

Tafsir Al-Baqarah

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

Surat Al-Baqarah

(Madaniyy/286 or 287 verses)

(بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ)

(Letters) 'Alif-Lam-Mim¹

الْمَ (1)

This² is the (complete and perfect) Book³ (that Muhammad recites^[n]),

ذَلِكَ الْكِتَابُ

no doubt about it⁴;

لَا رَيْبَ فِيهِ

a guide for the God-fearing.

هُدًى لِلْمُتَّقِينَ (2)

Those who believe in the Unseen⁵ and observe the prayer⁶, and from what We (Allah) have provided them they spend (in obedience^[j]);

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمَا رَزَقْنَاهُمْ يُنفِقُونَ (3)

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

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ وَمَا أُنْزِلَ مِنْ قِبِّلَكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4)

¹ It has been said that the meanings of these verses that are called "fawatih as-suwar (the openings of the surahs)" or "al-huruf al-muqatta'ah (the disjointed letters)" are among that which only Allah knows their definitively correct interpretations. There are interpretations for them narrated from Ibn 'Abbas and his likes. There are two types of ambiguities in the Qur'an: ambiguities that the slaves have a way to decipher, like the verses about the Attributes (e.g., the Istiwa' 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'an; 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'an'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'an 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'an. 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 Allah.

² "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)

³ According to Nasafi, the "kitab" is the "surah (chapter)".

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

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

⁶ 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)¹.

أُولَئِكَ عَلَى هُدًى مِّنْ رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5)

Surely, those (particular individuals, like Abu Lahab and Abu Jahl)² who committed kufr¹ (blasphemy), it is the same for them - whether you warn them or do not warn them; they shall not believe².

Allah set a seal upon their hearts³ and upon their hearing⁴, and over their visions is a cover⁵, and theirs is a enormous torture⁶.

And among the people is who says: "We believe in Allah and in the Last Day!" though it is not they⁷ who are Believers!

They (act as if to⁸) deceive Allah and those who believed, but they do not deceive but themselves, though they do not realize.

In their hearts is disease⁹, then Allah increased them in disease¹⁰ and theirs is an excruciating torture for what they told of lies.

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

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

خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ وَعَلَى سَمْعِهِمْ وَعَلَى أَبْصَارِهِمْ غِشاوةٌ وَلَهُمْ عَذَابٌ عَظِيمٌ (7)

وَمِنَ النَّاسِ مَنْ يَقُولُ آمَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ (8)

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

فِي قُلُوبِهِمْ مَرْضٌ فَزَادَهُمُ اللَّهُ مَرْضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ (10)

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

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

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

³ He makes them unable to perceive the truth (Jalalayn).

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

⁵ He makes them unable to see the truth (Jalalayn).

⁶ A powerful everlasting torture (Jalalayn).

⁷ As if to say that others are the Believers.

⁸ Nasafi; and this was explained in other ways.

⁹ Hypocrisy in Faith

¹⁰ 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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Lo¹! 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) people² 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 آمُنُوا 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 devils³, they said: "Surely, we are with you (in Religion)! Merely, we are mockers!"

وَإِذَا لَقُوا النَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوُا إِلَيْ
شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ مُسْتَهْرِئُونَ
(14)

Allah shall recompense them for their mockery, and He leaves them (to increase) in their inordinacy⁴, blindly confused, wandering to and fro.

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمْدُهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ (15)

They are those who purchased the misguidance with the guidance, so their trade did not profit⁵, nor were they guided⁶.

أُولَئِكَ الَّذِينَ اشْرَوُا الصَّبَالَةَ بِالْهُدَى فَمَا
رَبَحُتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ (16)

Their description⁷ (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)⁸, Allah took away their light (upon death), and left them in darknesses, unseeing⁹.

مِثْلُهُمْ كَمَثْلُ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا
حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي ظُلْمَاتٍ لَا
يُبَصِّرُونَ (17)

¹ "ala": a particle for drawing attention.

² The Muslims

³ The Jews (Nasafi). Their leaders (Jalalayn).

⁴ Exaggerating in blasphemy.

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

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

⁷ Analogy; parable; example; illustration

⁸ When he benefitted from pretending to be a Muslim.

⁹ 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)¹).²

صُمْ بِكُمْ عُمَىٰ فَهُمْ لَا يَرْجِعُونَ (18)

Or (their description is) like (people in) a downpour from the sky³.

أوَ كَصَبَّبَ مِنَ السَّمَاءِ

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

فِيْهِ ظُلْمَاتٌ وَرَعْدٌ وَبَرْقٌ

putting their fingers in their ears from the thunderclaps accompanied by lightning, for fear of death⁴.

يَجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِنَ الصَّوَاعِقِ
حَذَرَ الْمَوْتُ

And Allah, (in Knowledge and Power) is
Encompassing of the unbelievers⁵.

وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ (19)

The lightning almost snatches away their visions!

يَكَادُ الْبَرْقُ يَخْطُفُ أَبْصَارَهُمْ

Whenever (the lightning) illuminates for them⁶ they walk in it,

كُلَّمَا أَضَاءَ لَهُمْ مَشَوْا فِيهِ

and when darkness falls upon them⁷, they stand still⁸.

وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا

And had Allah 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 لَذَهَتْ سَمْعُهُمْ وَأَنْصَارُهُمْ

¹ OR: "from their misguidance".

² This verse is a case of advance and delay (taqdim and ta'khir); in meaning, it is before the previous verse. (Tabari).

³ From the clouds

⁴ For fear of liking the Religion and leaving their religion

⁵ God encompasses the disbelievers in both knowledge and power so they cannot escape Him.

⁶ When they hear what they like

⁷ When they hear what they do not like

⁸ 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 when they hear what they do not like.

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Surely, Allah is, over anything possible, (very) Powerful¹.

إِنَّ اللَّهَ عَلَىٰ 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 you², and the sky a (like a) canopy,

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بَنَاءً

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 you³.

فَأَخْرَجَ بِهِ مِنَ الشَّمْرَاتِ رِزْقًا لَّكُمْ

So do not make contenders for Allah 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'an) 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 مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَاتَّوَا بِسُورَةٍ مِّنْ مِّثْلِهِ

and summon your witnesses⁴ besides Allah if you are truthful (that Muhammad fabricated it).

وَادْعُوا شُهَدَاءَكُمْ مِّنْ 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 وَقُوَّدَهَا النَّاسُ وَالْحِجَارَةُ أَعْدَتْ لِلْكَافِرِينَ

¹ Al-Qadir ([very] Powerful) is more emphatic than Al-Qadir (Powerful). Al-Muqtadir is more emphatic than both.

² A livable, accommodating abode.

³ 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.

⁴ False gods.

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fuel of which is people and stones (like the idols)¹. It (24)
is prepared² for the unbelievers.

Since it was that Allah 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 deeds³ that they shall have gardens, flowing beneath which are streams (on the ground).

وَبَشَّرَ اللَّهُمَّ أَمْنَوْا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

Whenever they are given provision⁴ from ([the trees of⁵] those gardens); from fruit as provision, they say: "This is (Heaven's version of) what we were provided before⁵ (on earth)!"

كُلُّمَا رُزِقُوا مِنْهَا مِنْ ثَمَرَةٍ رُزِقُوا قَالُوا هَذَا الَّذِي رُزِقْنَا مِنْ قَبْلُ

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

وَأَتُوا بِهِ مُتَشَابِهًـا

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

وَلَهُمْ فِيهَا أَزْوَاجٌ مُّطَهَّرَةٌ وَهُمْ فِيهَا خَالِدُونَ (25)

Hisb 1.2

When Allah 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?" Allah refutes them by saying:

¹ 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).

² Presently existing

³ Obligations and voluntary good deeds.

⁴ Fed

⁵ This can also be explained in other ways.

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Surely, Allah is not ashamed of making an example of anything whatsoever^[n]; (not that of) a bug nor anything above it¹.

إِنَّ اللَّهَ لَا يَسْتَحِي أَنْ يَضْرِبَ مَثَلًا مَا بَعْوضَةٌ 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 Allah meant by this as an example?"

وَأَمَّا الَّذِينَ كَفَرُوا فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهِذَا 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).

يُضْلِلُ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا وَمَا يُضْلِلُ بِهِ إِلَّا الْفَاسِقِينَ (26)

Those (nefarious ones)²) who break the covenant of Allah³ after its confirmation, and they sever what Allah commanded be tied⁴, and they cause corruption in the land⁵. Those, they are the losers.

الَّذِينَ يَنْقْضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيَاثِيقِهِ وَيُنْقِطُونَ مَا أَمْرَ اللَّهُ بِهِ أَنْ يُوَصَّلَ وَيُفْسِدُونَ فِي الْأَرْضِ أُولَئِكَ هُمُ الْخَاسِرُونَ (27)

(It is astonishing!) How could you disbelieve⁶ in Allah while it was that you were lifeless⁷ (seminal fluid), then He gave you life (in the wombs and in the world)?

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أُمَوَاتًا فَأَحْيَيْكُمْ

Then He makes you die, then He revives your life, then for (His Judgement) shall you be returned (to life).

ثُمَّ يُمْتَكِّمُ ثُمَّ يُحْيِيْكُمْ

ثُمَّ إِلَيْهِ تُرْجَعُونَ (28)

He it is Who (informs you that He) created for you

هُوَ الَّذِي خَلَقَ لَكُمْ مَا فِي الْأَرْضِ جَمِيعًا

¹ Nor anything smaller or more insignificant than that.

² The Jews

³ To believe in Muhammad when he appears and to not conceal his description.

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

⁵ By sinning and blocking people from believing (Jalalayn).

⁶ This is to promote astonishment in the slave.

⁷ 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/>).

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what is (beneficial) in the earth entirely,

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

ثُمَّ اسْتَوَى 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 Mu_{hammad}) 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
blood¹, while we glorify You by Your Praises and We
exalt Your Holiness?"

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

Said God: "Surely, I know what you do not know²."

قَالَ إِلَيْهِ أَعْلَمُ مَا لَا تَعْلَمُونَ (30)

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

وَعَلِمَ آدَمُ الْأَسْمَاءَ كُلَّهَا

Then He presented (the things) to the Angels. Then
said God: "Tell Me the names of those things if you
are truthful³.

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

They said: "Glory be Yours (there is no objection to
You!)! We have no knowledge but what You imparted
to us! Surely You, You are Al-^Alimul-Hakim
(Knowledgeable and Wise)!"

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَمْتَنَا 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 أَفْلَمْ لَكُمْ إِنِّي

¹ 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).

² 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).

³ 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] Raghib 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 expose¹ and what you hide².'"

وَالْأَرْضَ وَأَعْلَمُ مَا أَعْلَمُ غَيْبَ السَّمَاوَاتِ
تَبَدُّونَ وَمَا كَنْتُمْ 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) Iblis. He refused, and was arrogant, and he became amongst the unbelievers.

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لَدَمْ فَسَجَدُوا إِلَّا
إِبْلِيسَ أَلَّى وَاسْتَكَرَ 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 وَكَلَّا
مِنْهَا رَغْدًا حَيْثُ شِئْتُمَا

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

وَلَا تَقْرِبَا هَذِهِ الشَّجَرَةِ فَتَكُونَا مِنَ الظَّالِمِينَ
(35)

Then the devil made them both slip from it³, and he put them out of that (state) they were in.

فَأَزَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا
فِيهِ

And We said: "Descend (all of you), some as enemies of others⁴,

وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ

and you shall have on earth an abode and an accommodation for a time⁵."

وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ وَمَتَاعٌ إِلَى حِينٍ (36)

Then Adam received⁶ from his Lord (some) words, so God forgave him. Surely, He, He is At-Tawwābur-Rahim (very Forgiving and Merciful).

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

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

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا فَإِنَّمَا يَأْتِيَنَّكُمْ مَّا

¹ When they openly said: "Will you put in the earth who shall make corruption in it and shed blood¹, while we glorify You by Your Praises and We exalt Your Holiness?"

² 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.'

³ He caused them to be made to leave.

⁴ 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).

⁵ Until your life's expiration, or until Judgment Day.

⁶ Was inspired to know.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
if, as is sure, guidance comes to you from Me¹, 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 تَبَعَ هُدًى فَلَا خَوْفٌ عَلَيْهِمْ وَلَا
هُمْ يَحْزُنُونَ (38)

And those who disbelieved and belied Our Signs²,
those are the inmates of the Fire. They are, therein,
immortals."

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

O Children of Israel, recall³ My endowment which I
endowed upon you⁴.

يَا بَنَى إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ
عَلَيْكُمْ

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

وَأَوْفُوا بِعَهْدِي أَوْفِ بِعَهْدِكُمْ

And of Me be afraid.

وَإِيَّاهُ فَارْهَبُونَ (40)

And believe in what I have revealed that verifies what
you have⁵, and be not the first disbelievers in it⁶, and
do not take in exchange for My Verses a trivial price⁷.

وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقاً لِمَا مَعَكُمْ وَلَا
تَكُونُوا أُولَئِكَ الَّذِينَ كَفَرُوا بِهِ وَلَا تَشْرُكُوا بِآيَاتِنِي ثُمَّ
قَلِيلًا وَإِيَّاهُ فَاتَّقُونَ (41)

And of Me be afraid.

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

وَلَا تُلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتُكْتُمُوا الْحَقَّ
وَأَنْتُمْ تَعْلَمُونَ (42)

¹ A Book and a Messenger.

² The Books (Jalalayn)

³ The command for the Jews to recall is what is implied in this verse, and everywhere Allah says "[إِذْ] idh (when)" until verse 124.

⁴ 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).

⁵ The call to Monotheism and believing in Prophethood (Jalalayn).

⁶ 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.

⁷ 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] Raghib Asbahani [R] Harari [H]
And observe the prayer and pay the zakah and bow
(in prayer) with those who bow¹. وأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (43)

Hizb 1.3

Do you command the people with good while forgetting yourselves² though you recite the Book³?

أَتَأْمُرُونَ النَّاسَ بِالْيَرِ وَتَنْسَوْنَ أَنفُسَكُمْ
وَأَنْتُمْ تَتَلَوُنَ الْكِتَابَ

Do you not think?

أَفَلَا تَعْقِلُونَ (44)

And seek assistance through patience and prayer.

وَاسْتَعِينُوا بِالصَّابَرِ وَالصَّلَاةِ

And surely, it⁴ is something certainly significant⁵, except for the servile ones (who are comfortable with worship⁶).

وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى الْخَاطِئِينَ (45)

Those who (correctly) think⁶ that they shall meet (the Judgement of) their Lord, and that they, for it, shall return (to life).

الَّذِينَ يَظْلَمُونَ أَنَّهُمْ مُلَاقُو رَبِّهِمْ وَأَنَّهُمْ إِلَيْهِ
رَاجِعُونَ (46)

O Children of Israel, recall My endowment that I endowed upon you⁷, and that (at that time,) I gave you preference over everyone else in the world.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَنِّي فَضَلَّتُكُمْ عَلَى الْعَالَمِينَ (47)

And fear a day when no soul shall avail another in any way, nor shall any intercession⁸ be accepted from it, nor shall any ransom be taken from it, nor shall they be defended⁹.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا
وَلَا يَقْبَلُ مِنْهَا شَفَاعَةً وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ
وَلَا هُمْ يُنْصَرُونَ (48)

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

² 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).

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

⁴ The prayer or the seeking of help

⁵ Heavy on the self.

⁶ They are certain (Jalalayn)

⁷ Upon your forefathers.

⁸ 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).

⁹ Protected from the Torture of God.

Tafsir Al-Baqarah

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

And (recall) when We rescued you¹ from Pharaoh's people; (when they were) targeting you for persecution of the worst kind: massacring your sons² and sparing your women.

وَإِذْ نَجَّيْنَاكُمْ مِنْ آلٍ فَرْعَوْنَ يَسْمُونَكُمْ
سُوءَ الْعَذَابِ يُذَبَّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ
نِسَاءَكُمْ

And in that³ was a trial from your Lord; one severe.

وَفِي ذَلِكَ بَلَاءٌ مِنْ رَبِّكُمْ عَظِيمٌ (49)

And (recall) when We parted the sea for you⁴ (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 them⁵).

وَإِذْ فَرَقْنَا بَيْنَكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ
فَرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ (50)

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

وَإِذْ وَاعَدْنَا مُوسَى أَرْبَعِينَ لَيَّلَةً

then you took the calf (as an object of worship) in his absence while you were unjust (for taking it [in worship]⁶).

ثُمَّ اتَّخَذْتُمُ الْعَجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ
(51)

Then, We pardoned you after that⁵ so that you appreciate (Our endowment upon you).

ثُمَّ عَفَوْنَا عَنْكُمْ مِنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ
تَشَكُّرُونَ (52)

And (recall) when We gave Moses the Book⁶; the "Furqan"⁷ so that you be guided.

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ
تَهتَدُونَ (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 قَوْمَ إِنَّكُمْ ظَلَمْتُمْ
أَنفُسَكُمْ بِاتْخَادِكُمُ الْعَجْلَ

Therefore, repent to your Creator: kill yourselves¹!

¹ 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).

² 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).

³ That rescue; salvation OR that persecution.

⁴ Because you directed your worship in the wrong way.

⁵ Then We did not torture you immediately after that (Tabari).

⁶ The Torah.

⁷ 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] Raghib Asbahani [R] Harari [H]

فَتُوبُوا إِلَى بَارِئِكُمْ فَاقْتُلُوا أَنفُسَكُمْ

That is better for you to your Creator, then your repentance will be complete. Surely He, He is At-Tawwabur-Rahim (very Forgive and Merciful)!"

ذَلِكُمْ 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 Allah plainly!"

وَإِذْ قُلْتُمْ يَا مُوسَى لَنْ نُؤْمِنَ لَكَ حَتَّى نَرَى
اللَّهَ جَهْرًا

Then the *sa^iqah*² overtook you (and you died) while you were observing (what was happening to you).

فَأَخْذَنَاكُمُ الصَّاعِقَةَ وَأَنْتُمْ تَنْظَرُونَ (55)

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

ثُمَّ بَعَثْنَاكُمْ مِّنْ بَعْدِ مَوْتِكُمْ لِعَلَّكُمْ تَشَكَّرُونَ
(56)

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

وَظَلَلْنَا عَلَيْكُمُ الْغَمَامَ

and We sent to you the manna³ and quails.

وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلَوَى

(We said:) "Eat of the good things that We have provided you (and do not save any)"⁴.

كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ

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

وَمَا ظَلَمْنَا وَلَكُنْ كَانُوا أَنفُسُهُمْ يَظْلَمُونَ
(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!⁵" (If you do,) We will forgive you of your sins. And We shall give more (reward) to the good-doers.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقُرْيَةَ فَكُلُوا مِنْهَا
حَيْثُ شَئْتُمْ رَغْدًا وَادْخُلُوا الْبَابَ سُجَّدًا
وَقُولُوا حَطَّةً نَغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَرِيدُ
الْمُحْسِنِينَ (58)

¹ 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).

² The Scream (Jalalayn) OR Lightning OR death itself (Nasafi).

³ Bread from the sky

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

⁵ "Exoneration!" i.e., O Allah, 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^[n]) with a saying other than what was said to them¹,

so We sent upon those who were unjust² a plague³ from the sky, for the grave sins they were committing.

فَبَدَلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
فَأَنْزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِنَ السَّمَاءِ
بِمَا كَانُوا يَفْسُدُونَ (59)

Hizb 1.4

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

وَإِذْ أَسْتَسْقَى مُوسَى لِقَوْمِهِ فَقَلَنَا اصْرَبْ
بِعَصَالِ الْحَجَرِ

then there erupted from it twelve springs.

فَانْفَجَرَتْ مِنْهُ اثْنَتَنَا عَسْرَةً عَيْنًا

Each tribe knew its drinking place.

قَدْ عَلِمَ كُلُّ أَنَّاسٍ مَسْرِيَّهُمْ

(God said to them:) "Eat (the manna and quails^[n]) and drink (that water); from the provision of Allah, without making⁴ trouble in the land as corrupters.

كُلُوا وَسُرِّيُوا مِنْ رُزْقِ اللَّهِ وَلَا تَعْثُوا 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 قَلْتُمْ يَا مُوسَى لَنْ نَصْبِرْ عَلَى طَعَامٍ
وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرُجَ لَنَا مَا تُنْبِتُ
الْأَرْضُ

of its herbs and its cucumbers and its wheat⁴ and its lentils and its onions!"

مِنْ بَقْلَهَا وَقِنَائِهَا وَفُوفِمَهَا وَعَدِسَهَا وَبَصِلَهَا

He said (in objection⁵): "Do you take that which is inferior in exchange for what is better?

قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَى بِالَّذِي هُوَ
خَيْرٌ

(God said: ⁵) Descend upon a town¹, for indeed, you shall have what you asked for."

اَهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَا سَأَلْتُمْ

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

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

³ 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.

⁴ OR garlic

Tafsir Al-Baqarah

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

And they were afflicted with degradation and poverty², and they became deserving of punishment from Allah.

وَصُرِّيَتْ عَلَيْهِمُ الْذَّلَّةُ وَالْمُسْكَنَةُ وَبَاءُوا
بِعَذَابٍ مِّنَ اللَّهِ

That is because they were disbelieving in the **Signs** of Allah and killing the Prophets³ without right.

ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ بِآيَاتِ اللَّهِ
وَيَقْتُلُونَ النَّبِيِّنَ بِغَيْرِ الْحَقِّ

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

ذَلِكَ بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ (61)

Surely, those who believed⁴, and those who (became^[n]) Jews, and the Christians, and the Sabaeans⁵,

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى
وَالصَّابَرِينَ

whoever believed in Allah and the Last Day (by being Muslims under the Sacred Law of Muhammad) 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 خُوفٌ 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 أَخْدَنَا مِيَقَنَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطَّورِ

(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 أَتَيْنَاكُمْ بِقُوَّةٍ وَادْكُرُوا مَا فِيهِ لَعْنَكُمْ
تَتَقَوَّنَ (63)

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

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

¹ Any town (Jalalayn).

² 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.

³ Like Zakarias and John.

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

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

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
Mercy (by forgiving you and delaying the punishment),
you would have been among the losers¹.

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 عَلِمْنَا الَّذِينَ اعْتَدُوا مِنْكُمْ فِي السَّبْتِ
فَقُلْنَا لَهُمْ كُوْنُوا قُرْدًا خَاسِئِينَ (65)

So We made (that deformation^N) a punishing example² for those before it³ and those after it, and (We made it) an admonition for those who fear God⁴.

فَجَعَلْنَاهَا نَكَالًا لِمَا بَيْنَ يَدِيهَا وَمَا خَلْفَهَا
وَمَوْعِظَةً لِلْمُتَّقِينَ (66)

Once, a rich Israelite named ^Amil 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 "taqdim wa-ta'khir (advancement and delay)". Here, Allah tells us what happened after Moses prayed:

And (recall) when Moses said to his people: "Surely, Allah 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^[n])."

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبِحُوا بَقَرَةً

They said: "Do you take us as a joke⁵?"

قَالُوا أَتَتَخَذُنَا هُزُوا

He said: "I seek refuge with Allah from being amongst the ignorant (because mockery in a situation like this is ignorance and foolishness⁶)!"

قَالَ أَعُوذُ بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ
(67)

When they knew that he was serious:

¹ "Hālikīn": Doomed.

² A lesson to prevent others from doing similar (Jalalayn).

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

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

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

⁶ 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] Raghib 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?¹"

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن 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 بَكَرٌ عَوَانٌ بَيْنَ ذَلِكَ فَافْعُلُوا مَا تُؤْمِنُونَ (68)

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

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَنَا مَا لَوْنُهَا

He said: "Surely, God says: 'Surely, she is a yellow cow; intense yellow^[n] her color is, pleasing to the beholders!"

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءٌ فَاقْعُ لَوْنُهَا تَسْرُ النَّاظِرِينَ (69)

They said (again): "Supplicate to your Lord for us so that He clarify for us: What is she²?"

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّن لَنَا مَا هِيَ

Surely, the cows are all alike to us! **Then**, surely we shall be, if Allah willed, certainly guided (to the right cow³)!"

إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِنْ شَاءَ اللَّهُ لَمْهَتُدُونَ (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)⁴."

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذُلُولٌ تُشَبَّهُ بِالْأَرْضِ وَلَا تُسْقَى الْحَرْثُ مُسْلَمَةٌ لَا شَيْءٌ 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).⁵"

قَالُوا إِنَّا جَئْنَا بِالْحَقِّ فَذَبَّحُوهَا وَمَا كَادُوا يَفْعَلُونَ (71)

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

² Does she graze freely or is she used in labor?

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

⁴ She should be entirely yellow, including horns and hooves (Nasafi).

⁵ For its expensive price or for fear of exposing the killer.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
 And (recall) when you killed a soul, then you disputed about it - And Allah is Who exposes what you were concealing¹ -

وإذ قتلتُم نفساً فادارأتم فيها والله مخرج ما كنتم تكتنون (72)

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

فقلنا اصريوه ببعضها

Said God: "Thus does Allah give life to the dead, and He shows you His Signs³ so that you use your minds (and know that Who has the Power to revive one soul has the Power to revive all^N. Then you should believe).

كذلك يحيى الله الموتى ويرىكم آياته لعلكم تعقلون (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 dead⁴).

ثم قسّت قلوبكم من بعد ذلك

So, they are like rocks, or (like what is) even harder⁵.

فهي كالحجارة أو أشد قسوة

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.

وإِنْ مِنَ الْحِجَارَةِ لَمَا يَنْفَجِرُ مِنْهُ الْأَنْهَارُ

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

وإِنْ مِنْهَا لَمَا يَشَقِّقُ فَيُخْرِجُ مِنْهُ الْمَاءُ

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

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خُشْبَةِ اللهِ

And Allah is not heedless of what you do; (He merely delays you until your time^{jj})⁶.

وَمَا اللهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (74)

¹ What is between dashes is parenthetical between two things that are linked.

² Its tongue OR its tail (Jalayn) OR its right thigh (Nasafi).

³ The proofs of His Power.

⁴ Or all of the mentioned signs

⁵ Like iron (Nasafi).

⁶ And that is a threat (Nasafi).

Tafsir Al-Baqarah

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

Hizb 2.1

Do you (Believers) then hope that (those Jews) will believe (because of [n]) you

أَفَتَظْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ

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

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِنْ بَعْدِ مَا عَقِلُوهُ

and they know (that they are dishonest)?

وَهُمْ يَعْلَمُونَ (75)

And when they encountered those who believed, they said: "We have believed (that Mu_{hammad} ﷺ is the Prophet of whom we have been given good tidings in our Book^[1])!"

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 Allah has disclosed to you (of the description of Mu_{hammad}) so that they use it as evidence against you to your Lord¹?"

وَإِذَا خَلَّ بَعْضُهُمْ إِلَيْ بَعْضٍ قَالُوا أَتَحْدِثُونَنَّهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيَحَاجُوكُمْ بِهِ عِنْدِ رَبِّكُمْ

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

أَفَلَا تَعْقِلُونَ (76)

Do they not know that Allah, He knows what they keep secret (like their disbelief) and what they show (like their display of Islam)²?

أُولَئِكُمْ لَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يَسْرُونَ وَمَا يُعْلِمُونَ (77)

And among (the Jews) are illiterate (laymen^[1]) who know not (how to read and thus verify what is in^[n]) the Book (of the Torah).

وَمِنْهُمْ أُمِيَّونَ لَا يَعْلَمُونَ الْكِتَابَ

¹ 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)

² 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] Raghib Asbahani [R] Harari [H]

Rather, they have false hopes¹,

إِلَّا أَمَانَىٰ

and they do nothing more than assume².

وَإِنْ هُمْ إِلَّا يَظْنُونَ (78)

So Woe³ to those (Jews) who rewrite the Book with their own hands, then say: "This is from Allah!" so that they may sell it for a meager price (of this world).

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ
يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيُشَرِّعُوا بِهِ ثُمَّ
قَبِيلًا

So woe to them for what their hands wrote,

فَوَيْلٌ لَهُمْ مِمَّا كَتَبُتْ 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!"⁴

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً

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

قُلْ أَتَتَّخَذُتُمْ عِنْدَ اللَّهِ عَهْدًا

(If so^[n]), then Allah will not break His covenant;

فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ

or do you say against Allah what you do not know?"

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (80)

Indeed (the Fire shall touch you, but everlasting).
بَلْ

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)

¹ They hope that Allah 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).

² They do not know what is in the book, so they deny Muhammad's prophethood by assumption.

³ Severe torture OR "Way" is a valley in Hell 40 years deep.

⁴ 40 days; the days of worshiping 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 أُولَئِكَ
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 أَخْذَنَا مِيثَاقَ بَنِي إِسْرَائِيلَ

“You shall not worship but Allah¹,

لَا تَعْبُدُونَ إِلَّا اللَّهُ

and to the parents have benevolence,

وَبِالْوَالِدَيْنِ إِحْسَانًا

and (to) the near of kin, and the orphans², and the needy.

وَذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينَ

And say to the people what is (inherently^[n]) good (of bidding the good, forbidding the evil, following Muhammad, and being considerate^[j]).

وَقُولُوا لِلنَّاسِ حُسْنَا

And observe³ the prayer, and pay the zakah.”

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

Then (you accepted that covenant^[j], but) then you turned away (from it), except a few of you,

ثُمَّ تَوَلَّتُمْ إِلَّا قَلِيلًا مِّنْكُمْ

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

وَأَنْتُمْ مُعْرِضُونَ (83)

And when We took your covenant:

وَإِذْ أَخْذَنَا مِيثَاقَكُمْ

“You shall not spill each other’s blood,

لَا تَسْفِكُونَ دَمَاءَكُمْ

and you shall not expel yourselves from your homes⁴.”

وَلَا تُخْرِجُونَ أَنفُسَكُمْ مِّنْ دِيَارِكُمْ

¹ This is a statement; declaration with the meaning of a prohibition: "Do not worship but Allah".

² The children below puberty whose fathers died.

³ Perform it on time constantly.

⁴ 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] Raghib Asbahani [R] Harari [H]

Then you agreed (to that covenant) as witnesses
(against yourselves).

ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهُدُونَ (84)

Then, you are those, killing yourselves and expelling a
group of your own from their homes,
banding against them by sin and enmity.

ثُمَّ أَنْتُمْ هُؤُلَاءِ تَقْتَلُونَ أَنفُسَكُمْ وَتَخْرُجُونَ
فَرِيقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ

And if they come to you as captives, you pay their
ransom¹ while unlawful for you was expelling them².
Do you then believe in part of the Book (and pay the
ransom) and disbelieve in the other (and kill and
expel)?

وَإِنْ يَأْتُوكُمْ أَسْارِيٌ تُفَادُوهُمْ وَهُوَ مُحَرَّمٌ
عَلَيْكُمْ إِخْرَاجُهُمْ

أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفِرُونَ بِبَعْضِ

What then is the recompense of whoever does that
among you but disgrace in the earthly life?

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خَزِيٌّ فِي
الْحَيَاةِ الدُّنْيَا

And on Resurrection Day, they shall be submitted to
the most excruciating of torture.

وَيَوْمَ الْقِيَامَةِ يُرْدَوْنَ إِلَى أَشَدِ الْعَذَابِ

And Allah is not heedless of what you do.

وَمَا اللَّهُ بِعَافٍ عَمَّا تَعْمَلُونَ (85)

They are those who purchased the earthly life at the
price of the Afterlife³,

أُولَئِكَ الَّذِينَ اشْتَرَوُ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ

so the torture shall not be lightened for them, nor
will they be defended.

فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْصَرُونَ
(86)

And (We swear), We indeed gave Moses the Book (of
the Torah),

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ

¹ As-Suddiyy 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).

² The Jews of Quraysh 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.'

³ They preferred it.

Tafsir Al-Baqarah

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

and We made come after him those (other Prophets¹) who were sent.

وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ

And We gave Jesus son of Mary clear miracles,

وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ

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

وَأَيَّدْنَاهُ بِرُوحِ الْقُدْسِ

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 تَهْوِي أَنفُسُكُمْ
اسْتَكْرِيمٌ

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

فَفِرِيقًا كَذَّبُوكُمْ وَفِرِيقًا تَقْتَلُونَ (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) Allah has cursed them for their blasphemy.

بَلْ لَعْنَهُمُ اللَّهُ بَكْفُرُهُمْ

Thus, so little do they believe².

فَقَلِيلًا مَا يُؤْمِنُونَ (88)

And when there came to them a (Qur'an) Book from Allah 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 قَبْلِ يَسْتَفْتِحُونَ عَلَى الدِّينِ 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

¹ 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.

² Meaning: They believe very little, or not at all.

Tafsir Al-Baqarah

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

So the curse of Allah 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 اشْرَوْا بِهِ أَنفُسَهُمْ

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

أَن يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بِغَيْرِ

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

أَن يُزَلَّ اللَّهُ مِنْ فَضْلِهِ عَلَى مَن يَشَاءُ مِنْ
عِبَادِهِ

So they became deserving of torture (for disbelieving
in Muhammad), 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 things¹).

فَبِاءُوا بِغَضْبٍ عَلَى غَضْبٍ

And for the unbelievers is a humiliating torture.

وَلِلْكَافِرِينَ عَذَابٌ مُّهِينٌ (90)

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

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

And they disbelieve in what is beyond² that while it is
the truth verifying what they have³.

وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقاً لِمَا
مَعَهُمْ

Say (Muhammad): "Why then did you kill Allah's
Prophets⁴ before (Muhammad) if you were indeed
Believers (in the Torah that forbids killing Prophets)?"

قُلْ فَلِمْ تَقْتَلُونَ أَنْبِياءَ اللَّهِ مِنْ قَبْلِ إِنْ كُنْتُمْ
مُّؤْمِنِينَ (91)

¹ Like saying that Allah is stingy.

² Or after; i.e., the Qur'an (Jalalayn).

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

⁴ 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] Raghib Asbahani [R] Harari [H]

Hizb 2.2

(We swear!) Moses did come to you with the clear miracles¹,

وَلَقَدْ جَاءَكُمْ مُوسَى 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 so²).

وَأَنْتُمْ ظَالِمُونَ (92)

And when We took your covenant

وَإِذْ أَخْذَنَا 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 فَوْقَكُمُ الطَّورَ

(We said): "Accept what (Torah) We have given you with firm resolve³

خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ

and hear (what you are commanded to do⁴)." وَاسْمَعُوا

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 of⁵) the calf because of their disbelief⁶.

وَأَسْرَيْوْا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ

Say (sarcastically): "Evil is that (worship of the calf) which your (supposed) belief in the (Torah) commands you⁷,

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ

¹ Like the hand, the staff, the parting of the sea, and the rest of the Nine Signs.

² OR: And you are indeed an unjust people (Nasafi).

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

⁴ Hear with the hearing of acceptance and obedience (Nasafi).

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

⁶ Their inclination to liken God to the creation (Nasafi).

⁷ 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] Raghib Asbahani [R] Harari [H]

if you are Believers!"

إِنْ كُنْتُمْ مُّؤْمِنِينَ (93)

Say: "If the abode of the Afterlife is especially for you (Jews) to Allah, from amongst all the people,

قُلْ إِنْ كَانَتْ لَكُمُ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ
خَالِصَةً مِّنْ دُونِ النَّاسِ

then (you should yearn for it, so) wish for the death (that transports you to the Afterlife)

فَتَمَنَّوْا الْمَوْتَ

if you are truthful!"

إِنْ كُنْتُمْ صَادِقِينَ (94)

And they will not wish for it, ever¹,

وَلَنْ يَتَمَنَّوْهُ أَبَدًا

because of what (bad deeds) their hands have sent forth² (like disbelieving in the Prophet ﷺ, perverting the Book, and other things),

بِمَا قَدَّمْتُ أَيْدِيهِمْ

and Allah is Knowledgeable of the unjust (blasphemers)
³.

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (95)

(We swear!) You will certainly find them the most covetous of the people over (long) life,

وَلَنْ تَجِدُهُمْ أَحَدُنَّ النَّاسِ عَلَى حَيَاةٍ

Even more covetous than those who committed paganism⁴.

وَمِنَ الَّذِينَ أَسْرَكُوا

Every one of (those Jews) would love had only he be granted life for a thousand years,

يَوْدُ أَحَدُهُمْ لَوْ يُعْمَرُ أَلْفَ سَنَةٍ

and being granted long life is not what will ward off the torture from him.

وَمَا هُوَ بِمُزْحِجٍهِ مِنَ الْعَذَابِ أَنْ يُعَمَّرَ

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

² For the bad deeds that they have prepared for themselves in the Afterlife.

³ And thus shall recompense them (Jalalayn). That is a threat (Nasafi).

⁴ 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] Raghib Asbahani [R] Harari [H]
And Allah is Seer of what they do (and shall recompense them).
وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ (96)

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^[n]), 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^[U]),
قُلْ مَنْ كَانَ عَدُوًّا لِجَبْرِيلَ

for surely, he it is who brought (the Qur'an) down on your heart¹ by Allah's Command,
فَإِنَّهُ نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ

verifying what (Heavenly Books) came before it,
مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ

and as guidance and glad tidings (of Paradise) for the Believers."
وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ (97)

Whoever was an enemy of Allah, and His Angels, and His Messengers, and (especially of) Gabriel and Michael,
مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرَسُولِهِ
وَجَبْرِيلَ وَمِيكَالَ

then surely, Allah is an enemy of the unbelievers².
فَإِنَّ اللَّهَ عَدُوُّ 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 Allah refuted him:

(We swear)! We have certainly revealed to you clear signs (of your prophethood^[t]),
وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ

and none disbelieve in them but the nefarious (blasphemers [from the People of the Book^[n]]).
وَمَا يَكْفُرُ بِهَا إِلَّا الْفَاسِقُونَ (99)

¹ Made you memorize it.

² The explicit designation as "kafirin (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 Allah 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, Allah takes him as an enemy (Nasafi).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib 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 aside¹?

أو كُلُّمَا عَاهَدُوا عَهْدًا نَبْذُهُ فَرِيقٌ مِنْهُمْ

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

بَلْ أَكْرَهُمْ لَا يُؤْمِنُونَ (100)

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

وَلَمَّا جَاءُهُمْ رَسُولٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ

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

نَبْذُ فَرِيقٌ مِنَ الَّذِينَ أَتُوا الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ

as if they know not (what it contains of Muhammad's description²).

كَانُهُمْ لَا يَعْلَمُونَ (101)

And (the Jews at the time of the Prophet ﷺ, following their ancestors,)³ followed the devils' tilawah⁴ of sorcery (and blasphemy^[t]) from the time of Solomon's reign.

وَاتَّبَعُوا مَا تَتَلَوَ الشَّيَاطِينُ عَلَى مُلْكِ سُلَيْمَانَ

And Solomon did not blaspheme (or practice magic)⁵,

وَمَا كَفَرَ سُلَيْمَانُ

rather the devils blasphemed,

وَلَكِنَ الشَّيَاطِينُ كَفَرُوا

teaching the people magic⁶

يُعَلِّمُونَ النَّاسَ السُّحُورَ

and (teaching¹) what was sent down to the two Angels

وَمَا أَنْزَلَ عَلَى الْمَلَكَيْنِ بَبَلَ هَارُوتَ

¹ Another party does not (Nasafi).

² (Jalalayn) OR: As if they do not know that it is the Book of Allah (Nasafi).

³ OR: The Jews at the time of Solomon (Tabari).

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

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

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

Tafsir Al-Baqarah

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

وما روت

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

وَمَا يَعْلَمُانِ مِنْ أَحَدٍ حَتَّىٰ 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 يُفْرِقُونَ بِهِ بَيْنَ الْمَرْءَةِ وَزَوْجِهِ

And it is not they² who harm by it anyone except by Allah's Permission³.

وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا يَأْذِنُ اللَّهُ

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

وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ

And (the Jews) have certainly known⁴! (By God), Indeed, whoever purchased it⁵ does not have in the Afterlife any share (of the Garden).

وَلَقَدْ عَلِمُوا لِمَنْ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلَاقٍ

So evil is that (price) for which they sold their souls, had only they known⁶.

وَلَبَّسَ مَا سَرَرُوا بِهِ أَنفُسَهُمْ لَوْ كَانُوا يَعْلَمُونَ (102)

And had only they believed (in the Prophet ﷺ and the Qur'an) and feared ([the Torture^[j] of] God^[n]), (then) certainly, a reward from Allah is better (than that by which they have sold their souls), had they but known⁷.

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقُوا لِمَثُوبَةٍ مِنْ عِنْدِ اللَّهِ خَيْرٌ لَوْ كَانُوا يَعْلَمُونَ (103)

The Jews had a derogatory term: "ra'ī-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. Allah exposed them and said:

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

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعُنا

¹ Or their "tilawah".

² As if to say, it is someone else.

³ His Will (Jalalayn).

⁴ This sentence has the meaning of an adjuration (Tabari).

⁵ Meaning: Whoever abandoned the Book of Allah and took the magic instead.

⁶ Had only they practiced what they knew (Nasafi).

⁷ And they did know, but they did not practice what they knew.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
Messenger:) "Ra^i-na, (Take care of us),"

وَقُولُوا انْظُرْنَا وَاسْمَعُونَا

and (instead) say: "Undhur-na¹ (Wait for us)," and listen
(to what the Messenger says).

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ (104)

And for the (Jewish^N) 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^N)
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 يَوْدُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا
الْمُسْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِنْ
رَبِّكُمْ

But Allah specifies with His Mercy² whomever He wills
(with prophethood^[J] and guidance to correct Religion^[t]).

وَاللَّهُ يَخْتَصُ بِرَحْمَتِهِ مَنْ يَشَاءُ

And Allah 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 Muhammad,
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 better³ than it (by its judgement being
easier or more rewardable), or like it (in
accountability and reward).

مَا نَسَخْ مِنْ آيَةٍ أَوْ نُنْسِهَا نَأْتِ بِخَيْرٍ مِنْهَا أَوْ
مِثْلِهَا

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

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ سَيِّءٍ قَدِيرٌ (106)

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

² Revelation (Nasafi).

³ More beneficial (Jalalayn).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
Did you not know that Allah, to Him belongs the
Kingdom of Heavens and Earth? And you do not
have instead of Allah¹ any ally (to protect you^j) nor
supporter (to fend off the torture from you).

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

**It was reported that Quraysh said, “O Muhammad, 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 قَبْلٍ

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

وَمَنْ يَتَبَدَّلُ الْكُفُرَ بِالإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلُ (108)

Many of the People of the Book would love to revert
you (Believers) back, after your Faith, to unbelievers,
out of (extreme^N) envy from (the wickedness of)
their selves, after the truth (in the Torah about
Muhammad^j) became clear to them.

وَدَكْثُرٌ مِنْ أَهْلِ الْكِتَابِ لَوْ يَرِدُونَكُمْ مِنْ بَعْدِ
إِيمَانِكُمْ كُفَّارًا حَسَدًا مِنْ عِنْدِ أَنفُسِهِمْ مِنْ بَعْدِ
مَا تَبَيَّنَ لَهُمُ الْحَقُّ

So pardon² (their ignorance and hostility) and
disregard (retaliating) until Allah brings about His
Command (to fight).

فَاغْفِلُوهُمْ وَاصْفَحُوهُمْ حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ

Surely, Allah is, over everything, (very) Powerful,
(and thus can bring the revenge upon them^N).

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ (109)

And observe the prayer and pay the zakah,
and whatever you prepare for yourselves of good,
you shall find its reward with Allah.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

وَمَا تُقْدِمُوا لِأَنفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ

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

² Pardon, meaning "Leave them; do not react (utrkuu-hum)" (Jalalayn).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
Surely, Allah is, of what you do, Seer (and thus shall reward you¹).
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (110)

The Jews of Madinah and the Christians of Najran 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 Lord², that they could return you to disbelief, and that none shall enter the Garden but them^[N]) are their (empty) hopes.

تَلْكَ أَمَانِيَّهُمْ

Say: "Bring your evidence² if you are truthful (in your claim)!"

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ (111)

Indeed (someone else shall enter the Garden^[H])!

بَلْ

Whoever submits himself^[t] to Allah while being a good-doer³, then for him is his reward from his Lord,

مِنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ
عِنْدَ رَبِّهِ

and they shall have no fear (in the Afterlife^[H]), nor shall they grieve (over what they left behind in the worldly life^[t]).

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) Book⁴, (so they should agree^[N]).

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى سَيِّئَهِ
وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى سَيِّئَهِ وَهُمْ
يَتَلَوُنُ الْكِتَابَ

Likewise those (pagans and atheists) who do not know say like what (the Jews and Christians) say⁵.

كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ

¹ Al-Baqarah, 105

² Or perhaps: "Bring your argument".

³ He believes in the Qur'an (Nasafi); He is a monotheist (Jalalayn).

⁴ Revealed book.

⁵ They also say about the religions of others that they are not valid.

Tafsir Al-Baqarah

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

So Allah 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 unjust¹ than whoever prevents the masjids of Allah from His Name being mentioned in them (by inhibiting prayer and dhikr^j), and strives to ruin them²?

وَمَنْ أَظْلَمُ مَمَنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَى فِي خَرَابِهَا

Those, it is not proper that they enter them except in fear³.

أُولَئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ

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

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

And to Allah belongs the east and the west⁴, so whichever way you turn (in voluntary prayer upon an animal while traveling), then that direction is valid to Allah.

وَلِلَّهِ الْمَسْرُقُ وَالْمَغْرِبُ فَأَيْنَمَا تُوَلُوا فَثُمَّ وَجَهُ اللَّهُ

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

إِنَّ اللَّهَ وَاسِعٌ عَلَيْمٌ (115)

And (the Jews, Christians^[n] and those who said the Angels are the daughters of Allah^[i]) said: "Allah has taken on a child!"

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا

Glory from imperfection be His!

سُبْحَانَهُ

¹ Meaning: No one is more unjust.

² This was revealed about the Romans who demolished Jerusalem or the pagans who prevented the Muslims from performing 'umrah in the year of the Treaty of Hudaybiyah (Jalalayn).

³ Meaning: Not only should they not prevent Allah'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.

⁴ 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] Raghib Asbahani [R] Harari [H]

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

بِلَّهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

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

كُلُّهُ قَاتِلُونَ (116)

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

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ

And when He decreed a matter, He but says to it:
Be! thus, it is¹.

وَإِذَا قَضَى أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ
(117)

And those (blasphemers of Makkah or People of the
Book^[n]) who do not know² (arrogantly^[N]) said (to the
Prophet^[H]): "Had only Allāh spoken (directly) to us³
(telling us you are His Messenger), or a sign (of our
suggestion) came to us!"⁴

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يَكْلِمَنَا اللَّهُ أَوْ تَأْنِيْنَا
آيَةً

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

كَذَلِكَ قَالَ الَّذِينَ مِنْ قَبْلِهِمْ مِثْلُ قَوْلِهِمْ

(Be consoled, O Muḥammad) their hearts are alike
(in blasphemy and obstinacy^[H] and blindness^[N]).

تَشَابَهَتْ قُلُوبُهُمْ

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

قُدِّبِنَا 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 بَشِّرًا وَنَذِيرًا

¹ As if He says to it: "Happen!" and it happens. According to the Māturidis, this is an expression of the swiftness of creating. According to the Ash'aris, this is His eternal Command, which is His uncreated Speech that is not a letter, sound or language.

² Who do not practice what they know (Nasafi).

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

⁴ 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 Mu_{hammad}) shall not be responsible for
the inmates of the Inferno; (your job is mere
conveyance).¹

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
تَتَّبَعَ مِلَّتَهُمْ

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

قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى

And (by God,) if you (O Mu_{hammad}) follow their desires after what has come to you of the knowledge; (the Revelation²), you shall not have from (the Torture of^[N]) Allah any ally (to protect you) nor supporter (to defend you).

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

Those (Believers³) to whom We have given the Book⁴, reciting it as it ought to be recited (with enunciation and reflection^[N]; as it was revealed^[J]),

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتَلَوَّنُهُ حَقًّا تَلَوْنَهُ

those, they believe in it (and practice it^[N]).

أُولَئِكَ يُؤْمِنُونَ بِهِ

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

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^[N]).

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِي الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأُلَيْ فَضْلِنِّي 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 يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَاعَةٌ وَلَا هُمْ

¹ This is a reference to the severity of their torture.

² OR: After knowing that Islam is exclusively the correct Religion. OR: After knowing the Religion's authenticity by definitive evidence (Nasafi).

³ Those who were Jews and Christians and then converted, OR: The Muslims following Mu_{hammad}.

⁴ The Torah or the Injil, or the Qur'an.

Tafsir Al-Baqarah

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

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 Muhammad) when Abraham was tested by his Lord¹ with words (of commands and prohibitions²), then he fulfilled them (in the best way).

وإذ أبْتَلَ إِبْرَاهِيمَ رَبِّهِ بِكَلْمَاتٍ فَأَتَمَهُنَّ

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

قَالَ إِلَيْيَ جَاعِلُكَ لِلنَّاسِ إِمَامًا

Said Abraham: "And what of my offspring? (Can you make them also imams?³)" Said God: "My covenant shall not include the unjust (among them)."

قَالَ وَمَنْ ذُرَّيَ قَالَ لَا يَنْعَلِ عَهْدِي الظَّالِمِينَ
(124)

And (recall) when We made the House (of the Ka^bah) a resort⁴ for the people and a sanctuary,

وإذ جعلنا البيت مثابة للناس وأمنا

and (We said): "(O people,) take for yourselves from the Maqam (Station) of Abraham⁴ a place of prayer⁵.

وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى

And We commanded Abraham and Ishmael: "Keep My House pure (from idols and filth^[N]) for those who circle (it), and those who reside around it⁶ and those who bow (and) those who prostrate¹.

وَعَهَدْنَا إِلَيْ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهَّرَا بَيْتَنَا لِلظَّاهِفِينَ وَالْعَاكِفِينَ وَالرَّكِعِ السُّجُودَ (125)

¹ We test to expose what we did not know, but Allah's tests to expose what He knew.

² Those words according to the famous reading are five things for the head: **farg**, 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).

³ A place to which the people return.

⁴ The rock upon which Abraham stood when erecting the Ka^bah, where his footprints remained.

⁵ A place behind which to pray two rak'ahs for *tawaf* (Jalalayn).

⁶ Or those who make *i'tikaf*

Tafsir Al-Baqarah

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

And (recall) when Abraham said: "My Lord, make this a safe land²,

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعُلْ هَذَا بَلَدًا آمِنًا

and provide its people with all kinds of³ fruits⁴;

وَارْزُقْ أَهْلَهُ مِنَ الشَّمْرَاتِ

whoever believed in Allah and the Last Day amongst them (since Your covenant shall not reach the unjust disbelievers⁵)."

مِنْ آمَنُوا 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 فَأَمْتَغِهُ قَلِيلًا ثُمَّ أَضْطَرَهُ إِلَى عَذَابِ النَّارِ

And what an evil fate.

وَبِئْسَ الْمَصِيرُ (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 تَقْبَلْ مَنَّا

Surely, You, You are As-Samīu-l-Alīm (the Hearer [of our supplication], the Knowledgeable [about our hearts and intentions]⁵!"

إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (127)

"Our Lord! And make us both Muslims⁶ of Yours,

رَبِّنَا وَاجْعَلْنَا مُسْلِمَيْنَ لَكَ

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

وَمِنْ ذُرِّيْتَنَا أُمَّةً مُسْلِمَةً لَكَ

and show us our worships⁷ and forgive us⁸!

وَأَرْنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا

¹ 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).

² OR town.

³ check

⁴ Allah answered his supplication and made it a place where no blood is spilled, where no one is wronged, and where nothing is hunted (Jalalayn).

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

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

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

⁸ 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] Raghib Asbahani [R] Harari [H]

Surely, You, You are At-Tawwābu-r-Rāhīm (the Forgiving, the Merciful)!"

إِنَّكَ أَنْتَ التَّوَّابُ الرَّحِيمُ (128)

"Our Lord! And send to them a Messenger who is one of them¹,

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ

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^[N]).

يَتَلَوُ عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ
وَالْحِكْمَةَ وَيُزَكِّيهِمْ

Indeed, You, You are Al-^Azīzu-l-Hakīm (the Invincible, the Wise [in His Doings^[J]])!"

إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ (129)

And who is disinterested in the Religion of Abraham but he who fooled himself²?

وَمَنْ يَرْغِبُ عَنْ مِلَةِ إِبْرَاهِيمَ إِلَّا مَنْ
سَفَهَ نَفْسَهُ

And (We swear), We certainly selected him in the earthly life,

وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا

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^[N].)

وَإِنَّهُ فِي الْآخِرَةِ لَمَنِ الصَّالِحِينَ (130)

(He was selected³) 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 it⁴ 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!"⁵

وَوَصَّى بِهَا إِبْرَاهِيمُ بْنَيْهِ وَيَعْقُوبَ يَا
بَيْ إِنَّ اللَّهَ أَصْطَفَى لَكُمُ الدِّينَ فَلَا
تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ (132)

Or were you witnesses when death came to Jacob⁶; when he said to his sons¹: "What shall you worship after my death?"

أَمْ كُنْتُمْ شَهَدَاءَ إِذْ حَصَرَ يَعْقُوبَ
الْمَوْتُ إِذْ قَالَ لِبْنَيْهِ مَا تَعْبُدُونَ مِنْ

¹ The answer to that supplication was Muhammad ﷺ.

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

³ Nasafi OR: (Mention) when.

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

⁵ This verse is evidence that Islam is the only correct Religion.

⁶ When he was dying (Nasafi).

Tafsir Al-Baqarah

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

بعدي

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

قالوا نعبد إلهك وإله آبائك إبراهيم
وإسماعيل واسحق إلهها واحداً

while^N we are Muslims of His.

ونحن له مسلمون (133)

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

تلك أمة قد خلت

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

لها ما كسبت ولهم ما كسبتم

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

ولا تسألون عما كانوا يعملون (134)

And they² said: "Be Jews or Christians, you will be guided!"

وقالوا كونوا هوداً أو نصارى تهتدوا

Say: "Rather, (we follow) the Religion of Abraham, (who was) disinterested in invalid religion, and he was not one of the pagans (like you³)!"

فلن بل ملة إبراهيم حنيفاً وما كان من
المسركين (135)

Say (O Believers)⁴: "We believe in Allah and (in) what (Qur'an) was revealed to us,

قولوا آمنا بالله وما أنزل إلينا

and (in) what (ten Suhuf⁵) were revealed to Abraham,

وما أنزل إلى إبراهيم

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

وإسماعيل واسحق ويعقوب

¹ 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).

² The Jews of Medina and the Christians of Najran.

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

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

⁵ Suhuf: Literally: Pages (plural of sahifah).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
the Asbat¹,
والأساطير

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 مِّنْهُمْ

and we are (sincere^N) Muslims of His.²

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
اَهْتَدُوا

And if they turn away (from what you say^N), then they are only
in schism³.

وَإِنْ تُولُّوا فَإِنَّمَا هُمْ فِي شُقُّوقٍ

So Allah will suffice you (Muhammad ﷺ) against them (by
making you inevitably dominant over them^N),

فَسَيَكْفِيكُمُ اللَّهُ

and He is As-Samī^ul-^Alīm (the Hearer [of what they utter], the
Knower [about what envy and enmity they hide inside^N]).

وَهُوَ السَّمِيعُ الْعَلِيمُ (137)

The Christians⁴ were immersing their children in yellow^N water⁵ 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, Allah commanded the Muslims to say:

(We believe in⁶) the Religion of Allah¹ (that is purification of the
souls, unlike their invalid baptism that does not truly purify).

صِبْغَةُ اللَّهِ

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

² The mentioning of the books that were revealed to the Prophets in from Jalalayn.

³ Opposition.

⁴ And the Jews (Tabari).

⁵ OR: in water of theirs.

⁶ Connected to verse 136.

Tafsir Al-Baqarah

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

And who is better than Allah in (revealing) religion and purifying souls^N?

وَمَنْ أَحْسَنْ مِنَ اللَّهِ صِبْغَةً

And we are worshippers of His.

Say (O Muhammad): "Do you (Jews) dispute with us about Allah (sending an Arabian, Muslim Prophet, not a Jew²),

وَنَحْنُ لَهُ عَابِدُونَ (138)
قُلْ أَتَحَاجُجُونَا فِي اللَّهِ

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 Allah 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?"

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

Say (in objection): "Do you know better, or Allah? (As for Allah, He has already cleared Abraham of your religion³!)"

فَلَمَّا أَنْتُمْ أَعْلَمُ أَمْ اللَّهُ

And who is more unjust than he who (knowingly^N) conceals a testimony that he has from Allah (in the Torah about Abraham having the Hanif Religion, the Prophethood of Muhammad ﷺ and other than that^N)?

وَمَنْ أَظْلَمُ مَمَنْ كَتَمَ شَهَادَةً عِنْهُ مِنَ اللَّهِ

And Allah is not heedless of what you do (of belying the Messengers and hiding the Testimony)⁴.

وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ (140)

That was a nation that has passed, (the same one as mentioned in verse 134⁵).

تِلْكَ أُمَّةٌ قَدْ خَلَتْ

¹ The Religion of Allah is referred to here as His "Sibghah". 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.

² Like verse 105.

³ Al-Baqarah, 135 and Al 'Imran, 67

⁴ That is a threat.

⁵ 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] Raghib Asbahani [R] Harari [H]

It shall be recompensed for whatever deeds it acquired, and you
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.

وَلَا تُسَأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ (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 pagans¹)
will say: "What has turned them from their qiblah (of [the
boulder of^N] Baytul-Maqdis) that they were upon?

سَيَقُولُ الْسُّفَهَاءُ مِنَ النَّاسِ مَا وَلَاهُمْ عَنْ
قَبْلِتِهِمُ الَّتِي كَانُوا عَلَيْهَا

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

قُلْ لِلَّهِ الْمَسْرُقُ وَالْمَغْرِبُ

He guides whomever He wills to a straight path (correct
qiblah²)."

يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ
(142)

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^N),
We made you, (O Nation of Muhammad), a moderate³
nation

وَكَذَلِكَ جَعَلْنَاكُمْ أَمَّةً وَسَطًا

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

لَنْ تَكُونُوا شُهَدَاءَ عَلَى النَّاسِ

¹ 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!

² Nasafi. OR: Correct Religion (Jalalayn).

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

Tafsir Al-Baqarah

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

and (so that) the Messenger would be a witness¹ over you
(specifically; validating your trustworthiness^N)².

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 Islam by the shock of the change of the prayer direction³).

وَمَا جَعَلْنَا الْقِبْلَةَ الَّتِي كُنْتُمْ عَلَيْهَا إِلَّا لِنَعْلَمَ مَنْ يَتَّبِعُ الرَّسُولَ مِمَّنْ يَنْقُلِبُ عَلَى عَقْبَيْهِ

And surely, it⁴ is something indeed substantial, except for those whom Allah 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), Allah would never let (the reward of) your (acts of) Faith⁵ go to waste.

وَمَا كَانَ اللَّهُ لِيُضِيِّعَ إِيمَانَكُمْ

Surely, Allah is, to the people⁶, certainly Ra'uuf⁷ (and) Merciful (so He does not deprive them of the reward of their deeds).

إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَّحِيمٌ (143)

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

قُدْ نَرِيْ تَقْلِبَ وَجْهَكَ فِي السَّمَاءِ

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

فَلَنُولِّنَّكَ قِبْلَةً تَرَضَاهَا

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

² 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 Muhammad 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 Muhammad ﷺ will be brought forth and asked about the case of his nation. He will then validate them and testify to their trustworthiness.

³ Some did indeed leave Islam for this incident.

⁴ That changing of the qiblah, or the qiblah itself.

⁵ Your prayer towards Baytul-Maqdis (Jalalayn).

⁶ According to Jalalayn: the believing people.

⁷ Ar-Ra'uuf is a Name of Allah 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] Raghib Asbahani [R] Harari [H]
prefer^N.

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

فَوَلِّ وَجْهَكُمْ شَطْرَ الْمَسْجِدِ الْحَرَامِ

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

وَحِينَ مَا كُنْتُمْ فَوْلُوا وُجُوهُكُمْ شَطْرَهُ

And surely, those who have been given the Book indeed
know that (that turning towards the Ka^bah) is the truth
from their Lord¹.

وَإِنَّ الَّذِينَ أُوتُوا الْكِتَابَ لَيَعْلَمُونَ أَنَّهُ الْحَقُّ
مِنْ رَبِّهِمْ

And Allah 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
تَبْغُوا قِبْلَتَكَ

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

وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ

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

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 Islam ³), you would most surely be,
then, among the unjust.

وَلَئِنْ اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ
مِنَ الْعِلْمِ إِنَّكَ إِذَا لَمْنَ الظَّالِمِينَ (145)

Those to whom We have given the Book recognize

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرُفُونَهُ كَمَا

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

² 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).

³ Nasafi OR: the knowledge refers to the Revelation (Jalalayn).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H] (Muhammad) as they recognize their sons (because of his description in their books¹), and surely, a party of them (who did not embrace Islam^N) indeed concealed the truth (of his description^J out of envy and obstinacy^N) while they know (it, because Allah clarified it in their Book).

يَعْرِفُونَ أَبْنَاءَهُمْ وَإِنَّ فَرِيقاً مِّنْهُمْ لِيَكْتُمُونَ
الْحَقَّ وَهُمْ يَعْلَمُونَ (146)

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

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُونُنَّ مِنَ الْمُمْتَرِينَ
(147)

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

وَلِكُلِّ وِجْهٍ هُوَ مُوْلَيْهَا
فَاسْتِبِقُوا الْخَيْرَاتِ

No matter where you are (when you die^T), Allah will bring you all together (on Resurrection Day).

أَيْنَ مَا تَكُونُوا يَأْتِي بِكُمُ اللَّهُ جَمِيعاً

Surely, Allah 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 فَوْلَ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ

And surely, (that command^N) is certainly the truth from your Lord. And Allah is not at all heedless of what you do.¹

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

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

وَمِنْ حَيْثُ خَرَجْتَ فَوْلَ وَجْهَكَ شَطْرَ
الْمَسْجِدِ الْحَرَامِ

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

وَحَيْثُ مَا كُنْتُمْ فَوَلُوا وُجُوهُكُمْ شَطْرَهُ

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

لَئِلَّا يَكُونُ لِلنَّاسِ عَلَيْكُمْ حُجَّةٌ

¹ 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] Raghib Asbahani [R] Harari [H] religion yet faced our qiblah!" and the pagans said, "He claimed the Religion of Abraham yet went against his qiblah!"¹,

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!"¹)

So do not fear (debating with¹) them (about which way to face, and do not fear their criticisms^N), and fear Me (by obeying My commands),

and (turn that way) so that² I may complete My endowment upon you (by rewarding you in the Afterlife^N), and so that you may be guided (to the qiblah of Abraham^N).

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),

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 Revelation³).

Therefore, mention⁴ Me (O Believers, by prayer, glorification and the like¹), I will mention⁵ you (by having mercy upon you and forgiving you^T),

إِلَّا الَّذِينَ ظَلَمُوا مِنْهُمْ

فَلَا تَخْشُوهُمْ وَاخْشُونِي

وَلَا تَمْنَعُنِي عَلَيْكُمْ وَلَعَلَّكُمْ تَهَدُونَ

(150)

كَمَا أَرْسَلْنَا فِيهِمْ رَسُولًا مِنْكُمْ

يَنْذِلُ عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيْكُمْ وَيُعَلِّمُكُمْ
الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُمْ مَا لَمْ تَكُونُوا
تَعْلَمُونَ

فَادْكُرُونِي أَذْكُرْكُمْ

¹ 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.

² 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 ..."

³ Nasafi and Tabari.

⁴ Or "Remember/recall"

⁵ The Shaykh said in the explanation of Nasafiyah: "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] Raghib Asbahani [R] Harari [H]

and be thankful to Me (by obedience), and do not be ungrateful to Me (by disobedience¹).

وَاشْكُرُوا لِي وَلَا تَكْفُرُونَ (152)

O those who believed, seek assistance (for the Afterlife¹) through patience (with obedience and calamity¹), because by it you can attain every merit^N), and (seek it by) prayer (because of its frequency and greatness¹; it prevents one from sins^N).

يَا أَيُّهَا الَّذِينَ آمَنُوا اسْتَعِينُوا بِالصَّبْرِ
وَالصَّلَاةِ

Surely, Allah 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 Allah: "(They are) dead!" Rather, (they are) alive¹, but you do not perceive (what they experience¹).

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْوَاتٌ
بَلْ أَحْيَاهُ وَلَكِنْ لَا تَشْعُرُونَ (154)

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

وَلَنَبْلُونَكُمْ 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 Muhammad,) give the glad tidings (of Paradise) to those who are patient;

مِنَ الْخُوفِ وَالجُوعِ وَنَفْصِ منَ الْأَمْوَالِ
وَالْأَنْفُسِ وَالثُّمُراتِ وَبَسِرِ الصَّابِرِينَ
(155)

Those who, when adversity befalls them, they say: "Surely, we belong to Allah; (He does with us as He wills¹), and surely we, for His Judgement, shall return (to life)!"

الَّذِينَ إِذَا أَصَابَتْهُمْ مُصِيبَةٌ قَالُوا إِنَّ اللَّهَ وَإِنَّ
إِلَيْهِ رَاجِعُونَ (156)

Those, forgiveness² from their Lord is theirs, and mercy, and those, they are the guided ones (to what is correct¹).

أَوْلَئِكَ عَلَيْهِمْ صَلَواتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ
وَأَوْلَئِكَ هُمُ الْمُهَدِّدُونَ (157)

¹ 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.

² Jalalayn and Tabari.

Tafsir Al-Baqarah

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

Because the pagan Arabs used to pace between As-Safa and Al-Marwah, and there was an idol atop each mountain which they used to wipe, the Muslims were averse to this sa^y (pacing), so Allah revealed:

Hizb 3.2

Surely, (the two Meccan mountains,) As-Safa and Al-Marwah, are among the signs of (the Religion of) Allah.

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ

So, whoever sought the House (of the Ka^bah for pilgrimage) or visited (for ^umrah), there is no sin on him for going between them.

فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطْوِفَ بِهِمَا

And whoever volunteered doing a good deed (whether tawaf or otherwise¹), then surely, Allah is “Shakir¹ (rewarding plenty for little)”; Knowledgeable (of everything big and small^N).

وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلَيْهِ (158)

Surely, those (Rabbis) who conceal what We have revealed (in the Torah) of the clear verses (about Muhammad's Prophethood and the verse of stoning¹) and (what We have revealed of) the guidance (to Islam by Muhammad's description^N) after We have clarified it for the people in the Book (of the Torah), those, Allah damns them, (banishing them from His Mercy during their lives), and the damners (whether Angels, humans or genies²) also damn them (by supplicating against them to be cursed¹).

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَنَا مِنَ الْبَيِّنَاتِ وَالْهَدِيَّةِ مِنْ بَعْدِ مَا بَيَّنَاهُ لِلنَّاسِ فِي الْكِتَابِ أُولَئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ الْلَّاعِنُونَ (159)

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

إِلَّا الَّذِينَ تَابُوا وَأَصْلَحُوا وَبَيَّنُوا فَأُولَئِكَ أَتُوبُ عَلَيْهِمْ وَأَنَا التَّوَابُ الرَّحِيمُ (160)

¹ Allah's "shukr", for which He is called "shakir" and "shakur" is not the sentiment of gratitude, because Allah is exalted from emotions and feelings; it is His rewarding abundantly for even a little obedience.

² OR: Everything; meaning that everything damns; curses them (Jalalayn).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
whom I accept their repentance; and I am At-Tawwābu-r-Rahim (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 entirely¹;

Abiding in (that damnation²) forever. The torture shall not be lightened for them (even for the blink of an eye), nor shall they be spared.

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

Surely, in the creation of (the marvels within¹) Heavens and Earth,

and the alternation of the night and the day³,

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

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),

and (by that lushness¹), He made spread throughout (the earth) every sort of crawling thing,

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

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

وَإِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهٌ إِلَّا هُوَ الرَّحْمَنُ الرَّحِيمُ (163)

وَالْأَرْضُ إِنَّ فِي خَلْقِ السَّمَاوَاتِ

وَالْخِلَافِ اللَّيلُ وَالنَّهَارُ

وَالْفُلْكُ الَّتِي تَجْرِي فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ

وَمَا أَنْزَلَ اللَّهُ مِنْ السَّمَاءِ مِنْ مَاءٍ فَأَخْيَا بِهِ الْأَرْضَ
بَعْدَ مَوْتِهَا

وَبَثَ فِيهَا مِنْ كُلِّ ذَائِبٍ

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

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

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

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
and (in) the fluctuation of the winds¹ and the
(floating) cloud subjugated between the sky and
the earth, there are indeed signs for a folk who
think.

وَتَصْرِيفُ الرِّياحِ وَالسَّحَابِ الْمُسْخَرِ بَيْنَ السَّمَاءِ
وَالْأَرْضِ لَآيَاتٍ لِّقَوْمٍ يَقْلُوْنَ (164)

And among the people is he who takes on (idols
as) contenders (for his worship) instead of
(worshipping only) Allah, loving them with the
love of God².

وَمِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَاداً
يُحِبُّونَهُمْ كُلَّهُ اللَّهُ

And those who believed are stronger in (their)
love for Allah (than the pagans are in their love of
their idols³).

وَالَّذِينَ آمَنُوا أَشَدُ حُبًا لِّلَّهِ

And had those who were unjust (by taking on
contenders) seen⁴ - when they behold the torture
(on Judgement Day) - that the Power belongs to
Allah entirely, and that Allah is severe in torture,
(then they would not have unjustly taken
contenders).

ظَلَمُوا إِذْ يَرُونَ الْعَذَابَ أَنَّ الْقُوَّةَ الَّذِينَ وَلَوْ يَرُى
لَهُ جَمِيعاً وَأَنَّ اللَّهَ شَدِيدُ الْعَذَابِ (165)

(On Judgement Day,) when⁵ those who were
followed shall - while they see the torture -
renounce (misguiding¹) those who followed, and
severed from them are all their ties (of kinship,
love and agreement in religion^N).

إِذْ تَبَرُّ الَّذِينَ اتَّبَعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأُوا 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)⁶

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرُّ مِنْهُمْ كَمَا
تَبَرُّوا مِنَّا

¹ Turning north and south, and being cold or hot or strong or gentle.

² They admit that Allah 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 Allah (Nasafi).

³ The Believers never abandon calling upon Allah, while in calamities the pagans turn away from their idols to beg Allah

⁴ Meaning: Had they known.

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

⁶ Meaning: Today; Judgement Day

Tafsir Al-Baqarah

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

Like (Allah shows them the torture, and like they renounce each other¹), thus does Allah show them their (evil¹) deeds (of idolatry^N) as regrets upon them,

and it is not they who shall come out of the Fire¹.

كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسْرَاتٍ عَلَيْهِمْ

وَمَا هُمْ بِخَارِجٍ مِّنَ النَّارِ (167)

When it was that some people forbade the bahirah^[N],² the sa'ibah^[J],³ and the like⁴, Allah revealed:

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

and do not follow the footsteps of the devil (by legalizing and illegalizing from yourselves⁵).

يَا أَيُّهَا النَّاسُ كُلُوا مِمَّا فِي الْأَرْضِ حَلَالًا طَيِّبًا

وَلَا تَتَّبِعُوا خُطُواتِ الشَّيْطَانِ

¹ As if to say: Someone else shall exit the Fire; the Believers.

² In Al-Misbah: "It is the mother of the bahirah." The "bahirah" is the clipped-eared she-camel. In Al-Mukhtar: "Its ear is clipped, and that clipping is called "bahr", so this female is called "bahirah" for that. In Al-Qamus: "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 bahirah 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-Qamus: "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 Allah knows best".

³ As for the "sa'ibah (retired she-camel)", in Al-Qamus: "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."

⁴ BENEFIT: In Al-Mukhtar: "The hami is the male camel that is a stud and lived with its masters for a long time." In Al-Qamus: "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."

⁵ Tabari; Their deeming things lawful or un lawful for themselves (like the bahirah and the sa'ibah) is obedience to the promptings of the devil.

Tafsir Al-Baqarah

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

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

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (168)

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

He only commands you with ugly (sin^[H]) and the heinous deeds,

إِنَّمَا يَأْمُرُكُمْ بِالسُّوءِ وَالْفَحْشَاءِ

and that you say against Allah what you do not know, (such as forbidding what He has not forbidden^[H], and anything that cannot be attributed to Him^[N]).

وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ (169)

And when it was said to (the people¹): “Follow (the monotheism and the lawful that^[H]) Allah has revealed,”

وَإِذَا قِيلَ لَهُمْ أَتَبِعُوا مَا أَنْزَلَ اللَّهُ

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

قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءِنَا

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

أُولُو كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ (170)

And the example of (the Believer who calls^[N]) those who disbelieved is like the example of one who calls out to (the animal) which does not hear² more than a call and a cry.

وَمَثَلُ الَّذِينَ كَفَرُوا كَمَثَلُ الَّذِي يَنْعُقُ بِمَا لَا يَسْمَعُ إِلَّا دُعَاءً وَنِدَاءً

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

صُمُّ بُكُّمْ عُمُّي فَهُمْ لَا يَعْقِلُونَ (171)

¹ Nasafi. Other sayings were also said.

² 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] Raghib Asbahani [R] Harari [H] of truth)¹, so they do not understand (the admonition).

O those who have believed, eat from the (appealing^[N], lawful^[H]) goods of what We have provided you,

and thank Allah (for what He made lawful for you^[H]) 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,

إِنَّمَا حَرَمَ عَلَيْكُمُ الْمَيْتَةَ

وَالدَّمُ

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

وَلَحْمَ الْخِنْزِيرِ

and that over which any other (name) than (that of) Allah has been invoked².

وَمَا أَهْلَكَ بِهِ لَغْيَرُ اللَّهِ

But whoever is driven by necessity, not desiring^[N], nor exceeding the limit, then no sin is upon him.

فَمَنْ أُضْطُرَ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمٌ عَلَيْهِ

Surely, Allah is Forgiving (if you refrain from eating what He forbade^[H]), Merciful (by granting allowances in emergency^[H]).

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (173)

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

إِنَّ الَّذِينَ يَكْتُمُونَ مَا أَنْزَلَ اللَّهُ مِنَ الْكِتَابِ

¹ Tabari (all three descriptions for being deaf, mute and blind).

² Allah's saying: "uhilla li-ghayrillahi bi-hi" means "the voice was raised over it for other than Allah". 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.' Allah knows best.

Tafsir Al-Baqarah

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

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

أُولَئِكَ مَا يَأْكُلُونَ فِي بُطُونِهِمْ إِلَّا النَّارُ

and Allah will not speak (delightful speech^[N]) to them on Resurrection Day,

وَلَا يَكُلُّهُمُ اللَّهُ يَوْمَ الْقِيَامَةِ

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

وَلَا يُزَكِّيْهِمْ وَلَهُمْ عَذَابٌ أَلِيمٌ (174)

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

أُولَئِكَ الَّذِينَ اشْرَوُا الصَّلَالَةَ بِالْهُدَىِ

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?¹

فَمَا أَصْبَرْهُمْ عَلَى النَّارِ (175)

That (torture) is because Allah has revealed Heavenly Books **with the truth**²,

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 remote³ opposition.

وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَعِ شَقَاقٍ بَعِيدٍ (176)

Hizb 3.3

It is not the righteousness that you (People of the

لَيْسَ الْبَرُّ أَنْ تُولُوا وُجُوهَكُمْ قَبْلَ الْمُسْرِقِ

¹ 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.

² OR: That (blasphemy of theirs) is because Allah revealed the Qur'an with the truth (as they know).

³ Far.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
Book) turn your faces towards the east and the
west (because your rules have been abrogated^[N]).

وَالْمَغْرِبُ

Rather, the righteousness is (the good-doing of)
whoever believed in Allah, and the Last Day, and
the Angels, and the Book¹, and the Prophets,

وَلَكِنَ الِّبَرُّ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ
وَالْكِتَابِ وَالنَّبِيِّنَ

and (voluntarily) gave away money while
preferring it for himself² 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),

وَآتَى الْمَالَ عَلَى حُبِّهِ ذَوِي الْقُرْبَى وَالْيَتَامَى
وَالْمَسَاكِينَ وَابْنِ السَّبِيلِ وَالسَّائِلِينَ وَفِي الرِّقَابِ

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

وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ

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

وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا

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

وَالصَّابِرِينَ فِي الْبُأْسَاءِ وَالضَّرَاءِ وَحِينَ الْبَأْسِ

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

أَوْلَئِكَ الَّذِينَ صَدَقُوا وَأَوْلَئِكَ هُمُ الْمُتَّقُونَ (177)

O those who have believed, prescribed³ for you
(are the rules of^[T]) 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 وَالْأُنْثَى بِالْأُنْثَى

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

² While loving the money, or while loving the act of giving, or "While loving Him," meaning Allah.

³ Obligatory.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib 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).

That (option to drop the execution for blood money or for free) is alleviation from your Lord and mercy.

So whoever transgressed (and killed other than the killer, or killed the killer himself) after that (pardoning), then he shall have a (type of^[n]) agonizing torture.

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).

Prescribed for you when death approaches^[n] one of you - if he leaves behind wealth - is making a will.

(So let one leave a will^[n]) 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),

as a responsibility^[T] upon those who fear Allah.

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 عَفَى لَهُ مِنْ أَخِيهِ سَيِّءٌ فَاتَّبَاعُ الْمَعْرُوفِ
وَأَدَاءُ إِلَيْهِ بِإِحْسَانٍ

ذَلِكَ تَحْفِيفٌ مِّنْ رَبِّكُمْ وَرَحْمَةٌ

فَمَنْ اعْتَدَى بَعْدَ ذَلِكَ فَلَهُ عَذَابٌ أَلِيمٌ (178)

وَلَكُمْ فِي الْقِصَاصِ حَيَاةٌ يَا أَوْلَى الْأَلْبَابِ لَعَلَّكُمْ تَتَفَقَّنُ (179)

كُتُبٌ عَلَيْكُمْ إِذَا حَصَرَ أَحَدُكُمُ الْمَوْتُ إِنْ تَرَكَ خَرِيرًا
الْوَصِيَّةُ

لِلْوَالِدِينَ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ

حَقًا عَلَى الْمُتَّقِنِ (180)

فَمَنْ بَدَّلَهُ بَعْدَمَا سَمِعَهُ فَإِنَّمَا إِثْمُهُ عَلَى الَّذِينَ
يُبَدِّلُونَهُ

Tafsir Al-Baqarah

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

إِنَّ اللَّهَ سَمِيعٌ عَلَيْهِ (181)

Surely, Allah is Hearer (of who makes the will),
Knower (of who executes it¹).

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),

then there is no sin on him. Surely, Allah is
Forgiving (of the testator who was tempted^[T] and)
Merciful (to the rectifier^[T]).

O those who have believed, prescribed for you is
fasting (Ramadan^[n]), as fasting was prescribed for
those (nations) before you, so that (by fasting) you
may avoid (disobedience²);

For (few) counted days³.

But whoever among you were ill or on a journey,
then (he shall make-up the missed) number (of
days) on other days.

And on those who are able to do it is a
redemption; feeding a poor person⁴.

So whoever volunteers doing something good (by
adding to the redemption more than what is
obligatory^[n]), then that is better for him,

and for you to fast is better for you (than feeding

فَمَنْ خَافَ مِنْ مُوصَىٰ جَنَفاً أَوْ إِثْمًا فَأَصْلَحَ بَيْنَهُمْ

فَلَا إِثْمٌ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (182)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ
عَلَى الَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقَوْنَ (183)

أَيَّامًا مَعْدُودَاتٍ

فَمَنْ كَانَ مِنْكُمْ مَرِيضًا أَوْ عَلَى سَفَرٍ فَعَدَّةٌ مِنْ أَيَّامٍ
أُخْرَى

وَعَلَى الَّذِينَ يُطِيقُونَهُ فِدْيَةٌ طَعَامٌ مُسْكِنٌ

فَمَنْ نَطَعَ خَيْرٌ فَهُوَ خَيْرٌ لَهُ

وَأَنْ تَصُومُوا خَيْرٌ لَكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ (184)

¹ Jalalayn; OR: Knowledgeable of who manipulates it (Nasafi).

² OR: So that you may be amongst the God-fearing (Nasafi).

³ Meaning: A little bit of days, or an obligation timed to a known number of days.

⁴ 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] Raghib Asbahani [R] Harari [H]
the poor), if you only knew.

The month of Ramadan 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 Furqan¹.

هُدًى لِلنَّاسِ وَبَيِّنَاتٍ مِنَ الْهُدَىٰ وَالْفُرْقَانُ

So whoever of you witnessed (the new moon for) the month, then let him fast (the span of the month)².

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصْمِمْهُ

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 فَعَدْدُهُ مِنْ أَيَّامٍ أُخْرَىٰ

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)

وَلِتَكُمُلُوا الْعِدَّةَ

and that you exalt the Greatness of Allah (upon completing the fast³) for His guiding you (to the rites of His Religion⁴),

وَلِتَكْبِرُوا اللَّهَ عَلَى مَا هَدَاكُمْ

and so that you may appreciate (what has been sanctioned³).

وَلَعَلَّكُمْ تَشَكُّرُونَ (185)

And when My slaves ask you about Me, then surely, I am "Qarib⁴";

وَإِذَا سَأَلَكُ عَبْدِي عَنِّي فَإِنِّي قَرِيبٌ

¹ The Qur'an that distinguishes truth from falsehood. (please verify this portion of the sentence)

² OR: Whoever was residing and not travelling during the month, let him fast its duration (Nasafi).

³ Nasafi. OR: So that you appreciate what Allah has done for you (Jalalayn).

⁴ 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] Raghib Asbahani [R] Harari [H]

I answer the call of the supplicant when he calls Me.

أَجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

So let them respond to Me (by obedience) and (constantly^و) believe in Me so that they may be guided.

فَلَيَسْتَحِبُّوا لِي وَلَيُؤْمِنُوا بِي لِعَلَّهُمْ 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 الرَّفْتُ 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

Allah 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 أَنفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ

Now (that it is permitted,) engage them (by sexual intercourse) and seek what Allah has ordained for you (of children),

فَالآنْ 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 وَاسْرُوْهُنَّ حَتَّىٰ يَتَبَيَّنَ لَكُمُ الْخَيْطُ الْأَبْيَضُ مِنِ الْخَيْطِ الْأَسْوَدِ مِنِ الْفَجْرِ

then complete the fast till the night.

ثُمَّ أَتَمُوا الصَّيَامَ 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 Allah, so do not approach them.

تَلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا

Like (He clarified what was mentioned for you, thus^و) does Allah clarify His Laws^[n] for the people,

كَذَلِكَ يُبَيِّنُ اللَّهُ آيَاتِهِ لِلنَّاسِ لِعَلَّهُمْ يَتَقَوَّنُ
(187)

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib 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 judges¹ so that you
may consume part of the people's properties
sinfully while you know (your fraudulence).

وَتُدْلِيُّوهَا إِلَى الْحُكَمَ لِتَأْكُلُوا فِرِيقًا مِّنْ أَمْوَالِ
النَّاسِ بِالِّإِثْمِ 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?)

يَسْأَلُونَكُمْ عَنِ الْأَهْلَةِ

Say: "They are for the people to keep track of
time², and for the hajj."

قُلْ هُنَّ مَوْقِيْتٌ لِّلنَّاسِ وَالْحَجَّ

And (since some people would refuse to enter a
house or garden from the doorway while in a state
of ihram³, Allah revealed that) it is not
righteousness that you⁴ enter the houses from
their rears⁵,

وَلَيْسَ الْبَرُّ بِأَنْ تَأْتِيَ الْبَيْوَاتَ مِنْ ظَهُورِهَا

but righteousness is (the good deed of) whoever
avoids (committing what Allah forbade^N).

وَلَكِنَّ الْبَرَّ مِنْ اتْقَىِ

وَأَتَوْا الْبَيْوَاتَ مِنْ أَبْوَابِهَا وَاتَّقُوا اللَّهَ لَعَلَّكُمْ

¹ OR: Do not offer bribes to the judges.

² 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.

³ Which was said to be a practice of the Era of Ignorance (Tabari).

⁴ This verse was revealed because of what some of the Ansar used to do (Nasafi).

⁵ It is not piety to come to the houses from their backs while in your state of ihram. 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] Raghib Asbahani [R] Harari [H]
And enter the houses from their doors. And fear
Allah, so that you may be successful.¹ نَفْلُحُونَ (189)

After the Prophet ﷺ and his Companions were stopped at Hudaybiyah from making ^umrah, he made a treaty with the disbelievers that year, amongst which included that he would not be allowed to perform the ^umrah that year, but would be allowed to return the following year. Having prepared to depart for the make-up ^umrah, 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 (ihram), in the sacred territory (the haram) and during the sacred months, and so the following was revealed:

And fight in the Way of Allah those who (start to) وَقَاتَلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ
fight you,

and do not transgress (by starting or fighting
whom you were prohibited to fight² or by
mutilation^N). وَلَا تَعْتَدُوا

Surely, Allah does not accept those who transgress إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ (190)
(beyond the limit^J).

It was said that this 190th verse that limits how they can fight is abrogated by the 36th verse of At-Tawbah:

﴿وَقَاتِلُوا الْمُشْرِكِينَ كَافَةً﴾
<And fight the pagans altogether.>

And it was said that it was abrogated by this 191st verse:

And slay them wherever you (overrun^N) them, وَاقْتُلُوهُمْ حِينَ تَقْفِتُمُوهُمْ
and (when you conquer Makkah,) drive them out وَأُخْرِجُوهُمْ مِّنْ حَيْثُ أَخْرَجُوكُمْ
from where they drove you out.

And the tribulation (of their paganism) is more وَالْفِتْنَةُ أَشَدُّ مِنِ الْقَتْلِ

¹This verse can be explained in other ways.

²Such as women and children.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
severe than killing (in the sacred territory while in
the state of ihram).

And do not fight them in the (haram; the vicinity
of the) Sacred Masjid, until they fight you there.

وَلَا تُقَاتِلُوهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتَّىٰ 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, Allah is Forgiving (of their prior
transgression), Merciful (by accepting their
repentance).

فَإِنْ انْتَهُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (192)

And fight them until there is no tribulation (of
paganism)¹, and (until)² religion (and worship³) is
only for Allah.

وَقَاتِلُوهُمْ حَتَّىٰ لَا تَكُونَ فِتْنَةٌ وَّيَكُونَ الدِّينُ لِلَّهِ

Then, if they cease (the blasphemy,) then (they
have stopped their injustice, and there should be
no hostility against them⁴); there is no hostility but
against the unjust.

فَإِنْ انْتَهُوا فَلَا عُدُونَ إِلَّا عَلَى الظَّالِمِينَ (193)

The (current) revered month (of Dhul-Qa^dah)³
for the (previous) revered month (of Dhul-
Qa^dah)⁴,

الشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ

and the revered things (whose sanctity has been
violated) are avenged.

وَالْحُرْمَاتُ قَصَاصٌ

So whoever transgresses against you (by fighting
in the sacred territory, or during a state of 'ihram,'

فَمَنْ اعْتَدَى عَلَيْكُمْ فَاعْتَدُوا عَلَيْهِ بِمِثْلِ مَا اعْتَدَى

¹ This verse is evidence that Islam is the only valid Religion.

² OR: "So that"; both are in Nasafi.

³ In year 7 AH when the Muslims were able to complete the 'Umrah while the pagans hated that.

⁴ 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] Raghib Asbahani [R] Harari [H]
or in the sacred months^N), transgress against him¹
with similar to what he transgressed against you.

عليكم

And fear Allah (when retaliating^N), and know that
Allah supports those who have God-fearingness.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ (194)

And spend in the Way of Allah and do not throw
yourselves into destruction (by not spending in
the Way of Allah²).

وَأَنْفَقُوا فِي سَبِيلِ اللَّهِ وَلَا تَلْقُوا بِأَيْدِيكُمْ إِلَى
الْتَّهْلِكَةِ

And do favors (by spending and otherwise^[J]).
Surely, Allah accepts the muhsins (favor doers).

وَأَحْسِنُوا إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ (195)

And complete the hajj and the ^umrah for (the
sake of) Allah.

وَأَتِمُّوا الْحَجَّ وَالْعُمْرَةَ لِلَّهِ

If you are detained, then (to exit the state of
ihram, obligatory on you is) whatever is easy of
the sacrificial offering³.

فَإِنْ أَخْصَرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ

And do not shave your heads (to exit ihram^[J]) until
the offering reaches its destination.

وَلَا تَحْلِقُوا رُءُوسَكُمْ حَتَّىٰ يَبَلُّ الْهَدْيُ مَحْلَهُ

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 مَرِيضًا أَوْ بِهِ أَذْىٰ مِنْ رَأْسِهِ فَفَدِيَةٌ

whether fasting, or charity, or sacrificing.

مِنْ صِيَامٍ أَوْ صَدَقَةٍ أَوْ نُسُكٍ

Then, when you are safe, then whoever enjoys

فَإِذَا أَمْنَتُمْ فَمَنْ تَمَّتَعَ بِالْعُمْرَةِ إِلَى الْحَجَّ فَمَا

¹ 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.

² OR: By overspending and leaving oneself poor and needy.

³ Camel, cow, sheep or goat.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
(the prohibitions of ihram) by (completing) the
^umrah, until (making ihram for) the (upcoming)
hajj, then (on him is) whatever is easy of the
sacrificial offering.

استفسر من الهدى

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
hajj and seven when you have returned¹.

فَمَنْ لَمْ يَجِدْ فَصَيْامُ ثَلَاثَةُ أَيَّامٍ فِي الْحَجَّ وَسَبْعَةً
إِذَا رَجَعْتُمْ

Those are a complete ten.

تَلْكَ عَسَرَةً كَامِلَةً

That is for whomever his family was not present
(in the vicinity of²) the Sacred Masjid.

ذَلِكَ لِمَنْ لَمْ يَكُنْ أَهْلُهُ حَاضِرِي الْمَسْجِدِ الْحَرَامِ

And fear Allah (concerning His Orders and
Prohibitions - in hajj and otherwise),

وَاتَّقُوا اللَّهَ

and know that Allah is severe in punishment (for
those who disobey).

وَاعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعَقَابِ (196)

The (ihram time for) hajj is (limited to) known
months³.

الْحَجُّ أَشْهُرٌ مَعْلُومَاتٌ

So whoever obligated (himself) during those
months to perform hajj, then there shall be no
intercourse, nor major sin, nor quarrelling during
the hajj.

فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثٌ وَلَا فُسُوقٌ وَلَا
جَدَالٌ فِي الْحَجَّ

And whatever you do of good, (such as saying the
good, and being mannerly and agreeable), Allah
knows it (and will reward you for it).

وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ

¹ After that, one fasts after the hajj according to known rules.

² Within the area of the miqats (Nasafi).

³ Shawwal, Dhul-Qa'dah and ten nights of Dhul-Hijjah.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib 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 الرِّزْقِ التَّقْوَى

And fear Me, O those of intellects.

وَاتَّقُونَ يَا أُولَى 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 مِّنْ رَّبِّكُمْ

So when you pour forth from "[^]Arafat", then remember Allah at "*al-mash^ar al-haram*",

فَإِذَا أَفْضَيْتُمْ مِّنْ عَرْفَاتٍ فَادْكُرُوا اللَّهَ عِنْدَ الْمَشْعُرِ
الْحَرَامَ

and remember Him as He has guided you.

وَادْكُرُوهُ كَمَا هَدَاكُمْ

And certainly, you were, before that, surely among the misguided ones.

وَإِنْ كُنْتُمْ مِّنْ قَبْلِهِ لَمِنَ الظَّالِمِينَ (198)

Then, pour forth whence the people pour forth,

لَمْ أَفْيِضُوا مِنْ حِيثُ أَفَاضَ النَّاسُ

and seek the forgiveness of Allah. Surely, Allah is Forgiving, Merciful.

وَاسْتَغْفِرُوا اللَّهَ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (199)

Then, when you have accomplished your religious observances, mention Allah like (it was your custom to) mention your fathers, or with even greater mentioning.

فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَادْكُرُوا اللَّهَ كَذِكْرَكُمْ 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 آتَنَا فِي الدُّنْيَا

and he does not have in the Afterlife any share.

وَمَا لَهُ فِي الْآخِرَةِ مِنْ حَلَاقٍ (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 آتَنَا فِي الدُّنْيَا حَسَنَةً وَفِي
الْآخِرَةِ حَسَنَةً وَقَنَا عَذَابَ النَّارِ (201)

Those, for them is a share of what they have acquired, and Allah is swift in reckoning.

أُولَئِكَ لَهُمْ نَصِيبٌ مِّمَّا 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 Allah (by the takbirs) during (a few) counted days¹;

وَادْكُرُوا 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 لِمَنْ اتَّقَى

And fear Allah. And know that you, for His Judgement, shall be gathered.

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ إِلَيْهِ تُحْسَرُونَ (203)

And among the people is whose speech impresses you in the earthly life,

وَمِنَ النَّاسِ مَنْ يُعْجِبُكُمْ قَوْلُهُ فِي الْحَيَاةِ الدُّنْيَا

and he takes Allah as a witness to what is in his heart

وَيُشَهِّدُ اللَّهُ عَلَى مَا فِي قَلْبِهِ

while he is the most zealous opponent.

وَهُوَ أَلْدُ الْخَصَامِ (204)

And when he turns to leave you, he strives in the land to cause corruption therein,

وَإِذَا تَوَلَّ مَسَعِي فِي الْأَرْضِ لِيُفْسِدَ فِيهَا

and to destroy the farmland and the livestock,

وَيُهَلِّكُ الْحَرْثَ وَالنَّشْلَ

and Allah does not accept the corruption.

وَاللَّهُ لَا يُحِبُّ الْفَسَادَ (205)

And when it is said to him, "Fear Allah!" he is taken by pride that drives him to sin.

وَإِذَا قِيلَ لَهُ اتَّقِ اللَّهَ أَخْذَتْهُ الْعَزَّةُ بِالْإِثْمِ

So his adequacy is Hell, and certainly, what a bad cradle it is.

فَحَسْبُهُ جَهَنَّمُ وَلِبَئِسَ الْمَهَادِ (206)

And among the people is who sells his soul seeking

وَمِنَ النَّاسِ مَنْ يَسْرِي نَفْسَهُ ابْتِغَاءَ مَرْضَاةِ اللَّهِ

¹ The Days of Tashriq.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
the Acceptance of Allah,

and Allah is “Ra’uf (most Merciful)” to the slaves.

وَاللَّهُ رَءُوفٌ بِالْعِبَادِ (207)

O those who have believed, enter into the Concession altogether¹

يَا أَيُّهَا الَّذِينَ آمَنُوا ادْخُلُوهُمْ كُلَّهُ

and do not follow the footsteps of the devil (by obeying the whispers).

وَلَا تَتَّبِعُوا حُكُمَّ الشَّيْطَانِ

Surely, he is an obvious enemy of yours.

إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ (208)

And if you slip; (turned away from what is right) after what has come to you of clear proofs, then know that Allah is Invincible; Wise.

فَإِنْ زَلَّتُمْ مِّنْ بَعْدِ مَا جَاءَكُمُ الْبَيِّنَاتُ فَاعْلَمُوا أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (209)

Are they awaiting (anything) but for Allah’s punishing command to come in shadows from the clouds and (for) the Angels (to come)?

هُلْ يَنْظَرُونَ إِلَّا أَنْ يَأْتِيَهُمُ اللَّهُ فِي ظُلُلٍ مِّنَ الْغَمَامِ وَالْمَلَائِكَةُ

Then, finalized would be the matter (of their destruction).

وَفُصِّلَ الْأَمْرُ

And to the Judgment of Allah return (all) matters.

وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ (210)

Ask the Children of Israel how many a clear sign have We given them?

سَلُّ بَنِي إِسْرَائِيلَ كَمْ آتَيْنَاهُمْ مِّنْ آيَةٍ بَيِّنَةٍ

And whoever alters Allah’s endowment (of revealed verses) after it has come to him, then surely, Allah is severe in punishment.

وَمَنْ يُبَدِّلْ نِعْمَةَ اللَّهِ مِنْ بَعْدِ مَا جَاءَهُ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ (211)

Beautified for those who disbelieved is the earthly life,

زِينٌ لِّلَّذِينَ كَفَرُوا الْحَيَاةُ الدُّنْيَا

¹ 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] Raghib 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 اتَّقُوا فَوْهُمْ يَوْمَ الْقِيَامَةِ

And Allah provides for whomever He wills without constriction¹.

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 Islam,) Allah sent the (succeeding) Prophets as givers of glad tidings and as warners,

فَبَعَثَ اللَّهُ النَّبِيِّنَ مُبَشِّرِينَ وَمُنذِرِينَ

and He revealed with (some of) them the Book² with (the clarification of^[N]) the truth³, so that He⁴ judges between the people concerning that about which they differed (in religion after they had agreed^[N]).

وَأَنْزَلَ مَعْهُمُ الْكِتَابَ بِالْحَقِّ لِيَحُكِّمَ بَيْنَ النَّاسِ
فِيمَا اخْتَلَفُوا فِيهِ

And none differed about it⁵ but the very people who were given (the Book)⁶ after the clear evidences⁷ had come to them. (They did so) for transgression against each other (due to envy and obsession over the world^[n]).

وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا
جَاءَهُمُ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ

So, Allah guided those who believed to (what is correct concerning) what (the people) differed

فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ

¹ He expands the sustenance of whom He wills in the dunya to lure him to his destruction (Nasafi).

² The Revealed Book as a type of thing.

³ Meaning: It was revealed with truth (Jalalayn).

⁴ So that Allah judges; OR: So that he (the Prophet who received the Book) judges; OR: So that it (the Book) judges (Nasafi).

⁵ The Religion (Jalalayn); the truth (Nasafi).

⁶ Some believed and some disbelieved (Jalalayn).

⁷ Irrefutable arguments for the Monotheism (Jalalayn).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
about of the truth, by His Permission¹.

بِإِذْنِهِ

And Allah 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^[n]) who have passed before you?

There touched them the hard times (of destitution) and affliction (of illness and starvation^[n]), 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 Allah be?"

Lo! Surely, the Support of Allah is imminent!

مَسْتَهِمُ الْبَاسِاءِ وَالصَّرَاءِ وَزُلْزَلُوا حَتَّىٰ يَقُولُونَ
الرَّسُولُ وَالَّذِينَ آمَنُوا مَعَهُ مَنِ نَصَرَ اللَّهَ

أَلَا إِنَّ نَصَرَ اللَّهَ 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 Allah revealed:

They ask you (O Muhammad) what should they spend?

يَسْأَلُونَكَ مَاذَا يُنفِقُونَ

Say: "Whatever (little or lot^[u]) you spend of good, it is (best spent on^[u]) the parents, and the relatives, and the orphans, and the needy, and the stranded traveler.

قُلْ مَا أَنفَقْتُمْ مِنْ خَيْرٍ فَلِلَّهِ الْدِيْنُ وَالْأَقْرَبُونَ
وَالْيَتَامَى وَالْمَسَاكِينَ وَابْنُ السَّبِيلِ

And whatever you do of good (whether spending or otherwise^[u]), surely Allah is, about it, Knowledgeable, (and shall recompense for it)."

وَمَا تَفْعَلُوا مِنْ خَيْرٍ إِنَّ اللَّهَ بِهِ عَلِيمٌ (215)

Ordained upon you is fighting (the disbelievers) though it is (naturally^[u]) unpreferable to you (because of being perilous^[u]).

كَتَبَ عَلَيْكُمُ الْقِتَالُ وَهُوَ كُرْهَةٌ لَكُمْ

¹ His Will.

Tafsir Al-Baqarah

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

And it **may be** that you dislike a thing (like invading) though it is better for you,

وعسى أَن تَكْرُهُوا شَيْئاً وَهُوَ خَيْرٌ لَكُمْ

and it **may be** that you love a thing though it is bad for you (because of the self's inclination to harmful desires),

وعسى أَن تُحِبُّوا شَيْئاً وَهُوَ شَرٌّ لَكُمْ

and Allah knows (what is better for you^[n]), while you do not know, (so do as He commands, even if it is difficult^[n]).

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (216)

The Prophet ﷺ sent forth the first of his raiding parties under the command of [^]Abdullah Ibn Jahsh. They fought against the idolaters and killed [^]Amr Ibn [^]Abdillah Ibnil-Hadramiy 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:

They¹ ask you about the revered month; (about) fighting in it.

يَسْأَلُونَكُمْ عَنِ الشَّهْرِ الْحَرَامِ قَتَالٌ فِيهِ

Say: "Fighting (during that month) is a great sin (that was later abrogated^[n]),

قُلْ قَتَالٌ فِيهِ كَبِيرٌ

but hindering (people) from Allah's Way², 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 Allah (than what the Muslim troop did of mistakenly fighting in the revered month).

وَصَدُّ عَنْ سَبِيلِ اللَّهِ وَكُفْرُ بِهِ وَالْمَسْجِدِ الْحَرَامِ
وَإِخْرَاجُ أَهْلِهِ مِنْهُ أَكْبَرُ عِنْدَ اللَّهِ

And the tribulation (of paganism) is graver than killing (during the revered month^[n]).

وَالْفِتْنَةُ أَكْبَرٌ مِنَ الْقَتْلِ

¹The Muslims or the blasphemers.

²His Religion (Jalalayn), OR: This refers to the pagan's blocking the Muslims from performing 'Umrah the year of Hudaybiyah (Nasafi).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
And they will not cease fighting you until they turn
you out of your Religion if they were (but) able.

وَلَا يَزَالُونَ يُقَاتِلُونَكُمْ حَتَّىٰ يَرْدُوْكُمْ عَنْ دِيْنِكُمْ إِنْ اسْتَطَاعُوا

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,

وَمَنْ يَرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهِ فَيُمْتَلَأْ كَفَرُ
فَأُولَئِكَ حَبِطْتُ أَعْمَالَهُمْ فِي الدُّنْيَا وَالآخِرَةِ

and those are the inmates of the Fire. They,
therein, abide forever.

وَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (217)

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:

Surely, those who believed and those who
migrated and fought in the Way¹ of Allāh, those,
they hope for the Mercy of Allāh². And Allāh is
Forgiving (of the Believers), Merciful (to them).

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهُوا فِي سَبِيلِ
اللَّهِ أُولَئِكَ يَرْجُونَ رَحْمَةَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ
(218)

Four verses were revealed about wine. Revealed in Mecca was An-Nahl, 67:

﴿وَمَنْ ثَمَرَتِ النَّخِيلُ وَالْأَعْنَبُ تَتَخَذُونَ 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

They ask you about wine and gambling.
Say: "In both of them is great sin³ and benefits⁴ for
the people.

يَسْأَلُونَكَ عَنِ الْخَمْرِ وَالْمَنِيْسِرِ
فُلْ فِيهِمَا إِثْمٌ كَبِيرٌ وَمَنَافِعٌ لِلنَّاسِ

¹ For the sake of

² His Reward (Jalalayn).

³ Because of the disputes, insults, obscenities and lies that happen because of them.

⁴ 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] Raghib Asbahani [R] Harari [H]
But their sin (and the corruption that stems forth
from them^[J]) is greater than their benefit.”
And they ask you: What (amount^[J]) should they
spend?
Say: “Whatever is extra, (and keep what you
need^[J]).”
(As this has been clarified,) thus does Allah clarify
for you (the signs and arguments in^[t]) the verses,
so that you may think;

وَإِنَّهُمْ أَكْثَرُ مِنْ نَفْعِهِمْ

وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ

قُلِ الْعَفْوُ

كَذَلِكَ يَبَيِّنُ اللَّهُ لَكُمُ 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^[J]).

وَيَسْأَلُونَكَ عَنِ الْيَتَامَىِ

Say: “Engaging them and fixing their affairs is
better (than avoiding them).

قُلْ إِصْلَاحُهُمْ خَيْرٌ

And if you mingle with them¹, (that is appropriate
because) they are your brothers.”

وَإِنْ تُخَالِطُوهُمْ فَإِخْوَانُكُمْ

And Allah knows the ruiner (of their money) from
the fixer (and shall compensate both).

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ مِنَ الْمُصْلِحِ

And had Allah willed, He would certainly have
burdened you with difficulty. Surely, Allah is
Undefeated (and having the Power to
inconvenience them), Wise (for not obligating
them to do what they cannot do^[n]).

وَلَوْ شَاءَ اللَّهُ لَأَعْنَتُكُمْ إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (220)

**When Mirthad asked the Prophet ﷺ about marrying ^Anaq, who was a pagan woman^[n],
and when it was suggested that it was shameful to marry a slave girl and better to
marry a free idolatress^[J], it was revealed:**

¹ Nasafi OR: if you mix your monies together (Jalalayn, Tabari).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
And do not marry the idolatresses (besides Jews and Christians) until they believe. وَلَا تَنْكِحُوا الْمُشْرِكَاتِ حَتَّىٰ يُؤْمِنَ

And certainly, a believing slave woman is better than an idolatress, even if (by her beauty and money^[J]) she impresses you (Believers). وَلَأَمَّةٌ مُؤْمِنَةٌ خَيْرٌ مِّنْ مُسْرِكَةٍ وَلَوْ أَعْجَبْتُمُ

And do not marry (believing women) to idolaters until they believe. وَلَا تَنْكِحُوا الْمُشْرِكِينَ حَتَّىٰ يُؤْمِنُوا

And certainly, a believing slave man is better than an idolater, even if he impresses you. وَلَعَبْدٌ مُؤْمِنٌ خَيْرٌ مِّنْ مُسْرِكٍ وَلَوْ أَعْجَبْتُمُ

(The reason is that^[n]) those (pagans) invite to the Fire (by encouraging what leads to it^[J]: blasphemy^[n]), أُولَئِكَ يَدْعُونَ إِلَى النَّارِ

But Allah, (by sending Messengers,) invites to (performing what earns^[J]) the Garden, and the forgiveness by His Permission, وَاللَّهُ يَدْعُ إِلَى الْجَنَّةِ وَالْمَغْفِرَةِ بِإِذْنِهِ

and He clarifies (the arguments and proofs^[t] in) His verses for the people so that they be mindful. وَبِيُّنُ آيَاتِهِ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (221)

The Arabs used to not eat, drink, or live with their menstruating women, like the Jews and the Majus, so Abud-Dahdah asked, “O Messenger of Allah, what can we do when the women are menstruating?” So Allah revealed:

And they ask you about the menstruation: (What can we do with the women?). وَيَسْأَلُونَكُمْ عَنِ الْمَحِيضِ

Say: “It is a harmful, repulsive excrement, قُلْ هُوَ أَدَنِي

so refrain from (intercourse with) the women during the menstruation.” فَاعْتَرُلُوا النِّسَاءَ فِي الْمَحِيضِ

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
And do not approach¹ them (for intercourse) until
they have become pure.

وَلَا تَقْرُبُوهُنَّ حَتَّىٰ يَطْهُرْنَ

Then, when they perform purification, approach
them (in the front private part) where Allah has
ordered you.

فَإِذَا تَطَهَّرْنَ فَأُتْهُنَّ مِنْ حَيْثُ أَمْرَكُمُ اللَّهُ

Surely, Allah accepts those who frequently repent,
and He accepts those who purify themselves².

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 Allah said:**

Your women are tillage for you³, so approach your
tillage whenever and from whichever position you
want,

نِسَاؤُكُمْ حَرَثٌ لَّكُمْ فَأَتُوا حَرَثَكُمْ أَيْ شَيْئًا

and prepare (the good) for yourselves⁴,
and fear Allah (in His commands and
prohibitions^[J]), and know that you shall encounter
(His Judgment).

وَقَدْمُوا لِأَنفُسِكُمْ

وَاتَّقُوا اللَّهَ وَاعْلَمُوا أَنَّكُمْ مَلَاقُوهُ

And (O Muḥammad,) give glad tidings (of
Paradise) to the Believers (who feared Him^[J]).

وَبَشِّرْ الْمُؤْمِنِينَ (223)

And do not make (swearing by) Allah (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 لِّإِيمَانِكُمْ أَنْ تَبْرُوا وَتَتَّقُوا
وَتُصْلِحُوا بَيْنَ النَّاسِ

And Allah is Hearer (of your swears⁵), Knower (of

¹ Approach: "Have intercourse"

² OR: Those who refrain from intercourse during menstruation; OR: Those who refrain from sodomy (Nasafi).

³ Allah made it lawful for you to impregnate your wives.

⁴ Or it means: "Make children" or "Start intercourse with your women in the Name of Allah."

⁵ Nasafi; OR: Hearing of your sayings (Jalalayn).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
your intentions¹).

وَاللَّهُ سَمِيعٌ عَلِيمٌ (224)

Allah does not punish you for what is frivolous of
your swears².

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ

Rather, He punishes you for what (sins) your
hearts have acquired,

وَلَكُنْ يُؤَاخِذُكُمْ بِمَا كَسَبْتُ قُلُوبُكُمْ

and Allah is Forgiving, Halim (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 Allah is
Forgiving (of their swearing to punish the woman
this way^[J]), Merciful (by sanctioning the
redemption for breaking the swear^[N]).

لِلَّذِينَ يُؤْلُونَ مِنْ نِسَائِهِمْ تُرْبَضُ أَرْبَعَةُ أَشْهُرٍ فَإِنْ
فَاءُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (226)

And if they have decided on divorce, then surely,
Allah is Hearer (of their sayings^J and swears^[N]),
Knower (of their decision).

وَإِنْ عَزَمُوا الطَّلاقَ فَإِنَّ اللَّهَ سَمِيعٌ عَلِيمٌ (227)

And the divorced (free³, menstruating⁴) women
(whose marriage has been consummated⁵ and are
not pregnant⁶) must maintain themselves in
waiting for three shifts⁷.

وَالْمَطَّلَقَاتُ يَتَرَبَّصْنَ بِأَنفُسِهِنَّ ثَلَاثَةُ قُرُوءٍ

And it is not lawful for them (when wanting to

¹ Nasafi; OR: Knowing of your circumstance (Jalalayn).

² The swear that roles from the tongue habitually (Jalalayn); OR: Mistakenly swearing about what is untrue (Nasafi).

³ Iddah of slave-women is two months.

⁴ Iddah of immature and menopausal women is three lunar months.

⁵ There is no iddah for a woman if the marriage has not been consummated.

⁶ Iddah of pregnant women is until delivery.

⁷Courses; cycles, etc. Either three menstrual periods according to the Hanafis, or three non-bleeding periods according to the Shafis. In Al-Maqayis: وَنَاسٌ يَقُولُونَ: إِنَّمَا إِقْرَاؤُهَا: خَرُوجُهَا مِنْ طَهْرٍ إِلَى حَيْضٍ، أَوْ حَيْضٌ إِلَى طَهْرٍ قَالُوا: وَالْفَرْعُ: وَقْتٌ، يَكُونُ لِلطَّهُرِ مَرَّةٌ وَلِلْحَيْضِ مَرَّةٌ.

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] Raghib Asbahani [R] Harari [H]
hurry a divorce) to conceal what Allah has created
in their wombs (whether child or menses¹) - if they
believe in Allah and the Last Day.

وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْجَامِهِنَّ
إِنْ كَنْ يُؤْمِنُنَّ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

And their husbands are more deserving of
reinstating them (in the marriage, even if they
refuse¹) during that (waiting period) if they wish
for reconciliation, (not for harming the woman¹).

وَبِعُولَتِهِنَّ أَحَقُّ بِرَدْهَنَ فِي ذَلِكِ 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^[N]).

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 Allah is Undefeated; (there is no objection to
Him^[N]), Wise (only commanding what is good and
right^[N]).

وَاللَّهُ عَزِيزٌ حَكِيمٌ (228)

The divorce (after which one may return his wife)
is (not more than) twice.

الطلاق مرتان

Then (there must either be) a retention (of the
wife) with civility, or a release with kindness.

فَإِمْسَاكٌ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ 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 Allah.

وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْنَمُوهُنَّ شَيْئًا إِلَّا
أَنْ يَخَافَا أَلَا يُقْيِيمَا حُدُودَ اللَّهِ

Then, if you fear that they will not observe the
limits set by Allah, there is no sin on either of
them concerning whatever (khul[^] payment) by

فَإِنْ خَفْتُمُ أَلَا يُقْيِيمَا حُدُودَ اللَّهِ فَلَا جُنَاحَ عَلَيْهِمَا
فِيمَا افْتَدَتْ بِهِ

¹ 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] Raghib Asbahani [R] Harari [H]
which she ransoms herself¹.

Those (limits pertaining to swearing, marriage, divorce, khlu^ and vowing abstinence from the wife^N) are the limits set by Allah, so do not exceed them.

تَلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا

And whoever exceeds the limits set by Allah, then those, they are the unjust.

وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ

(229)

فَإِنْ طَلَقَهَا فَلَا تَحْلِلُ لَهُ مِنْ بَعْدِ حَقِّيْ تَنْكِحُ زَوْجًا
غَيْرَهُ

Then, if he divorces her (a third time), she is not lawful for him afterwards until she marries a husband other than him.

فَإِنْ طَلَقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَرْجِعَا إِنْ ظَنَّا
أَنْ يُقْيِمَا حُدُودَ اللَّهِ

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 ^iddah passes), if they suppose that, (concerning the rights of matrimony^N), they can observe the limits set by Allah.

وَتَلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (230)

وَإِذَا طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجْلَهُنَّ فَامْسِكُوهُنَّ
بِمَعْرُوفٍ أَوْ سَرْحُوهُنَّ بِمَعْرُوفٍ

And those are the limits set by Allah. He clarifies them for a folk who know; (who reflect^J [and] understand what is clarified for them^N).

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 ^iddah passes and you separate without harm^N).

وَلَا تُمْسِكُوهُنَّ صِرَارًا لِتَعْتَدُوا

And do not (return them just before the ^iddah ends^N and) hold on to them for malice so to transgress.

¹ 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] Raghib Asbahani [R] Harari [H]

And whoever does such (detaining of the wife, such as to drive her to pay a khul^{^N}), he has indeed wronged himself¹.

وَمَنْ يَفْعَلْ ذَلِكَ فَقَدْ ظَلَمَ نَفْسَهُ

And do not take Allah's verses as a joke; (take them seriously and observe them with due observance).

وَلَا تَتَخَذُوا آيَاتَ اللَّهِ هُرُوا

And recall the endowment of Allah upon you (by Islam and by the prophethood of Muhammad ﷺ), and what He has brought down upon you of the Book and the wise prophetic way, admonishing you thereby.

وَأَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ وَمَا أَنْزَلَ عَلَيْكُمْ مِنَ الْكِتَابِ وَالْحِكْمَةُ يَعْظِمُ بِهِ

And fear Allah (concerning those trials with which He afflicts you), and know (under severe threat) that Allah, about everything, is Knowledgeable.

وَأَنَّقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِكُلِّ سَيِّءٍ عَلَيْهِ
(231)

The sister of Ma^qil Ibn Yasir was divorced, and her ex-husband wanted to take her back. Ma^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 طَلَقْتُمُ النِّسَاءَ فَبَلَغْنَ أَجَلَهُنَّ

then, do not² prevent them from marrying their husbands³ when they mutually agree amongst themselves in compliance (with the Religion).

فَلَا تَعْصُلُوهُنَّ أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ إِذَا تَرَاضُوا
بَيْنَهُمْ بِالْمَعْرُوفِ

That (prohibition from preventing the women from remarrying), admonished by it is whoever among you was believing in Allah and the Last

ذَلِكَ يُوعَظُ بِهِ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ

¹ Subjected himself to the torture of Allah.

² 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.

³ Meaning: Do not prevent them from remarrying their exhusbands; OR: Do not prevent them from marrying those prospects who would be their husbands (Nasafi).

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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).

ذلکم أرکی لکم واظہر والله یعْلَم 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 أُولَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ أَرَادَ أَنْ يُتَمَّ الرَّضَاعَةُ

And (obligatory) on (the man) for whom the child was born is the mothers' (food) provision and their clothing in accordance with his ability^[H], without waste or neglect^[N].

وَعَلَى الْمُوْلُودِ لَهُ رِزْقُهُنَّ وَكَسُوْتُهُنَّ بِالْمَعْرُوفِ

No soul is charged with (anything) but its capability.

لَا تَكُفُّ نَفْسٌ إِلَّا وُسْعَهَا

No mother should be spiteful (to the father) by her child,

لَا تُضَارَّ وَالَّدَةُ بِوْلَدَهَا

nor should (a father) for whom a child was born (be spiteful to the mother) by his child¹.

وَلَا مُوْلُودٌ لَهُ بِوْلَدَهِ

And upon the (child's²) heir (in the absence of the father) is a similar (duty of ensuring the mother's food and clothing).

وَعَلَى الْوَارِثِ مِثْلُ ذَلِكِ

But if both desire weaning by mutual consent and counsel, there is no sin on them.

فَإِنْ أَرَدَا فَصَالَا عَنْ تَرَاضٍ مِنْهُمَا وَتَشَاءُرٌ فَلَا

¹ (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.

² (Nasafi); OR: The father's heir (Jalalayn).

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جناح عليهما

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 أَرْدَتُمْ أَنْ تَسْتَرْضِعُوا أُولَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ
إِذَا سَلَمْتُمْ مَا أَتَيْتُمْ بِالْمَعْرُوفِ

And fear Allah, and know that Allah, of what you do, is Seer (and shall recompense you^[N]).

وَأَنْقُوا اللَّهَ وَأَعْلَمُوا أَنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ
(233)

And those who die among you and leave (free¹) wives (who are not pregnant²), (those widows) must keep themselves in waiting (before remarrying^[J]) for four (lunar) months and ten days (and nights).

وَالَّذِينَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُونَ أَزْوَاجًا يَرْبَضُنَ
بِأَنفُسِهِنَّ أَرْبَعَةً أَشْهُرٍ وَعَسْرًا

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^[J]) in a manner compliant with the Sacred Law.

فَإِذَا بَلَغُنَّ أَجْلَهُنَّ فَلَا جُنَاحَ عَلَيْكُمْ فِيمَا فَعَلْنَ
أَنفُسِهِنَّ بِالْمَعْرُوفِ

And Allah is, of what you do, All-Knowing.

وَاللَّهُ بِمَا تَعْمَلُونَ حَبِيرٌ (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 فِيمَا عَرَضْتُمْ بِهِ مِنْ خُطْبَةِ
النِّسَاءِ أَوْ أَكْنَنْتُمْ فِي أَنفُسِكُمْ

Allah knows that you will mention them, but do not promise them in secret³.

عَلِمَ اللَّهُ أَنَّكُمْ سَتَذَكِّرُونَهُنَّ وَلَكُنْ لَا تُوَاعِدُوهُنَّ
سِرًا

Rather, you should say a lawful saying (of mere insinuation^N),

إِلَّا أَنْ تَقُولُوا قَوْلًا مَعْرُوفًا

¹ The widowed slave woman waits for two months and five days.

² The waiting period of the pregnant woman is always until delivery; widow or not, free or slave.

³ 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 تَعْزِمُو عَقْدَةَ النِّكَاحِ حَتَّى يَبْلُغَ الْكِتَابُ أَجْلَهُ

and know that Allah knows what is in yourselves (of unlawful decisions^[H]), so beware of (His torture),

وَاعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي أَنفُسِكُمْ فَاخْذُرُوهُ

and know that Allah is Forgiving (of whoever fears Him), Halim (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 تَفْرُضُوا لَهُنَّ فَرِيْضَةً

And (instead of an unnamed dowry upon divorce,) accommodate them with a mut^ah-payment for reconciliation.

وَمَتَّعُوهُنَّ

On the wealthy is what is in his means, and on the poor is what is in his means;

عَلَى الْمُؤْسِعِ قَدْرُهُ وَعَلَى الْمُقْتَرِ قَدْرُهُ

a (respectable) accommodation in conformity with the Sacred Law, as a duty on the good-doers (who pay it).

مَتَّاعًا بِالْمَعْرُوفِ حَقًا 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 فَرِيْضَةً فَيُصْفِتُ 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 marriage¹ pardons (and leaves her all of it).
أُو يَعْفُوُ الَّذِي بِيَدِهِ عُقْدَةُ النِّكَاحِ

And for you (spouses) to pardon is closer to piety.

وَأَنْ تَعْفُواْ أَقْرَبُ لِلتَّقْوَىِ

And do not forget the practice of doing favors for each other.

وَلَا تَنْسُواْ الْفَضْلَ بَيْنَكُمْ

Surely, Allah is, of what you do, Seer.

إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ (237)

Consistently observe the prayers (on time, with their integrals and conditions satisfied),

حَفِظُواْ عَلَى الصَّلَواتِ

and (especially Salat Al-^Asr,) the middle prayer.

وَالصَّلَاةُ الْوُسْطَىِ

And stand for Allah (in prayer) as subservient worshippers^[N].

وَقَوْمُواْ 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[^] and sujud, and without having to face the qiblah).

فَإِنْ خَفْتُمْ فَرِجَالًا أَوْ رُكُبًا

Then, when you are safe, mention Allah (by praying normally,) as He has taught you (of the prayer in safety) what you did not know.

فَإِذَا أَمِنْتُمْ فَادْكُرُوا اللَّهَ كَمَا عَلِمْتُمْ مَا 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 Allah:

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 يُتَوْفَّونَ مِنْكُمْ وَيَرْثُونَ أَرْوَاجًا وَصِيَّةً لِأَرْوَاجِهِمْ مَتَاعًا إِلَى الْحَوْلِ غَيْرِ إِخْرَاجٍ

¹ 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
أَنفُسِهِنَّ مِنْ مَعْرُوفٍ

And Allah is Undefeated (in His dominion), Wise
(in His Doings).

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.

وَلِلْمُطَّلِّقَاتِ مَتَاعٌ بِالْمَعْرُوفِ حَقًا عَلَى الْمُتَّقِينَ
(241)

(Like what was previously mentioned has been
clarified for you,) thus does Allah clarify for you
His verses so that you may use your minds (and
ponder^[J]).

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ (242)

Have you not known those (Israelites) who went
forth from their homes while they were
thousands, for fear of death¹,

أَلَمْ تَرِ إِلَى الَّذِينَ خَرَجُوا مِنْ دِيَارِهِمْ وَهُمْ أَلْوَفُ
حَذَرَ الْمَوْتِ

then Allah said to them, “Die,” (so they all died at
once,^[N])

فَقَالَ لَهُمُ اللَّهُ مُوْتُوا

then He resurrected them (by the supplication of
their Prophet Ezekiel)?

ثُمَّ أَحْيَاهُمْ

Surely, Allah is certainly Possessor of Generosity
over the people (by resurrecting those^[J], and by
granting insight^[N]), but most people, (the
blasphemers^[J],) are not grateful (about that^[N]).

إِنَّ اللَّهَ لَذُو فَضْلٍ عَلَى النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا
يَشْكُرُونَ (243)

¹ 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 Allah, and know that Allah is Hearer (of those who fall back and those who go forward), Knower (of what they keep to themselves).

وَقَاتَلُوا فِي سَبِيلِ اللهِ وَاعْلَمُوا أَنَّ اللهَ سَمِيعٌ عَلَيْهِ
(244)

Who is it that shall give for the sake of Allah 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 اللهَ قَرْضًا حَسَنًا فَيَضَعِفُهُ لَهُ
أَضْعَافًا كَثِيرَةً

And Allah, 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^J) the council of (nobles from^N) the Children of Israel after (the death of) Moses?

When they said to a Prophet of theirs, (who is Samuel¹): "Establish for us a king, so that we may fight in the Way of Allah!"

أَلَمْ تَرَ إِلَى الْمَلِإِ مِنْ بَنِي إِسْرَائِيلَ مِنْ بَعْدِ مُوسَى

إِذْ قَالُوا لِنَبِيٍّ لَهُمْ أَبْعَثْ لَنَا مَلِكًا فَنَقَاتَلُ فِي سَبِيلِ اللهِ

He said: "Is it expected of you that if fighting is ordained for you, you would not fight?²"

قَالَ هَلْ عَسِيْتُمْ إِنْ كَتَبَ عَلَيْكُمُ الْقِتَالُ أَلَا تَقَاتِلُوا

They said: "And what reason would we have to not fight in the Way of Allah while we have been driven from our homes and our children (have been captured and slain by the people of Goliath)?"

قَالُوا وَمَا لَنَا أَلَا نَقَاتِلُ فِي سَبِيلِ اللهِ وَقَدْ أَخْرَجْنَا مِنْ دِيَارِنَا وَأَبْنَائِنَا

Then, when fighting was ordained on them, they turned away (as cowards^{J1}), except a few of them.

فَلَمَّا كَتَبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا إِلَّا قَلِيلًا مِنْهُمْ

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ (246)

¹ According to Jalalayn, OR: Joshua or Simon/Simion (Nasafi).

² He was informing them that what he expects is what shall come to be (Nasafi).

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And (they are under threat): Allah is Knowledgeable about the unjust (who desert the jihad^N, and He shall recompense them^J).

And their Prophet said to them: "Surely, Allah 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 أَئِنْ يَكُونُ لَهُ الْمُلْكُ عَلَيْنَا وَنَحْنُ أَحْقُّ بِالْمُلْكِ مِنْهُ

And he was not granted an abundance of wealth (as a king should have to aid him in his duties)!"

وَلَمْ يُؤْتَ سَعْةً مِنَ الْمَالِ

He said: "Surely, Allah has chosen him over you, and has increased him expansively in knowledge and physique.

قَالَ إِنَّ اللَّهَ اصْطَفَاهُ عَلَيْكُمْ وَزَادَهُ بَسْطَةً فِي الْعِلْمِ وَالْجَسْمِ

And Allah grants His dominion¹ to whom He wills.

وَاللَّهُ يُؤْتِ مُلْكَهُ مَنْ يَشَاءُ

And Allah is Wasi^A (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 Aaron², being carried by the Angels.

وَقَالَ لَهُمْ نَبِيُّهُمْ إِنَّ آيَةَ مُلْكِهِ أَنْ يَأْتِيَكُمُ التَّابُوتُ فِيهِ سَكِينَةٌ مِنْ رَبِّكُمْ وَبِقِيَّةٌ مَا تَرَكَ آلُ مُوسَى وَآلُ هَارُونَ تَحْمِلُهُ الْمَلَائِكَةُ

Surely, in that is certainly a sign for you, if you

إِنَّ فِي ذَلِكَ لَايَةً لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ (248)

¹ The "mulk (dominion)" here is something created; not the Attribute of Allah.

² Those were truly left by Moses and Aaron and the mentioning of their families is for honor (Nasafi).

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Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
were Believers."

Then, when Saul departed (Jerusalem) with the forces (of 80,000^N in intense heat, and they sought water from him), he said: "Surely, Allah shall test you with a river (between Jordon and Palestine^J; the river of Palestine^N).

فَلَمَّا فَصَلَ طَالُوتُ بِالْجَنُودِ قَالَ إِنَّ اللَّهَ مُبْتَلِيكُمْ
بِنَهْرٍ

Whoever drinks from it (with his face), then he is not of me¹,

فَمَنْ سَرِبَ مِنْهُ فَلَيْسَ مَنِّي

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 مَنِّي إِلَّا مَنْ أَعْرَفُ غُرْفَةً بِيَدِهِ

Then they drank from it (and their lips blackened and their thirst intensified²), except a few of them (whose single scoop was enough for a man and his animal^J).

فَسَرِبُوا مِنْهُ إِلَّا قَلِيلًا مِنْهُمْ

So when he crossed (the river), he and those who believed with him, they³ (became afraid and) said: "We have no power today against Goliath and his forces!"

فَلَمَّا جَاءَهُمْ هُوَ وَالَّذِينَ آمَنُوا مَعْهُ قَالُوا لَا طَاقَةَ لَنَا
الْيَوْمِ بِجَالُوتِ وَجْنُودِهِ

Those (among them) who were sure that they would die as martyrs⁴ said (in encouragement): "How many a small troop has vanquished a plentiful army by Allah's Permission?"

قَالَ الَّذِينَ يَظْنُونَ أَنَّهُمْ مُلَاقُ اللَّهِ كَمْ مِنْ فَتَةٍ قَلِيلَةٍ
غَلَبَتْ فَتَةٌ كَثِيرَةٌ بِإِذْنِ اللَّهِ

And Allah supports the patient.

وَاللَّهُ مَعَ الصَّابِرِينَ (249)

And when they appeared for Goliath and his

وَلَمَّا بَرُزُوا لِجَالُوتِ وَجْنُودِهِ قَالُوا رَبَّنَا أَفْرَغْ عَلَيْنَا

¹ Not one of my followers.

² Nasafi. He says: "It was reported".

³ The pronoun either refers to those who went on beyond the river, or to those who withdrew (Nasafi).

⁴ 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] Raghib Asbahani [R] Harari [H]
forces, they said: "Our Lord, pour upon us
patience, and make firm our feet (by
strengthening our hearts for war¹), and support
us against the unbelieving folk (by putting fear
into their hearts^N)!"

صَبِرًا وَتَبَّتْ أَقْدَامَنَا وَانْصَرَنَا عَلَى الْقَوْمِ الْكَافِرِينَ
(250)

Then they defeated them by Allah's Permission.
And David slew Goliath, and Allah gave him the
rulership and the wisdom¹, 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 دَاوُدَ جَالُوتَ وَآتَاهُ اللَّهُ
الْمُلْكَ وَالْحِكْمَةَ وَعَلِمَهُ مَا يَشَاءُ

And were it not for Allah's defense of the people;
(His defending) some of them by others, the
earth would certainly be in chaos.

وَلَوْلَا دَفَعَ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ
الْأَرْضُ

However, Allah is Possessor of Generosity over
the **creatures**.

وَلَكِنَّ اللَّهَ ذُو فَضْلٍ عَلَى الْعَالَمِينَ (251)

Those are the verses of Allah that We (dispatch
Gabriel to you to) recite upon you² 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^N).

تِلْكَ آيَاتُ اللَّهِ نَتَلُوهَا 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 فَضَلَّنَا بَعْضَهُمْ عَلَى بَعْضٍ

For example:) among them is he to whom Allah spoke
(like Moses),

مِنْهُمْ مَنْ كَلَمَ اللَّهُ

and He raised some of them (over others) by (many)

وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ

¹ It was said to mean the Prophethood

² Qurtubi (aal Imran #108)

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
ranks; (Muhammad in particular).

And We gave Jesus son of Mary the obvious miracles,

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ

and We strengthened him with (Gabriel), the Holy Spirit.

وَأَيَّدْنَاهُ بِرُوحِ الْقُدْسِ

And had Allah willed, those who came after (their Prophets) would not have (differed and then^[N]) fought each other after there came to them the clear miracles.

وَلَوْ شَاءَ اللَّهُ مَا افْتَنَ الَّذِينَ مِنْ بَعْدِهِمْ
مِنْ بَعْدِ مَا جَاءُهُمُ الْبَيِّنَاتُ

But they did differ (by His will), so among them is who believed, and among them is who disbelieved.

وَلَكِنَّ اخْتَلَفُوا فِيمِنْهُمْ مِنْ آمَنَ وَمِنْهُمْ مِنْ
كُفَّارٍ

And had Allah willed (everyone's guidance) they would not have fought, but Allah does whatever He wills; (granting success to whom He willed, and disappointment to whom He willed^l).

وَلَوْ شَاءَ اللَّهُ مَا افْتَنُوا وَلَكِنَّ اللَّهَ يَفْعَلُ مَا
يُرِيدُ (253)

O those who have believed, spend (in zakah, or to support the jihad effort^N) 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^N).

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِمَّا رَزَقْنَاكُمْ مِنْ
قَبْلِ أَنْ يَأْتِيَ يَوْمٌ لَا يَبْيَعُ فِيهِ وَلَا خَلَةٌ وَلَا
شَفَاعةٌ

And the unbelievers, they are the (epitome of the) unjust.

وَالْكَافِرُونَ هُمُ الظَّالِمُونَ (254)

Allah, there is no rightfully worshipped one but He,

اللَّهُ لَا إِلَهَ إِلَّا هُوَ

Al-Hayyu-l-Qayyum (the Everliving, the Everlasting, Independent Manager of all).

الْحَيُ الْقَيُّومُ

Nodding from drowsiness does not overtake Him, nor sleep (more so^N).

لَا تَأْخُذُهُ سَنَةٌ وَلَا نَوْمٌ

To Him belongs (possession and creation of^l) what is in the heavens and what is in the earth.

لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
Who is it that shall intercede with Him but by His
Permission? (No one).

مِنْ ذَلِكَ الَّذِي يَشْفَعُ عِنْهُ إِلَّا بِإِذْنِهِ

He knows what is before them and what is after them
(concerning the earthly life and the Afterlife¹).

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفُهُمْ

And they do not encompass any of what is known to
Him except what He willed (to make them know¹).

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).

وَسَعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ

Preserving them both exhausts Him not,

وَلَا يَئُودُهُ حَفْظُهُمَا

and He is Al-^Aliyyu-l-^Adhim (the Most Majestic, the
Great).

وَهُوَ الْعَلِيُّ الْعَظِيمُ (255)

There is no compulsion (of the hearts) in the Religion¹.

لَا إِكْرَاهٌ فِي الدِّينِ

(By the clear proofs,) the guidance (which is the Belief,)
has become distinct from the misguidance and
ignorance (that is blasphemy).

قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيْ

So, whoever disbelieves in the devil² and believes in
Allah (has taken a firm conviction unshakable by
fallacies^N; it is as if) he has taken hold of the firmest
handhold having no slippage.

فَمَنْ يَكْفُرُ بِالظَّاغُوتِ وَيُؤْمِنُ بِاللَّهِ فَقَدْ
اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى لَا انْفَصَامَ لَهَا

And Allah is Hearer (of his confession^N and of whatever
is said¹), Knower (of his conviction^N and of whatever is
done¹).

وَاللَّهُ سَمِيعٌ عَلِيمٌ (256)

Allah is the Supporter of those who believed (and
Manager of their affair),

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا

¹ This has other ways of explanation.

² OR: the idols.

Tafsir Al-Baqarah

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

taking them out of the (various^N) darknesses (of blasphemy and misguidance) to the (one and only^N) light (of faith and guidance).

يُخْرِجُهُمْ مِنَ الظُّلْمَاتِ إِلَى النُّورِ

And those who disbelieved, their supporters are the devils,

وَالَّذِينَ كَفَرُوا أُولَئِكُمُ الظَّاغُونُ

taking them out of the light (of clear evidence) into the darknesses (of doubt and fallacy).

يُخْرِجُونَهُمْ مِنَ النُّورِ إِلَى الظُّلْمَاتِ

Those are the inmates of the Fire. They shall be in it remaining.

أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا حَالِدُونَ
(257)

Do you (O Mu^{hammad}) not know of (Nimrod) who debated Abraham about his Lord¹, because (of the entitlement he felt because) Allah gave him dominion?

أَلَمْ تَرَ إِلَى الَّذِي حَاجَ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ
اللَّهُ الْمُلْكَ

When Abraham said: "My Lord is He Who creates life and creates death!"

إِذْ قَالَ إِبْرَاهِيمُ رَبِّي الَّذِي يُحْيِي وَيُمِيتُ

He said: "I create life and I create death!"

قَالَ أَنَا أَحْيِي وَأَمِيتُ

Said Abraham: "Well, surely Allah brings the sun from the east, so bring it from the west!"

قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ
الْمَسْرِقِ فَأَتِ بِهَا مِنَ الْمَغْرِبِ

Then, puzzled was he who disbelieved!

فَبَهِتَ الَّذِي كَفَرَ

And Allah does not guide (the argumentation of¹) the unjust (blaspheming) folk.

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (258)

Or (do you not know of ^Uzayr), that one who passed by a (ruined) town (of Jeruselem) whose walls had fallen in upon its collapsed rooftops¹ (after Nebuchadnezzar had destroyed it¹)?

أَوْ كَلِذِي مَرَ عَلَى قُرْيَةٍ وَهِيَ حَاوِيَةٌ عَلَى
عُرُوشَهَا

¹ Abraham's Lord or Nimrod's Lord; i.e., his own Lord.

Tafsir Al-Baqarah

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

He exclaimed (in desiring to see resurrection and in deeming the Power of Allah great): "How will Allah revive (the people of) this (town) after its death?"

قالَ أَنِّي يُحِبُّ هَذِهِ الْأَنْتَ بَعْدَ مَوْتِهَا

Then (in the morning,) Allah made him die for a hundred years, then (in the afternoon) resurrected him (to show him how').

فَأَمَّا تَهْ مِائَةُ عَامٍ ثُمَّ بَعَثَهُ

Said (an Angel^N): "How long did you stay (dead^T)?"

قالَ كُمْ لَبِثْتَ

He said: "I stayed for a day. (Then he looked at the sun and said,) "Or part of a day."

قالَ لَبِثْتَ يَوْمًا أَوْ بَعْضَ يَوْمٍ

Said (the Angel): "In fact, you have been dead for a hundred years!"

قالَ بَلْ لَبِثْتَ مِائَةُ عَامٍ

But look at your food; (your basket of figs [and grapes^N]) and your drink; (a cup of juice): it did not change by the passage of the years!

فَانظُرْ إِلَى طَعَامِكَ وَسَرَابِكَ لَمْ يَتَسْنَهْ

And look at your donkey! (He looked and saw that all that remained were its withered white bones'). And (We resurrected you) so to make you a sign for the people.

وَانظُرْ إِلَى حَمَارِكَ وَلَنْجُعَلَكَ 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."

وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنْسِرُهَا ثُمَّ نَكْسُوُهَا لَحْمًا

Then, when (what he already believed) became clear to him (by way of observation), he said: "I know that Allah 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?"

قالَ أَوْلَمْ تُؤْمِنُ

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
He said: "Indeed I do, but (I only ask) to reinforce the
certainty of my heart."

قالَ بِلِي وَلَكِنْ لِيَطْمِنَنَّ قَلْبِي

Said God: "Then take four birds¹, and incline them
towards you (for inspection). (Then dismember them),

قالَ فَخُذْ أَرْبَعَةً مِنَ الطَّيْرِ فَصُرِّهُنَ إِلَيْكَ

then place upon every mountain a piece of them,

ثُمَّ اجْعَلْ عَلَى كُلِّ جَبَلٍ مِنْهُنَ جُزْءًا

then call them; they shall come to you flying.

ثُمَّ ادْعُهُنَ يَأْتِيْنَكَ سَعِيًّا

And know that Allah is Undefeated, Wise.

وَاعْلَمْ أَنَّ اللَّهَ 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 Allah is as the allegory of a seed that sprouted seven ears;

مَثَلُ الَّذِينَ يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ
كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ

in every ear is a hundred seeds; and Allah multiplies (the reward beyond 700) for whomever He wills;

فِي كُلِّ سَنَبِلَةٍ مِائَةُ حَبَّةٍ وَاللَّهُ يُضَاعِفُ لِمَنْ
يَشَاءُ

and Allah is Wasi^ (vastly Generous), Knower (of the intentions of the spenders^N).

وَاللَّهُ وَاسِعٌ عَلَيْهِمْ (261)

Those who spend their monies in the Way of Allah, 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 يُنفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا
يَتَّبِعُونَ مَا أَنْفَقُوا مَنَا وَلَا أَذِى لَهُمْ أَجْرُهُمْ
عِنْدَ رَبِّهِمْ وَلَا خُوفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزُنُونَ (262)

Hizb 5.2

An agreeable word (politely declining a beggar), and

قُولٌ مَعْرُوفٌ وَمَغْفَرَةٌ خَيْرٌ مِنْ صَدَقَةٍ

¹ A peacock, rooster, crow and pigeon (Nasafi) or eagle (Jalalayn).

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
forgiveness (for his insistence) is better than a charity
followed by harm.

يَتَبَعُهَا أَذْيٌ

And Allah 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
بِالْمَنَّ وَالْأَذْيٌ

like (the hypocrite) who spends his money to be seen
by the people and does not believe in Allah and the
Last Day.

كَانُوا يُنْفِقُ مَالَهُ رَءَاءَ النَّاسَ وَلَا يُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ

So his allegory, (and that of his spending^N), is the
example of a smooth rock upon which is soil,

فَمِثْلُهُ كَمِثْلِ صَفْوَانٍ عَلَيْهِ تَرَابٌ

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^J).

فَأَصَابَهُ وَابْلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى
سَعْيٍ مَمَّا كَسَبُوا

And Allah does not guide the unbelieving folk (as long
as they choose blasphemy^N).

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 Allah
and out of the sincere faithfulness from within^N
themselves is as the example of a garden on a highland
upon which fell heavy rain,

وَمِثْلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاةَ
اللَّهِ وَتَتَبَيَّنَ مِنْ أَنفُسِهِمْ كَمِثْلُ جَنَّةٍ بِرْبُوْنِ
أَصَابَهَا وَابْلٌ

thus it brings forth its fruit twofold¹ (like who spends a
lot).

فَآتَتْ أَكْلَهَا ضَعْفَيْنِ

And if heavy rain does not fall upon it, then light rain (is

فَإِنْ لَمْ يُصِبَهَا وَابْلٌ فَطَلٌّ

¹ 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] Raghib Asbahani [R] Harari [H]
(sufficient);

and Allah is, of what (little or lot) you do, Seer (and knows your sincerity or insincerity, and shall recompense you accordingly^N).

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 Allah clarifies the similitude of who spends insincerely and shall have nothing in the Afterlife when he needs it most,) thus does Allah clarify for you the signs (of the Monotheism and of the Religion^N) so that you may reflect.

O those who have believed, spend from the (lawful) goods of what you have acquired (by paying zakah for your trade^N),

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 Allah 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

وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ (265)

أَيُوْدُ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ نَّخْيَلٍ
وَأَعْنَابٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ لَهُ فِيهَا
مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكُبُرُ وَلَهُ ذُرْيَةٌ
ضُعْفَاءٌ

فَأَصَابَهَا إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ

كَذَلِكَ يَبْيَنُ اللَّهُ لَكُمُ الْآيَاتِ لَعَلَّكُمْ
تَتَفَكَّرُونَ (266)

يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفَقُوا مِنْ طَبَابَاتِ مَا
كَسَبُتمْ

وَمِمَّا أَخْرَجْنَا لَكُمْ مِّنَ الْأَرْضِ

وَلَا تَيْمِمُوا الْخَيْثَ مِنْهُ تَنْفَقُونَ وَلَسْتُمْ
بِآخْذِيهِ إِلَّا أَنْ تَعْمَضُوا فِيهِ

وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ (267)

الشَّيْطَانُ يَعْدُكُمُ الْفَقْرَ

وَيَأْمُرُكُمْ بِالْفَحْشَاءِ

Tafsir Al-Baqarah

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

while Allah promises you (for your charity) forgiveness from Himself and generosity (of getting something better);

وَاللَّهُ يَعْدُكُمْ مَغْفِرَةً مِنْهُ وَفَضْلًا

and Allah is Wasi^ (giving abundantly to whomever He wills); Knower (of your doings and intentions^N).

وَاللَّهُ وَاسِعٌ عَلَيْهِ (268)

He grants the wisdom (from the Qur'an, the sunnah and the beneficial knowledge^N that leads to practice) to whom He wills.

يُؤْنِي الْحِكْمَةَ مَنْ يَشَاءُ

And whoever is granted the wisdom, he indeed is given abundant good (because of being on the path to everlasting bliss^J),

وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ أُوتِيَ خَيْرًا كَثِيرًا

and none take heed (of God's encouragement to spend) but those of sound intellect.

وَمَا يَذَكَّرُ إِلَّا أُولُوا الْأَلْبَابِ (269)

And whatever expenditure you may have spent (whether zakah or charity^J or in sin^N),

وَمَا أَنْفَقْتُمْ مِنْ نَفْقَةٍ

and whatever vow you may have vowed (good or bad^N),

أَوْ نَذَرْتُمْ مِنْ نَذْرٍ

surely, Allah 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^J, or who spend their money sinfully or vow to sin^N) any supporters (to protect them from God's punishment^J).

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^N),

إِنْ تُبْدِو الصَّدَقَاتِ فَنِعْمًا هِيَ

and if you hide it (when it is voluntary) and give it to the poor (instead of the rich^N), then that is better for you.

وَإِنْ تُخْفِوهَا وَتُؤْتُوهَا الْفُقَرَاءُ فَهُوَ خَيْرٌ لَكُمْ

Tafsir Al-Baqarah

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

And He will cover for you some of your bad deeds.

وَيَكْفُرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ

And Allah is, of what you do (whether concealed or displayed^N), All-Knowing.

وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ (271)

Hizb 5.3

Not incumbent on you (Muhammad) is (creating^N) their guidance (to Islam^J; your obligation is mere conveyance).

لَيْسَ عَلَيْكُمْ هُدَاهُمْ

Rather, Allah guides (to Islam) whom He wills.

وَلَكُنَّ اللَّهُ 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^N, and do not use as charity property of poor quality).

وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَلَأُنْسِكُمْ

And you shall not spend but out of seeking Allah's Acceptance¹.

وَمَا تُنْفِقُونَ إِلَّا ابْتَغَاءَ 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 يُوفَ إِلَيْكُمْ وَأَنْتُمْ لَا تُظْلَمُونَ (272)

(These charities are) for the poor who are busy^N (by being committed to performing jihad) in the Way of Allah, unable (due to being occupied with jihad^N) to go about in the land (to earn).

لِلْفَقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِعُونَ صَرْبًا فِي الْأَرْضِ

Anyone ignorant (about their reality) reckons them to be rich on account of (their) self-restraint.

يَحْسِبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعْفُفِ

You (O listener) can recognize them by their sign².

تَعْرِفُهُمْ بِسِيمَاهُمْ

¹ So do not spend insincerely, nor from what is wretched

² Their humbleness, or their scruffiness, or other than that.

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
They do not ask the people (fundamentally, let alone)
insistently¹.

لَا يَسْأَلُونَ النَّاسَ إِلَحْافًا

And whatever you spend of good (money), then surely
Allah is, about it, Knowledgeable.

وَمَا تُنفِقُوا 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 يُنفِقُونَ أَمْوَالَهُمْ بِاللَّيْلِ وَالنَّهَارِ سِرًا
وَعَلَانِيَةً فَلَهُمْ أَجْرٌ هُمْ عَنْهُمْ لَا يَحْوِفُ
عَلَيْهِمْ وَلَا هُمْ يَحْزُنُونَ (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**² by
the devil stands, (stumbling about^N) from the touch (of
insanity that he has).

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُولُ
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 Allah (refutes this¹ because He) has allowed the
sale and forbidden the usury.

وَأَحَلَ اللَّهُ الْبَيْعَ وَحَرَمَ 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 Allah.

فَمَنْ جَاءَهُ مَوْعِظَةً 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)

Allah makes usury diminish (from its lack of blessing),
and He makes the charities flourish,

يَمْحُقُ اللَّهُ الرِّبَا وَيُرِي الصَّدَقَاتِ

¹ Some said it means they do not ask at all.

² See Al-Qamus 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] Raghib Asbahani [R] Harari [H]
and Allah does not accept any excessive blasphemer
(who legalizes usury), a major sinner (who relentlessly
consumes it).

وَاللَّهُ لَا يُحِبُّ كُلَّ كُفَّارٍ أُثَمٍ (276)

Surely, those who believed (in the prohibition of
usury^N)

إِنَّ الَّذِينَ آمَنُوا

and did righteous deeds, and observed the prayer and
paid the zakah, for them is their reward from their
Lord, and no fear shall be upon them, nor shall they
grieve.

وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَأَنْوَهُ
الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (277)

O those who have believed, fear Allah and abandon
seeking what remains (due) of usury (from deals done
prior to the revealed prohibition), if you are
(complete^N) Believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ
مِنِ الرِّبَا إِنْ كُنْتُمْ مُّؤْمِنِينَ (278)

But if you do not (comply^N), then be informed of (the
declaration of) war from Allah and His Messenger.

فَإِنْ لَمْ تَفْعِلُوا فَأَذْنُوا بِحَرْبٍ مِّنَ 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 تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ
وَلَا تُظْلَمُونَ (279)

And if (the borrower) were in difficulty¹, then (the
judgement is that he is granted) a grace period until
(he is in) ease.

وَإِنْ كَانَ ذُو عُسْرَةٍ فَنَظِرْهُ إِلَى مِيَسِّرَةٍ

And for you to be charitable² is better for you, if you
knew (and worked accordingly^N).

وَأَنْ تَصَدِّقُوا خَيْرًا لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُونَ
(280)

And beware of a day in which you shall be returned (to
life) for (the Judgement of) Allah.

وَاتَّقُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ

¹ poverty

² 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] Raghib 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 تُؤْتَ كُلُّ نَفْسٍ مَا كَسَبَتْ وَهُمْ لَا يُظْلَمُونَ (281)

O those who have believed, when you deal in debt (such as loans and deliveries^j) due at a designated time, then (it is recommended that you) document it.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا تَدَايَنْتُم بَذِينِ إِلَيْ أَجْلٍ مُّسَمٍ فَاکْتُبُوهُ

And let a (cautious^N) scribe among you (who is knowledgeable of the religious rules^N) document it with fairness; (without changing the terms).

وَلِيَكْتُبْ بَيْنَكُمْ كَاتِبٌ بِالْعُدْلِ

And let no scribe refuse to write (accurately) as Allāh has taught him.

وَلَا يَأْبَ كَاتِبٌ أَنْ يَكْتُبَ كَمَا عَلَمَهُ اللَّهُ

So let him write. And let who dictates be the one who owes the right, (as a confession against himself),

فَلَيَكْتُبْ وَلِيَمْلِلَ الَّذِي عَلَيْهِ الْحَقُّ

and let (who owes that debt) fear Allāh, his Lord (and not refuse to dictate^N, thereby denying all of what he owes^N), and not deduct from it anything, (thereby denying some of what he owes^N).

وَلِيَتَّقِنَ اللَّهُ رَبُّهُ وَلَا يَبْخَسْ مِنْهُ شَيْئاً

But if the one who owes the right is (restricted from dealing for being) irresponsible, or (a) helpless (child^N or elder^j), or is not able to personally dictate, let his custodian dictate with (truth, honesty^N and) fairness.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهٌ أَوْ ضَعِيفاً أَوْ لَا يَسْتَطِعُ أَنْ يُمْلِلَ هُوَ فَلِيَمْلِلَ وَلِيَهُ بِالْعُدْلِ

And call to witness two witnesses from among your (free, pubescent, believing^N) 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 رِجَلَيْنِ فَرِجْلٌ وَامْرَأَتَانِ مِنْ تَرْضُونَ مِنَ الشُّهَدَاءِ

so that if one of the two (women) errs, the second of the two will remind the other.

أَنْ تَضْلَلَ إِحْدَاهُمَا فَنَذِكِرَ إِحْدَاهُمَا الْأُخْرَى

Tafsir Al-Baqarah

Nasafi [N] Jalalayn [J] Tabari [T] Qurtubi [Q] Raghib Asbahani [R] Harari [H]
 And let not the witnesses refuse (to testify^N) when they
 are summoned. ولَا يَأْبُ الشُّهَدَاءِ إِذَا مَا دُعُوا

And be not reluctant to document (that debt, whether
 the debt¹ were) small or large, with its due date.

وَلَا تَسْأَمُوا أَن تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَى
 أَجْلِهِ

That (documentation) is fairer to Allah 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 وَأَدْنَى
 لَا تَرْتَبُوا

Write,) unless (that trade) is a trade with present
 merchandise which you exchange among yourselves
 (on the spot);

إِلَّا أَن تَكُونَ تِجَارَةً حَاضِرَةً تُدْيِرُونَهَا بَيْنَكُمْ

then there is no blame on you for not writing it
 (because it is not a debt^N).

فَلَيْسَ عَلَيْكُمْ جُنَاحٌ أَلَا تَكْتُبُوهَا

And (it is recommended that you^N) take witnesses
 when you barter with one another (instead of scribes),

وَأَشْهُدُوا إِذَا تَبَيَّنَتْ

and let no harm be done to any scribe nor witness² (by
 rushing them when they are busy, not paying the
 scribe, etc,^N).

وَلَا يُضَارَ كَاتِبٌ وَلَا شَهِيدٌ

And if you do (that) then surely it will be a major sin
 upon you.

وَإِنْ تَفْعَلُوا فَإِنَّهُ فُسُوقٌ بَعْدَكُمْ

And fear Allah (in His commands and prohibitions^J).

وَاتَّقُوا اللَّهَ

And Allah teaches you (the welfare of your affairs^J and
 the rules of your Religion^N).

وَيَعْلَمُكُمُ اللَّهُ

And Allah is, about everything, Knowledgeable; (never
 forgetting nor ignorant^N).

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (282)

¹ OR: the documentation

² 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] Raghib 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 فَرَهَانٌ مَقْبُوضَةٌ

But if you trust each other (and therefore there was no document, witness, or collateral,) then let who was trusted fulfill his trust,

فَإِنْ أَمْنَ بَعْضُكُمْ بَعْضًا فَلْيَؤْدِيَ الَّذِي أَوْتَمْنَ أَمَانَتَهُ

and let him fear Allah, his Lord (and not deny what he owes^N).

وَلِيَتَّقِنَ اللَّهَ رَبُّهُ

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 قَلْبِهِ

And Allah is, about what you do (of hiding the testimony or giving it^N), Knowledgeable; (nothing is hidden from Him).

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (283)

To Allah belongs (the creation and possession^N of) whatever is in the heavens and whatever is in the earth,

وَاللَّهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ

and if you display what is in yourselves (of evil convictions^N and decisions) or you conceal it, Allah will recompense you for it (on Judgement Day^J).

وَإِنْ تُبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ

He thus forgives whom He wills and tortures whom He wills.

فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ

And Allah is, over every (possible) thing (whether forgiveness, punishment or otherwise), (very) Powerful.

وَاللَّهُ عَلَى كُلِّ سَيِّءٍ قَدِيرٌ (284)

The Messenger believes in what (Qur'an^J) was revealed to him from his Lord, and (so do) the

آمَنَ الرَّسُولُ بِمَا أَنْزَلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ

Tafsir Al-Baqarah

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

All (of them) believe in Allah and His Angels and His Books and His Messengers,

كُلُّ 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 نُفُرقُ بَيْنَ أَحَدٍ مِّنْ رُسُلِهِ

And they say: "We hear (with acceptance what we were commanded to do) and we obey!"

وَقَالُوا سَمِعْنَا وَأَطْعَنَا

(Forgive us by^[N]) Your forgiveness, our Lord, and to You belongs the fate (of returning to life^[J])!"

غُفْرانُكَ رَبَّنَا وَإِلَيْكَ الْمُصِيرُ (285)

Allah does not charge a soul but with its capability.

لَا يَكُفُّ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

In its favor is what (good) it has (laboriously) acquired¹,

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 نَسِيْنَا أَوْ أَخْطَأْنَا

Our Lord, do not put upon us a burden (of difficult accountability^[N]) as You put upon those before us (like the Jews^[N])!

رَبَّنَا وَلَا تَحْمِلْنَا عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا

Our Lord, do not overwhelm us with what we have no strength to endure²;

رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

and pardon us (by erasing our sins^[N]),

وَاعْفُ عَنَّا

and forgive us (and cover our sins^[N]), and have mercy on us!

وَاغْفِرْ لَنَا وَارْحَمْنَا

¹ Only if it were a believing soul; there is no reward in the Afterlife for the disbeliever.

² The punishment (Nasafi) OR obligations and difficult religious duties (Tabari)

Tafsir Al-Baqarah

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

You are our Master¹ (and we are your slaves^[N]),
so support us against the unbelieving folk (by granting
us dominating arguments and victory in battle^[J])!

أَنْتَ مَوْلَانَا
فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ (286)

¹ OR: You are our Supporter.