

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

### Surat Al-Baqarah

(Madaniyy/286 or 287 verses)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(Letters) 'Alif-Lam-Mim<sup>1</sup>

الم (1)

This<sup>2</sup> is the (complete and perfect) Book<sup>3</sup> (that  
Muḥammad recites<sup>[n]</sup>),

ذَٰلِكَ الْكِتَابُ

no doubt about it<sup>4</sup>;

لَا رَيْبَ فِيهِ

a guide for the God-fearing.

هُدًى لِّلْمُتَّقِينَ (2)

Those who believe in the Unseen<sup>5</sup> and observe the  
prayer<sup>6</sup>, and from what We (Allāh) have provided  
them they spend (in obedience<sup>[j]</sup>);

وَالَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا  
رَزَقْنَاهُمْ يُنْفِقُونَ (3)

And who believe in what was revealed to you (O  
Muḥammad), and what was revealed before you.  
And about the Afterlife, they are certain.

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن  
قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4)

<sup>1</sup> It has been said that the meanings of these verses that are called "fawātiḥ as-suwar (the openings of the surahs)" or "al-ḥuruf al-muqatta'ah (the disjointed letters)" are among that which only Allāh knows their definitively correct interpretations. There are interpretations for them narrated from Ibn 'Abbās and his likes. There are two types of ambiguities in the Qur'ān: ambiguities that the slaves have a way to decipher, like the verses about the Attributes (e.g., the Istiwā' that was preponderantly interpreted as "dominance; subjugation"), and these disjointed letters. The other type of ambiguity is like knowing the exact time when Judgement Day occurs, the reality of the soul, the exact number of Angels in existence, among other things. Apparently, these refer to letters in the Arabic alphabet. It has been said that the significance of these letters being revealed as such in this Glorious Book is to highlight, solidify, and emphasize its miraculousness. These letters are the names of the symbols they represent. Hence, by their names being recited, they act like an announcement and a wake-up call directed to those who are challenged by the Qur'ān; they serve an intellectual purpose: drawing the attention towards the fact that these words being recited are composed of the exact same letters which make up their speech. Despite that, they are still unable to come up with something like it and are defeated by the Qur'ān's eloquent perfection. Their mind's eye can see and realize that they are not capable of coming up with something like it. Their impotence has become obviously apparent, even after much deliberation and looking it over, and even though they are masterful in the language. They cannot duplicate its perfection because this Qur'ān is not authored by any creation. Rather, it was revealed by the Creator of the intellect, and therefore it should be believed and accepted. It was also said that these letters were revealed at the beginnings of the chapters so that they could be the first things to impact the hearing, to highlight the miraculousness of the Qur'ān. This is because as far as the pronunciation of words, all of the Arabs who spoke were equal; the illiterate among them, and those who could read. However, pronouncing the names of the letters was specific to those who knew how to read and learned them via education. It was farfetched that someone who did not know how to read or write would know the names of these letters. And so, the Revelation of these letters at the beginnings of some of the chapters stood as a sign and proof that the words and sentences that follow them are a Revelation from Allāh.

<sup>2</sup> "This" could be a signal to the book promised by the tongues of Moses and Jesus, OR: "That" as a signal to the disjointed letters in the previous verse. (Nasafi)

<sup>3</sup> According to Nasafi, the "kitab" is the "surah (chapter)".

<sup>4</sup> OR: "This Book, there is no doubt about it (Jalalayn)".

<sup>5</sup> What is absent from their (senses), such as Resurrection, Paradise and Hell (Jalalayn).

<sup>6</sup> They perform it constantly on time (Nasafi).

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Those are upon guidance from their Lord. And those, they are the successful (by entering Paradise and being saved from Hell)<sup>[1]</sup>.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5)

Surely, those (particular individuals, like Abu Lahab and Abu Jahl)<sup>[2]</sup> who committed kufr<sup>1</sup> (blasphemy), it is the same for them - whether you warn them or do not warn them; they shall not believe<sup>2</sup>.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ (6)

Allah set a seal upon their hearts<sup>3</sup> and upon their hearing<sup>4</sup>, and over their visions is a cover<sup>5</sup>, and theirs is a enormous torture<sup>6</sup>.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (7)

And among the people is who says: "We believe in Allah and in the Last Day!" though it is not they<sup>7</sup> who are Believers!

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (8)

They (act as if to<sup>8</sup>) deceive Allah and those who believed, but they do not deceive but themselves, though they do not realize.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ (9)

In their hearts is disease<sup>9</sup>, then Allah increased them in disease<sup>10</sup> and theirs is an excruciating torture for what they told of lies.

فِي قُلُوبِهِمْ مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (10)

And when it is said to them, "Do not cause corruption in the land!" they say: "Merely, we are fixers!"

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ (11)

<sup>1</sup> Kufr is veiling the truth by denial; ungratefulness. It linguistically means to cover (Nasafi). It is blasphemy; disbelief; what is contrary to Faith.

<sup>2</sup> This refers to particular disbelievers, not all of them, because some of them will believe.

<sup>3</sup> He makes them unable to perceive the truth (Jalalayn).

<sup>4</sup> He makes them unable to perceive the truth of what they hear (Jalalayn).

<sup>5</sup> He makes them unable to see the truth (Jalalayn).

<sup>6</sup> A powerful everlasting torture (Jalalayn).

<sup>7</sup> As if to say that others are the Believers.

<sup>8</sup> Nasafi; and this was explained in other ways.

<sup>9</sup> Hypocrisy in Faith

<sup>10</sup> He increased their hypocrisy, like the Believers are increased in faith (Nasafi). It was increased by what was revealed in the Qur'an because they do not like it (Jalalayn).

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Lo<sup>1</sup>! Surely those, they are indeed the corruptors,  
but they do not perceive (that they are the  
corruptors).

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ  
(12)

And when it is said to them: “Believe as the (Muslim)  
people<sup>2</sup> have believed!” they say: “Should we  
believe as the fools have believed?” Lo! Surely  
those, it is they who are the fools, but they do not  
know.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا  
أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ  
وَلَكِنْ لَا يَعْلَمُونَ (13)

And when they encountered those who believed,  
they said: “We have believed!” And when they left  
(the Believers) to (go be in the privacy of) their  
devils<sup>3</sup>, they said: “Surely, we are with you (in  
Religion)! Merely, we are mockers!”

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَى  
شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْزِئُونَ  
(14)

Allāh shall recompense them for their mockery, and  
He leaves them (to increase) in their inordinacy<sup>4</sup>,  
blindly confused, wandering to and fro.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدِّهُمْ فِي طُغْيَانِهِمْ  
يَعْمَهُونَ (15)

They are those who purchased the misguidance with  
the guidance, so their trade did not profit<sup>5</sup>, nor were  
they guided<sup>6</sup>.

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَىٰ فَمَا  
رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (16)

Their description<sup>7</sup> (in hypocrisy) is the likeness of he  
who kindled a fire (in darkness), then when it  
illuminated what is around him (so that he could see  
and get cozy)<sup>8</sup>, Allāh took away their light (upon  
death), and left them in darknesses, unseeing<sup>9</sup>.

مَثَلُهُمْ كَمِثْلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا  
حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلُمَاتٍ لَا  
يُبْصِرُونَ (17)

<sup>1</sup> "alā": a particle for drawing attention.

<sup>2</sup> The Muslims

<sup>3</sup> The Jews (Nasafi). Their leaders (Jalalayn).

<sup>4</sup> Exaggerating in blasphemy.

<sup>5</sup> Because they lost their capital, which was the guidance, so they did not profit.

<sup>6</sup> They did not have the concerns of the traders: maintaining their capital and profiting.

<sup>7</sup> Analogy; parable; example; illustration

<sup>8</sup> When he benefitted from pretending to be a Muslim.

<sup>9</sup> And left them in torture (Ibn 'Abbas according to At-Tabariyy)

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Deaf (from hearing the truth), mute (from speaking goodness) and blind (to the Path of Truth), so they will not return (from their hypocrisy<sup>1</sup>).<sup>2</sup>

صُمُّكُمْ عَنْهُمْ فَهُمْ لَا يَرْجِعُونَ (18)

Or (their description is) like (people in) a downpour from the sky<sup>3</sup>.

أَوْ كَصَيِّبٍ مِنَ السَّمَاءِ

Therein is darknesses; (blasphemy), thunder; (God's threat), and lightning; (clear arguments),

فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ

putting their fingers in their ears from the thunderclaps accompanied by lightning, for fear of death<sup>4</sup>.

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ

And Allāh, (in Knowledge and Power) is Encompassing of the unbelievers<sup>5</sup>.

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (19)

The lightning almost snatches away their visions!

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ

Whenever (the lightning) illuminates for them<sup>6</sup> they walk in it,

كَلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ

and when darkness falls upon them<sup>7</sup>, they stand still<sup>8</sup>.

وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا

And had Allāh willed, He would have taken away their (outward) hearing and their (outward) sight (like He took away their inward hearing and sight).

وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ

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<sup>1</sup> OR: "from their misguidance".

<sup>2</sup> This verse is a case of advance and delay (taqdīm and ta'khīr); in meaning, it is before the previous verse. (Tabari).

<sup>3</sup> From the clouds.

<sup>4</sup> For fear of liking the Religion and leaving their religion.

<sup>5</sup> God encompasses the disbelievers in both knowledge and power, so they cannot escape Him.

<sup>6</sup> When they hear what they like.

<sup>7</sup> When they hear what they do not like.

<sup>8</sup> A simile of the conflict that the Qur'ānic arguments cause in their hearts, and their acknowledging the truth of what they love to hear and recoiling from what they detest.

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Surely, Allāh is, over anything possible, (very) Powerful<sup>1</sup>.  
إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (20)

O people (of Makkah), worship your Lord Who created you and those from before you, so that you may achieve piety.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (21)

He Who made the earth a spread for you<sup>2</sup>, and the sky a (like a) canopy,

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً

and He brought down water from the sky,

وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً

and thus brought out by it all types of fruits as sustenance for you<sup>3</sup>.

فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَكُمْ

So do not make contenders for Allāh though you know (that He is the only Creator).

فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا وَأَنْتُمْ تَعْلَمُونَ (22)

And if you (pagans) were in doubt about what (Qur'ān) We have revealed to Our slave (Muhammad), then produce a single chapter of its caliber (in eloquence, fine arrangement and bestowal of knowledge of the Unseen),

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَى عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ

and summon your witnesses<sup>4</sup> besides Allāh if you are truthful (that Muhammad fabricated it).

وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ (23)

### And when they were unable to do so, God said:

Then, if you do not do so - and you will not do so - then (through belief in God and [belief] that this is not the words of a human) beware of the Fire, the

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

<sup>1</sup> Al-Qadir (Ivery) Powerful) is more emphatic than Al-Qadir (Powerful). Al-Muqtadir is more emphatic than both.

<sup>2</sup> A livable, accommodating abode.

<sup>3</sup> OR: "And thus brought out by it of fruits sustenance for you"; i.e., and thus brought out by that rain sustenance for you in the form of fruits.

<sup>4</sup> False gods.

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fuel of which is people and stones (like the idols)<sup>1</sup>. It  
is prepared<sup>2</sup> for the unbelievers. (24)

**Since it was that Allāh mentioned the blasphemers, their deeds, and the threat to punish them, He balanced that by mentioning the Believers, their deeds, and their tidings:**

And give glad tidings to those who believed and did righteous deeds<sup>3</sup> that they shall have gardens, flowing beneath which are streams (on the ground).

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ  
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Whenever they are given provision<sup>4</sup> from ([the trees of<sup>5</sup>] those gardens); from fruit as provision, they say: "This is (Heaven's version of) what we were provided before<sup>5</sup> (on earth)!"

كَلَّمَآ رَزَقُوا مِنْهَا مِنْ ثَمَرَةٍ رَزَقُوا قَالَوا هَـذَا الَّذِي  
رَزَقْنَا مِنْ قَبْلُ

And they shall be given (that provision) with the appearance of the fruit of the earthly life, (but not the flavor).

وَأُتُوا بِهِ مُتَشَابِهًا

And they shall have therein wives purified (from menstruation and every repulsive substance), and they are, therein, immortals.

وَلَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ  
(25)

### Hizb 1.2

**When Allāh made examples of the fly and the spider in some verses of the Qur'an, the Jews disregarded those examples, saying, "What benefit is there in making examples of such dispicable creatures?" Allāh refutes them by saying:**

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<sup>1</sup> The fuel of the Fire being men and stones indicates that its heat is extreme, since it burns with the stones mentioned, unlike the fires of this world that burn with wood and similar materials (Jalalayn).

<sup>2</sup> Presently existing

<sup>3</sup> Obligations and voluntary good deeds.

<sup>4</sup> Fed

<sup>5</sup> This can also be explained in other ways.

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Surely, Allāh is not ashamed of making an example of anything whatsoever<sup>[n]</sup>; (not that of) a bug nor anything above it<sup>1</sup>.  
إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَا بَعُوضَةٌ فَمَا فَوْقَهَا

So as for those who believed, they know that (such an example) is the truth from their Lord.  
فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

And as for those who disbelieved, they say: "What is it that Allāh meant by this as an example?"  
وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا

He misguides by (the [example in the] Qur'an) many, and He guides by it many. And He does not misguide by it (any) but the nefarious (who defy His obedience).  
يُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ (26)

Those (nefarious ones<sup>2</sup>) who break the covenant of Allāh<sup>3</sup> after its confirmation, and they sever what Allāh commanded be tied<sup>4</sup>, and they cause corruption in the land<sup>5</sup>. Those, they are the losers.  
الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ (27)

(It is astonishing!) How could you disbelieve<sup>6</sup> in Allāh while it was that you were lifeless<sup>7</sup> (seminal fluid), then He gave you life (in the wombs and in the world)?  
كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ

Then He makes you die, then He revives your life,  
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ  
then for (His Judgement) shall you be returned (to life).  
ثُمَّ إِلَيْهِ تُرْجَعُونَ (28)

He it is Who (informs you that He) created for you  
هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

<sup>1</sup> Nor anything smaller or more insignificant than that.

<sup>2</sup> The Jews

<sup>3</sup> To believe in Muḥammad when he appears and to not conceal his description.

<sup>4</sup> Believing in the Prophet, keeping the ties of kinship, and otherwise (Jalalayn).

<sup>5</sup> By sinning and blocking people from believing (Jalalayn).

<sup>6</sup> This is to promote astonishment in the slave.

<sup>7</sup> That which fundamentally lacks life may be referred to as "mayt (dead)", like a "mayt (dead) piece of land". DEAD, 2. Having never had life (<http://www.webstersdictionary1828.com/>).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
what is (beneficial) in the earth entirely,

then He (informs you that He) **"istawa ila"** the sky,

ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

then He made them seven (perfected) skies, and He is, of everything, Knowledgeable.

فَسَوَّاهُنَّ سَبْعَ سَمَوَاتٍ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ  
(29)

And (mention, O Muḥammad) when your Lord said to the Angels: "Surely, I am putting in the earth a vicegerent."

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً

They said: "Will You put in it someone (instead of us); someone who shall cause corruption there, and shed blood<sup>1</sup>, while we glorify You by Your Praises and We exalt Your Holiness?"

قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ

Said God: "Surely, I know what you do not know<sup>2</sup>."

قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ (30)

And He imparted to Adam the knowledge of the names (of things), all of them.

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

Then He presented (the things) to the Angels. Then said God: "Tell Me the names of those things if you are truthful<sup>3</sup>."

ثُمَّ عَرَضَهُمْ عَلَى الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ صَادِقِينَ (31)

They said: "Glory be Yours (there is no objection to You<sup>4</sup>)! We have no knowledge but what You imparted to us! Surely You, You are Al-ʿAlimul-Ḥakīm (Knowledgeable and Wise)!"

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ (32)

Said God: "O Adam, inform them of their names."

قَالَ يَا آدَمُ أَنْبِئْهُمْ بِأَسْمَائِهِمْ

Then, when he informed them of their names, God

فَلَمَّا أَنْبَأَهُمْ بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَكُمْ إِنِّي

<sup>1</sup> They mean: Just as the progeny of the jinn did, for they used to inhabit the earth, but when they became corrupted God sent down the Angels against them and they were driven away to islands and into the mountains (Jalalayn).

<sup>2</sup> Of the benefits of making Adam a vicegerent and of the fact that among his progeny will be the obedient and the transgressor, and justice will prevail between them (Jalalayn).

<sup>3</sup> They said, 'God will never create anything more noble to Him than us nor more knowledgeable, since we have been created before it and have seen what it has not seen.' The implication is: 'Thus, we are more entitled to be Your vicegerents.'



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
said: "Did I not say to you: 'I indeed know the Unseen of Heavens and Earth, and I know what you expose<sup>1</sup> and what you hide<sup>2</sup>.'"

والأرض وأَعْلَمَ مَا أَعْلَمَ غَيْبَ السَّمَوَاتِ  
تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ (33)

And (mention) when We said to the Angels: "Prostrate to Adam (as a salute)," so they prostrated, but not (the genie Azazel who was renamed) Iblīs. He refused, and was arrogant, and he became amongst the unbelievers.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا  
إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ (34)

And We said: "O Adam, live, you and your wife, in the Garden, and eat from it, both of you, plentifully and enjoyably wherever you wish,

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا  
مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا

but do not approach this tree, for then you both will be among the wrong-doers.

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ  
(35)

Then the devil made them both slip from it<sup>3</sup>, and he put them out of that (state) they were in.

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا  
فِيهِ

And We said: "Descend (all of you), some as enemies of others<sup>4</sup>,

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

and you shall have on earth an abode and an accommodation for a time<sup>5</sup>."

وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ (36)

Then Adam received<sup>6</sup> from his Lord (some) words, so God forgave him. Surely, He, He is At-Tawwābur-Rahīm (very Forgiving and Merciful).

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ إِنَّهُ هُوَ  
التَّوَّابُ الرَّحِيمُ (37)

We said: "Descend from (the Garden) all of you. And

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي

<sup>1</sup> When they openly said: "Will you put in the earth who shall make corruption in it and shed blood<sup>1</sup>, while we glorify You by Your Praises and We exalt Your Holiness?"

<sup>2</sup> When they said: 'God will never create anything more noble to Him than us nor more knowledgeable, since we have been created before it and have seen what it has not seen.'

<sup>3</sup> He caused them to be made to leave.

<sup>4</sup> It was said that what is correct is that this command means: Descend, both of you - Adam and Eve - and all those to come from your seed, and some of your progeny shall become enemies of each other, through wronging one another. It was said that this is a command for Adam, Eve and Satan (Nasafi).

<sup>5</sup> Until your life's expiration, or until Judgment Day.

<sup>6</sup> Was inspired to know.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
if, as is sure, guidance comes to you from Me<sup>1</sup>, then whoever (perfectly) follows My Guidance, they shall have no fear (of the horrors of Judgement Day), nor shall they grieve (over what they left behind on earth).”

هُدًى فَمَنْ تَبِعْ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (38)

And those who disbelieved and belied Our Signs<sup>2</sup>, those are the inmates of the Fire. They are, therein, immortals.”

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (39)

O Children of Israel, recall<sup>3</sup> My endowment which I endowed upon you<sup>4</sup>.

يَا بَنِي إِسْرَٰئِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ

And fulfill your covenant (in the Torah) with Me (by believing in Muḥammad, supporting him should he appear, and not concealing his identity); I will then fulfill My covenant with you (by rewarding you).

وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ

And of Me be afraid.

وَإِيَّايَ فَارْهَبُونَ (40)

And believe in what I have revealed that verifies what you have<sup>5</sup>, and be not the first disbelievers in it<sup>6</sup>, and do not take in exchange for My Verses a trivial price<sup>7</sup>.  
And of Me be afraid.

وَأٰمِنُوا بِمَا أَنزَلْتُ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونَ (41)

And do not mix the truth with the falsehood, and (do not) conceal the truth while you know (it).

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (42)

<sup>1</sup> A Book and a Messenger.

<sup>2</sup> The Books (Jalalayn)

<sup>3</sup> The command for the Jews to recall is what is implied in this verse, and everywhere Allāh says "إِذْ" (when)" until verse 124.

<sup>4</sup>Meaning: Upon your forefathers, including saving them from Pharaoh, parting the sea, sending clouds as shade and other instances for which you should show gratitude by being obedient to Me (Jalalayn).

<sup>5</sup> The call to Monotheism and believing in Prophethood (Jalalayn).

<sup>6</sup> And be not the first to disbelieve in it, from among the People of the Scripture, for those who will come after you will depend on you and so you will bear their sins.

<sup>7</sup> And do not sell; exchange, My Signs, those that relate to the description of Muhammad ﷺ in your Book; for a small price; for a trivial and temporary affair of this world; that is to say, do not suppress this for fear of losing what you hope to earn from lowly individuals among you (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
And observe the prayer and pay the zakah and bow (in prayer) with those who bow<sup>1</sup>. وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (43)

### Hizb 1.3

Do you command the people with good while forgetting yourselves<sup>2</sup> though you recite the Book<sup>3</sup>?

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ

Do you not think?

أَفَلَا تَعْقِلُونَ (44)

And seek assistance through patience and prayer.

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

And surely, it<sup>4</sup> is something certainly significant<sup>5</sup>, except for the servile ones (who are comfortable with worship<sup>[J]</sup>).

وَأَنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاشِعِينَ (45)

Those who (correctly) think<sup>6</sup> that they shall meet (the Judgement of) their Lord, and that they, for it, shall return (to life).

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ (46)

O Children of Israel, recall My endowment that I endowed upon you<sup>7</sup>, and that (at that time,) I gave you preference over everyone else in the world.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (47)

And fear a day when no soul shall avail another in any way, nor shall any intercession<sup>8</sup> be accepted from it, nor shall any ransom be taken from it, nor shall they be defended<sup>9</sup>.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا يَقْبَلَ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ وَلَا هُمْ يُنصَرُونَ (48)

<sup>1</sup> Perform salah with those perform it: Muhammad and his Companions (Jalalayn).

<sup>2</sup> This was revealed concerning their religious scholars, who used to say to their kin from among the Muslims, 'Stay firm upon the religion of Muhammad ﷺ, for it is the truth' (Jalalayn).

<sup>3</sup> While you recite the Book of the Torah in which there is the threat of chastisement, if what you do contradicts what you say?

<sup>4</sup> The prayer or the seeking of help

<sup>5</sup> Heavy on the self.

<sup>6</sup> They are certain (Jalalayn)

<sup>7</sup> Upon your forefathers.

<sup>8</sup> Nor shall there be accepted from a believing soul intercession for a disbelieving soul. What is negated in this verse is the intercession for the blasphemer (Nasafi).

<sup>9</sup> Protected from the Torture of God.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

And (recall) when We rescued you<sup>1</sup> from Pharaoh's people; (when they were) targeting you for persecution of the worst kind: massacring your sons<sup>2</sup> and sparing your women.

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ  
سُوءَ الْعَذَابِ يُذَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ  
نِسَاءَكُمْ

And in that<sup>3</sup> was a trial from your Lord; one severe.

وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ (49)

And (recall) when We parted the sea for you<sup>[J]</sup> (to rescue you from your enemy), thus We saved you, and We drowned Pharaoh's people while you were watching (until the sea closed in on them<sup>[J]</sup>).

وَإِذْ فَرَقْنَا بِكُمْ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ  
فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (50)

And (recall) when We promised Moses an appointment; forty nights (after which We would give him the Torah to practice),

وَإِذْ وَعَدْنَا مُوسَى أَرْبَعِينَ لَيْلَةً

then you took the calf (as an object of worship) in his absence while you were unjust (for taking it [in worship]<sup>4</sup>).

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ  
(51)

Then, We pardoned you after that<sup>5</sup> so that you appreciate (Our endowment upon you).

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ  
تَشْكُرُونَ (52)

And (recall) when We gave Moses the Book<sup>6</sup>; the "Furqan"<sup>7</sup> so that you be guided.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ  
تَهْتَدُونَ (53)

And (recall) when Moses said to his folk: "O my folk! Surely, you have wronged yourselves by taking the calf (as an object of worship)!"

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ  
أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ

Therefore, repent to your Creator: kill yourselves<sup>1</sup>!

<sup>1</sup> The address here and henceforth is directed to those living at the time of our Prophet ﷺ. The point is about how God blessed their forefathers, and it is intended to remind them of God's Grace so that they might believe (Jalalayn).

<sup>2</sup> Slaughtering your newly-born sons. They did so because of what some fortune tellers said to Pharaoh, that a child born among the Israelites shall bring about the end of his rule (Jalalayn).

<sup>3</sup> That rescue; salvation OR that persecution.

<sup>4</sup> Because you directed your worship in the wrong way.

<sup>5</sup> Then We did not torture you immediately after that (Tabari).

<sup>6</sup> The Torah.

<sup>7</sup> That which distinguishes; discriminates between the good and bad and the lawful and unlawful; the Torah itself.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

That is better for you to your Creator, then your repentance will be complete. Surely He, He is At-Tawwābur-Rahīm (very Forgiving and Merciful)!”

فَتُوبُوا إِلَىٰ بَارِئِكُمْ فَاقْتُلُوا أَنْفُسَكُمْ

ذَٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ (54)

And (recall) when you said: “O Moses, we shall not believe in you until we see Allāh plainly!”

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى اللَّهَ جَهْرَةً

Then the *sq<sup>1</sup>iqah<sup>2</sup>* overtook you (and you died) while you were observing (what was happening to you).

فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ (55)

Then We revived you after your death so that you appreciate (Our endowment upon you).

ثُمَّ بَعَثْنَاكُمْ مِنْ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ (56)

And We shaded you by the clouds (from the heat of the sun when you were lost and wandering),

وَوَضَّلْنَا عَلَيْكَ الْغَمَامَ

and We sent to you the manna<sup>3</sup> and quails.

وَأَنْزَلْنَا عَلَيْكَ الْمَنَّاءَ وَالسَّلْوَى

(We said:) “Eat of the good things that We have provided you (and do not save any)”<sup>4</sup>.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

And they did not wrong Us (by saving some), rather, their own selves were they wronging.

وَمَا ظَلَمُونَا وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ (57)

And (recall) when We said: “Enter this town, then eat from it wherever you wish, plentifully and enjoyably, and enter the gate prostrating, and say, “*Hittah!*”<sup>5</sup> (If you do,) We will forgive you of your sins. And We shall give more (reward) to the good-doers.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةٌ نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسِرِّيْدُ الْمُحْسِنِينَ (58)

<sup>1</sup> This could be a command for those who did not worship the calf to execute those who did, or for those who worshiped it to slay each other, or it could be by its apparent meaning; a command to commit suicide. Whichever it means, it was for the completion of their repentance (Nasafi).

<sup>2</sup> The Scream (Jalalayn) OR Lightning OR death itself (Nasafi).

<sup>3</sup> Bread from the sky

<sup>4</sup> However, they were ungrateful and stored some, so it was cancelled for them.

<sup>5</sup> "Exoneration!" i.e., O Allāh, forgive our sins.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]

But those who were unjust replaced (what was said to them<sup>[n]</sup>) with a saying other than what was said to them<sup>1</sup>,

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ

so We sent upon those who were unjust<sup>2</sup> a plague<sup>3</sup> from the sky, for the grave sins they were committing.

فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ  
بِمَا كَانُوا يَفْسُقُونَ (59)

### Hizb 1.4

And (recall) when Moses sought drink for his people, so We said: "Strike with your staff the rock,"

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ  
بِعَصَاكَ الْحَجَرَ

then there erupted from it twelve springs.

فَانفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ عَيْنًا

Each tribe knew its drinking place.

قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّسَرِّبَهُمْ

(God said to them:) "Eat (the manna and quails<sup>[n]</sup>) and drink (that water); from the provision of Allah, without making<sup>[n]</sup> trouble in the land as corrupters.

كُلُوا وَاسْرَبُوا مِنْ رِّزْقِ اللَّهِ وَلَا تَعْثَوْا فِي  
الْأَرْضِ مُفْسِدِينَ (60)

And when you said: "O Moses, we will not tolerate the same food, so pray for us to your Lord so that He brings forth for us from what the earth sprouts

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ  
وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ  
الْأَرْضُ

of its herbs and its cucumbers and its wheat<sup>4</sup> and its lentils and its onions!"

مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا وَبَصِلِهَا

He said (in objection<sup>[n]</sup>): "Do you take that which is inferior in exchange for what is better?

قَالَ أَتَشْتَبِدُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي هُوَ  
خَيْرٌ

(God said: <sup>[n]</sup>) Descend upon a town<sup>1</sup>, for indeed, you shall have what you asked for."

اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ

<sup>1</sup> They said instead of *Hittah*, *Habbah* (A grain [inside a hair]) and entered [the town] dragging themselves on their rears. OR: They said "Hittah (Wheat)!"

<sup>2</sup> Repetition of mentioning "those who were unjust" is for deeming their case especially heinous.

<sup>3</sup> So We sent down upon the evildoers a "rijz", a punishment of plague, from the heaven, and within a very short time (like an hour) 70,000 (Jalalayn) or less (24,000 according to Nasafi) were dead.

<sup>4</sup> OR garlic

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

And they were afflicted with degradation and poverty<sup>2</sup>,  
and they became deserving of punishment from Allāh.

وَصُرِّتْ عَلَيْهِمُ الدَّلَّةُ وَالْمُسْكَنَةُ وَبَاءُوا  
بِغَضَبٍ مِنَ اللَّهِ

That is because they were disbelieving in the Signs of  
Allāh and killing the Prophets<sup>3</sup> without right.

ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ  
وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ

That is because they disobeyed, and they used to  
transgress.

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (61)

Surely, those who believed<sup>4</sup>, and those who (became<sup>[n]</sup>)  
Jews, and the Christians, and the Sabaeans<sup>5</sup>,

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى  
وَالصَّابِئِينَ

whoever believed in Allāh and the Last Day (by being  
Muslims under the Sacred Law of Muḥammad) and  
does righteous deeds, then they shall have their  
reward from their Lord, and they shall have no fear (of  
the horrors of Judgement Day), nor shall they grieve  
(over what they left behind in the worldly life).

مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَعَمِلَ صَالِحًا  
فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ (62)

And (recall) when We took your covenant (to accept  
the Torah) and (when you refused to accept it,) We  
(commanded the Angel to uproot and hold) the  
mountain (over your heads like a cloud above you,  
shading you).

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ

(We said:) “Accept what (laws) We have given you with  
firm resolve, and know well what is in it so that you  
may fear God.”

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ  
تَتَّقُونَ (63)

Then you turned away after that (covenant). So, had it  
not been for the Generosity of Allāh upon you, and His

ثُمَّ تَوَلَّيْتُمْ مِنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ  
عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ (64)

<sup>1</sup> Any town (Jalalayn).

<sup>2</sup> It was cast upon them; as if it were something sticky thrown on them and it stuck, or as if it were built over them.

<sup>3</sup> Like Zakarias and John.

<sup>4</sup> Those who only expressed belief outwardly without truly believing in the heart (Nasafi), OR: Those who believed in the Prophets of old (Jalalayn).

<sup>5</sup> Linguistically they are those who left a popular religion for something else. Here, they are people who abandoned Judaism and Christianity for worshipping the Angels (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
Mercy (by forgiving you and delaying the punishment),  
you would have been among the losers<sup>1</sup>.

And (by God) you have known those (from the Town of Aylah) among you who violated the Sabbath (by fishing), **then** We said to them: "Become despicable apes!" (And thus they became, and they died after three days).

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ  
فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ (65)

**So** We made (that deformation<sup>N</sup>) a punishing example<sup>2</sup> for those before it<sup>3</sup> and those after it, and (We made it) an admonition for those who fear God<sup>4</sup>.

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا  
وَمَوْعِظَةً لِّلْمُتَّقِينَ (66)

Once, a rich Israelite named **Amīl** was killed by his nephews so that they would inherit from him. They threw his body at the gateway of a town (Nasafi), and the killer was unknown to the people. They came seeking his blood money, and asked Moses to pray to God to reveal the killer, which he did. The beginning of this story is delayed until verse 72, so this is a case of "taqdīm wa-ta'khīr (advancement and delay)". Here, Allāh tells us what happened after Moses prayed:

And (recall) when Moses said to his people: "Surely, Allāh commands you to sacrifice a cow (so that you could cut a piece from it, hit the dead man with that, then he will return to life and expose his killer<sup>[n]</sup>)."

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ  
تَذْبَحُوا بَقْرَةً

They said: "Do you take us as a joke<sup>5</sup>?"

قَالُوا أَتَتَّخِذُنَا هُزُوًا

He said: "I seek refuge with Allāh from being amongst the ignorant (because mockery in a situation like this is ignorance and foolishness<sup>6</sup>)!"

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ  
(67)

**When they knew that he was serious:**

<sup>1</sup> "Halikīn": Doomed.

<sup>2</sup> A lesson to prevent others from doing similar (Jalalayn).

<sup>3</sup> "Before it" according to Nasafi, because their deformation was mentioned in the old revealed books; "At their time" according to Jalalayn.

<sup>4</sup> Those who fear Him from amongst the people of Aylah; the pious ones who forbade them from transgressing. OR: Everyone who fears Him (Nasafi).

<sup>5</sup> Do you mock us? We ask you what we ask you, and you tell us to kill a cow?

<sup>6</sup> In that, he insinuates that they are the ignorant ones for accusing him of mockery (Nasafi).



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghhib Asbahani [R] Harari [H]

They said: “Supplicate to your Lord for us so that He clarify for us (the cow’s description): What is she?<sup>1</sup>”

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ

Moses said: “Surely, God says: ‘Surely, she is a cow, neither advanced in age nor too young; middle-aged between that,’ so do as you are commanded!”

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا فَارِضٌ وَلَا بِكْرٌ  
عَوَانٌ بَيْنَ ذَلِكَ فَافْعَلُوا مَا تُؤْمُرُونَ (68)

They said: “Supplicate to your Lord for us so that He clarify for us what her color should be!”

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا

He said: “Surely, God says: ‘Surely, she is a yellow cow; intense yellow<sup>[n]</sup> her color is, pleasing to the beholders!”

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقِعٌ لَوْنُهَا  
تُسَرُّ النَّاطِرِينَ (69)

They said (again): “Supplicate to your Lord for us so that He clarify for us: What is she?<sup>2</sup>”

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ

Surely, the cows are all alike to us! **Then**, surely we shall be, if Allāh willed, certainly guided (to the right cow<sup>3</sup>)!”

إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ  
لَمُهْتَدُونَ (70)

Moses said: “God says: ‘Surely, she is a cow not subdued for labor; plowing the land and irrigating the farmland, sound (from defect or trace of labor), without a blemish in her (color)<sup>4</sup>.”

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولَ تُثِيرُ  
الْأَرْضَ وَلَا تَسْعِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيءَ  
فِيهَا

They said: “Now, you have come with the truth!” (Then they acquired it from an orphan dutiful to his mother for its weight in gold.) Then they sacrificed it, and they were about to not do (it).<sup>5</sup>”

قَالُوا الْآنَ جِئْتَ بِالْحَقِّ فَذَبَحُوهَا وَمَا كَادُوا  
يَفْعَلُونَ (71)

<sup>1</sup> So that He clarify for us how old it should be (Jalalayn).

<sup>2</sup> Does she graze freely or is she used in labor?

<sup>3</sup> OR: We will be guided to get to the bottom of the case of the dead one.

<sup>4</sup> She should be entirely yellow, including horns and hooves (Nasafi).

<sup>5</sup> For its expensive price or for fear of exposing the killer.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
And (recall) when you killed a soul, then you disputed about it - And Allāh is Who exposes what you were concealing<sup>1</sup> -

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ  
مَا كُنْتُمْ تَكْتُمُونَ (72)

So We said: “Strike (the dead) with part of (the sacrificed cow)<sup>2</sup>.” (Then they struck him with it and he came to life, exposed his killers, then fell dead again.)

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا

Said God: “Thus does Allāh give life to the dead, and He shows you His Signs<sup>3</sup> so that you use your minds (and know that Who has the Power to revive one soul has the Power to revive all<sup>N</sup>. Then you should believe).

كَذَلِكَ يُخِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ  
تَعْقِلُونَ (73)

Then (instead of your hearts softening because of all of this that should make them soft), your hearts hardened after that (revival of the dead<sup>4</sup>).

ثُمَّ قَسَتْ قُلُوبُكُمْ مِنْ بَعْدِ ذَلِكَ

So, they are like rocks, or (like what is) even harder<sup>5</sup>.

فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً

And surely, (as an example of how their hearts are harder than rocks), among the rocks is that (which expands) from which there erupt rivers.

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ

And surely, among them is certainly what cracks, then there comes from it water (while your hearts are not moist).

وَإِنَّ مِنْهَا لَمَا يَشْقُقُ فَيَخْرُجُ مِنْهُ الْمَاءُ

And surely, among them is what falls out of fear of Allāh (while your hearts are unmoved).

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ

And Allāh is not heedless of what you do; (He merely delays you until your time<sup>6</sup>).

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (74)

<sup>1</sup> What is between dashes is parenthetical between two things that are linked.

<sup>2</sup> Its tongue OR its tail (Jalayn) OR its right thigh (Nasafi).

<sup>3</sup> The proofs of His Power.

<sup>4</sup> Or all of the mentioned signs

<sup>5</sup> Like iron (Nasafi).

<sup>6</sup> And that is a threat (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

### Hizb 2.1

Do you (Believers) **then** hope that (those Jews) will believe (because of <sup>[n]</sup>) you

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ

while there was a group (of Rabbis) from among them hearing the Speech of Allāh (in the Torah), then tampering with it after they understood it,

وَقَدْ كَانَ قَرِيبٌ مِنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقَلُوهُ

and they know (that they are dishonest)?

وَهُمْ يَعْلَمُونَ (75)

And when they encountered those who believed, they said: "We have believed (that Muḥammad ﷺ is the Prophet of whom we have been given good tidings in our Book<sup>[j]</sup>)!"

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا

And when some (of the Jewish leaders who did not pretend to be Muslims) were alone with others (who did), they (scoldingly) said: "Do you talk to them of what Allāh has disclosed to you (of the description of Muḥammad) so that they use it as evidence against you to your Lord<sup>1</sup>?

وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ

Do you not use your minds? (Do not do that!)"

أَفَلَا تَعْقِلُونَ (76)

Do they not know that Allāh, He knows what they keep secret (like their disbelief) and what they show (like their display of Islām)<sup>2</sup>?

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ (77)

And among (the Jews) are illiterate (laymen<sup>[j]</sup>) who know not (how to read and thus verify what is in<sup>[n]</sup>) the Book (of the Torah).

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ

<sup>1</sup> So that they use what is in your book as an argument against you? OR: So that they will be witnesses against you in the Afterlife? (Nasafi)

<sup>2</sup> Do they not know that so that they would refrain from doing what they are doing?

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

Rather, they have false hopes<sup>1</sup>,

إِلَّا أَمَانِيَّ

and they do nothing more than assume<sup>2</sup>.

وَإِنْ هُمْ إِلَّا يَظُنُّونَ (78)

**So** Woe<sup>3</sup> to those (Jews) who rewrite the Book with their own hands, then say: "This is from Allāh!" so that they may sell it for a meager price (of this world).

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا

So woe to them for what their hands wrote,

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ

and woe to them for what (bribes) they acquire.

وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ (79)

And they said: "The Fire shall not touch us but for a few limited days!"<sup>4</sup>

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

Say (to them, O Muḥammad): "Have you taken a covenant with Allāh (about that)?

قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا

(If so<sup>[n]</sup>), then Allāh will not break His covenant;

فَلَنْ يَخْلَفَ اللَّهُ عَهْدَهُ

or do you say **against** Allāh what you do not know?"

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (80)

Indeed (the Fire shall touch you, but everlastingly).

بَلَى

Whoever acquired a bad deed (of paganism) and his sin encompasses him (so that he dies upon that paganism), then those are the inmates of the Fire.

مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَئِكَ أَصْحَابُ النَّارِ

They are, therein, **immortals**.

هُمْ فِيهَا خَالِدُونَ (81)

<sup>1</sup> They hope that Allāh will forgive them and have mercy on them and that the Fire shall not touch them but for a few limited days (Nasafi). OR: They believe in fables passed down to them from their scholars (Jalalayn/Nasafi).

<sup>2</sup> They do not know what is in the book, so they deny Muḥammad's prophethood by assumption.

<sup>3</sup> Severe torture OR "Wayl" is a valley in Hell 40 years deep.

<sup>4</sup> 40 days; the days of worshipping the calf, OR, seven days (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]

And those who believed and did righteous deeds,      وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ  
those are the dwellers of the Garden.      أَصْحَابُ الْجَنَّةِ

They are, therein, immortals.

هُمْ فِيهَا خَالِدُونَ (82)

And when We took the covenant of the Children of  
Israel:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَآءِيلَ

“You shall not worship but Allāh<sup>1</sup>,

لَا تَعْبُدُونَ إِلَّا اللَّهَ

and to the parents have benevolence,

وَبِالْوَالِدَيْنِ إِحْسَانًا

and (to) the near of kin, and the orphans<sup>2</sup>, and the  
needy.

وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينِ

And say to the people what is (inherently<sup>[n]</sup>) good (of  
bidding the good, forbidding the evil, following  
Muḥammad, and being considerate<sup>[ij]</sup>).

وَقُولُوا لِلنَّاسِ حُسْنًا

And observe<sup>3</sup> the prayer, and pay the zakāh.”

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

Then (you accepted that covenant<sup>[ij]</sup>, but) then you  
turned away (from it), except a few of you,

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ

and (like your ancestors), you are (indeed) a people  
who turn away (from your promises).

وَأَنْتُمْ مُّعْرِضُونَ (83)

And when We took your covenant:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

“You shall not spill each other’s blood,

لَا تَسْفِكُونَ دِمَاءَكُمْ

and you shall not expel yourselves from your  
homes<sup>4</sup>.”

وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ

---

<sup>1</sup> This is a statement; declaration with the meaning of a prohibition: “Do not worship but Allāh”.

<sup>2</sup> The children below puberty whose fathers died.

<sup>3</sup> Perform it on time constantly.

<sup>4</sup> This is a statement; declaration with the meaning of a prohibition: “Do not kill each other, and do not put each other out of your homes.”

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]  
Then you agreed (to that covenant) as witnesses (against yourselves).  
ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ (84)

Then, you are those, killing yourselves and expelling a group of your own from their homes,  
ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِيَارِهِمْ  
banding against them by sin and enmity.  
تَظَاهَرُونَ عَلَيْهِمْ بِالْإِثْمِ وَالْعُدْوَانِ

And if they come to you as captives, you pay their ransom<sup>1</sup> while unlawful for you was expelling them<sup>2</sup>.  
وَإِنْ يَأْتَوْكُمْ أَسَارَى تَفَادَوْهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجَهُمْ

Do you then believe in part of the Book (and pay the ransom) and disbelieve in the other (and kill and expel)?  
أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ

What then is the recompense of whoever does that among you but disgrace in the earthly life?  
فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا

And on Resurrection Day, they shall be submitted to the most excruciating of torture.  
وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَشَدِّ الْعَذَابِ

And Allāh is not heedless of what you do.  
وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (85)

They are those who purchased the earthly life at the price of the Afterlife<sup>3</sup>,  
أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

so the torture shall not be lightened for them, nor will they be defended.  
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ (86)

And (We swear), We indeed gave Moses the Book (of the Torah),  
وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ

<sup>1</sup> As-Suddiy said: They made four pledges: That they would not kill, would not expel each other, would not collude against each other, and that they would pay each other's ransoms; they turned away from all that they were commanded but the ransom (Nasafi).

<sup>2</sup> The Jews of Quraydhah had an alliance with the Arabic tribe of Aws, and the Jews of Nadir had an alliance with the Arabic tribe of Khazraj, but every member of an alliance would fight against a fellow ally, thus destroying each other's homes and expelling one another, taking prisoners and ransoming them. When they were asked: 'Why do you fight them and then pay their ransom?', they would reply, 'Because we have been commanded to pay each other's ransom.' And if they were asked, 'So, why do you fight them then?' They would say, 'For fear that our allies be humiliated.'

<sup>3</sup> They preferred it.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

and We made come after him those (other Prophets<sup>1</sup>) who were sent.

وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ

And We gave Jesus son of Mary clear miracles,

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ

and We strengthened him by (granting him the company of Gabriel) the Holy Spirit.

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

Is it that whenever there comes to you a Messenger with what your souls do not desire, you were arrogant,

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ اسْتَكْبَرْتُمْ

and so a group (of Prophets) you belied, and a group (of them) you slay?

فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ (87)

And they (mockingly) said (to the Prophet ﷺ): “Our hearts are (created) covered!”

وَقَالُوا قُلُوبُنَا غُلْفٌ

Rather (than their hearts being created with a cover, the case is that) Allāh has cursed them for their blasphemy.

بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ

Thus, so little do they believe<sup>2</sup>.

فَقَلِيلًا مَّا يُؤْمِنُونَ (88)

And when there came to them a (Qur'an) Book from Allāh verifying what (Torah) they have, (they rejected it) –

وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ

while in the past, they used to pray for victory against those who disbelieved, (supplicating: ‘O God, support us by the Prophet sent at the end of time!’)

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا

Then, when there came to them what they recognized (to be true), they disbelieved in it (out of

فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ

<sup>1</sup> The Prophets between Moses and Jesus were not law-bearing Messengers; They implemented the Sacred Law of Moses in the Torah, until Jesus came with the new Law.

<sup>2</sup> Meaning: They believe very little, or not at all.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
envy and fear of losing power).

So the curse of Allāh is upon the unbelievers.

فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ (89)

Evil is that (share of the worldly life) for which they  
have sold their souls;

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ

their disbelieving, out of transgression, in what  
(Qur'an) Allāh has revealed;

أَنْ يَكْفُرُوا بِمَا أُنْزِلَ اللَّهُ بِهِ غِيًّا

(their envy) that Allāh would reveal - from His  
Generosity - to whomsoever He wills of His slaves  
(like Muḥammad).

أَنْ يُنْزِلَ اللَّهُ مِنْ فَضْلِهِ عَلَى مَنْ يَشَاءُ مِنْ  
عِبَادِهِ

So they became deserving of torture (for disbelieving  
in Muḥammad), above their being deserving of  
torture for previous blasphemy (of neglecting the  
Torah, disbelieving in Jesus, saying Uzayr is the son  
of God, and other things<sup>1</sup>).

فَبَاءُوا بِغَضَبٍ عَلَى غَضَبٍ

And for the unbelievers is a humiliating torture.

وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ (90)

And when it was said to them: "Believe in (all that)  
Allāh has revealed!" They said: "We believe (only) in  
what (Torah) was revealed to us!"

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أُنْزِلَ اللَّهُ قَالُوا نُؤْمِنُ  
بِمَا أُنْزِلَ عَلَيْنَا

And they disbelieve in what is beyond<sup>2</sup> that while it is  
the truth verifying what they have<sup>3</sup>.

وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا  
مَعَهُمْ

Say (Muḥammad): "Why then did you kill Allāh's  
Prophets<sup>4</sup> before (Muḥammad) if you were indeed  
Believers (in the Torah that forbids killing Prophets)?"

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ  
مُؤْمِنِينَ (91)

<sup>1</sup> Like saying that Allāh is stingy.

<sup>2</sup> Or after, i.e., the Qur'an (Jalalayn).

<sup>3</sup> So, if they disbelieve in what complies with the Torah, they disbelieve in their very own Torah.

<sup>4</sup> The Jews at the time of our Prophet ﷺ are being addressed about what their ancestors did of slaying Prophets, but the verse is posed as if they did the killing because they approved of what their ancestors did.



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

### Hizb 2.2

(We swear!) Moses did come to you with the clear miracles<sup>1</sup>,

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ

then you took the calf (as an object of worship) in his absence

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ

while you were unjust (for doing so<sup>2</sup>).

وَأَنْتُمْ ظَالِمُونَ (92)

And **when** We took your covenant

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ

and (when you refused to accept the Torah,) We (commanded the Angel to raise over you) the mountain (to drop it upon you when you had refused to accept the Torah).

وَرَفَعْنَا فَوْقَكُمْ الطُّورَ

(We said): “Accept what (Torah) We have given you with firm resolve<sup>3</sup>

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

and hear (what you are commanded to do<sup>4</sup>).”

وَأَسْمِعُوا

**They said: “We heard (what you said), and we disobey (your command)!”**

**قَالُوا سَمِعْنَا وَعَصَيْنَا**

And their hearts were made to drink (from the love of<sup>5</sup>) the calf because of their disbelief<sup>6</sup>.

وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

Say (sarcastically): “Evil is that (worship of the calf) which your (supposed) belief in the (Torah) commands you<sup>7</sup>,

قُلْ بئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ

<sup>1</sup> Like the hand, the staff, the parting of the sea, and the rest of the Nine Signs.

<sup>2</sup> OR: And you are indeed an unjust people (Nasafi).

<sup>3</sup> This is repeat of what is in verse 63, with something additional (Nasafi).

<sup>4</sup> Hear with the hearing of acceptance and obedience (Nasafi).

<sup>5</sup> They were made to drink of it until it overcame them and fused with their hearts; they became infatuated or obsessed with it.

<sup>6</sup> Their inclination to liken God to the creation (Nasafi).

<sup>7</sup> Because the Torah does not command worship of the calf, nor disbelief in Muhammad ﷺ.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghhib Asbahani [R] Harari [H]

if you are Believers!"	إِنْ كُنْتُمْ مُؤْمِنِينَ (93)
Say: "If the abode of the Afterlife is especially for you (Jews) to Allāh, from amongst all the people,	قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِنْ دُونِ النَّاسِ
then (you should yearn for it, so) wish for the death (that transports you to the Afterlife)	فَتَمَنُّوا الْمَوْتَ
if you are truthful!"	إِنْ كُنْتُمْ صَادِقِينَ (94)
And they will not wish for it, ever <sup>1</sup> ,	وَلَنْ يَتَمَنَّوْهُ أَبَدًا
because of what (bad deeds) their hands have sent forth <sup>2</sup> (like disbelieving in the Prophet ﷺ, perverting the Book, and other things),	بِمَا قَدَّمَتْ أَيْدِيهِمْ
and Allāh is Knowledgeable of the unjust (blasphemers) <sup>3</sup> .	وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (95)
(We swear!) You will certainly find them the most covetous of the people over (long) life,	وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ
Even more covetous than those who committed paganism <sup>4</sup> .	وَمِنَ الَّذِينَ أُشْرَكُوا
Every one of (those Jews) would love had only he be granted life for a thousand years,	يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ
and being granted long life is not what will ward off the torture from him.	وَمَا هُوَ بِمُزَحِّزِهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ

<sup>1</sup> This is a miracle of the Qur'an because it tells of the unseen. Not a single one of them ever dared. An-Nasafiyy said: Had any of them done so, it would have been documented like everything else.

<sup>2</sup> For the bad deeds that they have prepared for themselves in the Afterlife.

<sup>3</sup> And thus shall recompense them (Jalalayn). That is a threat (Nasafi).

<sup>4</sup> It is expected that the pagans would be covetous of life because they do not believe in an Afterlife, so for the Jews who know of the Afterlife and Reward and Punishment to be more covetous of this life than those who see that there is nothing more than this life is extremely blameworthy.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
And Allāh is Seer of what they do (and shall recompense them). (96) وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

**Ibn Suriya** the Rabbi asked the Prophet ﷺ or ^Umar about which Angel brings down the Revelation. He replied that it was Gabriel. Ibn Suriya then said, 'He is our enemy, because he brings the punishment with him; had it been Michael (or another<sup>[n]</sup>), we would have believed, because he brings fertility and security.' Then, the following was revealed:

Say: "Whoever was an enemy of Gabriel, then (let him die from fury<sup>[u]</sup>),  
فَلَمَنْ كَانَ عَدُوًّا لِجِبْرِيلَ  
for surely, he it is who brought (the Qur'an) down on  
فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ  
your heart<sup>1</sup> by Allāh's Command,  
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ  
verifying what (Heavenly Books) came before it,  
وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (97)  
and as guidance and glad tidings (of Paradise) for the  
Believers."  
Whoever was an enemy of Allāh, and His Angels, and His  
Messengers, and (especially of) Gabriel and Michael,  
مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ  
وَجِبْرِيلَ وَمِيكَالَ  
then surely, Allāh is an enemy of the unbelievers<sup>2</sup>.  
فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ (98)

**Ibn ^Abbas** reported that Ibn Suriya said to the Prophet ﷺ: "You have not brought anything familiar to us, and no 'ayah (sign; verse)' by which we should follow you was revealed to you!" So Allāh refuted him:

(We swear)! We have certainly revealed to you clear  
وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ  
signs (of your prophethood<sup>[ti]</sup>),  
وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (99)  
and none disbelieve in them but the nefarious  
(blasphemers [from the People of the Book<sup>[n]</sup>]).

<sup>1</sup> Made you memorize it.

<sup>2</sup> The explicit designation as "kafirjn (unbelievers)" coming in the spot where the mere pronoun, e.g., "their enemy" would be expected is for emphasis and for clarifying exactly what they are (Jalalayn). This proves that Allāh takes them as enemies because of their blasphemy, and that taking the Angels as enemies is blasphemy, like taking the Prophets as enemies. Whoever takes them as enemies, Allāh takes him as an enemy (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

And is it that (they disbelieve in the clear signs and whenever they pledge a promise (to believe in the Prophet ﷺ when he appears, or to not give assistance to the idolaters against him), a party of them casts it aside<sup>1</sup>?

أَوَلَمَّا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِنْهُمْ

In fact, most of them believe not (in the Torah, and do not see breaking the covenant as a sin).

بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ (100)

And when there came to them (Muhammad), a Messenger from Allāh, verifying what they have,

وَلَمَّا جَاءَهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ

a party of those (Jews) who were given the Book threw the (Torah) Book of Allāh behind their backs (by not practicing it; not believing in Muhammad),

نَبَذَ فَرِيقٌ مِنَ الَّذِينَ أُوتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ

as if they know not (what it contains of Muhammad's description<sup>2</sup>).

كَانَهُمْ لَا يَعْلَمُونَ (101)

And (the Jews at the time of the Prophet ﷺ, following their ancestors,)<sup>3</sup> followed the devils' tilawah<sup>4</sup> of sorcery (and blasphemy<sup>[t]</sup>) from the time of Solomon's reign.

وَاتَّبَعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَى مُلْكٍ سُلَيْمَانَ

And Solomon did not blaspheme (or practice magic)<sup>5</sup>,

وَمَا كَفَرَ سُلَيْمَانُ

rather the devils blasphemed,

وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا

teaching the people magic-<sup>6</sup>

يُعَلِّمُونَ النَّاسَ السَّحْرَ

and (teaching<sup>1</sup>) what was sent down to the two Angels

وَمَا أُنْزِلَ عَلَى الْمَلَائِكِينَ بِبَابِلَ هَارُوتَ

<sup>1</sup> Another party does not (Nasafi).

<sup>2</sup> (Jalalayn) OR: As if they do not know that it is the Book of Allāh (Nasafi).

<sup>3</sup> OR: The Jews at the time of Solomon (Tabari).

<sup>4</sup> Their practice; their study; their relating and transmission; their reciting (Tabari). At-Tabariyy said that Allāh did not specify by anything definitive what that "tilawah" exactly means.

<sup>5</sup> This is a statement of defense for Solomon ﷺ, because the devils slandered him and accused him of sorcery that involves blasphemy. (check)

<sup>6</sup> They blasphemed as the people's magic teachers, seeking to misguide them (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
in Babylon, Harut and Marut.

وَمَارُوتَ

And they did not teach anyone until they said (as advice): “Merely, we are a trial, so do not blaspheme!”

وَمَا يَعْلَمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا نَحْنُ  
فِتْنَةٌ فَلَا تَكْفُرْ

Then they would learn from them that by which they cause division between a man and his wife.

فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ  
وَزَوْجِهِ

And it is not they<sup>2</sup> who harm by it anyone except by Allāh's Permission<sup>3</sup>.

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ

And they learn what harms them (in their Religion<sup>[t]</sup>) and does not benefit them (in the Afterlife<sup>[n]</sup>).

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

And (the Jews) have certainly known<sup>4</sup>! (By God), Indeed, whoever purchased it<sup>5</sup> does not have in the Afterlife any share (of the Garden).

وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ  
مِنْ خَلَاقٍ

So evil is that (price) for which they sold their souls, had only they known<sup>6</sup>.

وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا  
يَعْلَمُونَ (102)

And had only they believed (in the Prophet ﷺ and the Qur'an) and feared ([the Torture<sup>[u]</sup> of] God<sup>[n]</sup>), (then) certainly, a reward from Allāh is better (than that by which they have sold their souls), had they but known<sup>7</sup>.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِنْ عِنْدِ  
اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ (103)

**The Jews had a derogatory term: “raʿi-na”, and when they heard the Believers saying something like it to the Prophet ﷺ, that amused them, so they took advantage and insulted the Prophet ﷺ with their word. Allāh exposed them and said:**

O those who have believed, do not say (to the

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا

<sup>1</sup> Or their "tilawah".

<sup>2</sup> As if to say, it is someone else.

<sup>3</sup> His Will (Jalalayn).

<sup>4</sup> This sentence has the meaning of an adjuration (Tabari).

<sup>5</sup> Meaning: Whoever abandoned the Book of Allāh and took the magic instead.

<sup>6</sup> Had only they practiced what they knew (Nasafi).

<sup>7</sup> And they did know, but they did not practice what they knew.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

Messenger:) "Ra<sup>^</sup>i-na, (Take care of us),"

وَقُولُوا انظُرْنَا وَاسْمَعُوا

and (instead) say: "Undhur-na<sup>1</sup> (Wait for us)," and listen  
(to what the Messenger says).

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (104)

And for the (Jewish<sup>N</sup>) unbelievers (who insulted the  
Prophet ﷺ) is a painful torture.

Neither do those who disbelieved among the People of  
the Book nor the pagans like for the good (Revelation<sup>N</sup>)  
to be sent down to you (Believers) from your Lord (due  
to their envy of you; their seeing themselves entitled to  
it, not you).

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا  
الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ  
رَبِّكُمْ

But Allāh specifies with His Mercy<sup>2</sup> whomever He wills  
(with prophethood<sup>[J]</sup> and guidance to correct Religion<sup>[t]</sup>).

وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ

And Allāh is Possessor of the Great Generosity (of  
bestowing prophethood and guidance).

وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ (105)

**And when it was that they criticized abrogation and said, "Look at Muḥammad,  
commanding his Companions with something, then forbidding them from it! Today he  
says one thing and tomorrow he retracts!" it was revealed:**

### Hizb 2.3

Whatever We abrogate of a verse (with a judgement  
- with or without its recitation,) or make forgotten,  
We bring better<sup>3</sup> than it (by its judgement being  
easier or more rewardable), or like it (in  
accountability and reward).

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ  
مِثْلَهَا

Did you not know that Allāh is, over everything,  
(very) Powerful?

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (106)

<sup>1</sup> "Wait for us"; "observe us", meaning: Take care of us by teaching us.

<sup>2</sup> Revelation (Nasafi).

<sup>3</sup> More beneficial (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

Did you not know that Allāh, to Him belongs the Kingdom of Heavens and Earth? And you do not have instead of Allāh<sup>1</sup> any ally (to protect you<sup>1</sup>) nor supporter (to fend off the torture from you).

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (107)

**It was reported that Quraysh said, “O Muḥammad, make Mt. Safa become gold for us, and expand the land of Mecca for us!” In this verse, they were forbidden from suggesting miracles like the people of Moses used to do:**

Or do you wish to ask your Messenger (for specific miracles) as Moses was asked before (by the Israelites: “Show us God plainly!”)?

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى  
مِنْ قَبْلُ

And whoever takes unbelief in exchange for Faith, he has indeed strayed from the Straightaway of the Path.

وَمَنْ يَتَّبِعْ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ  
السَّبِيلِ (108)

Many of the People of the Book would love to revert you (Believers) back, after your Faith, to unbelievers, out of (extreme<sup>N</sup>) envy from (the wickedness of<sup>1</sup>) their selves, after the truth (in the Torah about Muḥammad<sup>1</sup>) became clear to them.

وَدَّ كَثِيرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّوكُمْ مِنْ بَعْدِ  
إِيمَانِكُمْ كَفَّارًا حَسَدًا مِنْ عِنْدِ أَنْفُسِهِمْ مِنْ بَعْدِ  
مَا تَبَيَّنَ لَهُمُ الْحَقُّ

So pardon<sup>2</sup> (their ignorance and hostility) and disregard (retaliating) until Allāh brings about His Command (to fight).

فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ

Surely, Allāh is, over everything, (very) Powerful, (and thus can bring the revenge upon them<sup>N</sup>).

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (109)

And observe the prayer and pay the zakāh,

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

and whatever you prepare for yourselves of good, you shall find its reward with Allāh.

وَمَا تَقْدُمُوا لَأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

<sup>1</sup> If it were not Him, there would not be anyone; besides Him; other than Him.

<sup>2</sup> Pardon, meaning "Leave them; do not react (utrukū-hum)" (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
Surely, Allāh is, of what you do, Seer (and thus shall reward you<sup>1</sup>).  
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (110)

**The Jews of Madīnah and the Christians of Najrān disputed before the Prophet ﷺ, and each group said that its own would enter Paradise:**

And they said: “None shall enter the Garden but whoever was a Jew or a Christian!”

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصَارَى

Those (desires that no good shall come to the Believer from his Lord<sup>1</sup>, that they could return you to disbelief, and that none shall enter the Garden but them<sup>[N]</sup>) are their (empty) hopes.

تِلْكَ أَمَانِيُّهُمْ

Say: “Bring your evidence<sup>2</sup> if you are truthful (in your claim)!”

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (111)

Indeed (someone else shall enter the Garden<sup>[J]</sup>)!

بَلَى

Whoever submits himself<sup>[t]</sup> to Allāh while being a good-doer<sup>3</sup>, then for him is his reward from his Lord,

مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ

and they shall have no fear (in the Afterlife<sup>[J]</sup>), nor shall they grieve (over what they left behind in the worldly life<sup>[t]</sup>).

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (112)

And the Jews say: “The Christians are not on to anything!” And the Christians say: “The Jews are not on to anything!” though they recite the (same kind of) Book<sup>4</sup>, (so they should agree<sup>[N]</sup>).

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتْ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ

Likewise those (pagans and atheists) who do not know say like what (the Jews and Christians) say<sup>5</sup>.

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

<sup>1</sup> Al-Baqarah, 105

<sup>2</sup> Or perhaps: “Bring your argument”.

<sup>3</sup> He believes in the Qur’an (Nasafi); He is a monotheist (Jalalayn).

<sup>4</sup> Revealed book.

<sup>5</sup> They also say about the religions of others that they are not valid.



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

So Allāh shall judge between them on Resurrection Day concerning that (issue of whose religion is right) about which they differ. (Then those who were right [the Muslims] shall go to Heaven and those who were wrong [non-Muslims] shall go to Hell.)

فَاللَّهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ  
يَخْتَلِفُونَ (113)

And who is more unjust<sup>1</sup> than whoever prevents the masjids of Allāh from His Name being mentioned in them (by inhibiting prayer and dhikr<sup>1</sup>), and strives to ruin them<sup>2</sup>?

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذَكَّرَ  
فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا

Those, it is not proper that they enter them except in fear<sup>3</sup>.

أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ

For them in the earthly life is disgrace (of being slain in battle, captured and enslaved, and billed with the jizyah), and for them in the Afterlife is a great torture (in the Fire).

لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ  
عَظِيمٌ (114)

And to Allāh belongs the east and the west<sup>4</sup>, so whichever way you turn (in voluntary prayer upon an animal while traveling), then that direction is valid to Allāh.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ وَجْهُ  
اللَّهِ

Surely, Allāh is very Generous, Knowledgeable (of the management of His creations).

إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ (115)

And (the Jews, Christians<sup>[n]</sup> and those who said the Angels are the daughters of Allāh<sup>[j]</sup>) said: "Allāh has taken on a child!"

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

Glory from imperfection be His!

سُبْحَانَهُ

<sup>1</sup> Meaning: No one is more unjust.

<sup>2</sup> This was revealed about the Romans who demolished Jerusalem or the pagans who prevented the Muslims from performing ʿumrah in the year of the Treaty of Hudaibiyyah (Jalalayn).

<sup>3</sup> Meaning: Not only should they not prevent Allāh's Name from being mentioned in the Masjids, nor should they strive to ruin them, they should not even enter them except while afraid of the Believers (Nasafi), let alone be in charge of them.

<sup>4</sup> Meaning: the earth entirely, since the east and west are its two regions (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

Rather, to Him belongs what is in Heavens and Earth  
(while the child does not belong to the parent).

بَلْ لَهُ مَا فِي السَّمَوَاتِ وَالْأَرْضِ

All are, to Him, subjugated (to His Will).

كُلُّ لَهُ قَانِتُونَ (116)

Creator of Heavens and Earth (without a previous  
model).

بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ

And when He decreed a matter, He but says to it:  
Be! thus, it is<sup>1</sup>.

وَإِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ  
(117)

And those (blasphemers of Makkah or People of the  
Book<sup>[N]</sup>) who do not know<sup>2</sup> (arrogantly<sup>[N]</sup>) said (to the  
Prophet<sup>[J]</sup>): "Had only Allāh spoken (directly) to us<sup>3</sup>  
(telling us you are His Messenger), or a sign (of our  
suggestion) came to us!<sup>4</sup>"

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا  
آيَةٌ

Likewise, those (of previous nations) before them  
said (to their Prophets) like they say.

كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِمْ مِثْلَ قَوْلِهِمْ

(Be consoled, O Muḥammad) their hearts are alike  
(in blasphemy and obstinacy<sup>[J]</sup> and blindness<sup>[N]</sup>).

تَشَابَهَتْ قُلُوبُهُمْ

We have (indeed) clarified the signs for a folk who  
are (objective, and thus) certain.

قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ (118)

Surely, We have sent you (O Muḥammad) with the  
truth as a giver of good tidings (that those who obey  
shall enter the Garden) and a warner (that the  
disbelievers shall enter Hell),

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا

<sup>1</sup> As if He says to it: "Happen!" and it happens. According to the Maturīdīs, this is an expression of the swiftness of creating. According to the Ashʿarīs, this is His eternal Command, which is His uncreated Speech that is not a letter, sound or language.

<sup>2</sup> Who do not practice what they know (Nasafi).

<sup>3</sup> Meaning: Why does He not speak to us? Let Him speak to us as He speaks to the Angels and spoke to Moses (Nasafi).

<sup>4</sup> This is a denial that any signs came to them (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]  
and you (O Muḥammad) shall not be responsible for  
the inmates of the Inferno; (your job is mere  
conveyance).<sup>1</sup>

وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ (119)

And neither will the Jews nor the Christians be  
pleased with you until you follow their religion.

وَلَنْ تَرْضَى عَنْكَ الْيَهُودُ وَلَا النَّصَارَى حَتَّى  
تَتَّبِعَ مِلَّتَهُمْ

Say: "Surely, Allāh's Guidance (Islām), that  
(exclusively) is the (true) guidance."

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

And (by God,) if you (O Muḥammad) follow their  
desires after what has come to you of the  
knowledge; (the Revelation<sup>2</sup>), you shall not have  
from (the Torture of<sup>[N]</sup>) Allāh any ally (to protect  
you) nor supporter (to defend you).

وَلَنْ اتَّبِعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ  
الْعِلْمِ مَا لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ (120)

Those (Believers<sup>3</sup>) to whom We have given the  
Book<sup>4</sup>, reciting it as it ought to be recited (with  
enunciation and reflection<sup>[N]</sup>; as it was revealed<sup>1</sup>),

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

those, they believe in it (and practice it<sup>[N]</sup>).

أُولَئِكَ يُؤْمِنُونَ بِهِ

And whoever disbelieves in it (by perverting it<sup>[J]</sup>),  
then those, they are the losers (because their fate is  
everlasting Hell<sup>[J]</sup>).

وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ هُمُ الْخَاسِرُونَ (121)

O Children of Israel, recall My Endowment that I  
endowed upon you, and that I had granted you favor  
over everyone else in the world (at that time<sup>[N]</sup>).

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ  
عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ (122)

And beware of a day when no soul shall avail  
another in any way,

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا

neither shall any ransom be accepted from it, nor

وَلَا يَقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ

<sup>1</sup> This is a reference to the severity of their torture.

<sup>2</sup> OR: After knowing that Islām is exclusively the correct Religion. OR: After knowing the Religion's authenticity by definitive evidence (Nasafi).

<sup>3</sup> Those who were Jews and Christians and then converted, OR: The Muslims following Muḥammad.

<sup>4</sup> The Torah or the Injil, or the Qur'ān.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
shall any intercession benefit it, nor shall they be defended (from the Torture of Allāh).  
(123) يُنصَرُونَ

**The repetition of these last two verses (122 and 123 resemble 47 and 48) is due to the repetition of the sins of the Jews, and by this, the story of the Children of the Israel is concluded as it started.**

### Hizb 2.4

And (mention, O Muḥammad) when Abraham was tested by his Lord<sup>1</sup> with words (of commands and prohibitions<sup>2</sup>), then he fulfilled them (in the best way).

وَإِذْ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ

Said God: “Surely, I am making you, for the people, a religious leader.”

قَالَ إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا

Said Abraham: “And what of my offspring? (Can you make them also imams?<sup>[N]</sup>)” Said God: “My covenant shall not include the unjust (among them).”

قَالَ وَمِنْ ذُرِّيَّتِي قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ  
(124)

And (recall) when We made the House (of the Kaʿbah) a resort<sup>3</sup> for the people and a sanctuary,

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا

and (We said): “(O people,) take for yourselves from the Maqam (Station) of Abraham<sup>4</sup> a place of prayer<sup>5</sup>.

وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى

And We commanded Abraham and Ishmael: “Keep My House pure (from idols and filth<sup>[N]</sup>) for those who circle (it), and those who reside around it<sup>6</sup> and those who bow (and) those who prostrate<sup>1</sup>.

وَعَهْدْنَا إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ  
(125)

<sup>1</sup> We test to expose what we did not know, but Allāh's tests to expose what He knew.

<sup>2</sup> Those words according to the famous reading are five things for the head: **farq**, trimming the mustache, using the tooth stick, sipping in the water, and sniffing it into the nose; and five things for the body: circumcision, clipping the nails, plucking the armpit hair, shaving the pubic hair, and istinja'. It was said that they were the rituals of Hajj (Nasafi).

<sup>3</sup> A place to which the people return.

<sup>4</sup> The rock upon which Abraham stood when erecting the Kaʿbah, where his footprints remained.

<sup>5</sup> A place behind which to pray two rakʿahs for *tawaf* (Jalalayn).

<sup>6</sup> Or those who make i'tikaf

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

And (recall) when Abraham said: “My Lord, make this a safe land<sup>2</sup>,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا

and provide its people with all kinds of<sup>3</sup> fruits<sup>4</sup>;

وَأَرْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ

whoever believed in Allāh and the Last Day amongst them (since Your covenant shall not reach the unjust disbelievers<sup>[1]</sup>).”

مَنْ آمَنَ مِنْهُمْ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Said God: “And whoever disbelieves, I will (provide for him;) grant him a little enjoyment (until he dies), then I will drive him toward the torture of the Fire.

قَالَ وَمَنْ كَفَرَ فَأَمَتَّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ

And what an evil fate.

وَيُسَّ الْمَصِيرِ (126)

And (recall) when Abraham raised the foundations of the House (by laying the blocks), as well as Ishmael (by handing them to him.

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ

Both were saying): “Our Lord! Accept (our building) from us!

رَبَّنَا تَقَبَّلْ مِنَّا

Surely, You, You are As-Samī<sup>u</sup>-l-<sup>Al</sup>īm (the Hearer [of our supplication], the Knowledgeable [about our hearts and intentions]<sup>5</sup>)!”

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (127)

“Our Lord! And make us both Muslims<sup>6</sup> of Yours,

رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ

and from our offspring (make) a Muslim nation belonging to You,

وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ

and show us our worships<sup>7</sup> and forgive us<sup>8</sup>!

وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا

<sup>1</sup> The rukka` are those who bow to Him there, and the sujud are those who prostrate to Him there, and it was said that both together mean "those who pray" (Tabari).

<sup>2</sup> OR town.

<sup>3</sup> check

<sup>4</sup> Allāh answered his supplication and made it a place where no blood is spilled, where no one is wronged, and where nothing is hunted (Jalalayn).

<sup>5</sup> (Nasafi) OR: You are the Hearer of the sayings and the Knower of the deeds (Jalalayn).

<sup>6</sup> Increase us in sincerity or in submission (Nasafi). They were already Muslims; Prophets are all born as Muslims.

<sup>7</sup> Our holy rites, our ceremonies for worship or for the pilgrimage (Jalalayn).

<sup>8</sup> They asked for forgiveness although they are impeccably protected from blasphemy, major sins and small sins that display low character, out of humbleness and to teach their progeny.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghhib Asbahani [R] Harari [H]

Surely, You, You are At-Tawwābu-r-Rahim (the Forgiving, the Merciful)!"	إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (128)
"Our Lord! And send to them a Messenger who is one of them <sup>1</sup> , reciting on them Your Verses, and teaching them the Book and the (Prophetic Sunnah which is the) Wisdom, and purifying them (from shirk and other vile things <sup>[N]</sup> ).	رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ
Indeed, You, You are Al- <sup>^</sup> Azizu-l-Hakim (the Invincible, the Wise [in His Doings <sup>[J]</sup> ])!"	إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (129)
And who is disinterested in the Religion of Abraham but he who fooled himself <sup>2</sup> ?	وَمَنْ يَرْغَبْ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ
And (We swear), We certainly selected him in the earthly life, and indeed, he is, in the Afterlife, surely among the (high ranking) righteous, (so be not disinterested in whose way grants him nobility in both lifetimes <sup>[N]</sup> .)	وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا وَأِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ (130)
(He was selected <sup>3</sup> ) when his Lord said to him, "Submit, (obey, and be sincere in your Religion)!" He said: "I have submitted to the Lord of the Worlds!"	إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (131)
And Abraham demanded it <sup>4</sup> of his sons and (so did) Jacob: "O my sons! Surely, Allah has selected the Religion for you, so die not, unless you are Muslims!" <sup>5</sup>	وَوَصَّى بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا بَنِيَّ إِنَّ اللَّهَ اصْطَفَى لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (132)
Or were you witnesses when death came to Jacob <sup>6</sup> ; when he said to his sons <sup>1</sup> : "What shall you worship after my death?"	أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتَ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنِّ

<sup>1</sup> The answer to that supplication was Muhammad ﷺ.

<sup>2</sup> He made himself out to be an ignoramus because he did not think inwardly (Nasafi).

<sup>3</sup> Nasafi OR: (Mention) when.

<sup>4</sup> That correct Religion OR: That statement: "I have submitted to the Lord of the Worlds!"

<sup>5</sup> This verse is evidence that Islam is the only correct Religion.

<sup>6</sup> When he was dying (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

They said: "We shall worship your God, and the God of your fathers, Abraham and Ishmael and Isaac; (we shall worship) one god,

بَعْدِي  
قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ  
وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا

while<sup>N</sup> we are Muslims of His.

وَنَحْنُ لَهُ مُسْلِمُونَ (133)

That (nation of Abraham, Jacob and their sons) was a nation that has passed.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ

It shall be recompensed for whatever deeds it acquired, and you (Jews) shall be recompensed for whatever deeds you acquired,

لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ

and you shall not be responsible for what they used to do (so boast not about your ancestry; your Religion is different from theirs).

وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (134)

And they<sup>2</sup> said: "Be Jews or Christians, you will be guided!"

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا

Say: "Rather, (we follow) the Religion of Abraham, (who was) disinterested in invalid religion, and he was not one of the pagans (like you<sup>3</sup>)!"

قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ  
الْمُشْرِكِينَ (135)

Say (O Believers)<sup>4</sup>: "We believe in Allāh and (in) what (Qur'an) was revealed to us,

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا

and (in) what (ten Suḥuf<sup>5</sup>) were revealed to Abraham,

وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ

and (in what was revealed to) Ishmael and Isaac and Jacob and

وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ

<sup>1</sup> When saying <Or were you witnesses when death came to Jacob; when he said to his sons ...>, the question is rhetorical; it is a negative interrogative. If "you" refers to the Believers, then the meaning is: "You Believers were not present when Jacob was dying so that you would know what he said to his sons; you only know this by way of the Revelation". If it refers to the Jews, then that is because they were saying, "No Prophet died but upon Judaism!" It is as if it were said, "Do you claim Judaism against the Prophets? Were you present when Jacob was dying; when he said to his sons ..." (Nasafi).

<sup>2</sup> The Jews of Medina and the Christians of Najran.

<sup>3</sup> Meaning: Like you Jews, Christians and others (like the pagan Arabs); all were claiming the Religion of Abraham though they are upon shirk (Nasafi).

<sup>4</sup> Or: "Say (O disbelievers)" - i.e., say it so that you would be upon the truth.

<sup>5</sup> Suḥuf: Literally: Pages (plural of sahifah).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
the Asbat<sup>1</sup>,

وَالْأَسْبَاطِ

and (in) what (Torah) was given to Moses and (the Injil given to)  
Jesus,

وَمَا أُوتِيَ مُوسَى وَعِيسَى

and (in) all other (Books and Signs) given to the Prophets from  
their Lord.

وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ

We do not make distinction between (believing in) any of them  
(like the Jews and Christians do),

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ

and we are (sincere<sup>N</sup>) Muslims of His.<sup>2</sup>

وَنَحْنُ لَهُ مُسْلِمُونَ (136)

**So** if they believe in similar to what you (Believers) believe in,  
then they have been guided.

**فَإِنْ** آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ  
اهْتَدَوْا

And if they turn away (from what you say<sup>N</sup>), then they are only  
in schism<sup>3</sup>.

وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ

So Allāh will suffice you (Muhammad ﷺ) against them (by  
making you inevitably dominant over them<sup>N</sup>),

فَسَيَكْفِيكَهُمُ اللَّهُ

and He is As-Samī'ul-ʿAlīm (the Hearer [of what they utter], the  
Knower [about what envy and enmity they hide inside<sup>N</sup>]).

وَهُوَ السَّمِيعُ الْعَلِيمُ (137)

**The Christians<sup>4</sup> were immersing their children in yellow<sup>N</sup> water<sup>5</sup> and called that 'baptism',  
claiming that this is purification for them. When one would do that to his child he would say,  
"Now you are a Christian, truly!" Thus, Allāh commanded the Muslims to say:**

(We believe in<sup>6</sup>) the Religion of Allāh<sup>1</sup> (that is purification of the  
souls, unlike their invalid baptism that does not truly purify).

صِبْغَةَ اللَّهِ

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<sup>1</sup> Those Prophets from the Children of Israel who are the descendants of Jacob's sons.

<sup>2</sup> The mentioning of the books that were revealed to the Prophets in from Jalalayn.

<sup>3</sup> Opposition.

<sup>4</sup> And the Jews (Tabari).

<sup>5</sup> OR: in water of theirs.

<sup>6</sup> Connected to verse 136.



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghhib Asbahani [R] Harari [H]

And who is better than Allāh in (revealing) religion and purifying souls<sup>N</sup>?

وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً

And we are worshippers of His.

وَنَحْنُ لَهُ عَابِدُونَ (138)  
قُلْ أَتَحَاجُّونَنَا فِي اللَّهِ

Say (O Muḥammad): “Do you (Jews) dispute with us about Allāh (sending an Arabian, Muslim Prophet, not a Jew<sup>2</sup>),

while (we have in common that) He is our Lord and your Lord, and we have our deeds and you have your deeds,

وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ

but (the difference is that) we are devoted to Him (dedicating Religion to Allāh only, while you commit shirk)?”

وَنَحْنُ لَهُ مُخْلِصُونَ (139)

“Or do you say that Abraham and Ishmael and Isaac and Jacob and the Asbat were Jews or Christians?”

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَى

Say (in objection): “Do you know better, or Allāh? (As for Allāh, He has already cleared Abraham of your religion<sup>3</sup>!)”

قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ

And who is more unjust than he who (knowingly<sup>N</sup>) conceals a testimony that he has from Allāh (in the Torah about Abraham having the Ḥanīf Religion, the Prophethood of Muḥammad ﷺ and other than that<sup>N</sup>)?

وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهُ مِنَ اللَّهِ

And Allāh is not heedless of what you do (of belying the Messengers and hiding the Testimony)<sup>4</sup>.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (140)

That was a nation that has passed, (the same one as mentioned in verse 134<sup>5</sup>).

تِلْكَ أُمَّةٌ قَدْ خَلَتْ

<sup>1</sup> The Religion of Allāh is referred to here as His “Ṣibghah”. The linguistic meaning of it is “dye; coloring”. According to Jalalayn and others, what is intended is His Religion which is the religion that complies with the **fitrah**, because its effect appears in whoever has it like dye appears in clothing.

<sup>2</sup> Like verse 105.

<sup>3</sup> Al-Baqarah, 135 and Al-Imran, 67

<sup>4</sup> That is a threat.

<sup>5</sup> OR: The nation that passed in this verse is the ancestors of the Jews and Christians (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghhib Asbahani [R] Harari [H]

It shall be recompensed for whatever deeds it acquired, and you shall be recompensed for whatever deeds you acquired,  
and you shall not be responsible for what they used to do. (141)

### Hizb 3.1

**As a telling of the future, God informed the Believers about what would be said about them. To brace them for the negative criticism and mockery, and to prepare them with the answer, He said:**

The fools amongst the people (Jews, hypocrites and pagans<sup>1</sup>) will say: "What has turned them from their qiblah (of [the boulder of<sup>N</sup>] Baytul-Maqdis) that they were upon?"

Say: "To Allah belongs the east and the west (and every direction; there is no objection to Him).

He guides whomever He wills to a straight path (correct qiblah<sup>2</sup>)."

**The Prophet ﷺ was commanded at first to face the Ka'bah. Then he migrated to Medina and was commanded to face Baytul-Maqdis to be in conformity with the Jews, since the Torah had that the Last Prophet would face the two qiblahs. He faced that way for 16 or 17 months, then the original prayer direction was restored.**

And like (We have made) that (prayer direction the best<sup>N</sup>), We made you, (O Nation of Muhammad), a moderate<sup>3</sup> nation

so that (in the Afterlife) you would be witnesses over the people (of the previous nations; that their Messengers

<sup>1</sup> As for the Jews, they disliked facing the Ka'bah and they did not believe in abrogation. As for the hypocrites, they took advantage of every opportunity to criticize and mock. And as for the pagans, they said that Muhammad abandoned the qiblah of his fathers and now he is back to facing it!

<sup>2</sup> Nasafi. OR: Correct Religion (Jalalayn).

<sup>3</sup> Meaning: trustworthy; not extremists, nor negligent. They are the finest nation (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
delivered the Message to them),

and (so that) the Messenger would be a witness<sup>1</sup> over you  
(specifically; validating your trustworthiness<sup>N</sup>)<sup>2</sup>.

وَيَكُونُ الرَّسُولُ عَلَيْكُمْ شَهِيدًا

And We did not make the (current) qiblah (of Baytul-Maqdis)  
be (the direction) that you were upon (previously; that of the  
Ka^bah) but so that (by redirecting the prayer direction) We  
would differentiate whoever follows the Messenger  
(regardless of the direction) from who turns on his heels (and  
leaves Islām by the shock of the change of the prayer  
direction<sup>3</sup>).

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتَ عَلَيْهَا إِلَّا لِنَعْلَمَ  
مَنْ يَتَّبِعَ الرَّسُولَ مِمَّنْ يَنْقَلِبُ عَلَى عَقْبَيْهِ

And surely, it<sup>4</sup> is something indeed substantial, except for  
those whom Allāh has guided.

وَإِنْ كَانَتْ لَكَبِيرَةً إِلَّا عَلَى الَّذِينَ هَدَى اللَّهُ

And (as for those who died before the direction was restored  
to the Ka^bah), Allāh would never let (the reward of) your  
(acts of) Faith<sup>5</sup> go to waste.

وَمَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ

Surely, Allāh is, to the people<sup>6</sup>, certainly Ra'uf<sup>7</sup> (and) Merciful  
(so He does not deprive them of the reward of their deeds).

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ (143)

We do see the turning of your face to the sky (hoping for the  
Revelation for turning towards the Ka^bah),

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ

so (We swear), We shall surely turn you to a qiblah that you

فَلَنُوَلِّينَاكَ قِبْلَةً تَرْضَاهَا

<sup>1</sup> OR: He will testify that he delivered the Message to his nation (Jalalayn).

<sup>2</sup> It was reported that the nations on Judgment Day will deny the conveyance of the Prophets. Then God will command the Prophets to present their evidence that they have conveyed, though He knows better. Then the Nation of Muḥammad ﷺ will be brought forth to testify. Then the nations shall say, "How do you know?" They will answer, "We know that by God's telling about it in His Book as pronounced upon the tongue of His honest Prophet!" Then Muḥammad ﷺ will be brought forth and asked about the case of his nation. He will then validate them and testify to their trustworthiness.

<sup>3</sup> Some did indeed leave Islām for this incident.

<sup>4</sup> That changing of the qiblah, or the qiblah itself.

<sup>5</sup> Your prayer towards Baytul-Maqdis (Jalalayn).

<sup>6</sup> According to Jalalayn: the believing people.

<sup>7</sup> Ar-Ra'uf is a Name of Allāh that means the One with the "Ra'fah". For Him that means "utmost Mercy", not an emotion of compassion.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]  
prefer<sup>N</sup>.

So turn your face in the direction of the Sacred Masjid (O Muhammad ﷺ).

قُولْ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ

And wherever you (Believers) were, turn your faces in its direction.

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

And surely, those who have been given the Book indeed know that (that turning towards the Ka^bah) is the truth from their Lord<sup>1</sup>.

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ

And Allāh is not heedless of what (those Jews) do.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا يَعْمَلُونَ (144)

And (by God) if you were to bring to those who were given the Book every sign (that the Ka^bah is the true qiblah), they would not follow your qiblah (out of obstinacy; they are not opposing you because of a fallacy that can be clarified by evidence).

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ

Nor are you a follower of their qiblah, (so let them be hopeless of you resorting to their religion)<sup>2</sup>.

وَمَا أَنْتَ بِتَابِعٍ قِبْلَتِهِمْ

Nor are (the Jews and Christians) followers of each other's qiblah (although they agree about contradicting the Prophet ﷺ<sup>N</sup>).

وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ

And if you followed their desires (to which they invite you) after what has come to you of the knowledge; (the clear evidence that the correct qiblah is indeed the Ka^bah, and the correct Religion is Islām<sup>3</sup>), you would most surely be, then, among the unjust.

وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ (145)

Those to whom We have given the Book recognize

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا

<sup>1</sup> Because the previous Prophets had informed them that the Last Prophet will pray towards the Two Qiblahs.

<sup>2</sup> They said, hoping that he would return to their qiblah: "If he stays on our qiblah, we hope that he is the one whom we were awaiting!" (Nasafi).

<sup>3</sup> Nasafi OR: the knowledge refers to the Revelation (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

(Muḥammad) as they recognize their sons (because of his description in their books<sup>1</sup>), and surely, a party of them (who did not embrace Islam<sup>N</sup>) indeed concealed the truth (of his description<sup>1</sup> out of envy and obstinacy<sup>N</sup>) while they know (it, because Allāh clarified it in their Book).

يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقًا مِنْهُمْ لَيَكْتُمُونَ  
الْحَقَّ وَهُمْ يَعْلَمُونَ (146)

The truth is (what is confirmed to be) from your Lord (like your Religion, O Muḥammad, and anything else is invalid), so certainly be not among the doubters (that it is from your Lord<sup>N</sup>).

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ  
(147)

And for each (religious group) is a direction which it faces,  
so hasten to (do) the good deeds.

وَلِكُلٍّ وِجْهَةٌ هُوَ مُوَلِّيهَا  
فَاسْتَبِقُوا الْخَيْرَاتِ

No matter where you are (when you die<sup>T</sup>), Allāh will bring you all together (on Resurrection Day).

أَيْنَ مَا تَكُونُوا يَأْتِ بِكُمْ اللَّهُ جَمِيعًا

Surely, Allāh is, over everything - (including bringing you forth from your graves wherever they may be) - (very) Powerful.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (148)

And from wherever you went out (for travel), turn your face towards the Sacred Masjid (for prayer).

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ  
الْمَسْجِدِ الْحَرَامِ

And surely, (that command<sup>N</sup>) is certainly the truth from your Lord. And Allāh is not at all heedless of what you do.<sup>1</sup>

وَإِنَّهُ لِلْحَقِّ مِنْ رَبِّكَ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ (149)

And from wherever you (Muḥammad) went out, then turn your face towards the Sacred Masjid,

وَمِنْ حَيْثُ خَرَجْتَ فَوَلِّ وَجْهَكَ شَطْرَ  
الْمَسْجِدِ الْحَرَامِ

and wherever you (Believers) were, turn your faces in its direction,

وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ

so that the (Jewish and pagan) people would not have any argument against you, (since the Jews said, "He denied our

لئلا يكون للناس عليكم حجة

<sup>1</sup> This verse reiterates what is in verse 144, to prove that the judgement is the same when travelling or otherwise (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]  
religion yet faced our qiblah!" and the pagans said, "He  
claimed the Religion of Abraham yet went against his  
qiblah!")<sup>1</sup>,

except those of them who are unjust; (they still argue! They  
say, "He only faced it for his inclination to the Religion of his  
ancestors!")<sup>2</sup>)

إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

So do not fear (debating with<sup>3</sup>) them (about which way to  
face, and do not fear their criticisms<sup>N</sup>), and fear Me (by  
obeying My commands),

فَلَا تَخْشَوْهُمْ وَاخْشَوْنِي

and (turn that way) so that<sup>2</sup> I may complete My endowment  
upon you (by rewarding you in the Afterlife<sup>N</sup>), and so that  
you may be guided (to the qiblah of Abraham<sup>N</sup>).

وَلَأَتِمَّ نِعْمِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهْتَدُونَ  
(150)

Just as We have (completed Our endowment upon you in the  
worldly life and) sent **among/to** you (Muhammad ﷺ), a  
Messenger who is one of you (Arabs),

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ

reciting on you Our Verses and purifying you (from  
paganism), and teaching you the Book and the (prophetic  
way; the Sunnah that is the) Wisdom, and teaching you what  
you were not knowing (had it not been for the Revelation<sup>3</sup>).

يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ  
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا  
تَعْلَمُونَ (151)

Therefore, mention<sup>4</sup> Me (O Believers, by prayer, glorification  
and the like<sup>1</sup>), I will mention<sup>5</sup> you (by having mercy upon you  
and forgiving you<sup>T</sup>),

فَاذْكُرُونِي أَذْكَرْكُمْ

<sup>1</sup> The Jews' argument against the Believers would be that they did not face the Two Qiblahs; had they not turned as the Jews knew they should, they would have held that against the Muslims.

<sup>2</sup> Here, "so that I may complete My endowment upon you" is connected to "so that there would not be for the (Jewish or pagan) people any argument against you". Also, the connection continues in the beginning of the next verse with "Just as ..."

<sup>3</sup> Nasafi and Tabari.

<sup>4</sup> Or "Remember/recall"

<sup>5</sup> The Shaykh said in the explanation of Nasafiyyah: "According to the Maturidis, all aspects of speech refer (in the end) to informing and mentioning." This means that Allah's Speech is a "dhikr (mentioning)". By His Speech He orders, forbids, promises and threatens. His Mentioning is not a language or letters or sounds.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

and be thankful to Me (by obedience), and do not be ungrateful to Me (by disobedience<sup>1</sup>).

وَأَشْكُرُوا لِي وَلَا تَكْفُرُونِ (152)

O those who believed, seek assistance (for the Afterlife<sup>1</sup>) through patience (with obedience and calamity<sup>1</sup>, because by it you can attain every merit<sup>N</sup>), and (seek it by) prayer (because of its frequency and greatness<sup>J</sup>; it prevents one from sins<sup>N</sup>).

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

Surely, Allāh supports the patient ones (by helping them).

إِنَّ اللَّهَ مَعَ الصَّابِرِينَ (153)

And say not about those who are slain while fighting for the sake of Allāh: “(They are) dead!” Rather, (they are) alive<sup>1</sup>, but you do not perceive (what they experience<sup>1</sup>).

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ  
بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ (154)

And (We swear, to see if you will be patient and remain obedient or not<sup>N</sup>), We will most certainly test you (Believers<sup>T</sup>) with something of (each of these types of calamities<sup>N</sup>:)

وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ

fear (of an enemy), and hunger (by drought), and loss of properties and lives (due to killing and sickness) and (of) fruits (due to outbreak). And (O Muḥammad,) give the glad tidings (of Paradise) to those who are patient;

مِنَ الْخَوْفِ وَالْجُوعِ وَنَقْصٍ مِنَ الْأَمْوَالِ  
وَالْأَنْفُسِ وَالْثَّمَرَاتِ وَبَشِّرِ الصَّابِرِينَ  
(155)

Those who, when adversity befalls them, they say: “Surely, we belong to Allāh; (He does with us as He wills<sup>1</sup>), and surely we, for His Judgement, shall return (to life)!”

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّا لِلَّهِ وَإِنَّا  
إِلَيْهِ رَاغِبُونَ (156)

Those, forgiveness<sup>2</sup> from their Lord is theirs, and mercy, and those, they are the guided ones (to what is correct<sup>1</sup>).

أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ  
وَأُولَئِكَ هُمُ الْمُهْتَدُونَ (157)

<sup>1</sup> Their souls are in the gullets of green birds in Paradise that go about wherever they want, eating the fruits of Paradise. Those souls benefit from that, and the benefit reaches their bodies like the rays of the sun reach the earth. Then on Judgement Day, the souls shall return to their bodies. Therefore, those souls going into birds does not refer to reincarnation, which is blasphemy.

<sup>2</sup> Jalalayn and Tabari.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

**Because the pagan Arabs used to pace between Aṣ-Ṣafā and Al-Marwah, and there was an idol atop each mountain which they used to wipe, the Muslims were averse to this saʿy (pacing), so Allāh revealed:**

### Hizb 3.2

Surely, (the two Meccan mountains,) Aṣ-Ṣafā and Al-Marwah, are among the signs of (the Religion of) Allāh.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

So, whoever sought the House (of the Kaʿbah for pilgrimage) or visited (for ʿumrah), there is no sin on him for going between them.

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ بِهِمَا

And whoever volunteered doing a good deed (whether ṭawāf or otherwise<sup>1</sup>), then surely, Allāh is “Shakir<sup>1</sup> (rewarding plenty for little)”; Knowledgeable (of everything big and small<sup>N</sup>).

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ (158)

Surely, those (Rabbis) who conceal what We have revealed (in the Torah) of the clear verses (about Muḥammad’s Prophethood and the verse of stoning<sup>1</sup>) and (what We have revealed of) the guidance (to Islām by Muḥammad’s description<sup>N</sup>) after We have clarified it for the people in the Book (of the Torah), those, Allāh damns them, (banishing them from His Mercy during their lives), and the damners (whether Angels, humans or genies<sup>2</sup>) also damn them (by supplicating against them to be cursed<sup>1</sup>).

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلْنَا مِنَ الْبَيِّنَاتِ وَالْهُدَى مِنْ بَعْدِ مَا بَيَّنَّاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّاعِنُونَ (159)

Except those who repented (from concealing the truth and abandoning Faith) and amended (their actions) and revealed<sup>N</sup> what they hid, those are

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُّوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَّابُ الرَّحِيمُ (160)

<sup>1</sup> Allāh’s “shukr”, for which He is called “shakir” and “shakur” is not the sentiment of gratitude, because Allāh is exalted from emotions and feelings; it is His rewarding abundantly for even a little obedience.

<sup>2</sup> OR: Everything; meaning that everything damns; curses them (Jalalayn).



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
whom I accept their repentance; and I am At-Tawwābu-r-Rahīm (very Forgiving, Merciful [to the Believers]).

Surely, those (concealers) who disbelieved and died as disbelievers, those, upon them is the curse of Allāh (after death) and of the Angels and of the people entirely<sup>1</sup>;

إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارٌ أُولَئِكَ عَلَيْهِمْ  
لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ (161)

Abiding in (that damnation<sup>2</sup>) forever. The torture shall not be lightened for them (even for the blink of an eye), nor shall they be spared.

خَالِدِينَ فِيهَا لَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ  
يُنْظَرُونَ (162)

And your God is one god. There is no god but He, Ar-Rahmānu-r-Rahīm (The Merciful to Believers and disbelievers in the earthly life, the Merciful exclusively to Believers in the Afterlife).

وَالْهَكَمُ إِلَهُ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ  
(163)

Surely, in the creation of (the marvels within<sup>1</sup>)  
Heavens and Earth,

وَالْأَرْضِ إِنَّ فِي خَلْقِ السَّمَوَاتِ

and the alternation of the night and the day<sup>3</sup>,

وَإِخْتِلَافِ اللَّيْلِ وَالنَّهَارِ

and the ships that run in the sea (without sinking)  
with (cargo that) benefits the people,

وَالْفُلْكِ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ

and (in) what Allāh brings down from the sky of  
water, by which He revives (the vegetation of) the  
earth after its death; (the withering of its plants,)

وَمَا أُنْزِلَ مِنَ اللَّهِ مِنَ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ  
بَعْدَ مَوْتِهَا

and (by that lushness<sup>1</sup>,) He made spread  
throughout (the earth) every sort of crawling  
thing,

وَبَثَّ فِيهَا مِنْ كُلِّ دَابَّةٍ

<sup>1</sup> Meaning all the Believers, or the Believers and the blasphemers, since the blasphemers damn and curse each other in the Afterlife (Nasafi).

<sup>2</sup> OR: Hell itself, as proven by it "not being lightened for them (Jalalayn)".

<sup>3</sup> Tabari; AND: They vary in color (Nasafi) and length (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
and (in) the fluctuation of the winds<sup>1</sup> and the  
(floating) cloud subjugated between the sky and  
the earth, there are indeed signs for a folk who  
think.

وَتَصْرِيفِ الرِّيَّاحِ وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَاءِ  
وَالْأَرْضِ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ (164)

And among the people is he who takes on (idols  
as) contenders (for his worship) instead of  
(worshipping only) Allāh, loving them with the  
love of God<sup>2</sup>.

وَمِنَ النَّاسِ مَن يَتَّخِذُ مِن دُونِ اللَّهِ أَندَادًا  
يُحِبُّونَهُمْ كَحُبِّ اللَّهِ

And those who believed are stronger in (their)  
love for Allāh (than the pagans are in their love of  
their idols<sup>3</sup>).

وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ

And had those who were unjust (by taking on  
contenders) seen<sup>4</sup> - when they behold the torture  
(on Judgement Day) - that the Power belongs to  
Allāh entirely, and that Allāh is severe in torture,  
(then they would not have unjustly taken  
contenders).

ظَلَمُوا إِذْ يَرَوْنَ الْعَذَابَ أَنَّ الْقُوَّةَ لِلَّذِينَ وَلَوْ يَرَى  
لِلَّهِ جَمِيعًا وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (165)

(On Judgement Day,) when<sup>5</sup> those who were  
followed shall - while they see the torture -  
renounce (misguiding<sup>1</sup>) those who followed, and  
severed from them are all their ties (of kinship,  
love and agreement in religion<sup>N</sup>).

إِذْ تَبَرَّأَ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوْا الْعَذَابَ  
وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ (166)

And those who followed shall say: "Had only we  
had another chance (in the earthly life), so that we  
could renounce them as they have (now<sup>6</sup>)

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّا لَنَا كُرَّةٌ فَنَتَبَرَّأُ مِنْهُمْ كَمَا  
تَبَرَّأُوا مِنَّا

<sup>1</sup> Turning north and south, and being cold or hot or strong or gentle.

<sup>2</sup> They admit that Allāh is Creator of Heavens and Earth, but equate the idols to Him and do not love Him more than them. It was said that the verse means that they love their idols as the Believers love Allāh (Nasafi).

<sup>3</sup> The Believers never abandon calling upon Allāh, while in calamities the pagans turn away from their idols to beg Allāh

<sup>4</sup> Meaning: Had they known.

<sup>5</sup> Meaning: When they behold the torture (verse 165); when those who were followed renounce those who followed ...

<sup>6</sup> Meaning: Today; Judgement Day

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
renounced us!"

Like (Allāh shows them the torture, and like they renounce each other<sup>1</sup>), thus does Allāh show them their (evil<sup>1</sup>) deeds (of idolatry<sup>N</sup>) as regrets upon them,

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ

and it is not they who shall come out of the Fire<sup>1</sup>.

وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ (167)

**When it was that some people forbade the bahīrah<sup>[N]</sup>,<sup>2</sup> the sa'ibah<sup>[J]</sup>,<sup>3</sup> and the like<sup>4</sup>, Allāh revealed:**

O people, eat from what is (edible<sup>[N]</sup>) in the earth (while) lawful and (conspicuously<sup>[N]</sup>) good,

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

and do not follow the footsteps of the devil (by legalizing and illegalizing from yourselves<sup>5</sup>).

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

<sup>1</sup> As if to say: Someone else shall exit the Fire; the Believers.

<sup>2</sup> In Al-Misbah: "It is the mother of the bahīrah." The "bahīrah" is the clipped-eared she-camel. In Al-Mukhtar: "Its ear is clipped, and that clipping is called "bahīr", so this female is called "bahīrah" for that. In Al-Qamūs: "It is the daughter of the sa'ibah, and they treated it like its mother." In Al-Misbah: "It is the daughter of the sa'ibah that is left with its mother. This is the saying of whoever explained it as the she-camel. If a camel had five deliveries, and the fifth were a male, they would slaughter it and eat it. If it were a female, they would clip its ear and leave it with its mother. Some say that the bahīrah is the sa'ibah if it had seven deliveries; they would clip its ear and would not ride it or make it carry loads." In Al-Maqayis: "The Arabs would [clip its ear] when it had ten deliveries, then it would not be ridden and there would be no benefit from its back." In Al-Qamūs: "If a camel or sheep would have ten deliveries, they would clip its ear and leave it to graze wherever it wanted. They would make its meat forbidden for their women and the men would eat it. It may also refer to what was left without a shepherd, or to what had five deliveries; if the fifth were a male they would slaughter it and the men and women would eat it, and if it were a female, they would clip its ear and refrain from its meat, its milk and from riding it. Or it is the daughter of the sa'ibah. "And Allāh knows best".

<sup>3</sup> As for the "sa'ibah (retired she-camel)", in Al-Qamūs: "During the Era of Ignorance, it was the she-camel that was retired from service due to a vow or its likes, or if it gave birth ten times, and all ten were females, it would be inaugurated as a "sa'ibah", or if a man came back from a long travel, or his animal survived a great difficulty or war, he would say: "she is sa'ibah!" Such a camel would be allowed to graze as it wished, and so it would not be prevented from any water or pasture, and it would not be ridden." Al-Mukhtar adds: "No one would drink its milk but its offspring or a guest, and if it died, the men and women would eat it."

<sup>4</sup> **BENEFIT:** In Al-Mukhtar: "The hamī is the male camel that is a stud and lived with its masters for a long time." In Al-Qamūs: "It is mated a certain number of times, or it fathers ten deliveries, then it is retired and is allowed to drink and graze as it wishes and is not ridden." Also in Al-Mukhtar, he adds-copying from Al-Farra': "If [that stud's] grandson mates then [that stud's] back becomes off-limits, so it is not ridden, its hair is not cut, and it is not prevented from any pasture."

<sup>5</sup> Tabari; Their deeming things lawful or unlawful for themselves (like the bahīrah and the sa'ibah) is obedience to the promptings of the devil.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

Surely, he is, for you, a clear enemy.

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (168)

**As clarification of why one should not follow the devil, and of his open hostility for the human, Allāh says:**

He only commands you with ugly (sin<sup>[ij]</sup>) and the heinous deeds,

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ

and that you say against Allāh what you do not know, (such as forbidding what He has not forbidden<sup>[ij]</sup>, and anything that cannot be attributed to Him<sup>[N]</sup>).

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (169)

And when it was said to (the people<sup>1</sup>): “Follow (the monotheism and the lawful that<sup>[ij]</sup>) Allāh has revealed,”

وَإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنْزَلَ اللَّهُ

they said: “(No! <sup>[ij]</sup>) Rather, we follow what we found our fathers upon (because they are better and wiser than you<sup>[N]</sup>)!”

قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا

(Do they follow them) even if their fathers did not understand anything (of the correct Religion), nor were they guided (to the truth)?

أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ (170)

And the example of (the Believer who calls<sup>[N]</sup>) those who disbelieved is like the example of one who calls out to (the animal) which does not hear<sup>2</sup> more than a call and a cry.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلِ الَّذِي يَنْعِقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً

(They are) deaf (from hearing the truth), mute (from saying what is correct), blind (from the path

صُمٌّ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُونَ (171)

<sup>1</sup> Nasafi. Other sayings were also said.

<sup>2</sup> Does not comprehend anything intelligible from what it hears; if it were told to eat the fodder or drink from the stream it would not comprehend more than a sound (Tabari).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
of truth)<sup>1</sup>, so they do not understand (the  
admonition).

O those who have believed, eat from the  
(appealing<sup>[N]</sup>, lawful<sup>[J]</sup>) goods of what We have  
provided you,

and thank Allāh (for what He made lawful for  
you<sup>[J]</sup>) if Him it is that you worship.

He has only forbidden you what is (already) dead  
(without a sanctioned killing, except fish and  
locusts),

and (flowing) blood,

and swine flesh (and every other part of the pig),

and that over which any other (name) than (that  
of) Allāh has been invoked<sup>2</sup>.

**But** whoever is driven by necessity, not desiring<sup>[N]</sup>,  
nor exceeding the limit, then no sin is upon him.

Surely, Allāh is Forgiving (if you refrain from eating  
what He forbade<sup>[T]</sup>), Merciful (by granting  
allowances in emergency<sup>[J]</sup>).

Surely, those (Jews) who conceal what  
(descriptions of Muḥammad) Allāh has revealed  
from the Book,

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ

وَأَشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (172)

إِنَّمَا حَرَّمَ الْمَيِّتَةَ

وَالدَّمَ

وَلَحْمَ الْخِنْزِيرِ

وَمَا أَهْلَ بِهِ لغيرِ اللَّهِ

**فَمَن اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ**

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (173)

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنزَلَ اللَّهُ مِنَ الْكِتَابِ

<sup>1</sup> Tabari (all three descriptions for being deaf, mute and blind).

<sup>2</sup> Allāh's saying: "uhilla li-ghayrillāhi bi-hi" means "the voice was raised over it for other than Allāh". In Al-Maqayis: "the ha' and lam (which are the origin of 'uhillah') is a correct basis [in Arabic]. It indicates the raising of a voice (or sound) ..." Then he says: "The origin is their saying: 'the man 'ahalla' at Hajj'" He raised his voice with the 'talbiya' [at Hajj]", and "the baby [when born], 'istahalla', shouting": he shouted when born..." And he said: "It is said: 'The rain 'inhalla' during its intense downpour and [loud] sound." Allāh knows best.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
and they purchase with it a small price (of the  
earthly life),

وَيَشْتَرُونَ بِهِ ثَمَنًا قَلِيلًا

those fill their bellies with nothing but (what leads  
to) the Fire,

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارَ

and Allāh will not speak (delightful speech<sup>[N]</sup>) to  
them on Resurrection Day,

وَلَا يُلَكِّمُهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ

nor will He purify them (from the filth of their  
sins), and theirs is a painful torture.

وَلَا يُزَكِّيهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (174)

They are those who buy the misguidance (in the  
earthly life) with the guidance,

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالََةَ بِالْهُدَى

and the torture (of the Afterlife) with the  
forgiveness (they would have had if they had not  
concealed the Prophet's description),

وَالْعَذَابَ بِالْمَغْفِرَةِ

**so** what was it that emboldened them to do what  
leads them to the Fire?<sup>1</sup>

فَمَا أَصْبَرَهُمْ عَلَى النَّارِ (175)

That (torture) is because Allāh has revealed  
Heavenly Books **with the truth**<sup>2</sup>,

ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ

and surely, those (People of the Book) who differ  
about the Heavenly Books - (verifying some and  
denying others) - are in remote<sup>3</sup> opposition.

وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ  
(176)

### Hizb 3.3

It is not the righteousness that you (People of the

لَيْسَ الْبِرُّ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمَشْرِقِ

<sup>1</sup> According to Nasafi, this is a question for scolding. According to Jalalayn, this statement is intended to provoke amazement in the Believers at the way in which, with complete indifference, the disbelievers commit sins that necessitate their punishment in the Fire. It means something to the effect of: "O How enduring they are with the Fire!" That is, "How great is the extent of their patience!" In reality they would have no patience whatsoever to endure the Fire.

<sup>2</sup> OR: That (blasphemy of theirs) is because Allāh revealed the Qur'ān with the truth (as they know).

<sup>3</sup> Far.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
Book) turn your faces towards the east and the west (because your rules have been abrogated<sup>[N]</sup>).  
وَالْمَغْرِبِ

Rather, the righteousness is (the good-doing of) whoever believed in Allāh, and the Last Day, and the Angels, and the Book<sup>1</sup>, and the Prophets,

وَلَكِنَّ الْبِرَّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ  
وَالْكِتَابِ وَالنَّبِيِّينَ

and (voluntarily) gave away money while preferring it for himself<sup>2</sup> to the near of kin, and the orphans, and the needy, and the stranded travelers, and the beggars, and the slaves (and prisoners who need assistance purchasing their freedom),

وَأَتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ  
وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

and (he is the one who) observed the prayer, and gave the zakāh,

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

and (they are) the fulfillers of their promise when they promise (Allāh or the people).

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

And (Allāh praises) those patient during (dire) poverty and affliction and during the (heat of) battle.

وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ

Those (described as mentioned) are those who are honest (in religion), and those, they are the God-fearing.

أُولَئِكَ الَّذِينَ صَدَقُوا وَأُولَئِكَ هُمُ الْمُتَّقُونَ (177)

O those who have believed, prescribed<sup>3</sup> for you (are the rules of<sup>[T]</sup>) retaliation for those who were murdered;

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الْقِصَاصُ فِي الْقَتْلِ

the free for the free, and the slave for the slave, and the female for the female.

الْحُرُّ بِالْحُرِّ وَالْعَبْدُ بِالْعَبْدِ وَالْأُنثَىٰ بِالْأُنثَىٰ

<sup>1</sup> The Heavenly Books as a type, OR: the Qur'an specifically (Nasafi).

<sup>2</sup> While loving the money, or while loving the act of giving, or "While loving Him," meaning Allāh.

<sup>3</sup> Obligatory.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

So whoever is pardoned any amount of pardoning by his (Muslim) brother, (the slain's heir), then (retaliation is dropped, and) pursuit (of the blood money should be done) with civility, and payment to him (should be made) cordially (without procrastination or hostility).

فَمَنْ عَفِيَ لَهُ مِنْ أَخِيهِ شَيْءٌ فَاتَّبَاعَ بِالْمَعْرُوفِ وَأَدَاءٍ إِلَيْهِ بِإِحْسَانٍ

That (option to drop the execution for blood money or for free) is alleviation from your Lord and mercy.

ذَلِكَ تَخْفِيفٌ مِنْ رَبِّكُمْ وَرَحْمَةٌ

So whoever transgressed (and killed other than the killer, or killed the killer himself) after that (pardoning), then he shall have a (type of<sup>[n]</sup>) agonizing torture.

فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (178)

And in (the sanctioning of) retaliation, you (Believers) have (the preservation of the) life (of who would have been killed, as well as who would have killed him), O those of intellect, so that you may beware (of committing murder for fear of being executed).

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أُولِيَ الْأَلْبَابِ لَعَلَّكُمْ تَتَّقُونَ (179)

Prescribed for you when death approaches<sup>[n]</sup> one of you - if he leaves behind wealth - is making a will.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا الْوَصِيَّةَ

(So let one leave a will<sup>[n]</sup>) for the parents and the relatives, with fairness (by not preferring the wealthy over the poor, nor by exceeding a third of one's assets),

لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ

as a responsibility<sup>[T]</sup> upon those who fear Allah.

حَقًّا عَلَى الْمُتَّقِينَ (180)

Whoever then manipulates (the will, whether witness or executor) after he has heard it, then the sin of it is only upon those who manipulate it, (not the testator or the recipient).

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ يُبَدِّلُونَهُ



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

إِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (181)

Surely, Allāh is Hearer (of who makes the will),  
Knower (of who executes it<sup>1</sup>).

**But** whoever fears from a testator an inclination  
(from the truth) or (intentional) sin, then he  
rectified between the parties (by making them  
comply with the Religion),

فَمَنْ خَافَ مِنْ مَوْصٍ جَنَفًا أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ

then there is no sin on him. Surely, Allāh is  
Forgiving (of the testator who was tempted<sup>[T]</sup>) and  
Merciful (to the rectifier<sup>[T]</sup>).

فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (182)

O those who have believed, prescribed for you is  
fasting (Ramadan<sup>[n]</sup>), as fasting was prescribed for  
those (nations) before you, so that (by fasting) you  
may avoid (disobedience<sup>2</sup>);

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ  
عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ (183)

For (few) counted days<sup>3</sup>.

أَيَّامًا مَعْدُودَاتٍ

**But** whoever among you were ill or on a journey,  
then (he shall make-up the missed) number (of  
days) on other days.

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ  
أُخْرٍ

And on those who are able to do it is a  
redemption; feeding a poor person<sup>4</sup>.

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامُ مِسْكِينٍ

So whoever volunteers doing something good (by  
adding to the redemption more than what is  
obligatory<sup>[n]</sup>), then that is better for him,

فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَهُ

and for you to fast is better for you (than feeding

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (184)

<sup>1</sup> Jalalayn; OR: Knowledgeable of who manipulates it (Nasafi).

<sup>2</sup> OR: So that you may be amongst the God-fearing (Nasafi).

<sup>3</sup> Meaning: A little bit of days, or an obligation timed to a known number of days.

<sup>4</sup> The judgement in the first days of the Nation of Muhammad ﷺ was the choice between fasting and feeding the poor, then this rule was abrogated. Now, whoever is able to fast has no other choice if he does not have an excuse.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
the poor), if you only knew.

The month of Ramaḍan is that in which was  
revealed the Qur'an,

شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ

as guidance for the people and clear (verses) of  
guidance and the Furqan<sup>1</sup>.

هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَى وَالْفُرْقَانِ

So whoever of you witnessed (the new moon for)  
the month, then let him fast (the span of the  
month)<sup>2</sup>.

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

And whoever among you were sick or on a  
journey, then (he shall make-up the missed)  
number (of days) on other days.

وَمَنْ كَانَ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعِدَّةٌ مِنْ أَيَّامٍ أُخَرَ

Allah accepts convenience for you (and therefore  
grants facility to the sick and the traveler), and He  
does not accept for you the difficulty,

يُرِيدُ اللَّهُ بِكُمُ الْيُسْرَ وَلَا يُرِيدُ بِكُمُ الْعُسْرَ

and (He accepts) that you should complete the  
number (of missed days)

وَلِتُكْمِلُوا الْعِدَّةَ

and that you exalt the Greatness of Allah (upon  
completing the fast<sup>[J]</sup>) for His guiding you (to the  
rites of His Religion<sup>[J]</sup>),

وَلِتُكَبِّرُوا اللَّهَ عَلَى مَا هَدَاكُمْ

and so that you may appreciate (what has been  
sanctioned<sup>3</sup>).

وَلَعَلَّكُمْ تَشْكُرُونَ (185)

And when My slaves ask you about Me, then  
surely, I am "Qarīb<sup>4</sup>";

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ

<sup>1</sup> The Qur'an that distinguishes truth from falsehood. (please verify this portion of the sentence)

<sup>2</sup> OR: Whoever was residing and not travelling during the month, let him fast its duration (Nasafi).

<sup>3</sup> Nasafi. OR: So that you appreciate what Allah has done for you (Jalalayn).

<sup>4</sup> Knowing everything and answering the supplications. This is the meaning because Allah is Exalted from closeness by place. It is the figurative closeness (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

I answer the call of the supplicant when he calls Me.

أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

So let them respond to Me (by obedience) and (constantly<sup>[ij]</sup>) believe in Me so that they may be guided.

فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ  
(186)

**It was revealed as an abrogation of the unlawfulness of sexual intercourse and of eating and drinking after the night prayer that was during the earliest phase of Islam:**

Legalized for you on the night of the fast is copulating with your women.

أَحَلَّ لَكُمْ لَيْلَةَ الصَّيَامِ الرَّفَثُ إِلَى نِسَائِكُمْ

They are a garment for you (from what is forbidden), and you are a garment for them.

هُنَّ لِبَاسٌ لَكُمْ وَأَنْتُمْ لِبَاسٌ لَهُنَّ

Allāh knew that you were betraying yourselves (when it was obligatory to refrain after ^isha' prayer), so He forgave you and pardoned you.

عَلِمَ اللَّهُ أَنَّكُمْ كُنْتُمْ تَخْتَانُونَ أَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

Now (that it is permitted,) engage them (by sexual intercourse) and seek what Allāh has ordained for you (of children),

فَالآنَ بَاشِرُوهُنَّ وَابْتَغُوا مَا كَتَبَ اللَّهُ لَكُمْ

and eat and drink until the white thread (of the day) becomes distinct for you from the black thread (of the night) at dawn,

وَكُلُوا وَاشْرَبُوا حَتَّى يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنَ الْخَيْطِ الْأَسْوَدِ مِنَ الْفَجْرِ

then complete the fast till the night.

ثُمَّ أَتِمُّوا الصِّيَامَ إِلَى اللَّيْلِ

And do not engage them while you observe i^tikaf in the masjids.

وَلَا تَبَاشِرُوهُنَّ وَأَنْتُمْ عَاكِفُونَ فِي الْمَسَاجِدِ

Those are the limits set by Allāh, so do not approach them.

تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا

Like (He clarified what was mentioned for you, thus<sup>[ij]</sup>) does Allāh clarify His Laws<sup>[n]</sup> for the people,

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُونَ  
(187)

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
so that they may beware (of the sins).

And do not consume each other's properties  
among yourselves fraudulently,

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

nor present the case to the judges<sup>1</sup> so that you  
may consume part of the people's properties  
sinfully while you know (your fraudulence).

وَتُدْخِلُوا بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِنْ أَمْوَالِ  
النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ (188)

### Hizb 3.4

They ask you (Muhammad) about the new moons;  
(Why do they seem very thin, then wax until they  
are full of light, then wane again until they are as  
they were at first; why are they not always the  
same, like the sun?)

يَسْأَلُونَكَ عَنِ الْأَهْلِ

Say: "They are for the people to keep track of  
time<sup>2</sup>, and for the hajj."

قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ

And (since some people would refuse to enter a  
house or garden from the doorway while in a state  
of ihram<sup>3</sup>, Allah revealed that) it is not  
righteousness that you<sup>4</sup> enter the houses from  
their rears<sup>5</sup>,

وَلَيْسَ الْبِرُّ بِأَنْ تَأْتُوا الْبُيُوتَ مِنْ ظُهُورِهَا

but righteousness is (the good deed of) whoever  
avoids (committing what Allah forbade<sup>N</sup>).

وَلَكِنَّ الْبِرَّ مَنْ اتَّقَى

وَأَتُوا الْبُيُوتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

<sup>1</sup> OR: Do not offer bribes to the judges.

<sup>2</sup> For their farming, trading, debts, fasting and breaking their fasts, the women's post-marital waiting periods and menstrual periods, the duration of their pregnancies, and other matters. Had they always looked the same, none of these things could be known.

<sup>3</sup> Which was said to be a practice of the Era of Ignorance (Tabari).

<sup>4</sup> This verse was revealed because of what some of the Ansar used to do (Nasafi).

<sup>5</sup> It is not piety to come to the houses from their backs while in your state of ihrām. Those whose houses were made of clay would bore holes in them to enter and exit, disregarding their doors. If one were among those whose homes were made of fur, he would slide out from the back of the tent. They used to do this and claim that it was out of religious devotion.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
And enter the houses from their doors. And fear (189) تَفْلِحُونَ  
Allāh, so that you may be successful.<sup>1</sup>

After the Prophet ﷺ and his Companions were stopped at Hudaybiyah from making ʿUmrah, he made a treaty with the disbelievers that year, amongst which included that he would not be allowed to perform the ʿUmrah that year, but would be allowed to return the following year. Having prepared to depart for the make-up ʿUmrah, he and the Believers were concerned that Quraysh would not keep the agreement and instead would instigate fighting. The Muslims were averse to becoming entangled in battle while in a state of pilgrimage (iḥrām), in the sacred territory (the ḥaram) and during the sacred months, and so the following was revealed:

And fight in the Way of Allāh those who (start to) وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ  
fight you,

and do not transgress (by starting or fighting وَلَا تَعْتَدُوا  
whom you were prohibited to fight<sup>2</sup> or by  
mutilation<sup>N</sup>).

Surely, Allāh does not accept those who transgress (190) إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ  
(beyond the limit<sup>L</sup>).

It was said that this 190<sup>th</sup> verse that limits how they can fight is abrogated by the 36<sup>th</sup> verse of At-Tawbah:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً﴾

<And fight the pagans altogether.>

And it was said that it was abrogated by this 191<sup>st</sup> verse:

And slay them wherever you (overrun<sup>N</sup>) them, وَاَقْتُلُوهُمْ حَيْثُ ثَقِفْتُمُوهُمْ

and (when you conquer Makkah,) drive them out وَأَخْرِجُوهُمْ مِنْ حَيْثُ أَخْرَجَكُم  
from where they drove you out.

And the tribulation (of their paganism) is more وَالْفِتْنَةُ أَشَدُّ مِنَ الْقَتْلِ

<sup>1</sup> This verse can be explained in other ways.

<sup>2</sup> Such as women and children.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
severe than killing (in the sacred territory while in  
the state of iḥram).

And do not fight them in the (ḥaram; the vicinity  
of the) Sacred Masjid, until they fight you there.

وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّى يُقَاتِلُوكُمْ  
فِيهِ

Then, if they do fight you, slay them. Such  
(expulsion and slaying) is the recompense of the  
unbelievers.

فَإِنْ قَاتَلُوكُمْ فَاقْتُلُوهُمْ كَذَلِكَ جَزَاءُ الْكَافِرِينَ  
(191)

Then, if they desist (their blasphemy and fighting),  
then surely, Allāh is Forgiving (of their prior  
transgression), Merciful (by accepting their  
repentance).

فَإِنْ انْتَهَوْا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (192)

And fight them until there is no tribulation (of  
paganism)<sup>1</sup>, and (until)<sup>2</sup> religion (and worship<sup>3</sup>) is  
only for Allāh.

وَقَاتِلُوهُمْ حَتَّى لَا تَكُونَ فِتْنَةٌ وَيَكُونَ الدِّينُ لِلَّهِ

Then, if they cease (the blasphemy,) then (they  
have stopped their injustice, and there should be  
no hostility against them<sup>4</sup>); there is no hostility but  
against the unjust.

فَإِنْ انْتَهَوْا فَلَا عُدْوَانَ إِلَّا عَلَى الظَّالِمِينَ (193)

The (current) revered month (of Dhul-Qa<sup>^</sup>dah)<sup>3</sup>  
for the (previous) revered month (of Dhul-  
Qa<sup>^</sup>dah)<sup>4</sup>,

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

and the revered things (whose sanctity has been  
violated) are avenged.

وَالْحُرُمَاتُ قِصَاصٌ

So whoever transgresses against you (by fighting  
in the sacred territory, or during a state of 'iḥram,

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى

<sup>1</sup> This verse is evidence that Islam is the only valid Religion.

<sup>2</sup> OR: "So that"; both are in Nasafi.

<sup>3</sup> In year 7 AH when the Muslims were able to complete the 'Umrah while the pagans hated that.

<sup>4</sup> In year 6 AH when the Muslims were unable to complete the 'Umrah because the pagans blocked them, and they had to return while they hated that.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
 or in the sacred months<sup>N</sup>), transgress against him<sup>1</sup>  
 with similar to what he transgressed against you.

عَلَيْكُمْ

And fear Allāh (when retaliating<sup>N</sup>), and know that Allāh supports those who have God-fearingness.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (194)

And spend in the Way of Allāh and do not throw yourselves into destruction (by not spending in the Way of Allāh<sup>2</sup>).

وَأَنْفِقُوا فِي سَبِيلِ اللَّهِ وَلَا تُلْقُوا بِأَيْدِيكُمْ إِلَى التَّهْلُكَةِ

And do favors (by spending and otherwise<sup>[J]</sup>). Surely, Allāh accepts the muḥsins (favor doers).

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (195)

And complete the ḥajj and the ^umrah for (the sake of) Allāh.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

If you are detained, then (to exit the state of iḥram, obligatory on you is) whatever is easy of the sacrificial offering<sup>3</sup>.

فَإِنْ أَحْصَرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

And do not shave your heads (to exit iḥram<sup>[J]</sup>) until the offering reaches its destination.

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبْلُغَ الْهَدْيُ مَحَلَّهُ

**Then**, whoever among you were ill or had an ailment in his head, then (obligatory on him if he shaves [before the midnight of the ^Id] is) an expiation –

**فَمَنْ كَانَ مِنْكُمْ مَّرِيضًا أَوْ بِهِ أَذًى مِنْ رَأْسِهِ فَفِدْيَةٌ**

whether fasting, or charity, or sacrificing.

مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسْكِ

Then, when you are safe, then whoever enjoys

فَإِذَا أَمِنْتُمْ فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ إِلَى الْحَجِّ فَمَا

<sup>1</sup> The one who starts is the true transgressor; the antagonizer, meaning the unjust one. The one who responds is not a transgressor truly, because he is not unjust; he is within his legal bounds to react. Rather, since he responds with a similar action, his action was named with the name of the action of the antagonizer.

<sup>2</sup> OR: By overspending and leaving oneself poor and needy.

<sup>3</sup> Camel, cow, sheep or goat.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
(the prohibitions of iḥrām) by (completing) the  
ʿumrah, until (making iḥrām for) the (upcoming)  
ḥajj, then (on him is) whatever is easy of the  
sacrificial offering.

اسْتَيْسَرَ مِنَ الْهَدْيِ

Whoever does not find (any offering), then  
(obligatory on him, if it were the sixth or seventh  
of Dhul-Hijjah, is) fasting for three days during the  
ḥajj and seven when you have returned<sup>1</sup>.

فَمَنْ لَمْ يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ فِي الْحَجِّ وَسَبْعَةٍ  
إِذَا رَجَعْتُمْ

Those are a complete ten.

تِلْكَ عَشْرَةٌ كَامِلَةٌ

That is for whomever his family was not present  
(in the vicinity of<sup>2</sup>) the Sacred Masjid.

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

And fear Allāh (concerning His Orders and  
Prohibitions - in ḥajj and otherwise),

وَاتَّقُوا اللَّهَ

and know that Allāh is severe in punishment (for  
those who disobey).

وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ (196)

The (iḥrām time for) ḥajj is (limited to) known  
months<sup>3</sup>.

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ

So whoever obligated (himself) during those  
months to perform ḥajj, then there shall be no  
intercourse, nor major sin, nor quarrelling during  
the ḥajj.

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا  
جِدَالَ فِي الْحَجِّ

And whatever you do of good, (such as saying the  
good, and being mannerly and agreeable), Allāh  
knows it (and will reward you for it).

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

<sup>1</sup> After that, one fasts after the ḥajj according to known rules.

<sup>2</sup> Within the area of the miqats (Nasafi).

<sup>3</sup> Shawwal, Dhul-Qa'dah and ten nights of Dhul-Hijjah.



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

And take provisions (for your journeys), for surely the best provision is being on guard (from being a burden on the people).

وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ

And fear Me, O those of intellects.

وَاتَّقُونِ يَا أُولِيَ الْأَلْبَابِ (197)

There is no sin on you for seeking bounty from your Lord (through business while in ihram).

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَبْتَغُوا فَضْلًا مِنْ رَبِّكُمْ

So when you pour forth from "^Arafat", then remember Allāh at "*al-mash<sup>^</sup>ar al-haram*",

فَإِذَا أَقَضْتُمْ مِنْ عَرَفَاتٍ فَاذْكُرُوا اللَّهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ

and remember Him as He has guided you.

وَاذْكُرُوهُ كَمَا هَدَاكُمْ

And certainly, you were, before that, surely among the misguided ones.

وَإِنْ كُنْتُمْ مِنْ قَبْلِهِ لَمَنِ الضَّالِّينَ (198)

Then, pour forth whence the people pour forth,

ثُمَّ أَفِضُوا مِنْ حَيْثُ أَفَاضَ النَّاسُ

and seek the forgiveness of Allāh. Surely, Allāh is Forgiving, Merciful.

وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (199)

Then, when you have accomplished your religious observances, mention Allāh like (it was your custom to) mention your fathers, or with even greater mentioning.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا

Then, among the people (who attend hajj) is who says: "Our Lord! Grant us in the earthly life!"

فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا

and he does not have in the Afterlife any share.

وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ (200)

And among them is who says: "Our Lord! Give us good in this world and good in the Afterlife, and save us from the torture of the Fire!"

وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (201)

Those, for them is a share of what they have acquired, and Allāh is swift in reckoning.

أُولَٰئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (202)

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]

### Hizb 4.1

And mention Allāh (by the takbirs) during (a few) counted days<sup>1</sup>;

وَاذْكُرُوا اللَّهَ فِي أَيَّامٍ مَعْدُودَاتٍ

then, whoever hurries off (to leave) in two days, there is no sin on him,

فَمَنْ تَعَجَّلَ فِي يَوْمَيْنِ فَلَا إِثْمَ عَلَيْهِ

and whoever delays (and stays to the third day), there is no sin on him for who avoids (hunting, major sin and sexual intercourse).

وَمَنْ تَأَخَّرَ فَلَا إِثْمَ عَلَيْهِ لِمَنِ اتَّقَى

And fear Allāh. And know that you, for His Judgement, shall be gathered.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْشَرُونَ (203)

And among the people is whose speech impresses you in the earthly life,

وَمِنَ النَّاسِ مَنْ يُعْجِبُكَ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا

and he takes Allāh as a witness to what is in his heart

وَيُشْهَدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ

while he is the most zealous opponent.

وَهُوَ أَلَدُّ الْخِصَامِ (204)

And when he turns to leave you, he strives in the land to cause corruption therein,

وَإِذَا تَوَلَّى سَعَى فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

and to destroy the farmland and the livestock,

وَيُهْلِكَ الْحَرْثَ وَالنَّسْلَ

and Allāh does not accept the corruption.

وَاللَّهُ لَا يُحِبُّ الْفُسَادَ (205)

And when it is said to him, "Fear Allāh!" he is taken by pride that drives him to sin.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخَذَتْهُ الْعِزَّةُ بِالْإِثْمِ

So his adequacy is Hell, and certainly, what a bad cradle it is.

فَحَسْبُ جَهَنَّمَ وَلِبِئْسَ الْمِهَادُ (206)

And among the people is who sells his soul seeking

وَمِنَ النَّاسِ مَنْ يَشْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ

<sup>1</sup> The Days of Tashriq.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
the Acceptance of Allāh,

and Allāh is “Ra’uf (most Merciful)” to the slaves.

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (207)

O those who have believed, enter into the  
Concession altogether<sup>1</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوا فِي السَّلَامِ كَافَّةً

and do not follow the footsteps of the devil (by  
obeying the whispers).

وَلَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

Surely, he is an obvious enemy of yours.

إِنَّهُ لَكُمْ عَدُوٌّ مُبِينٌ (208)

And if you slip; (turned away from what is right)  
after what has come to you of clear proofs, then  
know that Allāh is Invincible; Wise.

فَإِنْ زَلَلْتُمْ مِنْ بَعْدِ مَا جَاءَتْكُمْ الْبَيِّنَاتُ فَاغْلَمُوا أَنْ  
اللَّهُ عَزِيزٌ حَكِيمٌ (209)

Are they awaiting (anything) but for Allāh’s  
punishing command to come in shadows from the  
clouds and (for) the Angels (to come)?

هَلْ يَنْظُرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلَلٍ مِنَ الْغَمَامِ  
وَالْمَلَائِكَةُ

Then, finalized would be the matter (of their  
destruction).

وَقُضِيَ الْأَمْرُ

And to the Judgment of Allāh return (all) matters.

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (210)

Ask the Children of Israel how many a clear sign  
have We given them?

سَلِّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِنْ آيَةٍ بَيِّنَةٍ

And whoever alters Allāh’s endowment (of  
revealed verses) after it has come to him, then  
surely, Allāh is severe in punishment.

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَتْهُ فَإِنَّ اللَّهَ  
شَدِيدُ الْعِقَابِ (211)

Beautified for those who disbelieved is the earthly  
life,

زَيْنَ لِلَّذِينَ كَفَرُوا الْحَيَاةَ الدُّنْيَا

---

<sup>1</sup> Enter all of you entirely, OR: Enter into the concession entirely; embrace the religion entirely and do all of its worships and obey all of its rules. The silm (concession) is the submission, yielding and obedience, or it is Islam.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

and they scoff at those who believed,

وَيَسْخَرُونَ مِنَ الَّذِينَ آمَنُوا

But those who avoided (paganism) shall be (in Paradise), above those (in Hell) on Resurrection Day.

وَالَّذِينَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيَامَةِ

And Allāh provides for whomever He wills without constriction<sup>1</sup>.

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (212)

All people were once the same Religion (until after Enoch).

كَانَ النَّاسُ أُمَّةً وَاحِدَةً

Then, (to call them back to Islām,) Allāh sent the (succeeding) Prophets as givers of glad tidings and as warners,

فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنْذِرِينَ

and He revealed with (some of) them the Book<sup>2</sup> with (the clarification of<sup>[N]</sup>) the truth<sup>3</sup>, so that He<sup>4</sup> judges between the people concerning that about which they differed (in religion after they had agreed<sup>[N]</sup>).

وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيُحْكَمَ بَيْنَ النَّاسِ فِي مَا اختلفوا فيه

And none differed about it<sup>5</sup> but the very people who were given (the Book)<sup>6</sup> after the clear evidences<sup>7</sup> had come to them. (They did so) for transgression against each other (due to envy and obsession over the world<sup>[n]</sup>).

وَمَا اختلف فيه إلا الذين أوتوه من بعد ما جاءتهم البينات بغيا بينهم

So, Allāh guided those who believed to (what is correct concerning) what (the people) differed

فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اختلفوا فيه من الحق

<sup>1</sup> He expands the sustenance of whom He wills in the dunya to lure him to his destruction (Nasafi).

<sup>2</sup> The Revealed Book as a type of thing.

<sup>3</sup> Meaning: It was revealed with truth (Jalalayn).

<sup>4</sup> So that Allāh judges; OR: So that he (the Prophet who received the Book) judges; OR: So that it (the Book) judges (Nasafi).

<sup>5</sup> The Religion (Jalalayn); the truth (Nasafi).

<sup>6</sup> Some believed and some disbelieved (Jalalayn).

<sup>7</sup> Irrefutable arguments for the Monotheism (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]  
about of the truth, by His Permission<sup>1</sup>. بِإِذْنِهِ

And Allāh guides whom He wills to a Straight Path.

Or did you (Believers) reckon that you would enter the Garden while there has yet to come to you the like of (what calamities came to) those (Prophets and Believers<sup>[n]</sup>) who have passed before you?

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (213)  
أَمْ حَسِبْتُمْ أَنْ تُدْخِلُوا الْجَنَّةَ وَلَمَّا يَأْتِكُمْ مَثَلُ  
الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ

There touched them the hard times (of destitution) and affliction (of illness and starvation<sup>[n]</sup>), and they were shaken to the extent that the Messenger, as well as those who believed along with him, said: “When shall the Support of Allāh be?”

مَسَّتْهُمْ الْبَأْسَاءُ وَالضَّرَاءُ وَزُلْزِلُوا حَتَّى يَقُولَ  
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَتَى نَصُرَ اللَّهُ

Lo! Surely, the Support of Allāh is imminent!

أَلَا إِنَّ نَصْرَ اللَّهِ قَرِيبٌ (214)

^Amr Ibn Al-Jamuh was a wealthy, elderly man who went to ask the Prophet ﷺ what should he spend and on whom should he spend, so Allāh revealed:

They ask you (O Muḥammad) what should they spend?

يَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

Say: “Whatever (little or lot<sup>[J]</sup>) you spend of good, it is (best spent on<sup>[J]</sup>) the parents, and the relatives, and the orphans, and the needy, and the stranded traveler.

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلَّوَالِدَيْنِ وَالْأَقْرَبِينَ  
وَالْيَتَامَى وَالْمَسَاكِينِ وَابْنِ السَّبِيلِ

And whatever you do of good (whether spending or otherwise<sup>[J]</sup>), surely Allāh is, about it, Knowledgeable, (and shall recompense for it).”

وَمَا تَفْعَلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ (215)

Ordained upon you is fighting (the disbelievers) though it is (naturally<sup>[J]</sup>) unpreferable to you (because of being perilous<sup>[J]</sup>).

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كَرْهٌ لَكُمْ

<sup>1</sup> His Will.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

And it **may be** that you dislike a thing (like invading) though it is better for you,

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ

and it **may be** that you love a thing though it is bad for you (because of the self's inclination to harmful desires),

وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ

and Allāh knows (what is better for you<sup>[n]</sup>), while you do not know, (so do as He commands, even if it is difficult<sup>[n]</sup>).

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (216)

**The Prophet ﷺ sent forth the first of his raiding parties under the command of ^Abdullāh Ibn Jahsh. They fought against the idolaters and killed ^Amr Ibn ^Abdillāh Ibnil-Ḥaḍramiyy in the sacred month of Rajab, thinking that it was the last day of Jumādā II. The disbelievers reviled them for justifying fighting in a sacred month, and so God revealed the following:**

They<sup>1</sup> ask you about the revered month; (about) fighting in it.

يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ

Say: "Fighting (during that month) is a great sin (that was later abrogated<sup>[n]</sup>),

قُلْ قِتَالٌ فِيهِ كَبِيرٌ

but hindering (people) from Allāh's Way<sup>2</sup>, and disbelieving in Him, and (hindering people from) the Sacred Masjid and expelling its people (the Prophet and his Companions) from it are even more egregious to Allāh (than what the Muslim troop did of mistakenly fighting in the revered month).

وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكَفْرٌ بِهِ وَالْمَسْجِدِ الْحَرَامِ وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ

And the tribulation (of paganism) is graver than killing (during the revered month<sup>[n]</sup>).

وَالْفِتْنَةُ أَكْبَرُ مِنَ الْقَتْلِ

<sup>1</sup> The Muslims or the blasphemers.

<sup>2</sup> His Religion (Jalalayn), OR: This refers to the pagan's blocking the Muslims from performing 'Umrah the year of Ḥudaybiyah (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]  
ولا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّى يَرُدُّوكُمْ عَنْ دِينِكُمْ إِنِ اسْتَطَاعُوا  
And they will not cease fighting you until they turn you out of your Religion if they were (but) able.

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِينِهِ فَيَمُتْ وَهُوَ كَافِرٌ فَأُولَئِكَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ  
And whoever of you apostatizes from his Religion, then dies as an unbeliever, then those, voided are their deeds in the earthly life and the Afterlife,

وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (217)  
and those are the inmates of the Fire. They, therein, abide forever.

**When those of the raiding party of ^Abdullah Ibn Jahsh thought that, although they had been released from the sin of having killed in the revered month, they would not receive any reward, the following was revealed:**

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَحِيمٌ (218)  
Surely, those who believed and those who migrated and fought in the Way<sup>1</sup> of Allāh, those, they hope for the Mercy of Allāh<sup>2</sup>. And Allāh is Forgiving (of the Believers), Merciful (to them).

**Four verses were revealed about wine. Revealed in Mecca was An-Nahl, 67:**

﴿وَمِنْ ثَمَرَاتِ النَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا﴾

<From the fruits of the palms and from the grapes you make an intoxicating drink.>

The Muslims were drinking and it was lawful. Then ^Umar and a group of Companions said: “O Messenger of God! Give us a verdict concerning wine! Indeed, it makes people lose their minds and causes one to waste his money! And so it was revealed:

### Hizb 4.2

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَيْسِرِ قُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعُ لِلنَّاسِ  
They ask you about wine and gambling.  
Say: “In both of them is great sin<sup>3</sup> and benefits<sup>4</sup> for the people.

<sup>1</sup> For the sake of

<sup>2</sup> His Reward (Jalalayn).

<sup>3</sup> Because of the disputes, insults, obscenities and lies that happen because of them.

<sup>4</sup> Because of the ability to make money from them easily and because of the pleasure found in drinking.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
But their sin (and the corruption that stems forth  
from them<sup>[1]</sup>) is greater than their benefit.”  
And they ask you: What (amount<sup>[1]</sup>) should they  
spend?  
Say: “Whatever is extra, (and keep what you  
need<sup>[1]</sup>).”  
(As this has been clarified,) thus does Allāh clarify  
for you (the signs and arguments in<sup>[t]</sup>) the verses,  
so that you may think;

وَإِثْمُهُمَا أَكْبَرُ مِنْ نَفْعِهِمَا

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

قُلِ الْعَفْوَ

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَتَفَكَّرُونَ  
(219)

(So that you think) about (the matter of) this  
world and the Afterlife, (and then do what is most  
suitable).

فِي الدُّنْيَا وَالْآخِرَةِ

And they ask you about the orphans (and the  
inconvenience of dealing with them<sup>[1]</sup>).

وَيَسْأَلُونَكَ عَنِ الْيَتَامَى

Say: “Engaging them and fixing their affairs is  
better (than avoiding them).

قُلْ إِصْلَاحٌ لَهُمْ خَيْرٌ

And if you mingle with them<sup>1</sup>, (that is appropriate  
because) they are your brothers.”

وَإِنْ تَخَالَطُوهُمْ فَإِخْوَانُكُمْ

And Allāh knows the ruiner (of their money) from  
the fixer (and shall compensate both).

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

And had Allāh willed, He would certainly have  
**burdened you with difficulty**. Surely, Allāh is  
Undefeated (and having the Power to  
inconvenience them), Wise (for not obligating  
them to do what they cannot do<sup>[n]</sup>).

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتَكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (220)

**When Mirthad asked the Prophet ﷺ about marrying ^Anaq, who was a pagan woman<sup>[n]</sup>,  
and when it was suggested that it was shameful to marry a slave girl and better to  
marry a free idolatress<sup>[1]</sup>, it was revealed:**

---

<sup>1</sup> Nasafi OR: if you mix your monies together (Jalalayn, Tabari).



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
And do not marry the idolatresses (besides Jews and Christians) until they believe. وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّى يُؤْمِنَ

And certainly, a believing slave woman is better than an idolatress, even if (by her beauty and money<sup>[J]</sup>) she impresses you (Believers). وَلَأَمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِنْ مُشْرِكَةٍ وَلَوْ أَعْجَبَتْكُمْ

And do not marry (believing women) to idolaters until they believe. وَلَا تُنْكِحُوا الْمُشْرِكِينَ حَتَّى يُؤْمِنُوا

And certainly, a believing slave man is better than an idolater, even if he impresses you. وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِنْ مُشْرِكٍ وَلَوْ أَعْجَبَكُمْ

(The reason is that<sup>[n]</sup>) those (pagans) invite to the Fire (by encouraging what leads to it<sup>[J]</sup>: blasphemy<sup>[n]</sup>), أُولَئِكَ يَدْعُونَ إِلَى النَّارِ

But Allāh, (by sending Messengers,) invites to (performing what earns<sup>[J]</sup>) the Garden, and the forgiveness by His Permission, وَاللَّهُ يَدْعُو إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

and He clarifies (the arguments and proofs<sup>[t]</sup>) in His verses for the people so that they be mindful. وَيُبَيِّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (221)

**The Arabs used to not eat, drink, or live with their menstruating women, like the Jews and the Majūs, so Abud-Dahdah asked, “O Messenger of Allāh, what can we do when the women are menstruating?” So Allāh revealed:**

And they ask you about the menstruation: (What can we do with the women?). وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ

Say: “It is a harmful, repulsive excrement, قُلْ هُوَ أَذَى

so refrain from (intercourse with) the women during the menstruation.” فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
And do not approach<sup>1</sup> them (for intercourse) until  
they have become pure.

وَلَا تَقْرُبُوهُنَّ حَتَّى يَطْهَرْنَ

Then, when they perform purification, approach  
them (in the front private part) where Allāh has  
ordered you.

فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ

Surely, Allāh accepts those who frequently repent,  
and He accepts those who purify themselves<sup>2</sup>.

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ (222)

**The Jews claimed that whoever had intercourse with his wife in her front but from  
behind, then his child will come out cross-eyed, so Allāh said:**

Your women are tillage for you<sup>3</sup>, so approach your  
tillage whenever and from whichever position you  
want,

نِسَاؤُكُمْ حَرْثٌ لَكُمْ فَأْتُوا حَرْثَكُمْ أَى شِئْتُمْ

and prepare (the good) for yourselves<sup>4</sup>,

وَقَدِّمُوا لَأَنْفُسِكُمْ

and fear Allāh (in His commands and  
prohibitions<sup>[J]</sup>), and know that you shall encounter  
(His Judgment).

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مُلَاقُوهُ

And (O Muḥammad,) give glad tidings (of  
Paradise) to the Believers (who feared Him<sup>[J]</sup>).

وَبَشِّرِ الْمُؤْمِنِينَ (223)

And do not make (swearing by) Allāh (to not do  
some good) an impediment in your swears from  
you (Believers) doing good, and fearing God, and  
rectifying between the people.

وَلَا تَجْعَلُوا اللَّهَ عُرْضَةً لِأَيْمَانِكُمْ أَنْ تَبَرُّوا وَتَتَّقُوا  
وَتُصْلِحُوا بَيْنَ النَّاسِ

And Allāh is Hearer (of your swears<sup>5</sup>), Knower (of

<sup>1</sup> Approach: "Have intercourse"

<sup>2</sup> OR: Those who refrain from intercourse during menstruation; OR: Those who refrain from sodomy (Nasafi).

<sup>3</sup> Allāh made it lawful for you to impregnate your wives.

<sup>4</sup> Or it means: "Make children" or "Start intercourse with your women in the Name of Allāh."

<sup>5</sup> Nasafi; OR: Hearing of your sayings (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

your intentions<sup>1</sup>).

وَاللَّهُ سَمِيعٌ عَلِيمٌ (224)

Allāh does not punish you for what is frivolous of your swears<sup>2</sup>.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

Rather, He punishes you for what (sins) your hearts have acquired,

وَلَكِنْ يُؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوبُكُمْ

and Allāh is Forgiving, Halīm (not swiftly punishing).

وَاللَّهُ غَفُورٌ حَلِيمٌ (225)

For those who swear abstention from their wives is a grace period of four months. Then, if they retract (by having intercourse), then surely Allāh is Forgiving (of their swearing to punish the woman this way<sup>[J]</sup>), Merciful (by sanctioning the redemption for breaking the swear<sup>[N]</sup>).

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تَرَبُّصُ أَرْبَعَةِ أَشْهُرٍ فَإِنْ فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (226)

And if they have decided on divorce, then surely, Allāh is Hearer (of their sayings<sup>J</sup> and swears<sup>[N]</sup>), Knower (of their decision).

وَإِنْ عَزَمُوا الطَّلَاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (227)

And the divorced (free<sup>3</sup>, menstruating<sup>4</sup>) women (whose marriage has been consummated<sup>5</sup> and are not pregnant<sup>6</sup>) must maintain themselves in waiting for three shifts<sup>7</sup>.

وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ

And it is not lawful for them (when wanting to

<sup>1</sup> Nasafi; OR: Knowing of your circumstance (Jalalayn).

<sup>2</sup> The swear that roles from the tongue habitually (Jalalayn); OR: Mistakenly swearing about what is untrue (Nasafi).

<sup>3</sup> Iddah of slavewomen is two months.

<sup>4</sup> Iddah of immature and menopausal women is three lunar months.

<sup>5</sup> There is no Iddah for a woman if the marriage has not been consummated.

<sup>6</sup> Iddah of pregnant women is until delivery.

<sup>7</sup> Courses; cycles, etc. Either three menstrual periods according to the Hanafis, or three non-bleeding periods according to the Shafi'is. In Al-Maqayis:

وَنَاسٌ يَقُولُونَ: إِنَّمَا إِقْرَأُهَا: خُرُوجُهَا مِنْ طَهْرٍ إِلَى حَيْضٍ، أَوْ حَيْضٍ إِلَى طَهْرٍ قَالُوا: وَالْقَرَأُ: وَقْتُ، يَكُونُ لِلطَّهْرِ مَرَّةً وَلِلْحَيْضِ مَرَّةً.

Some say that her "iqra'" is her exiting from purity into menstruation or from menstruation to purity. They said: "The qur' (or qar' according to Al-Qamus ) is a time; once for purity and once for menses."

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
hurry a divorce) to conceal what Allāh has created in their wombs (whether child or menses<sup>1</sup>) - if they believe in Allāh and the Last Day.

وَلَا يَجِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ  
إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And their husbands are more deserving of reinstating them (in the marriage, even if they refuse<sup>1</sup>) during that (waiting period) if they wish for reconciliation, (not for harming the woman<sup>1</sup>).

وَبُعُولَتُهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا

And they have rights (over their husbands) just as there are rights over them in compliance (with the Sacred Law and the norms of the people<sup>[N]</sup>).

وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ

And for the men over them is an authority and an advantage (for paying a dowry and spousal support).

وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ

And Allāh is Undefeated; (there is no objection to Him<sup>[N]</sup>), Wise (only commanding what is good and right<sup>[N]</sup>).

وَاللَّهُ عَزِيزٌ حَكِيمٌ (228)

The divorce (after which one may return his wife) is (not more than) twice.

الطَّلَاقُ مَرَّتَانِ

Then (there must either be) a retention (of the wife) with civility, or a release with kindness.

فَإِمْسَاكِ بِمَعْرِوفٍ أَوْ تَسْرِيحٍ بِإِحْسَانٍ

And it is not lawful for you (husbands) to take anything from what (dowry) you have given them, unless both fear that they will not observe the limits set by Allāh.

وَلَا يَجِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ

Then, if you fear that they will not observe the limits set by Allāh, there is no sin on either of them concerning whatever (khul<sup>^</sup> payment) by

فَإِنْ خِفْتُمْ أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ

<sup>1</sup> She would hide the child for fear that if he knows of it he would delay divorcing her until she delivers, or long for the child so much as to never divorce her. She would hide the menses and say while menstruating, "I have become pure," so that he would hurry and pronounce the divorce (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
which she ransoms herself<sup>1</sup>.

Those (limits pertaining to swearing, marriage, divorce, khlu<sup>^</sup> and vowing abstinence from the wife<sup>N</sup>) are the limits set by Allāh, so do not exceed them.

تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا

And whoever exceeds the limits set by Allāh, then those, they are the unjust.

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ  
(229)

Then, if he divorces her (a third time), she is not lawful for him afterwards until she marries a husband other than him.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

Then, if (the second husband) divorces her (after consummation), there is no sin on either (the first husband or the woman) if they return to each other (by a new marriage after her <sup>^</sup>iddah passes), if they suppose that, (concerning the rights of matrimony<sup>N</sup>,) they can observe the limits set by Allāh.

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ

And those are the limits set by Allāh. He clarifies them for a folk who know; (who reflect<sup>J</sup> [and] understand what is clarified for them<sup>N</sup>).

وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (230)

And when you divorce the women and they have (almost) reached their (waiting period's) expiration, then (either) hold fast to them (on good terms) with civility or release them with civility (so that the <sup>^</sup>iddah passes and you separate without harm<sup>N</sup>).

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَلَبَسْنَ أَجَلَهُنَّ فَأَمْسِكُوهُنَّ بِمَعْرُوفٍ أَوْ سَرِّحُوهُنَّ بِمَعْرُوفٍ

And do not (return them just before the <sup>^</sup>iddah ends<sup>N</sup> and) hold on to them for malice so to transgress.

وَلَا تُمْسِكُوهُنَّ ضِرَارًا لَتَعْتَدُوا

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<sup>1</sup> Like if he were to retake the dowry by her acceptance, or if she were to offer it so that he divorces her (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghhib Asbahani [R] Harari [H]

And whoever does such (detaining of the wife, such as to drive her to pay a khul<sup>N</sup>), he has indeed wronged himself<sup>1</sup>.

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ

And do not take Allāh's verses as a joke; (take them seriously and observe them with due observance).

وَلَا تَتَّخِذُوا آيَاتِ اللَّهِ هُزُوًا

And recall the endowment of Allāh upon you (by Islām and by the prophethood of Muḥammad ﷺ), and what He has brought down upon you of the Book and the wise prophetic way, admonishing you thereby.

وَاذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةِ يَعِظُكُمْ بِهِ

And fear Allāh (concerning those trials with which He afflicts you), and know (under severe threat) that Allāh, about everything, is Knowledgeable.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ  
(231)

**The sister of Ma<sup>^</sup>qil Ibn Yasār was divorced, and her ex-husband wanted to take her back. Ma<sup>^</sup>qil stood in the way of this, and so it was revealed:**

And when you have divorced the women and they have reached their (waiting term's) expiration,

وَإِذَا طَلَّقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ

then, do not<sup>2</sup> prevent them from marrying their husbands<sup>3</sup> when they mutually agree amongst themselves in compliance (with the Religion).

فَلَا تَعْضُلُوهُنَّ أَنْ يَنْكَحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوفِ

That (prohibition from preventing the women from remarrying), admonished by it is whoever among you was believing in Allāh and the Last

ذَلِكَ يُوعِظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ

<sup>1</sup> Subjected himself to the torture of Allāh.

<sup>2</sup> If who is being forbidden here is the guardian, then it forbids him from preventing the woman from remarrying her exhusband. If who is being forbidden here is the ex-husband, then it forbids him from unjustly making it difficult for the exwife to remarry.

<sup>3</sup> Meaning: Do not prevent them from remarrying their exhusbands; OR: Do not prevent them from marrying those prospects who would be their husbands (Nasafi).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]  
Day.

That (abstention from harming them) is better for you, and purer. And Allah knows (the great welfare in that for the people), while you do not know, (so follow His Command).

ذَٰلِكُمْ أَزْكَىٰ لَكُمْ وَأَطْهَرُ ۚ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ  
(232)

### Hizb 4.3

And (let) the mothers nurse their children for two complete years for whoever desires (for his child) a complete period of nursing.

وَالْوَالِدَاتُ يُرْضِعْنَ أَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتِمَّ الرَّضَاعَةَ

And (obligatory) on (the man) for whom the child was born is the mothers' (food) provision and their clothing in accordance with his ability<sup>[J]</sup>, without waste or neglect<sup>[N]</sup>.

وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ

No soul is charged with (anything) but its capability.

لَا تُكَلَّفُ نَفْسٌ إِلَّا وُسْعَهَا

No mother should be spiteful (to the father) by her child,

لَا تُضَارُّ وَالِدَةُ بَوْلِدِهَا

nor should (a father) for whom a child was born (be spiteful to the mother) by his child<sup>1</sup>.

وَلَا مَوْلُودٌ لَهُ بِوَلَدِهِ

And upon the (child's<sup>2</sup>) heir (in the absence of the father) is a similar (duty of ensuring the mother's food and clothing).

وَعَلَى الْوَارِثِ مِثْلُ ذَٰلِكَ

But if both desire weaning by mutual consent and counsel, there is no sin on them.

فَإِنْ أَرَادَا فِصَالًا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاوُرٍ فَلَا

<sup>1</sup> (Nasafi); OR: No mother should be harmed by using her child against her; by being forced to suckle it, if she does not want to, and no father should be harmed by using his child against him by being charged with more [than he is obligated to do] (Jalalayn). The mention of both parents here in relation to the child is to promote accord between them for the sake of the child.

<sup>2</sup> (Nasafi); OR: The father's heir (Jalalayn).

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جُنَاحَ عَلَيْهِمَا

And if you wish to seek wet nurses for your children, there is no sin on you so long as you pay what (salary) you promised cordially.

وَإِنْ أَرَدْتُمْ أَنْ تَسْتَزِيعُوا أَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ إِذَا سَلَّمْتُمْ مَا آتَيْتُمْ بِالْمَعْرُوفِ

And fear Allāh, and know that Allāh, of what you do, is Seer (and shall recompense you<sup>[N]</sup>).

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ  
(233)

And those who die among you and leave (free<sup>1</sup>) wives (who are not pregnant<sup>2</sup>), (those widows) must keep themselves in waiting (before remarrying<sup>[J]</sup>) for four (lunar) months and ten days (and nights).

وَالَّذِينَ يَتُوفَوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَتَرَيَّضْنَ بِأَنْفُسِهِنَّ أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا

Then, when they have reached their (waiting term's) expiration, there is no sin on you (guardians) for what they do with themselves (of beautification and subjecting themselves to marriage proposals<sup>[J]</sup>) in a manner compliant with the Sacred Law.

فَإِذَا بَلَغْنَ أَجَلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ بِالْمَعْرُوفِ

And Allāh is, of what you do, All-Knowing.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (234)

And there is no sin on you concerning what you insinuate when proposing to the (waiting) women (who cannot be reinstated), or what you keep to yourselves.

وَلَا جُنَاحَ عَلَيْكُمْ فِي مَا عَرَّضْتُمْ بِهِ مِنْ خِطْبَةٍ النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنْفُسِكُمْ

Allāh knows that you will mention them, but do not promise them in secret<sup>3</sup>.

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذْكُرُونَهُنَّ وَلَكِنْ لَا تُوعِدُوهُنَّ سِرًّا

Rather, you should say a lawful saying (of mere insinuation<sup>N</sup>),

إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا

<sup>1</sup> The widowed slave woman waits for two months and five days.

<sup>2</sup> The waiting period of the pregnant woman is always until delivery; widow or not, free or slave.

<sup>3</sup> Some said it refers to fornication. Some said it means "Do not tell them of your ability to perform intercourse." Some said it means: "Do not make an agreement with her to marry you and no one else."



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and do not decide (to tie) the knot of marriage until the ordainment (of her waiting period) is fulfilled,

وَلَا تَغْزِمُوا عُقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجْلَهُ

and know that Allāh knows what is in yourselves (of unlawful decisions<sup>[U]</sup>), so beware of (His torture),

وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنْفُسِكُمْ فَاحْذَرُوهُ

and know that Allāh is Forgiving (of whoever fears Him), Halīm (not swiftly punishing who is deserving punishment).

وَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ حَلِيمٌ (235)

**It was revealed concerning who divorced his wife having neither named a dowry nor consummated:**

There is no sin on you if you divorced the women as long as you have not touched them (by consummation), nor have you named for them a specific dowry.

لَا جُنَاحَ عَلَيْكُمْ إِنْ طَلَقْتُمُ النِّسَاءَ مَا لَمْ تَمْسُوهُنَّ أَوْ تَفْرِضُوا لَهُنَّ فَرِيضَةً

And (instead of an unnamed dowry upon divorce,) accommodate them with a mut<sup>ah</sup>-payment for reconciliation.

وَمَتَّعُوهُنَّ

On the wealthy is what is in his means, and on the poor is what is in his means;

عَلَى الْمَوْسِعِ قَدْرُهُ وَعَلَى الْمُقْتِرِ قَدْرُهُ

a (respectable) accommodation in conformity with the Sacred Law, as a duty on the good-doers (who pay it).

مَتَاعًا بِالْمَعْرُوفِ حَقًّا عَلَى الْمُحْسِنِينَ (236)

And if you divorced them before you have touched them, but you have named for them a specific dowry, then (pay to those divorcees) half of what you have designated,

وَإِنْ طَلَقْتُمُوهُنَّ مِنْ قَبْلِ أَنْ تَمْسُوهُنَّ وَقَدْ فَرَضْتُمْ لَهُنَّ فَرِيضَةً فَنِصْفُ مَا فَرَضْتُمْ

unless they pardon (all of it),

إِلَّا أَنْ يَعْفُونَ

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or (the husband) in whose hand is the tie of marriage<sup>1</sup> pardons (and leaves her all of it).

أَوْ يَغْفُوَ الَّذِي بِيَدِهِ عَقْدَةُ النِّكَاحِ

And for you (spouses) to pardon is closer to piety.

وَأَنْ تَغْفُوا أَقْرَبُ لِلتَّقْوَى

And do not forget the practice of doing favors for each other.

وَلَا تَنْسُوا الْفَضْلَ بَيْنَكُمْ

Surely, Allāh is, of what you do, Seer.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (237)

Consistently observe the prayers (on time, with their integrals and conditions satisfied),

حَافِظُوا عَلَى الصَّلَوَاتِ

and (especially Ṣalat Al-<sup>^</sup>Asr,) the middle prayer.

وَالصَّلَاةِ الْوُسْطَى

And stand for Allāh (in prayer) as subservient worshippers<sup>[N]</sup>.

وَقُومُوا لِلَّهِ قَانِتِينَ (238)

But if you are in fear (of an enemy or the like), then (perform your prayers) while moving about on foot or while riding, (signaling to the ruku<sup>^</sup> and sujūd, and without having to face the qiblah).

فَإِنْ خِفْتُمْ فَرِجَالًا أَوْ رُكْبَانًا

Then, when you are safe, mention Allāh (by praying normally,) as He has taught you (of the prayer in safety) what you did not know.

فَإِذَا أُمِنْتُمْ فَأَذْكُرُوا اللَّهَ كَمَا عَلَّمَكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ (239)

**Before the rules of inheritance were revealed, it used to be that a will would be left for a widow, and that her waiting period was a year. These abrogated rules are mentioned in the Saying of Allāh:**

And those who die among you and leave wives, (let them leave) a will for their wives; maintenance (of food, clothing and shelter) for a year without eviction.

وَالَّذِينَ يَتُوفُونَ مِنْكُمْ وَيُذَرُونَ أَزْوَاجًا وَصِيَّةً لِّأَزْوَاجِهِمْ مَّتَاعًا إِلَى الْحَوْلِ غَيْرَ إِخْرَاجٍ

<sup>1</sup> Meaning the one who can pronounce the divorce (Nasafi).

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Then, if they go out (after a year), there is no sin on you (heirs of the dead) for whatever (beautification and subjecting themselves to proposers) they have done for themselves in compliance with the Sacred Law.

فَإِنْ خَرَجْنَ فَلَا جُنَاحَ عَلَيْكُمْ فِي مَا فَعَلْنَ فِي أَنْفُسِهِنَّ مِنْ مَّعْرُوفٍ

And Allāh is Undefeated (in His dominion), Wise (in His Doings<sup>1</sup>).

وَاللَّهُ عَزِيزٌ حَكِيمٌ (240)

And (also) for the divorced women is maintenance (of support during the waiting period,) in conformity (with the Religion), as a duty on the God-fearing.

وَلِلْمُطَلَّقاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ (241)

(Like what was previously mentioned has been clarified for you,) thus does Allāh clarify for you His verses so that you may use your minds (and ponder<sup>[J]</sup>).

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (242)

### Hizb 4.4

Have you not known those (Israelites) who went forth from their homes while they were thousands, for fear of death<sup>1</sup>,

أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أُلُوفٌ حَذَرَ الْمَوْتِ

then Allāh said to them, “Die,” (so they all died at once,<sup>[N]</sup>)

فَقَالَ لَهُمُ اللَّهُ مُوتُوا

then He resurrected them (by the supplication of their Prophet Ezekiel)?

ثُمَّ أَحْيَاهُمْ

Surely, Allāh is certainly Possessor of Generosity over the people (by resurrecting those<sup>[J]</sup>, and by granting insight<sup>[N]</sup>), but most people, (the blasphemers<sup>[J]</sup>), are not grateful (about that<sup>[N]</sup>).

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَشْكُرُونَ (243)

<sup>1</sup> It was said that they fled their lands because the plague befell them, and it was said that they were summoned by their king to fight, so they fled (Nasafi).

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And fight in the Way of Allāh, and know that Allāh is Hearer (of those who fall back and those who go forward), Knower (of what they keep to themselves).

وَقَاتِلُوا فِي سَبِيلِ اللَّهِ وَاعْلَمُوا أَنَّ اللَّهَ سَمِيعٌ عَلِيمٌ  
(244)

Who is it that shall give for the sake of Allāh a charity (like a loan to be repaid as reward), so that He would multiply (its reward) for him by many times.

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضَاعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً

And Allāh, He constricts (the sustenance) and He expands (it). And for (His Judgement) you shall be returned (to life).

وَاللَّهُ يَقْبِضُ وَيَبْسُطُ وَإِلَيْهِ تُرْجَعُونَ (245)

Do you not know about (the story of<sup>1</sup>) the council of (nobles from<sup>N</sup>) the Children of Israel after (the death of) Moses?

أَلَمْ تَرَ إِلَى الْمَلَأِ مِنْ بَنِي إِسْرَآئِيلَ مِنْ بَعْدِ مُوسَى

When they said to a Prophet of theirs, (who is Samuel<sup>1</sup>): “Establish for us a king, so that we may fight in the Way of Allāh!”

إِذْ قَالُوا لِنَبِيِّهِمْ اأَبْعَثْ لَنَا مَلِكًا نَقَاتِلَ فِي سَبِيلِ اللَّهِ

He said: “Is it expected of you that if fighting is ordained for you, you would not fight?<sup>2</sup>”

قَالَ هَلْ عَسَيْتُمْ إِنْ كُتِبَ عَلَيْكُمُ الْقِتَالُ أَلَّا تُقَاتِلُوا

They said: “And what reason would we have to not fight in the Way of Allāh while we have been driven from our homes and our children (have been captured and slain by the people of Goliath)?”

قَالُوا وَمَا لَنَا أَلَّا نُقَاتِلَ فِي سَبِيلِ اللَّهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَاءِنَا

Then, when fighting was ordained on them, they turned away (as cowards<sup>1</sup>), except a few of them.

فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (246)

<sup>1</sup> According to Jalalayn, OR: Joshua or Simon/Simion (Nasafi).

<sup>2</sup> He was informing them that what he expects is what shall come to be (Nasafi).

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And (they are under threat): Allāh is Knowledgeable about the unjust (who desert the jīhād<sup>N</sup>, and He shall recompense them<sup>1</sup>).

And their Prophet said to them: “Surely, Allāh has confirmed Saul as a king for you.”

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ اللَّهَ قَدْ بَعَثَ لَكُمْ طَالُوتَ مَلِكًا

They said: “How would he have rulership over us though we (from the tribes of Levi and Judah) are more entitled to rulership than him (being merely from the tribe of Benjamin)?

قَالُوا أَنَّى يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحَقُّ بِالْمُلْكِ مِنْهُ

And he was not granted an abundance of wealth (as a king should have to aid him in his duties)!”

وَلَمْ يُؤْتَ سَعَةً مِنَ الْمَالِ

He said: “Surely, Allāh has chosen him over you, and has increased him expansively in knowledge and physique.

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجِسْمِ

And Allāh grants His dominion<sup>1</sup> to whom He wills.

وَاللَّهُ يُؤْتِي مُلْكَهُ مَن يَشَاءُ

And Allāh is Wasi<sup>^</sup> (giving abundantly); Knowing (who should rule).

وَاللَّهُ وَاسِعٌ عَلِيمٌ (247)

### When they asked their Prophet for a sign that confirms Saul’s rulership:

And their Prophet responded to them: “Surely, the sign of His rulership is that there shall come to you the Ark (of the Covenant) in which there is serenity (for you) from your Lord and relics among what was left by the family of Moses and the family of Aaron<sup>2</sup>, being carried by the Angels.

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

Surely, in that is certainly a sign for you, if you

إِنَّ فِي ذَلِكَ لَآيَةً لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ (248)

<sup>1</sup> The “mulk (dominion)” here is something created; not the Attribute of Allāh.

<sup>2</sup> Those were truly left by Moses and Aaron and the mentioning of their families is for honor (Nasafi).

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were Believers.”

Then, when Saul departed (Jerusalem) with the forces (of 80,000<sup>N</sup> in intense heat, and they sought water from him), he said: “Surely, Allāh shall test you with a river (between Jordon and Palestine<sup>J</sup>; the river of Palestine<sup>N</sup>).

فَلَمَّا فَصَلَ طَالُوتُ بِالْجُنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ بِنَهَرٍ

Whoever drinks from it (with his face), then he is not of me<sup>1</sup>,

فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّي

and whoever does not taste of it, he is surely of me, except whoever scooped a scoop with his hand (and sufficed with that).”

وَمَنْ لَمْ يَطْعَمْهُ فَإِنَّهُ مِنِّي إِلَّا مَنِ اغْتَرَفَ غُرْفَةً بِيَدِهِ

Then they drank from it (and their lips blackened and their thirst intensified<sup>2</sup>), except a few of them (whose single scoop was enough for a man and his animal<sup>1</sup>).

فَسَرَوْا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

So when he crossed (the river), he and those who believed with him, they<sup>3</sup> (became afraid and) said: “We have no power today against Goliath and his forces!”

فَلَمَّا جَاوَزَهُ هُوَ وَالَّذِينَ آمَنُوا مَعَهُ قَالُوا لَا طَاقَةَ لَنَا الْيَوْمَ بِغَالُوتَ وَجُنُودِهِ

Those (among them) who were sure that they would die as martyrs<sup>4</sup> said (in encouragement): “How many a small troop has vanquished a plentiful army by Allāh's Permission?

قَالَ الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا اللَّهِ كَمْ مِنْ فِئَةٍ قَلِيلَةٍ غَلَبَتْ فِئَةً كَثِيرَةً بِإِذْنِ اللَّهِ

And Allāh supports the patient.

وَاللَّهُ مَعَ الصَّابِرِينَ (249)

And when they appeared for Goliath and his

وَلَمَّا بَرَزُوا لِغَالُوتَ وَجُنُودِهِ قَالُوا رَبَّنَا أَفْرِغْ عَلَيْنَا

<sup>1</sup> Not one of my followers.

<sup>2</sup> Nasafi. He says: "It was reported".

<sup>3</sup> The pronoun either refers to those who went on beyond the river, or to those who withdrew (Nasafi).

<sup>4</sup> Literally: "those who were sure that they would meet their Lord," meaning that they were sure that they would die.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]  
forces, they said: "Our Lord, pour upon us patience, and make firm our feet (by

strengthening our hearts for war<sup>1</sup>), and support us against the unbelieving folk (by putting fear into their hearts<sup>N</sup>)!"

صَبْرًا وَثَبَّتْ أَقْدَامَنَا وَأَنْصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ  
(250)

Then they defeated them by Allāh's Permission. And David slew Goliath, and Allāh gave him the rulership and the wisdom<sup>1</sup>, and He taught him of whatever He wills (like how to make mail, understanding the utterance of the birds, and the like).

فَهَزَمُوهُمْ بِإِذْنِ اللَّهِ وَقَتَلَ دَاوُدُ جَالُوتَ وَآتَاهُ اللَّهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهُ مِمَّا يَشَاءُ

And were it not for Allāh's defense of the people; (His defending) some of them by others, the earth would certainly be in chaos.

وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

However, Allāh is Possessor of Generosity over the creatures.

وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (251)

Those are the verses of Allāh that We (dispatch Gabriel to you to) recite upon on you<sup>2</sup> in truth. And surely, you are certainly among the Messengers, (as proven by your knowing these stories without reading them in a book or hearing them from their people<sup>N</sup>).

تِلْكَ آيَاتُ اللَّهِ تَنْتَلُوهَا عَلَيْكَ بِالْحَقِّ وَإِنَّكَ لَمِنَ الْمُرْسَلِينَ (252)

### Hizb 5.1

Those Messengers, We have preferred some of them over others (by some having special traits not found in the others.

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ

For example:) among them is he to whom Allāh spoke (like Moses),

مِنْهُمْ مَنْ كَلَّمَ اللَّهُ

and He raised some of them (over others) by (many)

وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

<sup>1</sup> It was said to mean the Prophethood

<sup>2</sup> Qurtubi (aal ʿimran #108)

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
ranks; (Muḥammad in particular).

And We gave Jesus son of Mary the obvious miracles,  
and We strengthened him with (Gabriel), the Holy  
Spirit.

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ

وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ

And had Allah willed, those who came after (their  
Prophets) would not have (differed and then<sup>[N]</sup>) fought  
each other after there came to them the clear miracles.

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلَ الَّذِينَ مِنْ بَعْدِهِمْ  
مَنْ بَعْدَ مَا جَاءَتْهُمْ الْبَيِّنَاتُ

But they did differ (by His will), so among them is who  
believed, and among them is who disbelieved.

وَلَكِنْ اخْتَلَفُوا فَمِنْهُمْ مَنْ آمَنَ وَمِنْهُمْ مَنْ  
كَفَرَ

And had Allah willed (everyone's guidance) they would  
not have fought, but Allāh does whatever He wills;  
(granting success to whom He willed, and  
disappointment to whom He willed<sup>[J]</sup>).

وَلَوْ شَاءَ اللَّهُ مَا اقْتَتَلُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا  
يُرِيدُ (253)

O those who have believed, spend (in zakāh, or to  
support the jihād effort<sup>[N]</sup>) from what We have provided  
you before there comes a day in which there is no  
bargaining, nor solidarity, nor intercession (for  
Believers without permission, or for blasphemers  
absolutely<sup>[N]</sup>).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ مِنْ  
قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا بَيْعَ فِيهِ وَلَا خُلَّةٌ وَلَا  
شَفَاعَةٌ

And the unbelievers, they are the (epitome of the)  
unjust.

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (254)

Allāh, there is no rightfully worshipped one but He,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Al-Ḥayyu-l-Qayyum (the Everliving, the Everlasting,  
Independent Manager of all).

الْحَيُّ الْقَيُّومُ

Nodding from drowsiness does not overtake Him, nor  
sleep (more so<sup>[N]</sup>).

لَا تَأْخُذُهُ سِنَةٌ وَلَا نَوْمٌ

To Him belongs (possession and creation of<sup>[J]</sup>) what is in  
the heavens and what is in the earth.

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
Who is it that shall intercede with Him but by His Permission? (No one).  
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ

He knows what is before them and what is after them (concerning the earthly life and the Afterlife<sup>1</sup>).  
يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ

And they do not encompass any of what is known to Him except what He willed (to make them know<sup>1</sup>).  
وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ

His Kursiyy (is a vast platform that physically) extends beyond the limits of Heavens and Earth, (even had they been side by side).  
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ

Preserving them both exhausts Him not,  
and He is Al-<sup>^</sup>Aliyyu-l-<sup>^</sup>Adhim (the Most Majestic, the Great).  
وَلَا يَئُودُهُ حِفْظُهُمَا  
وَهُوَ الْعَلِيُّ الْعَظِيمُ (255)

There is no compulsion (of the hearts) in the Religion<sup>1</sup>.  
(By the clear proofs,) the guidance (which is the Belief,) has become distinct from the misguidance and ignorance (that is blasphemy).  
لَا إِكْرَاهَ فِي الدِّينِ  
قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

So, whoever disbelieves in the devil<sup>2</sup> and believes in Allāh (has taken a firm conviction unshakable by fallacies<sup>N</sup>; it is as if) he has taken hold of the firmest handhold having no splittance.  
فَمَنْ يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفِصَامَ لَهَا

And Allāh is Hearer (of his confession<sup>N</sup> and of whatever is said<sup>1</sup>), Knower (of his conviction<sup>N</sup> and of whatever is done<sup>1</sup>).  
وَاللَّهُ سَمِيعٌ عَلِيمٌ (256)

Allāh is the Supporter of those who believed (and Manager of their affair),  
اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

<sup>1</sup> This has other ways of explanation.

<sup>2</sup> OR: the idols.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

taking them out of the (various<sup>N</sup>) darknesses (of blasphemy and misguidance) to the (one and only<sup>N</sup>) light (of faith and guidance).

يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ

And those who disbelieved, their supporters are the devils,

وَالَّذِينَ كَفَرُوا أَوْلِيَائُهُمُ الطَّاغُوتُ

taking them out of the light (of clear evidence) into the darknesses (of doubt and fallacy).

يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَاتِ

Those are the inmates of the Fire. They shall be in it remaining.

أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ  
(257)

Do you (O Muḥammad) not know of (Nimrod) who debated Abraham about his Lord<sup>1</sup>, because (of the entitlement he felt because) Allāh gave him dominion?

أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ

When Abraham said: “My Lord is He Who creates life and creates death!”

إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ

He said: “I create life and I create death!”

قَالَ أَنَا أَحْيِي وَأُمِيتُ

Said Abraham: “Well, surely Allāh brings the sun from the east, so bring it from the west!”

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ

Then, puzzled was he who disbelieved!

فَبُهِتَ الَّذِي كَفَرَ

And Allāh does not guide (the argumentation of<sup>J</sup>) the unjust (blaspheming) folk.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (258)

Or (do you not know of <sup>^</sup>Uzayr), that one who passed by a (ruined) town (of Jerusalem) whose walls had fallen in upon its collapsed rooftops<sup>1</sup> (after Nebuchadnezzar had destroyed it)?

أَوْ كَالَّذِي مَرَّ عَلَى قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَى عُرُوشِهَا

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<sup>1</sup> Abraham's Lord or Nimrod's Lord; i.e., his own Lord.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

He exclaimed (in desiring to see resurrection and in deeming the Power of Allāh great): “How will Allāh revive (the people of) this (town) after its death?”

قَالَ أَلَيْ يَحْيِي هَذِهِ اللَّهُ بَعْدَ مَوْتِهَا

Then (in the morning,) Allāh made him die for a hundred years, then (in the afternoon) resurrected him (to show him how<sup>J</sup>).

فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ

Said (an Angel<sup>N</sup>): “How long did you stay (dead<sup>T</sup>)?”

قَالَ كَمْ لَبِثْتُ

He said: “I stayed for a day. (Then he looked at the sun and said,) “Or part of a day.”

قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ

Said (the Angel): “In fact, you have been dead for a hundred years!

قَالَ بَلْ لَبِثْتُ مِائَةَ عَامٍ

But look at your food; (your basket of figs [and grapes<sup>N</sup>]) and your drink; (a cup of juice): it did not change by the passage of the years!

فَانْظُرْ إِلَى طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ

And look at your donkey! (He looked and saw that all that remained were its withered white bones<sup>J</sup>). And (We resurrected you) so to make you a sign for the people.

وَانْظُرْ إِلَى حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِلنَّاسِ

And look at the bones (of your donkey), how We lift them and make them converge and set, then We clothe them with flesh.”

وَانْظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا

Then, when (what he already believed) became clear to him (by way of observation), he said: “I know that Allāh is, over everything, (very) Powerful!”

فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (259)

And when Abraham said: “My Lord! Show me how You give life to the dead!”

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَى

Said God (to him so that he would state his reason for asking for the sake of whoever hears the story): “Do you not believe?”

قَالَ أَوْلَمْ تُؤْمِنُ

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
He said: "Indeed I do, but (I only ask) to reinforce the certainty of my heart."  
قَالَ بَلَىٰ وَلَٰكِنْ لِّيَطْمَئِنَّ قَلْبِي

Said God: "Then take four birds<sup>1</sup>, and incline them towards you (for inspection). (Then dismember them),

قَالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرْهُنَّ إِلَيْكَ

then place upon every mountain a piece of them,

ثُمَّ اجْعَلْ عَلَىٰ كُلِّ جَبَلٍ مِنْهُنَّ جُزْءًا

then call them; they shall come to you flying.

ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا

And know that Allah is Undefeated, Wise.

وَاعْلَمْ أَنَّهُ اللَّهُ عَزِيزٌ حَكِيمٌ (260)

**After proving His Power to revive the dead, God encouraged spending for His Sake, and informed that whoever spent for His Sake shall have a great reward over which God has Power:**

The allegory of (the spending of) those who spend their monies in the Way of Allāh is as the allegory of a seed that sprouted seven ears;

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ

in every ear is a hundred seeds; and Allāh multiplies (the reward beyond 700) for whomever He wills;

فِي كُلِّ سُنْبُلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ

and Allāh is Wasi<sup>^</sup> (vastly Generous), Knower (of the intentions of the spenders<sup>N</sup>).

وَاللَّهُ وَاسِعٌ عَلِيمٌ (261)

Those who spend their monies in the Way of Allāh, then do not follow up what they spent with a reminder of the favor done nor with harm, they shall have their reward from their Lord, and no fear shall be upon them, nor shall they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبَعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (262)

### Hizb 5.2

An agreeable word (politely declining a beggar), and

قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ

<sup>1</sup> A peacock, rooster, crow and pigeon (Nasafi) or eagle (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
forgiveness (for his insistence) is better than a charity  
followed by harm.

يَتَّبِعُهَا أَذَى

And Allāh is Independent (of the charities), not swiftly  
punishing (those who spitefully remind about their  
gifts).

وَاللَّهُ غَنِيٌّ حَلِيمٌ (263)

O those who have believed, do not nullify (the reward  
of) your charities by reminders of your generosity and  
harm,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُبْطِلُوا صَدَقَاتِكُمْ  
بِالْمَنِّ وَالْأَذَى

like (the hypocrite) who spends his money to be seen  
by the people and does not believe in Allāh and the  
Last Day.

كَالَّذِي يُنْفِقُ مَالَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ  
بِاللَّهِ وَالْيَوْمِ الْآخِرِ

So his allegory, (and that of his spending<sup>N</sup>), is the  
example of a smooth rock upon which is soil,

فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ

then there falls upon it heavy rain, thus leaving it bare.  
They are not able (to get reward for) any deed they  
have acquired (like the smooth rock would not retain  
soil after a heavy rain<sup>1</sup>).

فَأَصَابَهُ وَاِبِلٌ ففَرَكُهُ صَلْدًا لَا يَقْدِرُونَ عَلَى  
شَيْءٍ مِّمَّا كَسَبُوا

And Allāh does not guide the unbelieving folk (as long  
as they choose blasphemy<sup>N</sup>).

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ (264)

And the allegory of those who spend (a lot or a little of)  
their monies out of seeking the Acceptance of Allāh  
and out of the sincere faithfulness from within<sup>N</sup>  
themselves is as the example of a garden on a highland  
upon which fell heavy rain,

وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمُ ابْتِغَاءَ مَرْضَاةِ  
اللَّهِ وَتَثْبِيْتًا مِّنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ  
أَصَابَهَا وَاِبِلٌ

thus it brings forth its fruit twofold<sup>1</sup> (like who spends a  
lot).

فَاتَتْ أَكْثَرُهَا ضِعْفَيْنِ

And if heavy rain does not fall upon it, then light rain (is

فَإِنْ لَّمْ يُمْسِكْهَا وَاِبِلٌ فَطَلٌّ

<sup>1</sup> Twofold in comparison to what it previously yielded (Nasafi), or compared to other gardens (Jalalayn).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]  
sufficient);

and Allāh is, of what (little or lot) you do, Seer (and knows your sincerity or insincerity, and shall recompense you accordingly<sup>N</sup>).

Would one of you love to have a garden (that is his livelihood,) containing palms and grapes with streams flowing (on the ground) beneath them, having in it all kinds of fruits, while old age has afflicted him (and thus he cannot work), and while having young, weak offspring (who cannot work),

then there befalls it a whirlwind within which there is fire, and thus it is scorched (leaving him without resources when he needs them most)?

(Like Allāh clarifies the similitude of who spends insincerely and shall have nothing in the Afterlife when he needs it most,) thus does Allāh clarify for you the signs (of the Monotheism and of the Religion<sup>N</sup>) so that you may reflect.

O those who have believed, spend from the (lawful) goods of what you have acquired (by paying zakāh for your trade<sup>N</sup>),

and from what We have brought forth for you from the earth (of grains, fruits and minerals),

and do not target what is of wretched quality to spend from it while you would not take it yourselves unless you cheapen its price.

And know that Allāh is Ghaniyy (not in need of your charities); Praised (in all situations).

The devil frightens you with poverty  
and commands you with miserliness (and not paying

والله بما تعملون بصير (265)

أَيُّودُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِنْ نَخِيلٍ  
وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا  
مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ  
ضِعْفَاءُ

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
تَتَفَكَّرُونَ (266)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا  
كَسَبْتُمْ

وَمِمَّا أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ

وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ  
بِأَخْذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ

وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (267)

الشَّيْطَانُ يَعِدُكُمُ الْفَقْرَ

وَيَأْمُرُكُمُ بِالْفَحْشَاءِ

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
zakah),

while Allāh promises you (for your charity) forgiveness  
from Himself and generosity (of getting something  
better);

وَاللَّهُ يَعِدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا

and Allāh is Wasi<sup>^</sup> (giving abundantly to whomever He  
wills); Knower (of your doings and intentions<sup>N</sup>).

وَاللَّهُ وَاسِعٌ عَلِيمٌ (268)

He grants the wisdom (from the Qur'an, the sunnah  
and the beneficial knowledge<sup>N</sup> that leads to practice)  
to whom He wills.

يُؤْتِي الْحِكْمَةَ مَنْ يَشَاءُ

And whoever is granted the wisdom, he indeed is given  
abundant good (because of being on the path to  
everlasting bliss<sup>J</sup>),

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

and none take heed (of God's encouragement to  
spend) but those of sound intellect.

وَمَا يَذْكُرُ إِلَّا أُولُوا الْأَلْبَابِ (269)

And whatever expenditure you may have spent  
(whether zakah or charity<sup>J</sup> or in sin<sup>N</sup>),

وَمَا أَنْفَقْتُمْ مِنْ نَفَقَةٍ

and whatever vow you may have vowed (good or  
bad<sup>N</sup>),

أَوْ نَذَرْتُمْ مِنْ نَذْرٍ

surely, Allāh knows it (and shall recompense you).

فَإِنَّ اللَّهَ يَعْلَمُهُ

And there is not for the unjust (who do not pay the  
zakah or fulfill the vows<sup>J</sup>, or who spend their money  
sinfully or vow to sin<sup>N</sup>) any supporters (to protect them  
from God's punishment<sup>J</sup>).

وَمَا لِلظَّالِمِينَ مِنْ أَنْصَارٍ (270)

If you display your acts of charity, then how good is  
that display (when it is obligatory, or optional but done  
to encourage others<sup>N</sup>),

إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ

and if you hide it (when it is voluntary) and give it to  
the poor (instead of the rich<sup>N</sup>), then that is better for  
you.

وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]

And He will cover for you some of your bad deeds.

وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ

And Allāh is, of what you do (whether concealed or displayed<sup>N</sup>), All-Knowing.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (271)

### Hizb 5.3

Not incumbent on you (Muḥammad) is (creating<sup>N</sup>) their guidance (to Islām<sup>J</sup>; your obligation is mere conveyance).

لَيْسَ عَلَيْكَ هِدَاهُمْ

Rather, Allāh guides (to Islām) whom He wills.

وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ

And whatever you (Believers) spend of good (money), it is for your own good, (so do not give reminders of your charities, do not harm<sup>N</sup>, and do not use as charity property of poor quality).

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأَنْفُسِكُمْ

And you shall not spend but out of seeking Allāh's Acceptance<sup>1</sup>.

وَمَا تُنْفِقُونَ إِلَّا ابْتِغَاءَ وَجْهِ اللَّهِ

And whatever you spend of good (money) shall be paid back to you in full, and you shall not be (deprived of any earned reward).

وَمَا تُنْفِقُوا مِنْ خَيْرٍ يُؤَفَّ إِلَيْكُمْ وَأَنْتُمْ لَا تَظْلَمُونَ (272)

(These charities are) for the poor who are busy<sup>N</sup> (by being committed to performing jihād) in the Way of Allāh, unable (due to being occupied with jihād<sup>N</sup>) to go about in the land (to earn).

لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ صَرْبًا فِي الْأَرْضِ

Anyone ignorant (about their reality) reckons them to be rich on account of (their) self-restraint.

يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ

You (O listener) can recognize them by their sign<sup>2</sup>.

تَعْرِفُهُمْ بِسِيمَاهُمْ

<sup>1</sup> So do not spend insincerely, nor from what is wretched

<sup>2</sup> Their humbleness, or their scruffiness, or other than that.



## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
They do not ask the people (fundamentally, let alone) لَا يَسْأَلُونَ النَّاسَ إِحْفَافًا  
insistently<sup>1</sup>.

And whatever you spend of good (money), then surely  
Allāh is, about it, Knowledgeable.

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ  
(273)

Those who spend their monies by night and day,  
secretly and openly, they shall have their reward from  
their Lord, and no fear shall be upon them, nor shall  
they grieve.

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًّا  
وَعَلَانِيَةً فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (274)

Those who consume usury shall not stand (from their  
graves and come forth quickly as the others do; the  
usury they consumed weighs down their bellies and  
they do not stand) except as he who was **slammed**<sup>2</sup> by  
the devil stands, (stumbling about<sup>N</sup>) from the touch (of  
insanity that he has).

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ  
الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ

That is because they said: "The sale (without usury) is  
but like the usury."

ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا

**But** Allāh (refutes this<sup>1</sup> because He) has allowed the  
sale and forbidden the usury.

وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا

So to whomsoever there has come admonition from his  
Lord (as a prohibition), and then he desists (after the  
Revelation), he has (permission to keep) what has  
passed, and his affair belongs to Allāh.

فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا  
سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ

And whoever returns (to legalizing it), those are the  
inmates of the Fire. They are in it lasting (forever).

وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا  
خَالِدُونَ (275)

Allāh makes usury diminish (from its lack of blessing),  
and He makes the charities flourish,

يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيلُ الصَّدَقَاتِ

<sup>1</sup> Some said it means they do not ask at all.

<sup>2</sup> See Al-Qamūs and Al-Maqayis; OR: "... Except as stands he who was crippled by the devil." (Tabari)

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
and Allāh does not accept any excessive blasphemer (who legalizes usury), a major sinner (who relentlessly consumes it). (276) وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ

Surely, those who believed (in the prohibition of usury<sup>N</sup>)

إِنَّ الَّذِينَ آمَنُوا

and did righteous deeds, and observed the prayer and paid the zakāh, for them is their reward from their Lord, and no fear shall be upon them, nor shall they grieve.

وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا  
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (277)

O those who have believed, fear Allāh and abandon seeking what remains (due) of usury (from deals done prior to the revealed prohibition), if you are (complete<sup>N</sup>) Believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ  
مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (278)

But if you do not (comply<sup>N</sup>), then be informed of (the declaration of) war from Allāh and His Messenger.

فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ  
وَرَسُولِهِ

And if you repent (from dealing in usury), then you may have the principal amount of your monies, not wronging (the debtor because you will take only what you loaned), nor being wronged (by being paid only what you loaned).

وَإِنْ تَابْتُمْ فَلَكُمْ رءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ  
وَلَا تُظْلَمُونَ (279)

And if (the borrower) were in difficulty<sup>1</sup>, then (the judgement is that he is granted) a grace period until (he is in) ease.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرَةٌ إِلَى مَيْسَرَةٍ

And for you to be charitable<sup>2</sup> is better for you, if you knew (and worked accordingly<sup>N</sup>).

وَأَنْ تَصَدَّقُوا خَيْرٌ لَّكُمْ إِن كُنْتُمْ تَعْلَمُونَ  
(280)

And beware of a day in which you shall be returned (to life) for (the Judgement of) Allāh.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ

<sup>1</sup> poverty

<sup>2</sup> To drop the debt or part of it; OR: the grace period itself is the charity.

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

Then, every soul shall be paid back in full for what (good or bad deeds) it has acquired, and they shall not be wronged (by the loss of a good deed or the addition of a bad deed).

ثُمَّ تَوَفَّى كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (281)

O those who have believed, when you deal in debt (such as loans and deliveries<sup>1</sup>) due at a designated time, then (it is recommended that you) document it.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُمْ بِدَيْنٍ إِلَى أَجَلٍ مُّسَمًّى فَاكْتُبُوهُ

And let a (cautious<sup>N</sup>) scribe among you (who is knowledgeable of the religious rules<sup>N</sup>) document it with fairness; (without changing the terms).

وَلْيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعَدْلِ

And let no scribe refuse to write (accurately) as Allāh has taught him.

وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَّمَهُ اللَّهُ

So let him write. And let who dictates be the one who owes the right, (as a confession against himself),

فَلْيَكْتُبْ وَلْيُمْلِلِ الَّذِي عَلَيْهِ الْحَقُّ

and let (who owes that debt) fear Allāh, his Lord (and not refuse to dictate<sup>N</sup>, thereby denying all of what he owes<sup>N</sup>), and not deduct from it anything, (thereby denying some of what he owes<sup>N</sup>).

وَلْيَتَّقِ اللَّهَ رَبَّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئًا

But if the one who owes the right is (restricted from dealing for being) irresponsible, or (a) helpless (child<sup>N</sup> or elder<sup>1</sup>), or is not able to personally dictate, let his custodian dictate with (truth, honesty<sup>N</sup> and) fairness.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا أَوْ لَا يَسْتَطِيعُ أَنْ يُمْلِئَ هُوَ فَلْيُمْلِلْ وَلِيُّهُ بِالْعَدْلِ

And call to witness two witnesses from among your (free, pubescent, believing<sup>N</sup>) men.

وَاسْتَشْهِدُوا شَهِيدَيْنِ مِنْ رِجَالِكُمْ

If they were not two men, then one man and two women amongst those of whom you approve among the witnesses,

فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ فَرَجُلٌ وَامْرَأَتَانِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَاءِ

so that if one of the two (women) errs, the second of the two will remind the other.

أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ إِحْدَاهُمَا الْأُخْرَى

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghīb Asbahani [R] Harari [H]  
And let not the witnesses refuse (to testify<sup>N</sup>) when they are summoned. وَلَا يَأْبُ الشُّهَدَاءُ إِذَا مَا دُعُوا

And be not reluctant to document (that debt, whether the debt<sup>1</sup> were) small or large, with its due date. وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ

That (documentation) is fairer to Allāh and more accommodating for accurate testimony, and more plausible for you (as a witness, judge or owed person) to not doubt (the terms of the deal). ذَلِكُمْ أَقْسَطُ عِنْدَ اللَّهِ وَأَقْوَمُ لِلشَّهَادَةِ وَأَدْنَىٰ أَلَّا تَرْتَابُوا

Write,) unless (that trade) is a trade with present merchandise which you exchange among yourselves (on the spot); إِلَّا أَنْ تَكُونَ تِجَارَةً حَاضِرَةً تُدِيرُونَهَا بَيْنَكُمْ

then there is no blame on you for not writing it (because it is not a debt<sup>N</sup>). فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَّا تَكْتُبُوهَا

And (it is recommended that you<sup>N</sup>) take witnesses when you barter with one another (instead of scribes), وَأَشْهَدُوا إِذَا تَبَايَعْتُمْ

and let no harm be done to any scribe nor witness<sup>2</sup> (by rushing them when they are busy, not paying the scribe, etc,<sup>N</sup>). وَلَا يُضَارَّ كَاتِبٌ وَلَا شَهِيدٌ

And if you do (that) then surely it will be a major sin upon you. وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بِكُمْ

And fear Allāh (in His commands and prohibitions<sup>J</sup>). وَاتَّقُوا اللَّهَ

And Allāh teaches you (the welfare of your affairs<sup>J</sup> and the rules of your Religion<sup>N</sup>). وَيُعَلِّمُكُمُ اللَّهُ

And Allāh is, about everything, Knowledgeable; (never forgetting nor ignorant<sup>N</sup>). وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (282)

<sup>1</sup> OR: the documentation

<sup>2</sup> OR: Let no scribe or witness do harm (by refusing to appear, or by altering the terms of the agreement).

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

### Hizb 5.4

And if you were upon a journey (when dealing in debt) and did not find a scribe, then (there may be) a collateral (that will be binding when) taken into possession.

وَإِنْ كُنْتُمْ عَلَى سَفَرٍ وَلَمْ تَجِدُوا كَاتِبًا فَرِهَانٌ مَّقْبُوضَةٌ

But if you trust each other (and therefore there was no document, witness, or collateral,) then let who was trusted fulfill his trust,

فَإِنْ أَمِنَ بَعْضُكُم بَعْضًا فَلْيُؤَدِّ الَّذِي أُؤْتِمِنَ أَمَانَتَهُ

and let him fear Allāh, his Lord (and not deny what he owes<sup>N</sup>).

وَلْيَتَّقِ اللَّهَ رَبَّهُ

And do not conceal the testimony (O witnesses).

وَلَا تَكْتُمُوا الشَّهَادَةَ

And whoever conceals it, then certainly sinful is his heart.

وَمَنْ يَكْتُمْهَا فَإِنَّهُ آثِمٌ قَلْبُهُ

And Allāh is, about what you do (of hiding the testimony or giving it<sup>N</sup>), Knowledgeable; (nothing is hidden from Him).

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (283)

To Allāh belongs (the creation and possession<sup>[N]</sup> of) whatever is in the heavens and whatever is in the earth,

لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

and if you display what is in yourselves (of evil convictions<sup>[N]</sup> and decisions) or you conceal it, Allāh will recompense you for it (on Judgement Day<sup>[J]</sup>).

وَإِنْ تُبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبْكُمْ بِهِ اللَّهُ

He thus forgives whom He wills and tortures whom He wills.

فَيَغْفِرَ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

And Allāh is, over every (possible) thing (whether forgiveness, punishment or otherwise), (very) Powerful.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (284)

The Messenger believes in what (Qur'an<sup>[J]</sup>) was revealed to him from his Lord, and (so do) the

آمَنَ الرَّسُولُ بِمَا أُنْزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]  
Believers.

All (of them) believe in Allāh and His Angels and His  
Books and His Messengers,

كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ

(saying): “We do not distinguish between (believing in)  
a single one of His Messengers (by disbelieving in  
others, like the Jews and Christians)!”

لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ

And they say: “We hear (with acceptance what we  
were commanded to do) and we obey!”

وَقَالُوا سَمِعْنَا وَأَطَعْنَا

(Forgive us by<sup>[N]</sup>) Your forgiveness, our Lord, and to You  
belongs the fate (of returning to life<sup>[N]</sup>)!”

غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ (285)

Allāh does not charge a soul but with its capability.

لَا يَكْفِيُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

In its favor is what (good) it has (laboriously) acquired<sup>1</sup>,

لَهَا مَا كَسَبَتْ

and against it is what (evil) it has (eagerly) acquired:

وَعَلَيْهَا مَا اكْتَسَبَتْ

(They pray): “Our Lord, do not punish us if we forget or  
were mistaken!

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Our Lord, do not put upon us a burden (of difficult  
accountability<sup>[N]</sup>) as You put upon those before us (like  
the Jews<sup>[N]</sup>)!

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى  
الَّذِينَ مِنْ قَبْلِنَا

Our Lord, do not overwhelm us with what we have no  
strength to endure<sup>2</sup>;

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

and pardon us (by erasing our sins<sup>[N]</sup>),

وَاعْفُ عَنَّا

and forgive us (and cover our sins<sup>[N]</sup>), and have mercy  
on us!

وَاعْفِرْ لَنَا وَارْحَمْنَا

<sup>1</sup> Only if it were a believing soul; there is no reward in the Afterlife for the disbeliever.

<sup>2</sup> The punishment (Nasafi) OR obligations and difficult religious duties (Tabari)

## Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghیب Asbahani [R] Harari [H]

You are our Master<sup>1</sup> (and we are your slaves<sup>[N]</sup>),

أَنْتَ مَوْلَانَا  
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286)

so support us against the unbelieving folk (by granting  
us dominating arguments and victory in battle<sup>[J]</sup>)!

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<sup>1</sup> OR: You are our Supporter.