كنز العرفان مع إفهام القرآن

The Clear CRITERION

A contemporary explanation of the Quran
based on authentic sources



Mufti Muhammad Qasim Al-Qadiri Al-Attari

Translated by
Maulana Qamar Ilyas Al-Madani Al-Attari

In the name of Allah, the Infinitely Gracious, the Most Merciful.	بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
1:1 All praise is for Allah, the Lord of all the worlds.	اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ﴿١﴾
1:2 The Infinitely Gracious, the Most Merciful.	الرَّحْمٰنِ الرَّحِيْمِ ۙ﴿٢﴾
1:3 The Master of the Day of Recompense.	مٰلِكِ يَوْمِ الدِّيْنِ ؕ﴿٣﴾
1:4 We worship You alone and we only seek Your help.①	اِيَّاكَ نَعْبُدُ وَاِيَّاكَ نَسْتَعِيْنُ ؕ﴿٤﴾
1:5 Guide us onto the straight path;②	اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ﴿٥﴾
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 الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ۬ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَلَا الضَّآلِّيْنَ ﴿٧﴾ ع

اَلْمَنْزِلُ الْأَوَّل ﴿1﴾

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 اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ
2:1 Alif Lām Mīm. ①	الٓمّٓ ۚ ①
2:2 That exalted Book in which there is no doubt; guidance for those who fear Allah.	ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ۙ ②
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	الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ ③
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.	وَالَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَمَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَبِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ؕ ④
2:5 These very people are upon guidance from their Lord, and these very people are the successful.	اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ ۗ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ⑤

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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 Ṣirāṭ Al-Jinān* for more details.

إِنَّ الَّذِينَ كَفَرُوا سَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝٦

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.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ ۝٧

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.

ع ١

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُم بِمُؤْمِنِينَ ۝٨

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.

وقف لازم

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا ۚ وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ۝٩

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

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ۢ بِمَا كَانُوا يَكْذِبُونَ ۝١٠

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.

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ۝١١

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

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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

③ A spiritual disease, i.e., hypocrisy and hatred for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. 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).	اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ﴿١٢﴾
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.	وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ؕ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَلٰكِنْ لَّا يَعْلَمُوْنَ ﴿١٣﴾
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."	وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَاِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْٓا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ﴿١٤﴾
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.	اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١٥﴾

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.

أُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۪ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَمَا كَانُوْا مُهْتَدِيْنَ ﴿١٦﴾

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.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا ۚ فَلَمَّآ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَتَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ﴿١٧﴾

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.

صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَرْجِعُوْنَ ﴿١٨﴾ ۙ

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

اَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّرَعْدٌ وَّبَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ۭ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ﴿١٩﴾

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.

يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ۭ كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَاِذَآ اَظْلَمَ عَلَيْهِمْ قَامُوْا ۭ وَلَوْ شَاۗءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٠﴾ ع ١٣ ٢ ٢

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

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.

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ﴿٢١﴾

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

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّالسَّمَآءَ بِنَآءً ۖ وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ ﴿٢٢﴾

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.

وَاِنْ كُنْتُمْ فِيْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٣﴾

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

فَاِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۚ اُعِدَّتْ لِلْكٰفِرِيْنَ ﴿٢٤﴾

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 prepared③ for the disbelievers.④

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 صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 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.

وَبَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥﴾

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.

اِنَّ اللّٰهَ لَا يَسْتَحْيٖٓ اَنْ يَّضْرِبَ مَثَلًا مَّا بَعُوْضَةً فَمَا فَوْقَهَا ؕ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَاَمَّا الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّيَهْدِيْ بِهٖ كَثِيْرًا ؕ وَمَا يُضِلُّ بِهٖٓ اِلَّا الْفٰسِقِيْنَ ﴿٢٦﴾ ۙ

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.

وقف لازم

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۠ وَيَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ؕ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٢٧﴾

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.

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.

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَكُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿٢٨﴾

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?

هُوَ الَّذِيْ خَلَقَ لَكُمْ مَّا فِي الْاَرْضِ جَمِيْعًا ۚ ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ۭ وَهُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٢٩﴾ ع

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.

ع ٣ ٩ ٣

وَاِذْ قَالَ رَبُّكَ لِلْمَلٰۗىِٕكَةِ اِنِّىْ جَاعِلٌ فِي الْاَرْضِ خَلِيْفَةً ۭ قَالُوْٓا اَتَجْعَلُ فِيْهَا مَنْ يُّفْسِدُ فِيْهَا وَيَسْفِكُ الدِّمَاۗءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ۭ قَالَ اِنِّىْٓ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿٣٠﴾

2:30 And remember when your Lord said to the Angels,③ "I am about to make a vicegerent (*khalīfa*) 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."

وَعَلَّمَ اٰدَمَ الْاَسْمَاۗءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰۗىِٕكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِيْ بِاَسْمَاۗءِ هٰٓؤُلَاۗءِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣١﴾

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

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 (*khalīfa*), 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 (*mubāḥ*) and lawful (*ḥalāl*).

③ The news that a vicegerent (*khalīfa*) 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.

قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿٣٢﴾

2:32 They said, "ʿO Allahʾ You are Pure! We only know that which You have taught us.① Indeed, only You are the All-Knowing, the Most-Wise."

قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّيْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿٣٣﴾

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?"

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿٣٤﴾

2:34 And remember when We commanded the Angels to prostrate to Ādam, so they all prostrated except Satan (*Iblīs*).② He refused and expressed arrogance③ and became a disbeliever.

وَقُلْنَا يٰٓاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿٣٥﴾

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

Topics

- The angels prostrating before Prophet Ādam عَلَيْهِ السَّلَام in accordance with Divine Command, and the refusal and arrogance of Satan (*Iblīs*).
- 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* (*muʿallim*) 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.

فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۠ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّ مَتَاعٌ اِلٰى حِيْنٍ ﴿٣٦﴾

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."

فَتَلَقّٰٓى اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٧﴾

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.

قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّىْ هُدًى فَمَنْ تَبِعَ هُدَاىَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٨﴾

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.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٩﴾ ع

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

يٰبَنِىْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِىَ الَّتِىْٓ اَنْعَمْتُ عَلَيْكُمْ وَ

2:40 O Children of Ya'qūb!④ Remember⑤ My favour which I bestowed upon you, and fulfil

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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

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.	اَوْفُوْا بِعَهْدِيْٓ اُوْفِ بِعَهْدِكُمْ ۚ وَاِيَّايَ فَارْهَبُوْنِ ﴿٤٠﴾
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.	وَاٰمِنُوْا بِمَآ اَنْزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُوْنُوْٓا اَوَّلَ كَافِرٍ بِهٖ ۠ وَلَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا قَلِيْلًا ۖ وَّاِيَّايَ فَاتَّقُوْنِ ﴿٤١﴾
2:42 Do not enshroud truth with falsehood, and do not conceal the truth knowingly.①	وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٤٢﴾
2:43 And establish the prayer, give zakat, and bow in the prayer with those who bow.	وَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ﴿٤٣﴾
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	اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَاَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ۭ اَفَلَا تَعْقِلُوْنَ ﴿٤٤﴾
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.	وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ۭ وَاِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَي الْخٰشِعِيْنَ ﴿٤٥﴾
2:46 Those who are certain that they will meet their Lord and that they will return to Him.	الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَاَنَّهُمْ اِلَيْهِ رٰجِعُوْنَ ﴿٤٦﴾ ع ٥

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.

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿٤٧﴾

2:47 O 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

وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَّلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَّلَا هُمْ يُنْصَرُوْنَ ﴿٤٨﴾

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

وَاِذْ نَجَّيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَفِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿٤٩﴾

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.

وَاِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٠﴾

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.

وَاِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٥١﴾

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.

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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 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.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٢﴾

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

وَاِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿٥٣﴾

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

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٥٤﴾

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.

وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٥﴾

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

ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٦﴾

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

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ؕ

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

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.

كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٥٧﴾

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

وَاِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا الْبَابَ سُجَّدًا وَّقُوْلُوْا حِطَّةٌ نَّغْفِرْ لَكُمْ خَطٰيٰكُمْ ؕ وَسَنَزِيْدُ الْمُحْسِنِيْنَ ﴿٥٨﴾

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."

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٥٩﴾ ع

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.

ع ١٣ ٦

وَاِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ مَّشْرَبَهُمْ ؕ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿٦٠﴾

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 fī shaʿratin*!" (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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم making water gush forth from his blessed fingers was an even greater miracle.

وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ وَّاحِدٍ فَادْعُ لَنَا
رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْۢبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَقِثَّآئِهَا
وَفُوْمِهَا وَعَدَسِهَا وَبَصَلِهَا ؕ قَالَ اَتَسْتَبْدِلُوْنَ الَّذِيْ هُوَ
اَدْنٰى بِالَّذِيْ هُوَ خَيْرٌ ؕ اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا
سَاَلْتُمْ ؕ وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ۗ وَبَآءُوْ
بِغَضَبٍ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَ
يَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا
يَعْتَدُوْنَ ﴿٦١﴾ ع ٧

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.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَالنَّصٰرٰى وَالصّٰبِـُٔوْنَ
مَنْ اٰمَنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ اَجْرُهُمْ
عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾

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.

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.

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٦٣﴾

2:63 And remember when We took an oath from you, and We raised Mount Sinai (*al-Tūr*) above your heads, ⌜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.

ثُمَّ تَوَلَّيْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۚ فَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٦٤﴾

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.

وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ﴿٦٥﴾ ۚ

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."

فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٦٦﴾

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

وَاِذْ قَالَ مُوْسٰى لِقَوْمِهٖٓ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْٓا اَتَتَّخِذُنَا هُزُوًا ؕ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ

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

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	اَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿٦٧﴾
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 لَّنَا مَا هِيَ ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّلَا بِكْرٌ ؕ عَوَانٌۢ بَيْنَ ذٰلِكَ ؕ فَافْعَلُوْا مَا تُؤْمَرُوْنَ ﴿٦٨﴾
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 لَّنَا مَا لَوْنُهَا ؕ قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ فَاقِعٌ لَّوْنُهَا تَسُرُّ النّٰظِرِيْنَ ﴿٦٩﴾
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 لَّنَا مَا هِيَ ۙ اِنَّ الْبَقَرَ تَشٰبَهَ عَلَيْنَا ؕ وَاِنَّآ اِنْ شَآءَ اللّٰهُ لَمُهْتَدُوْنَ ﴿٧٠﴾
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 اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِيْرُ الْاَرْضَ وَلَا تَسْقِى الْحَرْثَ ۚ مُسَلَّمَةٌ لَّا شِيَةَ فِيْهَا ؕ قَالُوا الْـٰٔنَ جِئْتَ بِالْحَقِّ ؕ فَذَبَحُوْهَا وَمَا كَادُوْا يَفْعَلُوْنَ ﴿٧١﴾ ع ١٠ ٨
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.	وَاِذْ قَتَلْتُمْ نَفْسًا فَادّٰرَءْتُمْ فِيْهَا ؕ وَاللّٰهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُوْنَ ﴿٧٢﴾ ج

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.

فَقُلْنَا اضْرِبُوْهُ بِبَعْضِهَا ؕ كَذٰلِكَ يُحْيِ اللّٰهُ الْمَوْتٰى ۙ وَ
يُرِيْكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٧٣﴾

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.

ثُمَّ قَسَتْ قُلُوْبُكُمْ مِّنْۢ بَعْدِ ذٰلِكَ فَهِيَ كَالْحِجَارَةِ اَوْ
اَشَدُّ قَسْوَةً ؕ وَ اِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ
وَ اِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَ اِنَّ مِنْهَا لَمَا
يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَ مَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٧٤﴾

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.

اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَ قَدْ كَانَ فَرِيْقٌ مِّنْهُمْ
يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ
وَ هُمْ يَعْلَمُوْنَ ﴿٧٥﴾

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

وَ اِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚۖ وَ اِذَا خَلَا بَعْضُهُمْ اِلٰى
بَعْضٍ قَالُوْٓا اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ لِيُحَآجُّوْكُمْ

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

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?

بِهٖ عِنْدَ رَبِّكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿٧٦﴾

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

اَوَلَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ﴿٧٧﴾

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

وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّاۤ اَمَانِيَّ وَاِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿٧٨﴾

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.

النصف

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ۗ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَوَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ﴿٧٩﴾

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.

وَقَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّاۤ اَيَّامًا مَّعْدُوْدَةً ؕ قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗۤ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٠﴾

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."

بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّاَحَاطَتْ بِهٖ خَطِيْٓـَٔتُهٗ فَاُولٰٓئِكَ

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

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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم was a trait of the Jews.

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

sin surrounded him,[1] then it is they who are the people of the Fire, they will remain therein forever.	اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿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.	وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٨٢﴾ ع
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]	وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۖ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّذِي الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۭ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَاَنْتُمْ مُّعْرِضُوْنَ ﴿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⌝.	وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَآءَكُمْ وَلَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَاَنْتُمْ تَشْهَدُوْنَ ﴿٨٤﴾
2:85 Then you are those very people who began killing your own and banishing a group	ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَتُخْرِجُوْنَ فَرِيْقًا 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.

مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ عَلَيْهِمْ بِالْاِثْمِ وَالْعُدْوَانِ وَ
اِنْ يَّاْتُوْكُمْ اُسٰرٰى تُفٰدُوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ
اِخْرَاجُهُمْ اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَتَكْفُرُوْنَ
بِبَعْضٍ فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ
فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ
الْعَذَابِ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٨٥﴾

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.

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ
فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُوْنَ ﴿٨٦﴾ ع ١٠

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.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ وَ
اٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ
اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ
فَفَرِيْقًا كَذَّبْتُمْ وَفَرِيْقًا تَقْتُلُوْنَ ﴿٨٧﴾

2:87 And indeed We granted Mūsā the Book, and sent Messengers after him in succession, and We granted ʿĪsā son of Maryam clear signs and aided him through the Sacred Spirit (Jibrīl),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.

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 ʿĪsā عَلَيْهِ السَّلَام through the archangel Jibrīl عَلَيْهِ السَّلَام—those beloved to Allah Almighty are granted the power to help others.

وَقَالُوْا قُلُوْبُنَا غُلْفٌ ؕ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ﴿٨٨﴾

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.

وَلَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَ كَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ﴿٨٩﴾

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.

بِئْسَمَا اشْتَرَوْا بِهٖۤ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا بِمَاۤ اَنْزَلَ اللّٰهُ بَغْيًا ② اَنْ يُّنَزِّلَ اللّٰهُ مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ؕ وَ لِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ﴿٩٠﴾

2:90 How evil is that for which they sold their souls, rejecting what Allah sent down,① resentful② 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.

وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَاۤ اَنْزَلَ اللّٰهُ قَالُوْا نُؤْمِنُ بِمَاۤ اُنْزِلَ عَلَيْنَا وَ يَكْفُرُوْنَ بِمَا وَرَآءَهٗ ۗ وَ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا مَعَهُمْ ؕ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ مِنْ قَبْلُ اِنْ

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

Topics

- The state of the Jews before and after the arrival of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- 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.

كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩١﴾

Prophet!ˀ Say, "ˁO Jews!ˀ So why did you martyr the Prophets of Allah previously if you were believers?" ①

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٩٢﴾

2:92 And indeed, Mūsā came to you with clear signs, then you took the calf ˁin worshipˀ after him, and you were oppressors.

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ؕ قَالُوْا سَمِعْنَا وَعَصَيْنَا ۗ وَاُشْرِبُوْا فِيْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ؕ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖٓ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩٣﴾

2:93 And when We took an oath from you and raised Mount Sinai above your heads, ˁand said,ˀ "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. ˁO Beloved Prophet!ˀ Say, "How bad is that which your faith commands you to do if you are believers."

قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٤﴾

2:94 ˁOˀ Beloved Prophet!ˀ 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

وَلَنْ يَّتَمَنَّوْهُ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٩٥﴾

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

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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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.

معانقه ٢

ع

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 اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۚۛ وَمِنَ الَّذِيْنَ اَشْرَكُوْا ۚۛ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَمَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿٩٦﴾ ع

2:97 ⌜O 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 لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ﴿٩٧﴾

2:98 Whosoever is an enemy of Allah, His Angels, His Messengers, Jibrīl, and Mīkā`īl, then Allah is the enemy of the disbelievers."②

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰىلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ﴿٩٨﴾

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

وَلَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ ۚ وَمَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ﴿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.

اَوَكُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ؕ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ﴿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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

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.

وَلَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ
نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۘ كِتٰبَ اللّٰهِ وَرَآءَ
ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ﴿١٠١﴾

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

وَاتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ سُلَيْمٰنَ ۚ وَمَا كَفَرَ
سُلَيْمٰنُ وَلٰكِنَّ الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۗ
وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ وَمَارُوْتَ ؕ وَ
مَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ
فَلَا تَكْفُرْ ؕ فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ الْمَرْءِ
وَزَوْجِهٖ ؕ وَمَا هُمْ بِضَآرِّيْنَ بِهٖ مِنْ اَحَدٍ اِلَّا بِاِذْنِ
اللّٰهِ ؕ وَيَتَعَلَّمُوْنَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ؕ وَلَقَدْ

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 them⑤ and not benefit

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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 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.

عَلِمُوْا لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ خَلَاقٍ ۗ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ اَنْفُسَهُمْ ۭ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿١٠٢﴾

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.

وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ۭ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿١٠٣﴾ ع

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

ع ١٢ ١٢

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا وَاسْمَعُوْا ۭ وَلِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ﴿١٠٤﴾

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

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَلَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ خَيْرٍ مِّنْ رَّبِّكُمْ ۭ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿١٠٥﴾

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 نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ مِّنْهَآ اَوْ مِثْلِهَا ۭ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٠٦﴾

2:106 When We abrogate a verse② 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?

Topics

- The excellence of faith and piety.
- The etiquette of speaking to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- 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.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَا لَكُمْ
مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِیٍّ وَّلَا نَصِیْرٍ ﴿۱۰۷﴾

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

اَمْ تُرِیْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ كَمَا سُىِٕلَ مُوْسٰى مِنْ قَبْلُ ؕ
وَمَنْ یَّتَبَدَّلِ الْكُفْرَ بِالْاِیْمَانِ فَقَدْ ضَلَّ سَوَآءَ السَّبِیْلِ ﴿۱۰۸﴾

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.

وَدَّ كَثِیْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ یَرُدُّوْنَكُمْ مِّنْۢ بَعْدِ
اِیْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا
تَبَیَّنَ لَهُمُ الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى یَاْتِیَ اللّٰهُ بِاَمْرِهٖ ؕ
اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۱۰۹﴾

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.

الثلثة

وَاَقِیْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ؕ وَمَا تُقَدِّمُوْا لِاَنْفُسِكُمْ
مِّنْ خَیْرٍ تَجِدُوْهُ عِنْدَ اللّٰهِ ؕ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ﴿۱۱۰﴾

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.

وَقَالُوْا لَنْ یَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ هُوْدًا اَوْ نَصٰرٰى ؕ تِلْكَ

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

Topics

- A warning to the Jews after they asked the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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.

اَمَانِيُّهُمْ ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١١١﴾

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

بَلٰى ۟ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَهُوَ مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿١١٢﴾ ع ٣

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.

وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَيْءٍ ۖ وَّقَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَيْءٍ ۙ وَّهُمْ يَتْلُوْنَ الْكِتٰبَ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿١١٣﴾

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.

وَمَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا ؕ اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَاۤ اِلَّا خَآئِفِيْنَ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّلَهُمْ فِي الْاٰخِرَةِ

2:114 And who would be more unjust than the one who forbids the masjids of Allah lest His name should be mentioned therein② and strives for their ruin;③ it was not for them to enter Masjids except in fear. For them, there is

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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 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 *Tafsīr Ṣirāṭ al-Jinān* under this verse for more details.)

عَذَابٌ عَظِيْمٌ ﴿١١٤﴾

humiliation in this world and severe punishment in the Hereafter.

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ؕ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ﴿١١٥﴾

2:115 And the East and West belong to Allah alone, so wherever you turn your face, you will find the mercy of Allah① inclined to you. Indeed, Allah is Most-Bestowing, All-Knowing.

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿١١٦﴾

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.

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَاِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿١١٧﴾

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

وَقَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْلَا يُكَلِّمُنَا اللّٰهُ اَوْ تَاْتِيْنَاۤ اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ تَشَابَهَتْ

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

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 *Badī'* 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.

قُلُوْبُهُمْ ؕ قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ﴿۱۱۸﴾

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

اِنَّاۤ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿۱۱۹﴾

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.

وَلَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَلَا النَّصٰرٰى حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ الَّذِيْ جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿۱۲۰﴾

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.

وقف منزل

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ

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

Topics

- Consoling words for the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, rather it is for every reader or listener of this verse. Alternatively, it apparently addresses the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, 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.

ع ١٤

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

يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿١٢١﴾ ع

2:122 O 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.

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَاَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿١٢٢﴾

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.

وَاتَّقُوْا يَوْمًا لَّا تَجْزِيْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّلَا يُقْبَلُ مِنْهَا عَدْلٌ وَّلَا تَنْفَعُهَا شَفَاعَةٌ وَّلَا هُمْ يُنْصَرُوْنَ ﴿١٢٣﴾

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."

وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ قَالَ اِنِّيْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَمِنْ ذُرِّيَّتِيْ ؕ قَالَ لَا يَنَالُ عَهْدِي الظّٰلِمِيْنَ ﴿١٢٤﴾

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

وَاِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَاَمْنًا ؕ وَاتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ؕ وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَاِسْمٰعِيْلَ اَنْ

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-Ḥarām* 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.

طَهِّرَا بَيْتِيَ لِلطَّآئِفِيْنَ وَالْعٰكِفِيْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٥﴾

station of Ibrāhīm a place of prayer,[1] and We emphasized to Ibrāhīm and Ismāʿīl that they keep My House exceptionally clean for those who circumambulate ⌜the Kaʿbah⌝, those who perform the retreat (*iʿtikāf*), and those who bow and prostrate ⌜in worship⌝.[2]

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗۤ اِلٰى عَذَابِ النَّارِ ؕ وَبِئْسَ الْمَصِيْرُ ﴿١٢٦﴾

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."

وَاِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ ؕ رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿١٢٧﴾

2:127 And when Ibrāhīm and Ismāʿīl were raising the foundations of this House[4] ⌜supplicating⌝, "O our Lord! Accept from us, indeed You are the All-Hearing, the All-Knowing.

Topics

- The supplication of Prophet Ibrāhīm عَلَيْهِ السَّلَام for Makkah.
- The construction of the Kaʿbah and the supplications of Prophet Ibrāhīm عَلَيْهِ السَّلَام and Prophet Ismāʿīl 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 (*tawḥīd*). After all, respect for the station of Prophet Ibrāhīm عَلَيْهِ السَّلَام is expressed during the prayer itself.

[2] The Holy Kaʿbah and *Al-Masjid Al-Ḥarām* must be kept clean for the pilgrims, those who circumambulate (perform *ṭawāf*), those who perform the spiritual retreat (*iʿtikāf*), 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.

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ ۠ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ﴿١٢٨﴾

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 وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ۭ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٢٩﴾ ع ١٥

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."

وَمَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ سَفِهَ نَفْسَهٗ ۭ وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا ۚ وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿١٣٠﴾

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

اِذْ قَالَ لَهٗ رَبُّهٗٓ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ ﴿١٣١﴾

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

Topics

- The supplication of Prophet Ibrāhīm عَلَيْهِ السَّلَام for the arrival of the Final Messenger صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.
- 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 اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Furthermore, we learn that the entire Quran is not easy to understand, otherwise, the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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.

وَوَصّٰى بِهَآ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۳۲﴾

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

اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ الْمَوْتُ ۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ مِنْۢ بَعْدِيْ ؕ قَالُوْا نَعْبُدُ اِلٰهَكَ وَاِلٰهَ اٰبَآئِكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا وَّاحِدًا ۚ وَّنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۱۳۳﴾

2:133 ⌜O 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 Isḥāq, One God; and we are obedient to Him."

تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۳۴﴾

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.

وَقَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى تَهْتَدُوْا ؕ قُلْ بَلْ مِلَّةَ اِبْرٰهٖمَ حَنِيْفًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۳۵﴾

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

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.

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَ
اِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى وَ
عِيْسٰى وَمَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ
اَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿١٣٦﴾

2:136 ⌜O Muslims!⌝ Say, "We believed in Allah and that which was sent down to us, and that which was sent down to Ibrāhīm, Ismāʿīl, Isḥāq, Yaʿqūb, and their children, and that which was granted to Mūsā and ʿĪsā, and that which was granted to the other Prophets from their Lord. We do not differentiate between any of them in embracing faith ⌜in them⌝[1]—and we are submissive to Allah.

فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا
فَاِنَّمَا هُمْ فِيْ شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيْعُ
الْعَلِيْمُ ﴿١٣٧﴾

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.

صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۖ وَّنَحْنُ لَهٗ
عٰبِدُوْنَ ﴿١٣٨﴾

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.

قُلْ اَتُحَآجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا
وَلَكُمْ اَعْمَالُكُمْ ۚ وَنَحْنُ لَهٗ مُخْلِصُوْنَ ﴿١٣٩﴾

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?"

Topics

- The religion of the prophets is the only true religion.
- The faith of the Companions رَضِیَ اللّٰہُ عَنْہُم is genuine and exemplary.
- The religion of Allah Almighty is the best.
- An answer to the Jews who disputed the prophethood of al-Muṣṭafā صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم.

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.

أَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَ
الْاَسْبَاطَ كَانُوْا هُوْدًا اَوْ نَصٰرٰى ؕ قُلْ ءَاَنْتُمْ اَعْلَمُ اَمِ
اللّٰهُ ؕ وَمَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهٗ مِنَ اللّٰهِ ؕ وَمَا
اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿١٤٠﴾

2:140 (O People of the Book!) Do you say that Ibrāhīm, Ismāʿīl, Isḥāq, Yaʿqūb, 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."

تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَ
لَا تُسْـَٔلُوْنَ عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿١٤١﴾ ع

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

ع ١٢ ١٢

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.