلَام and the four birds being brought back to life.
- An example of those who spend in the way of Allah Almighty.

Commentary

- ① This verse relates an account of resurrection which expresses the great Power of Allah Almighty.
- ② This highlights the fact that the Prophets and Messengers have a very high rank in the Court of Allah Almighty because Allah Almighty fulfils their wishes and answers their prayers to the extent that He brings the dead back to life with their supplications.

wealth in the way of Allah^① is like the grain which produced seven ears, in every ear a hundred grains; Allah may increase it more for whomsoever He wills—And Allah is Most-Bestowing, All-Knowing.^②

أُثْبِتَتْ سَبْعَ سَابِلٍ فِي كُلِّ سُبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ٢٦١

2:262 Those who spend their wealth in the way of Allah, then after their spending neither speak of the favour done nor cause offence, for them,^③ their reward is with their Lord; and they shall neither have fear nor will they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يَتَذَكَّرُونَ
مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ٢٦٢

2:263 A kind word and forgiveness is better than charity followed by offence. And Allah is Self-Sufficient, Most-Forbearing.

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَتْبَعُهَا أَذًى
وَاللَّهُ عَزِيزٌ حَلِيمٌ ٢٦٣

2:264 O you who believe! Do not nullify your charities through speaking of favours done and causing offence,^④ like the one who spends

كَالَّذِي يُنْفِقُ مَالَهُ رِئَاءَ النَّاسِ وَلَا يُؤْمِنُ

Topics

- The two conditions for the acceptance of charity: To not remind one of a favour and to not offend.
- A good word is better than offending after giving charity.
- The prohibition of making charities void by reminding of favours and offending.
- The example of those who give charity ostentatiously.

Commentary

- ① This verse mentions spending in general, without limiting it to supererogatory (*nafl*) or prescribed (*wājib*) spending. Spending on any good cause is classed as spending in the way of Allah Almighty, such as helping a scholar or student of knowledge and buying food, clothing, medicine, or other provisions for a poor person.
- ② Good deeds are equal. However, differences in sincerity, good intention, and attribution can have a great impact on the level of reward attained.
- ③ It is forbidden to remind the recipient of a favour and to offend; reminding would be to express the favour in front of others causing discomfort, and one would offend by saying, “You were helpless and in dire need, I helped you”, or by pressuring him.
- ④ If a beggar is not given anything, he should at least be spoken to courteously so that he is not offended. If he insists or resorts to verbal abuse, pardon him. In the case of not giving anything, speaking courteously and forgiving his transgression is better than that charity after which he is reminded of the favour, embarrassed, or offended.

his wealth to show people and does not embrace faith in Allah and the Last Day; his example is like a smooth rock upon which there is soil so it was showered with heavy rain which left the rock clean; such people will not have power over anything they earned from their deeds ① —and Allah does not guide the disbelievers.

بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۖ فَكُنْ لَهُ كَنْزًا صَفْوَانٍ عَلَيْهِ
تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا ۖ لَا يَقْدِرُونَ
عَلَى شَيْءٍ مِّمَّا كَسَبُوا ۗ وَاللَّهُ لَا يَهْدِي الْقَوْمَ
الْكَافِرِينَ ﴿٢٦٥﴾

2:265 The example of those who spend, seeking the pleasure of Allah and to keep their hearts firm, is like the example of a garden which is located on high ground; it was showered with heavy rain so it produced a doubled quantity of fruit. If there is no heavy rainfall, then a light shower will suffice—and Allah sees all that you do. ②

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاتِ اللَّهِ
وَتَثْبِيتًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا
وَابِلٌ فَاتَتْ أَكْثَارًا ضِعْفَيْنِ فَإِنْ لَمْ يُصِبْهَا وَابِلٌ فَطَلٌّ
وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿٢٦٦﴾

2:266 Would any of you like 'this' that he has a garden of date-palms and grapevines beneath which rivers flow; for him there are all kinds of fruit therein; and old age reaches him and he has weak children, then it is struck

أَيُّودًا أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ وَأَعْنَابٍ
تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ
وَإِذَا كَبَرُوا لَهُ ذُرِّيَّةٌ ضُعَفَاءُ فَأَصَابَهَا إِعْصَارٌ

Topics

- The example of those who give charity for the pleasure of Allah Almighty.
- A powerful example of those who give charity ostentatiously.

Commentary

- ① Giving charity openly and secretly is permissible, but one needs to consider the condition of the heart. Unfortunately, the evil deeds of ostentation, reminding of favours, and offending are prevalent in our communities. Using banners or having news and pictures published to promote one's charitable endeavours is an unfortunate norm. Similarly, if one helps another family member, he (the helper) pressures him for his entire life and humiliates him in front of others whenever he chooses to. This is a most immoral deed.
- ② This verse relates the example of those who only spend to attain the pleasure of Allah and steadfastness upon faith; just as fertile ground produces fruit whether rainfall is heavy or light, sincere charity is increased by Allah Almighty whether it is a large or small sum. In the Court of Allah Almighty, the condition of the heart is considered, not just the amount of wealth.

by a tornado containing fire so the whole garden is burnt. Thus, Allah clearly states His verses to you that you may reflect.^①

فِيهِ نَارًا فَاحْتَرَقَتْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَتَفَكَّرُونَ ﴿٣٦﴾

٣٦
ع

2:267 ○ you who believe! Spend 'in the way of Allah' from the pure 'assets' that you have earned and from that which We have produced for you from the earth—and do not intend the inferior 'wealth' of it as you spend while (if you were given such) you would never accept it without overlooking it.^② And know that Allah is Self-Sufficient, Praiseworthy.

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ
وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ ۚ وَلَا تَيَسَّبُوا الْخَبِيثَ
مِنْهُ تُنْفِقُونَ وَلَسْتُمْ بِآخِذِيهِ إِلَّا أَنْ تُغِشُّوا فِيهِ
وَأَعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٣٧﴾

2:268 Satan makes you fear poverty and commands indecency,^③ and Allah promises you forgiveness from Him and grace; and Allah is Most-Bestowing, All-Knowing.

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ وَيَأْمُرُكُمْ بِالْفَحْشَاءِ ۚ وَاللَّهُ
يَعِدُكُمْ مَغْفِرَةً مِّنْهُ وَفَضْلًا ۚ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٨﴾

2:269 Allah confers wisdom to whomsoever He wills, and whosoever is granted wisdom

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ ۚ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ

Topics

- The command to spend pure and lawful (ḥalāl) assets in the way of Allah.
- The prohibition of giving defective and inferior wealth in the way of Allah Almighty.
- Scaring one who spends in the way of Allah Almighty with poverty is the work of the devil.
- The excellence of knowledge and wisdom.

Commentary

- ① What a powerful example; if only we understand and save our deeds, prayer, *dhikr*, Quran recitation, prophetic praise, Hajj, Umrah, and charity from the destruction of ostentation through self-accountability.
- ② Many use good things for themselves but when it comes to giving in the way of Allah Almighty, they give useless or inferior items. There is a lesson for such people in this verse. If something is good but an individual does not like it, there is no harm in giving this, however, if something is disliked because it is not good or defective, this is blameworthy.
- ③ The devil whispers that if you spend or give charity, you shall become poor or even destitute, so do not spend; this is a dangerous ploy of the devil used against those who spend in the way of Allah Almighty, ironically, the very same people will spend excessively on lawful and unlawful marriage customs and other aspects of life.

has indeed been granted goodness in abundance. And none attain advice except the people of insight.

خَيْرٌ أَكْثَرًا ۖ وَمَا يَدَّبُّ كَرًّا إِلَّا أُولُو الْأَلْبَابِ ﴿٣٦٩﴾

2:270 And that which you spend or any vow you take, Allah knows it. And oppressors have no helper.

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ أَوْ نَذَرْتُمْ مِنْ نَذْرٍ فَإِنَّ اللَّهَ يَعْلَمُهُ ۗ وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ ﴿٣٧٠﴾

2:271 If you donate openly, then what an excellent deed that is, and if you conceal it and 'then' give it to the poor, it is better for you;^① He (Allah) will erase some of your sins—and Allah is aware of your deeds.

إِنْ تُبْدُوا الصَّدَقَاتِ فَبِعَمَاءٍ ۚ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفَقْرَ آءٌ فَهُوَ خَيْرٌ لَكُمْ ۖ وَيُكَفِّرْ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣٧١﴾

2:272 Their guidance is not incumbent upon you,^② of course, Allah guides whomsoever He wills. And whatever good you spend so that is beneficial for you. And only spend to seek the pleasure of Allah. And whatever good you will spend will be recompensed to you in full, and you shall not be wronged.

لَيْسَ عَلَيْكَ هُدَاهُمْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَا يُنْفِسْكُمْ ۖ وَمَا تُنْفِقُوا إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ ۗ وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُوَفِّ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ ﴿٣٧٢﴾

2:273 For the poor, those who were impeded in the way of Allah; they are incapable of

لِلْفَقْرِ آءِ الَّذِينَ أُحْصِرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ

Topics

- No charity or offering is hidden from Allah Almighty.
- To give charity publicly or privately is permissible.
- Guiding someone is within the authority of Allah Almighty.
- Giving charity for the pleasure of Allah Almighty is beneficial for the individual.
- Those poor people who do not ask for anything due to self-respect are deserving recipients of charity.

Commentary

- ① Generally, the principle is that both concealed and public deeds are permissible, but to do something publicly out of ostentation is unlawful and to do so for encouragement is rewarding. Faith leaders and scholars do many things publicly to encourage their followers.
- ② The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been sent as a bearer of glad tidings, a warner, and a caller who invites towards salvation. His duty is fulfilled by inviting people. Striving beyond this is not incumbent upon him.

journeying in the earth. The naive one deems them to be rich due to their avoidance of asking.^① You will recognise them through their sign,^② they do not beg obtrusively from the people—and whatever good you spend, Allah knows it.

ضَرَبًا فِي الْأَرْضِ يُحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ
التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ النَّاسَ الْحَافًا
وَمَا تَنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٤٥﴾

الْبَقَرَةُ

2:274 Those who donate their wealth by night and by day, in secret or in public, there is reward for them with their Lord—and they shall neither have fear nor will they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٤﴾

الْبَقَرَةُ

2:275 Those who consume usury will not stand on the Day of Judgement except like the one who has been driven to madness after being touched by a devil. This 'requital' is 'for them' because they said, "Trade is only like usury", although Allah has permitted trade and forbidden usury. So the one to whom an admonition came from his Lord then he desisted, so that which occurred previously is

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ۚ ذَٰلِكَ بِأَنَّهُمْ
قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا ۚ وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ
الرِّبَا ۚ فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَىٰ فَلَهُ
مَا سَلَكَ ۖ وَأَمْرُهُ إِلَى اللَّهِ ۚ وَمَنْ عَادَ فَأُولَٰئِكَ أَصْحَابُ

الْبَقَرَةُ

Topics

- The reward of those who spend publicly and privately.
- Usurers and their outcome.

Commentary

- ① This verse was revealed about the Companions of the Bench (a sheltered part of the masjid for residence). They were approximately 400 companions who had performed the *Hijrah* (migration) to Madinah. They were homeless, without family, and unmarried Companions who devoted their time to worship and study. By day, they would be engaged in Jihad related matters and by night, they would learn the Quran.
- ② This includes the scholars, students, and preachers who do not have time to earn due to their commitments to religious services; they do not ask for anything from people due to self-respect and dignity. Such figures conceal their poverty resulting in the assumption that they are living comfortably, however, the reality is the complete opposite which, after little investigation, reveals how their lives are full of hardships.

lawful for him; and his matter belongs to Allah. And those who will replicate 'this offence' are people of the Fire; they will reside therein for many years.^①

النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٧٦﴾

2:276 Allah eradicates usury and increases donations. And Allah does not like any deeply ungrateful, most-transgressing individual.

يَسْحَقُ اللَّهُ الرِّبَا وَيُزِيدُ الصَّدَقَاتِ ۖ وَاللَّهُ لَا يُحِبُّ
كُلَّ كَفَّارٍ أَثِيمٍ ﴿٢٧٧﴾

2:277 Indeed, those who believed and did righteous deeds and established the prayer and gave zakat, their reward is with their Lord; they shall neither have fear nor will they grieve.

إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ
وَاتَوَّأُوا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ ۖ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٧٨﴾

2:278 O you who believe! Fear Allah and relinquish what remains of usury if you are people of faith.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ
الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿٢٧٩﴾

2:279 So if you do not comply, then be certain of war from Allah and His Messenger. If you repent, 'permissible' for you is your original wealth,^② do not oppress anyone and you will

فَإِنْ لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ ۚ
وَإِنْ تَبُتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا

Topics

- Allah Almighty destroys usury (*ribā*) and increases charity (*sadaqah*).
- The reward of practising Muslims.
- The command for Muslims to fear Allah Almighty and refrain from taking remaining interest.
- A severe warning of war against Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for usurers.

Commentary

- ① He who consumes interest (*ribā*) while considering it to be lawful is a disbeliever as this is definitively forbidden. One who classifies any definitively forbidden action as lawful is a disbeliever and shall remain in Hell forever; and one who consumes interest while considering it to be forbidden is an extreme sinner and will remain in Hell for a very long time.
- ② This is a severe warning. Who has the audacity to even imagine opposing Allah Almighty and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? When this verse was revealed, those Companions who were involved with usury-related dealings immediately ceased their activities and repented. In contrast, quasi-Islamic thinkers today are at war with Allah Almighty as they write books and articles about the importance of usury instead of repenting.

not be oppressed.^①

لَا تُظْلَمُونَ ٢٨٠

2:280 If the borrower is in dire need, grant him respite until ease; and your changing of loan into charity is most beneficial for you, if only you knew.^②

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَىٰ مَيْسَرَةٍ
وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ ٢٨١

2:281 And fear the day in which you will be returned to Allah, then every life will be fully compensated for what it earned and they will not be oppressed.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ ثُمَّ تُوَفَّى كُلُّ
نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ ٢٨٢

2:282 O you who believe! When you mutually agree a loan for a fixed period, record it and a scribe should write 'the agreement' with justice among you. The scribe should not refuse to write, 'rather,' he should write as Allah has taught him. And the one upon

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَيْتُمْ بِدَيْنٍ إِلَىٰ أَجَلٍ
مُّسَمًّى فَاكْتُبُوهُ وَلْيَكْتُب بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ وَلَا
يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ فَلْيَكْتُبْ وَلْيُمْلِلِ
الَّذِي عَلَىٰ الْحَقِّ وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ

Topics

- Encouraging respite for the troubled borrower (debtor) and forgiveness of debt.
- The command to fear the terrifying Day of Judgement.
- The command to document debt.
- A scribe should write with justice and should not refuse to write.
- An agreement should be written.
- One who is unable to write should request assistance.
- Witnesses should verify the written contract.
- Documenting both small and big debts is beneficial.
- If the trade is immediate, then there is no harm in not writing it.

Commentary

- ① Although this verse is about usury, it applies to life in general too as the Shari'ah and human reason necessitate that oppression is neither done nor tolerated; there should be a concerted effort to eradicate oppression as sometimes tolerating it can motivate the oppressor. If there is a situation where forgiveness is possible, then this would be preferred.
- ② If the borrower (debtor) is in financial difficulty, giving him respite, or reducing his debt, or even writing it off entirely is a means of great reward.

whom is the right (debt) should proceed with dictating 'the agreement' and fear Allah, his Lord; and he should not omit anything from it (the debt).^① Then if the one upon whom is the right (debt) is unintelligent or weak or incapable of dictating, then his guardian should dictate with justice.^② And make two witnesses from your men, so if you do not have two men, then a man and two women from the witnesses whom you approve of that 'if' one 'woman' of the two forgets, the other should remind her.^③ And the witnesses should not refuse when they are summoned. And do not be averse to writing it (the debt), whether it be small or large, with its term; this is a more just way with Allah and more authentic for the testimony, and nearer to this that you do not doubt; (write every agreement)^④ except if the trade is immediate, from hand to hand between yourselves, then

مِنْهُ شَيْئًا فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا
أَوْ لَا يَسْتَطِيعُ أَنْ يَبْلُغَ الْوَقْفَ فليُؤْمَرْ وَلِيُّهُ بِالْعَدْلِ
وَأُسْتَشْهَدُ اِشْهَدَيْنِ مِنْ رِجَالِكُمْ فَإِنْ لَمْ يَكُونَا
رَاجِلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشَّهَدَاءِ
أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى وَلَا
يَأْبَى الشَّهَدَاءُ إِذَا مَا دُعُوا وَلَا تَسْمُوا أَنْ تَكْتُبُوهُ
صَغِيرًا أَوْ كَبِيرًا إِلَى أَجَلٍ ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ
وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَى أَلَّا تَرْتَابُوا إِلَّا أَنْ تَكُونَ
تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ فَلَيْسَ عَلَيْكُمْ
جُنَاحٌ أَلَّا تَكْتُبُوهَا وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ وَلَا يُضَارَّ

Commentary

- ① If there is a matter of debt, whether it is a loan, or trade, or advance payment for goods, or delivery of goods for a deferred payment, or a deposit, or rent, in all such scenarios, the agreement should be documented. This instruction is not necessary (*wājib*), but complying with it saves one from many difficulties; in our era, abiding by this ruling has become essential.
- ② If one is unable to write, such as children, very old people, or the blind, someone else can be appointed to record, and the one instructed to do so should not refuse as this is assistance without any loss for the writer; an opportunity to attain free reward should not be neglected.
- ③ After writing the agreement, it should be attested by witnesses who may be summoned if needed. There should be two male witnesses or one male and two females.
- ④ Nothing should be overlooked when recording debt related matters, be it large or small. The amount, nature, and duration should be recorded. A benefit of this documentation is that it is a most just process in the Court of Allah which protects the rights of people. Secondly, this method will aid any testimonies, and thirdly, the matter shall remain clear, saving both parties from harbouring negativity in their hearts.

there is no sin on you that you do not write it. **And** make a witness when you do business, neither scribe nor witness should be harmed (or neither scribe nor witness should cause harm); and if you act in this way 'of harm', this will be your disobedience. And fear Allah; and Allah teaches you.^① And Allah knows everything.

كَاتِبٌ وَلَا شَهِيدٌ ۖ وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ
وَاتَّقُوا اللَّهَ ۖ وَيَعْلَمُ اللَّهُ ۖ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٨٣﴾

2:283 **And** if you are travelling and do not find a scribe, deposit an item in the possession of the creditor. So if you trust each other, then the entrusted one (borrower) should deliver his trust (pay his debt) and fear Allah, who is his Lord. **And** do not conceal the testimony; and whosoever will conceal it, then his heart is sinful—and Allah is well aware of your deeds.^②

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهْنِ مَقْبُوضَةً ۖ
فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِيَ أَمَانَتَهُ
وَلْيَتَّقِ اللَّهَ رَبَّهُ ۖ وَلَا تَكْتُمُوا الشَّهَادَةَ ۖ وَمَنْ يَكْتُمْهَا
فَأِنَّهَا إِثْمٌ قَلْبُهُ ۖ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨٤﴾

2:284 **Whatever** is in the heavens and whatever is in the earth belongs to Allah. If you reveal whatever is in your hearts or

لِلَّهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ۖ وَإِنْ تُبْدُوْا مَا فِي
اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يَحْسِبْكُمُ بِاللّٰهِ فَيَغْفِرْ لِمَنْ يَّشَاءُ

Topics

- The command to have witnesses during trade and neither harm the scribe nor the witness.
- If a scribe is not found during travel, then an item should be deposited.
- The prohibition of hiding a testimony.
- Allah Almighty will call people to account for their deeds and intentions.

Commentary

- ① In Arabic, the word 'يُعَاذُ' can be interpreted in the transitive (*ma'rūf*) or intransitive (*majhūl*) meaning; the former would mean the writers and witnesses should not harm the agreeing parties, and the latter would mean the writers and witnesses should not be harmed.
- ② Consider verses 282 and 283; Allah Almighty has given clear instructions even in worldly matters. This demonstrates the completeness of our religion as it addresses all human needs, from creed and worship to agreements and transactions between people (*mu'āmalāt*). The rights of people are most important and so Allah Almighty has stated them clearly. Furthermore, there are many points of wisdom in the laws of Islam and goodness for us.

conceal it, Allah will call you to account for it.^①
So He will forgive whomsoever He wills and punish whomsoever He wills. And Allah has power over everything.

وَيُعَذِّبُ مَنْ يَشَاءُ ۚ وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٦﴾

2:285 The Messenger believed in that which was revealed to him from his Lord and so did the believers. All believed in Allah, and His Angels, and His Books, and His Messengers saying that we do not differentiate between any of His Messengers in believing in them. And they pronounced, “O Our Lord! We heard and obeyed, grant us Your forgiveness and to You alone is the return.”

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ ۚ كُلٌّ آمَنَ بِاللَّهِ وَمَلَكَيْتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ ۚ وَقَالُوا سَمِعْنَا وَأَطَعْنَا ۚ غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

2:286 Allah only burdens a life according to its capability. Any virtue earned by a life is for it alone and the adversity of any evil earned by a life is for it alone.^② “O our Lord! Do not seize us if we forget or err, O our Lord! Do not place upon us a heavy burden as you placed upon our predecessors, O our Lord! Do not place upon us a burden that we cannot bear, and pardon us, and forgive us, and have mercy on us; You are our Master, so help us against the disbelieving people.”

لَا يَكْلِفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا ۚ لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا كَسَبَتْ ۚ رَبَّنَا لَا تُؤَاخِذْنَا إِن نَّسِينَا أَوْ أَخْطَأْنَا ۚ رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا أَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ ۚ وَاعْفُ عَنَّا وَاعْفُ رِقَبَةً ۚ وَارْحَمْنَا ۚ إِنَّتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

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Topics

- Principles and the four levels of necessities of faith.
- People are commanded according to their capabilities.
- A person will attain reward for good deeds and face punishment for evil deeds.
- An exhortation for Muslims to express an important supplication.

Commentary

- ① Humans are affected by different types of thoughts including doubts (*waswasah*), resolutions (*‘azm*), and intentions (*irādah*). To be free of doubts is beyond the power of an individual, so there is no accountability for it. Thoughts which are accepted by one’s heart and for which there is an intention to implement shall make one accountable; the verse refers to such thoughts whether one reveals what is in his heart or conceals it, Allah Almighty will call one to account due to this.
- ② This verse is about the reward and punishment of the Hereafter. However, such a situation often occurs in this world too that generally a person attains the fruit of his endeavours; a hard-working individual reaches his targets whereas a lazy person faces the outcome of his laziness.