you were Zālimūn (polytheists and wrong-doers).

52. Then after that We forgave you so that you might be grateful.

53. And (remember) when We gave Mūsā (Moses) the Scripture [the Taurát (Torah)] and the criterion (of right and wrong) so that you may be guided aright."

54. And (remember) when Mūsā (Moses) said to his people: “O my people! Verily, you have wronged yourselves by worshipping the calf. So turn in repentance to your Creator and kill yourselves (the innocent kill the wrongdoers among you), that will be better for you with your Creator.” Then He accepted your repentance. Truly, He is the One Who accepts repentance, the Most Merciful.

55. And (remember) when you said: “O Mūsā (Moses)! We shall never believe in you until we see Allâh plainly.” But you were seized with a thunder-bolt (lightning) while you were looking.

56. Then We raised you up after your death, so that you might be grateful.

57. And We shaded you with clouds and sent down on you Al-Manna and the quails, (saying): “Eat of the good lawful things We have provided for you,” (but they rebelled). And they did not wrong Us but they wronged themselves.

58. And (remember) when We said: “Enter this town (Jerusalem) and eat bountifully therein with pleasure and delight wherever you wish, and enter the gate in prostration (or bowing with humility) and say: ‘Forgive us,’ and We shall forgive you your sins and shall increase (reward) for the good-doers.”

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[V.2: 57] Mujăhid said, “Al-Manna is a kind of sweet gum, and As-Salwâ, a kind of bird (i.e. quails).” ... Narrated Sa‘îd bin Zaid رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “The Kam’a (truffle i.e. a kind of edible fungus) is like the Manna (as it is obtained without any effort) and its water is a (medicine) cure for eye trouble.” (Sahih Al-Bukhârî, Vol. 6, Hadîth No. 5). (S.B.1714)
59. But those who did wrong changed the word from that which had been told to them for another, so We sent upon the wrong-doers Rijz (a punishment) \[f\] from the heaven because of their rebelling against Allâh’s obedience. (Tafsîr Al-Tabari).

60. And (remember) when Mûsâ (Moses) asked for water for his people, We said: “Strike the stone with your stick.” Then gushed forth therefrom twelve springs. Each (group of) people knew its own place for water. “Eat and drink of that which Allâh has provided and do not act corruptly, making mischief on the earth.”

61. And (remember) when you said, “O Mûsâ (Moses)! We cannot endure one kind of food. So invoke your Lord for us to bring forth for us of what the earth grows, its herbs, its cucumbers, its Fûm (wheat or garlic), its lentils and its onions.” He said, “Would you exchange that which is better for that which is lower? Go you down to any town and you shall find what you want!” And they were covered with humiliation and misery, and they drew on themselves the Wrath of Allâh. That was because they used to disbelieve the Ayât (proofs, evidences, verses, lessons, signs, revelations etc.) of Allâh and killed the Prophets wrongfully. That was because they disobeyed and used to transgress the bounds (in their disobedience to Allâh, i.e. commit crimes and sins).

62. Verily! Those who believe and those who are Jews and Christians, and Sabians, \[2\] whoever believes in Allâh and the Last Day and does righteous good deeds shall have their reward with their Lord, not the least shall Allâh wrong. (42:13-20 & 5:51-54)

\[1\] (V.2:59) Narrated Usâmah bin Zaid: Allâh’s Messenger ﷺ said, “Plague was a means of torture sent on a group of Israelis (or on some people before you). So if you hear of its spread in a land, don’t approach it, and if plague should appear in a land where you are present, then don’t leave that land in order to run away from it (i.e. plague).” (Sahih Al-Bukhârî, Vol.4, Hadith No.679).

\[2\] (V. 2:62) A past nation used to live in Mûsâl (Iraq) and say Lâ ilâha illâllâh (none has the right to be worshipped but Allâh) and used to read Az-Zabur (the Psalms of the Sabians) and they were neither Jews nor Christians.
their reward with their Lord, on them shall be no fear, nor shall they grieve.\footnote{\textit{V.2:62} This Verse (and Verse 5:69), mentioned in the Qur\'an should not be misinterpreted by the reader as mentioned by Ibn Abb\'as (\textit{Tafsir At-Tabari}) that the provision of this Verse was abrogated by the Verse 3:85: "And whosoever seeks a religion other than Isl\’am, it will never be accepted of him, and in the Hereafter, he will be one of the losers." (i.e. after the coming of Prophet Muhammad صلى الله عليه وسلم on the earth, no other religion except Isl\’am, will be accepted from anyone).}

63. And (O Children of Israel, remember) when We took your covenant and We raised above you the Mount (saying): “Hold fast to that which We have given you, and remember that which is therein so that you may become Al-Muttaqûn (the pious — See V.2:2).

64. Then after that you turned away. Had it not been for the Grace and Mercy of Allâh upon you, indeed you would have been among the losers.

65. And indeed you knew those amongst you who transgressed in the matter of the Sabbath (i.e. Saturday). We said to them: “Be you monkeys, despised and rejected.”

66. So We made this punishment an example to their own and to succeeding generations and a lesson to those who are Al-Muttaqûn (the pious — See V.2:2).

67. And (remember) when Mûsâ (Moses) said to his people: “Verily, Allâh commands you that you slaughter a cow.” They said, “Do you make fun of us?” He said, “I take Allâh’s Refuge from being among Al-Jâhilûn (the ignorant or the foolish).”

68. They said, “Call upon your Lord for us that He may make plain to us what it is!” He said, “He says, ‘Verily, it is a cow neither too old nor too young, but (it is) between the two conditions’, so do what you are commanded.”

69. They said, “Call upon your Lord for us to make plain to us its colour.” He said, “He says, ‘It is a yellow cow, bright in its colour, pleasing the beholders.’”
70. They said, “Call upon your Lord for us to make plain to us what it is. Verily, to us all cows are alike. And surely, if Allah wills, we will be guided.”

71. He [Mosè (Moses)] said, “He says, ‘It is a cow neither trained to till the soil nor water the fields, sound, having no other colour except bright yellow.’ ” They said, “Now you have brought the truth.” So they slaughtered it though they were near to not doing it.

72. And (remember) when you killed a man and fell into dispute among yourselves as to the crime. But Allah brought forth that which you were hiding.

73. So We said: “Strike him (the dead man) with a piece of it (the cow).” Thus Allah brings the dead to life and shows you His Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) so that you may understand.

74. Then, after that, your hearts were hardened and became as stones or even worse in hardness. And indeed, there are stones out of which rivers gush forth, and indeed, there are of them (stones) which split asunder so that water flows from them, and indeed, there are of them (stones) which fall down for fear of Allah. And Allah is not unaware of what you do.

75. Do you (faithful believers) covet that they will believe in your religion inspite of the fact that a party of them (Jewish rabbis) used to hear the Word of Allah [the Taurât (Torah)], then they used to change it knowingly after they understood it?

76. And when they (Jews) meet those who believe (Muslims), they say, “We believe”, but when they meet one another in private, they say, “Shall you (Jews) tell them (Muslims) what Allah has revealed to you [Jews, about the description and the qualities of Prophet Muhammad صلى الله عليه وسلم],
which are written in the Taurât (Torah)][1], that they (Muslims) may argue with you (Jews) about it before your Lord?” Have you (Jews) then no understanding?

77. Know they (Jews) not that Allâh knows what they conceal and what they reveal?

78. And there are among them (Jews) unlettered people, who know not the Book, but they trust upon false desires and they but guess.

79. Then woe to those who write the Book with their own hands and then say, “This is from Allâh,” to purchase with it a little price! Woe to them for what their hands have written and woe to them for that they earn thereby.

80. And they (Jews) say, “The Fire (i.e. Hell-fire on the Day of Resurrection) shall not touch us but for a few numbered days.” Say (O Muhammad صلى الله عليه وسلم to them): “Have you taken a covenant from Allâh, so that Allâh will not break His Covenant? Or is it that you say of Allâh what you know not?”

81. Yes! Whosoever earns evil and his sin has surrounded him, they are dwellers of the Fire (i.e. Hell); they will dwell therein forever.

82. And those who believe (in the Oneness of Allâh - Islâmic Monotheism) and do righteous good deeds, they are dwellers of Paradise, they will dwell therein forever. (See V.2:257)

83. And (remember) when We took a covenant from the Children of Israel, (saying): Worship none but Allâh (Alone) and be dutiful and good to parents, and to kindred, and to orphans and Al-Masâkin][2]

[1] (V.2:76) See the footnote of (V.2:42)
[2] (V.2:83) Narrated Abu Hurairah رضي الله عنه: Allâh’s Messenger صلى الله عليه وسلم said, “Al-Miskin (the poor) is not the one who goes round the people and ask them for a mouthful or two (of meals) or a date or two, but Al-Miskin (the poor) is that who has not enough (money) to satisfy his needs and whose condition is not known
(the poor), and speak good to people [i.e. enjoin righteousness and forbid evil, and say the truth about Muhammad صلى الله عليه وسلم], and perform As-Salát (Iqámát-as-Salát), and give Zakát. Then you slid back, except a few of you, while you are backsliders. (Tafsir Al-Qurtubi).

84. And (remember) when We took your covenant (saying): Shed not the blood of your (people), nor turn out your own people from their dwellings. Then, (this) you ratified and (to this) you bear witness.

85. After this, it is you who kill one another and drive out a party of you from their homes, assist (their enemies) against them, in sin and transgression. And if they come to you as captives, you ransom them, although their expulsion was forbidden to you. Then do you believe in a part of the Scripture and reject the rest? Then what is the recompense of those who do so among you, except disgrace in the life of this world, and on the Day of Resurrection they shall be consigned to the most grievous torment. And Allâh is not unaware of what you do.

86. Those are they who have bought the life of this world at the price of the Hereafter. Their torment shall not be lightened nor shall they be helped.

87. And indeed, We gave Mûsâ (Moses) the Book and followed him up with a succession of Messengers. And We gave 'Isâ (Jesus), the son of Maryam (Mary), clear signs and supported him with Rûh-ul-Qudus [Jibrael (Gabriel)] عليه السلام. Is it that whenever there came to you a Messenger with what you yourselves desired not, you grew arrogant? Some you disbelieved and some you killed.

88. And they say, “Our hearts are wrapped (i.e. do not hear or understand Allâh’s to other, that others may give him something in charity, and who does not beg of people.” (Sahih Al-Bukhârî, Vol. 2, Hadith No. 557). [Please also see Tafsir Al-Tabârî (Verse 9:60)]
89. And when there came to them (the Jews), a Book (this Qur’ān) from Allāh confirming what is with them [the Taurāt (Torah) and the Injeel (Gospel)], although aforetime they had invoked Allāh (for coming of Muhammad صلى الله عليه وسلم in order to gain victory over those who disbelieved, then when there came to them that which they had recognised, they disbelieved in it. So let the Curse of Allāh be on the disbelievers.

90. How bad is that for which they have sold their own selves, that they should disbelieve in that which Allāh has revealed (the Qur’ān), grudging that Allāh should reveal of His Grace unto whom He wills of His slaves. So they have drawn on themselves wrath upon wrath. And for the disbelievers, there is disgracing torment.

91. And when it is said to them (the Jews), “Believe in what Allāh has sent down,” they say, “We believe in what was sent down to us.” And they disbelieve in that which came after it, while it is the truth confirming what is with them. Say (O Muhammad صلى الله عليه وسلم to them): “Why then have you killed the Prophets of Allāh aforetime, if you indeed have been believers?”

92. And indeed Mūsâ (Moses) came to you with clear proofs, yet you worshipped the calf after he left, and you were Zālimūn (polytheists and wrong-doers).

93. And (remember) when We took your covenant and We raised above you the Mount (saying), “Hold firmly to what We have given you and hear (Our Word).” They said, “We have heard and disbelieved.” And their hearts absorbed (the worship of) the calf because of their disbelief. Say: “Worst indeed is that which your faith enjoins on you if you are believers.”

94. Say to (them): “If the home of the Hereafter with Allāh is indeed for you
specially and not for others, of mankind, then long for death if you are truthful.”

95. But they will never long for it because of what their hands have sent before them (i.e. what they have done). And Allâh is All-Aware of the Zâlimûn (polytheists and wrong-doers).

96. And verily, you will find them (the Jews) the greediest of mankind for life and (even greedier) than those who ascribe partners to Allâh (and do not believe in Resurrection — Majûs, pagans, and idolaters). Everyone of them wishes that he could be given a life of a thousand years. But the grant of such life will not save him even a little from (due) punishment. And Allâh is All-Seer of what they do.

97. Say (O Muhammad ﷺ): “Whoever is an enemy to Jibrael (Gabriel) (let him die in his fury), for indeed he has brought it (this Qur’ân) down to your heart by Allâh’s Permission, confirming what came before it [i.e. the Taurât (Torah) and the Injeel (Gospel)] and guidance and glad tidings for the believers.

98. “Whoever is an enemy to Allâh, His Angels, His Messengers, Jibrael (Gabriel) and Mikael (Michael), then verily, Allâh is an enemy to the disbelievers.”

99. And indeed We have sent down to you manifest Ayât (these Verses of the Qur’ân which inform in detail about the news of the Jews and their secret intentions, etc.), and none disbelieve in them but Fâsiqûn (those who rebel against Allâh’s Command).

100. Is it not (the case) that every time they make a covenant, some party among them throw it aside? Nay! (the truth is:) most of them believe not.

101. And when there came to them a Messenger from Allâh (i.e. Muhammad ﷺ confirming what was with them, a party of those who were given the Scripture
threw away the Book of Allâh behind their backs as if they did not know!

102. They followed what the Shayâtîn (devils) gave out (falsely of the magic) in the lifetime of Sulaimân (Solomon). Sulaimân did not disbelieve, but the Shayâtîn (devils) disbelieved, teaching men magic and such things that came down at Babylon to the two angels, Hárût and Mârût, but neither of these two (angels) taught anyone (such things) till they had said, “We are only for trial, so disbelieve not (by learning this magic from us).” And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allâh’s Leave. And they learn that which harms them and profits them not. And indeed they knew that the buyers of it (magic) would have no share in the Hereafter. And how bad indeed was that for which they sold their own selves, if they but knew.

103. And if they had believed and guarded themselves from evil and kept their duty to Allâh, far better would have been the reward from their Lord, if they but knew!

104. O you who believe! Say not (to the Messenger صلى الله عليه وسلم) Râ’îna[11] but say Unzurna (make us understand) and hear. And for the disbelievers there is a painful torment. (See Verse 4:46)

105. Neither those who disbelieve among the people of the Scripture (Jews and Christians) nor Al-Mushrikûn (the idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans, etc.) like that there should be sent down unto you any good from your Lord. But Allâh chooses for His Mercy whom He wills. And Allâh is the Owner of Great Bounty.

[11] (V.2:104) Râ’îna: In Arabic means “Be careful; Listen to us, and we listen to you”, whereas in Hebrew it means “an insult”, and the Jews used to say it to the Prophet صلى الله عليه وسلم with bad intentions. (See V.4:46)
106. Whatever a Verse (revelation) do We abrogate or cause to be forgotten, We bring a better one or similar to it. Know you not that Allâh is able to do all things?

107. Know you not that it is Allâh to Whom belongs the dominion of the heavens and the earth? And besides Allâh you have neither any Wali (protector or guardian) nor any helper.

108. Or do you want to ask your Messenger (Muhammad) as Mûsâ (Moses) was asked before (i.e. show us openly our Lord)? And he who changes Faith for disbelief, verily, he has gone astray from the Right Way.

109. Many of the people of the Scripture (Jews and Christians) wish that if they could turn you away as disbelievers after you have believed, out of envy from their own selves, even after the truth (that Muhammad صلى الله عليه وسلم is Allâh’s Messenger) has become manifest unto them. But forgive and overlook, till Allâh brings His Command.[1] Verily, Allâh is Able to do all things.

110. And perform As-Salât (Iqâmat-as-Salât), and give Zakât, and whatever of good (deeds that Allâh loves) you send forth for yourselves before you, you shall find it with Allâh. Certainly, Allâh is All-Seer of what you do.

111. And they say, “None shall enter Paradise unless he be a Jew or a Christian.” These are their own desires. Say (O Muhammad صلى الله عليه وسلم), “Produce your proof if you are truthful.”

112. Yes, but whoever submits his face (himself) to Allâh (i.e. follows Allâh’s Religion of Islâmic Monotheism) and he is a Muhsin2 then his reward is with his Lord

[1] (V:2:109) The provision of this verse has been abrogated by the (V:9:29).

(Tafsir At-Tabari)

2 (V:2:112) "Muhsin" a good-doer who performs good deeds totally for Allâh’s sake only without any show off or to gain praise or fame, etc., and in accordance with the Sunnah of Allâh’s Messenger Muhammad صلى الله عليه وسلم
(Allâh), on such shall be no fear, nor shall they grieve. [See Tafsir Ibn Kathîr].

113. The Jews said that the Christians follow nothing (i.e. are not on the right religion); and the Christians said that the Jews follow nothing (i.e. are not on the right religion); though they both recite the Scripture. Like unto their word, said (the pagans) who know not. Allâh will judge between them on the Day of Resurrection about that wherein they have been differing.

114. And who are more unjust than those who forbid that Allâh’s Name be glorified and mentioned much (i.e. prayers and invocations, etc.) in Allâh’s mosques and strive for their ruin? It was not fitting that such should themselves enter them (Allâh’s Mosques) except in fear. For them there is disgrace in this world, and they will have a great torment in the Hereafter.

115. And to Allâh belong the east and the west, so wherever you turn (yourselves or your faces) there is the Face of Allâh (and He is High above, over His Throne). Surely! Allâh is All-Sufficient for His creatures’ needs, All-Knowing.

116. And they (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring)\(^1\). Glory be to Him (Exalted be He above all that they associate with Him). Nay, to Him belongs all that is in the heavens and on earth, and all surrender with obedience (in worship) to Him.

117. The Originator of the heavens and the earth. When He decrees a matter, He only says to it: “Be!” — and it is.

\(^1\) (V.2:116) “They (Jews, Christians and pagans) say: Allâh has begotten a son (children or offspring). Glory be to Him... Nay....

Narrated Ibn ‘Abbâs: "The son of Adam tells lies against Me though he has no right to do so, and he abuses Me though he has no right to do so. As for his telling lies against Me, he claims that I cannot re-create him as I created him before; and as for his abusing Me: it is his statement that I have a son (or offspring) No! Glorify be Me! I am far from taking a wife or a son (or offspring)." (Sahih Al-Bukhârî, Vol. 6, Hadîth No. 9).
118. And those who have no knowledge say: "Why does not Allâh speak to us (face to face) or why does not a sign come to us?" So said the people before them words of similar import. Their hearts are alike, We have indeed made plain the signs for people who believe with certainty.

119. Verily, We have sent you (O Muhammad صلى الله عليه وسلم) with the truth (İslâm), a bringer of glad tidings (for those who believe in what you brought, that they will enter Paradise) and a warner (for those who disbelieve in what you brought, that they will enter the Hell-fire). And you will not be asked about the dwellers of the blazing Fire.

120. Never will the Jews nor the Christians be pleased with you (O Muhammad صلى الله عليه وسلم) till you follow their religion. Say: "Verily, the Guidance of Allâh (i.e. Islâmic Monotheism) that is the (only) Guidance. And if you (O Muhammad صلى الله عليه وسلم) were to follow their (Jews and Christians) desires after what you have received of Knowledge (i.e. the Qur’ân), then you would have against Allâh neither any Wali (protector or guardian) nor any helper.

121. Those (who embraced Islâm from Bani Israel) to whom We gave the Book [the Taurât (Tôrah)] [or those (Muhammad’s صلى الله عليه وسلم companions) to whom We have given the Book (the Qur’ân)] recite it (i.e. obey its orders and follow its teachings) as it should be recited (i.e. followed), they are the ones who believe therein. And whoso disbelieve in it (the Qur’ân), those are they who are the losers. (Tafsir Al-Qurtubi).

122. O Children of Israel! Remember My Favour which I bestowed upon you and that I preferred you to the ‘Alâmîn [mankind and jinn (of your time-period, in the past)].

123. And fear the Day (of Judgement) when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped.

124. And (remember) when the Lord of Ibrāhīm (Abraham) [i.e. Allāh] tried him with (certain) Commands, [1] which he fulfilled. He (Allāh) said (to him), “Verily, I am going to make you an imām (a leader) for mankind (to follow you).” [Ibrāhīm (Abraham)] said, “And of my offspring (to make leaders).” (Allāh) said, “My Covenant (Prophethood) includes not Zālimūn (polytheists and wrong-doers).

125. And (remember) when We made the House (the Ka’bah at Makkah) a place of resort for mankind and a place of safety. And take you (people) the Maqām (place) of Ibrāhīm (Abraham) [or the stone on which Ibrāhīm (Abraham) stood while he was building the Ka’bah] as a place of prayer (for some of your prayers, e.g. two Rak‘at after the Tawāf of the Ka’bah at Makkah), and We commanded Ibrāhīm (Abraham) and Ismā‘īl (Ishmael) that they should purify My House (the Ka’bah at Makkah) for those who are circumambulating it, or staying (I’tikāf),

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[1] (V.2:124) It is said that those commands were many. Some of them are as follows:

(A) To invite mankind to the Tawhīd (Islamic Monotheism).

(B) To show mankind the Manāsik (See V.2:128).

(C) To practise the characteristics of Al-Fitrāh:
    Narrated Abu Hurairah رضي الله عنه : I heard the Prophet صلى الله عليه وسلم saying:
    Five practices are characteristic of Al-Fitrāh:
    (1) Circumcision.
    (2) Shaving the pubic hair.
    (3) Cutting the moustaches short.
    (4) Clipping the nails.
    (5) and depilating the hair of the armpits.
    (Sahih Al-Bukhari, Hadith No. 779, Vol.7)
    Narrated Ibn Umar رضي الله عنه : Allāh’s Messenger صلى الله عليه وسلم said: “Cut the moustaches short and leave the beard (as it is).” (Sahih Al-Bukhari, Hadith No. 781, Vol.7)

(D) It is also mentioned that Ibrāhīm عليه السلام was put to test: (1) When he عليه السلام was thrown in the Fire. (2) When he عليه السلام was ordered to slaughter his son.
    (Tafsīr Ibn Kathīr)
or bowing or prostrating themselves (there, in prayer).

126. And (remember) when Ibrāhīm (Abraham) said, “My Lord, make this city (Makkah) a place of security and provide its people with fruits, such of them as believe in Allāh and the Last Day.” He (Allāh) answered: “As for him who disbelieves, I shall leave him in contentment for a while, then I shall compel him to the torment of the Fire, and worst indeed is that destination!”

127. And (remember) when Ibrāhīm (Abraham) and (his son) Ismā‘īl (Ishmael) were raising the foundations of the House (the Ka‘bah at Makkah), (saying), “Our Lord! Accept (this service) from us. Verily! You are the All-Hearer, the All-Knower.”

128. “Our Lord! And make us submissive unto You and of our offsprings a nation submissive unto You, and show us our Manāsik [all the ceremonies of pilgrimage — Hajj and Umrah], and accept our repentance. Truly, You are the One Who accepts repentance, the Most Merciful.

129. “Our Lord! Send amongst them a Messenger of their own (and indeed Allāh answered their invocation by sending Muhammad صلى الله عليه وسلم), who shall recite unto them Your Verses and instruct them in the Book (this Qur‘ān) and Al-Hikmah (full knowledge of the Islāmic laws and jurisprudence or wisdom or Prophethood), and purify them. Verily! You are the All-Mighty, the All-Wise.”

130. And who turns away from the religion of Ibrāhīm (Abraham) (i.e. Islāmic Monotheism) except him who befools himself? Truly, We chose him in this world and verily, in the Hereafter he will be among the righteous.

131. When his Lord said to him, “Submit (i.e. be a Muslim)” He said, “I have

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[1] (V.2:127) See the footnote of (V.14:37).
[2] (V.2:128) Manāsik: i.e. Ihram; Tawāf of the Ka‘bah; Sāy of As-Safā and Al-Marwah, stay at ‘Arafāt, Muzdalifah and Mina; Ramy of Jamarāt; slaughtering of Hady (animal), etc. For details see “The Book of Hajj and Umrah”, (Sahih Al-Bukhārī, Vol.2,3).
submitted myself (as a Muslim) to the Lord of
the 'Alamīn (mankind, jinn and all that
exists)."

132. And this (submission to Allāh, Islām)
was enjoined by Ibrāhīm (Abraham) upon his
sons and by Ya‘qūb (Jacob) (saying), "O my
sons! Allāh has chosen for you the (true)
religion, then die not except in the Faith of
Islām (as Muslims — Islāmic Monotheism).
"

133. Or were you witnesses when death
approached Ya‘qūb (Jacob)? When he said
unto his sons, "What will you worship after
me?" They said, "We shall worship your Ilāh
(God — Allāh) the Ilāh (God) of your fathers,
Ibrāhīm (Abraham), Iṣmā‘īl (Ishmael), Išāq
(Isaac), One Ilāh (God), and to Him we submit
(in Islām)."

134. That was a nation who has passed
away. They shall receive the reward of what
they earned and you of what you earn. And
you will not be asked of what they used to do.

135. And they say, "Be Jews or
Christians, then you will be guided." Say (to
them O Muhammad صلى الله عليه وسلم), "Nay,
we follow only the religion of Ibrāhīm
(Abraham), Hanīfah [Islāmic Monotheism, i.e.
to worship none but Allāh (Alone)], and he
was not of Al-Mushrikūn (those who
worshipped others along with Allāh — see
V.2:105)."


Narrated ‘Abdullāh bin ‘Umar رضي الله عنهما: The Prophet صلى الله عليه وسلم met Zaid bin
‘Amr bin Nufail in the bottom of (the valley of) Bādah before the descent of any
Divine revelation to the Prophet صلى الله عليه وسلم but he refused to eat from it. (Then it was presented to
Zaid) who said, "I do not eat anything which you slaughter on your Nusub" in
the name of your idols, etc. I eat only those (animals meat) on which Allāh’s Name has
been mentioned at the time of (their) slaughterering." Zaid bin ‘Amr used to criticise
the way Quraish used to slaughter their animals and used to say, "Allāh has
created the sheep and He has sent the water for it from the sky, and He has grown
the grass for it from the earth; yet you slaughter it in others than the Name of
Allāh." He used to say so, for he rejected that practice and considered it as
something abominable.

Narrated Ibn ‘Umar رضي الله عنهما: Zaid bin ‘Amr bin Nufail went to Shām (the region
comprising Syria, Lebanon, Palestine and Jordan), enquiring about a true religion
to follow. He met a Jewish religious scholar and asked him about their religion. He
said, "I intend to embrace your religion, so tell me something about it." The Jew
said, "You will not embrace our religion unless you receive your share of Allāh’s
Anger." Zaid said, "I do not run except from Allāh’s Anger, and I will never bear a
bit of it if I have the power to avoid it. Can you tell me of some other religion?" He
136. Say (O Muslims), “We believe in Allâh and that which has been sent down to us and that which has been sent down to Ibrâhîm (Abraham), Ismâ‘îl (Ishmael), Ishaq (Isaac), Ya‘qûb (Jacob), and to Al-Âsbat [the offspring of the twelve sons of Ya‘qûb (Jacob)], and that which has been given to Mûsâ (Moses) and ‘Îsâ (Jesus), and that which has been given to the Prophets from their Lord. We make no distinction between any of them, and to Him we have submitted (in Islâm).”

137. So if they believe in the like of that which you believe, then they are rightly guided; but if they turn away, then they are only in opposition. So Allâh will suffice for you against them. And He is the All-Hearer, the All-Knower.

138. [Our Sibghah (religion) is] the Sibghah (Religion) of Allâh (Islâm) and which Sibghah (religion) can be better than Allâh’s? And we are His worshippers. [Tafṣîr Ibn Kathîr.]

139. Say (O Muhammad to the Jews and Christians), “Dispute you with us about Allâh while He is our Lord and your Lord? And we are to be rewarded for

said, “I do not know any other religion except Hanîf (Islâmico Monotheísmo).” Zaid enquired, “What is Hanîf?” He said, “Hanîf is the religion of (the Prophet) Ibrâhîm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmico Monotheísmo.” Then Zaid went out and met a Christian religious scholar and told him the same (as before). The Christian said, “You will not embrace our religion unless you get a share of Allâh’s Curse.” Zaid replied, “I do not run except from Allâh’s Curse, and I will never bear any of Allâh’s Curse and His Anger if I have the power to avoid them. Will you tell me of some other religion?” He replied, “I do not know any other religion except Hanîf (Islâmico Monotheísmo).” Zaid enquired, “What is Hanîf?” He replied “Hanîf is the religion of (the Prophet) Ibrâhîm (Abraham) عليه السلام, he was neither a Jew nor a Christian, and he used to worship none but Allâh (Alone) — Islâmico Monotheísmo.” When Zaid heard their statement about (the religion of) Ibrâhîm (Abraham), he left that place, and when he came out, he raised both his hands and said, “O Allâh! I make You my Witness that I am on the religion of Ibrâhîm (Abraham)”.

Narrated Asmâ bint Abu Bakr: I saw Zaid bin ‘Amr bin Nufail standing with his back against the Ka’bah and saying, “O people of Quraish! By Allâh, none amongst you is on the religion of Ibrâhîm (Abraham) except me.” She added: He (Zaid) used to preserve the lives of little girls; if somebody wanted to kill his daughter he would say to him, “Do not kill her for I will feed her on your behalf.” So he would take her, and when she grew up nicely, he would say to her father, “Now if you will (wish), I will give her to you, and if you will (wish), I will feed her on your behalf.” (Sahih Al-Bukhâri, Vol.5, Hadîth No.169).

* Nusub: See the glossary.
our deeds and you for your deeds. And we are sincere to Him [in worship and obedience (i.e. we worship Him Alone and none else, and we obey His Orders)]."

140. Or say you that Ibrāhīm (Abraham), Ismā‘īl (Ishmael), Ishaq (Isaac), Ya‘qūb (Jacob) and Al-Asbāt [the offspring of the twelve sons of Ya‘qūb (Jacob)] were Jews or Christians? Say, "Do you know better or does Allāh (know better... that they all were Muslims)? And who is more unjust than he who conceals the testimony [i.e. to believe in Prophet Muhammad صلى الله عليه وسلم when he comes, as is written in their Books. (See Verse 7:157)] he has from Allāh? And Allāh is not unaware of what you do."

141. That was a nation who has passed away. They shall receive the reward of what they earned, and you of what you earn. And you will not be asked of what they used to do.

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[1] (V. 2:139):

a) "Narrated Al-Mughirah bin Shu‘bah: The Prophet صلى الله عليه وسلم used to pray so much that his feet used to become edematous or swollen, and when he was asked as to why he prays so much, he would say, "Shall I not be a thankful slave (to Allāh)?" (Sahih Al-Bukhārī, Vol. 8, Hadith No. 478).

b) Narrated 'Aishah: The Prophet صلى الله عليه وسلم said, "Do good deeds properly, sincerely and moderately, and receive good news because one’s good deeds will not make him enter Paradise." They asked, "Even you, O Allāh’s Messenger?" He said, "Even I, unless and until Allāh protects or covers me with His pardon and His Mercy." (Sahih Al-Bukhārī, Vol. 8, Hadith No. 474).

c) Narrated Abu Hurairah: Allāh’s Messenger صلى الله عليه وسلم said, "If I had gold equal to the mountain of Uhud, it would not please me that anything of it should remain with me after three nights (i.e., I would spend all of it in Allāh’s Cause) except what I would keep for repaying debts." (Sahih Al-Bukhārī, Vol. 8, Hadith No. 452).

d) Narrated 'Abdullāh: The Prophet صلى الله عليه وسلم said, "Who among you considers the wealth of his heirs dearer to him than his own wealth?" They replied, "O Allāh’s Messenger! There is none among us but loves his own wealth more." The Prophet صلى الله عليه وسلم said, "So his wealth is whatever he spends (in Allāh’s Cause), during his life (on good deeds) while the wealth of his heirs is whatever he leaves after his death." (Sahih Al-Bukhārī, Vol. 8, Hadith No. 449).

e) Narrated Abu Hurairah: The Prophet صلى الله عليه وسلم said, "While a dog was going round a well and was about to die of thirst, an Israel prostitute saw it and took off her shoes and watered it. So Allāh forgave her because of that good deed." (Sahih Al-Bukhārī, Vol. 4, Hadith No. 673).
142. The fools among the people (pagans, hypocrites, and Jews) will say, “What has turned them (Muslims) from their Qiblah [prayer direction (towards Jerusalem)] to which they used to face in prayer.” Say, (O Muhammad ﷺ) “To Allah belong both, east and the west. He guides whom He wills to the Straight Way.”

143. Thus We have made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)], a just (and the best) nation, that you be witnesses over mankind[1] and the Messenger (Muhammad ﷺ) be a witness over you. And We made the Qiblah (prayer direction towards Jerusalem) which you used to face, only to test those who followed the Messenger (Muhammad ﷺ) from those who would turn on their heels (i.e. disobey the Messenger). Indeed it was great (heavy) except for those whom Allah guided. And Allah would never make your faith (prayers) to be lost (i.e. your prayers offered towards Jerusalem). Truly, Allah is full of Kindness, the Most Merciful towards mankind.

144. Verily! We have seen the turning of your (Muhammad’s ﷺ) face towards the heaven. Surely, We shall turn you to a Qiblah (prayer direction) that shall please you, so turn your face in the direction of Al-

[1] (V. 2:143) Narrated Abu Sa‘īd Al-Khudrī رضي الله عنه: Allah’s Messenger ﷺ said “Nūḥ (Noah) will be called on the Day of Resurrection and he will say, ‘Labbaik and Sa‘daik, (I respond to Your Call and I am obedient to Your Orders) O my Lord! Allah will say, ‘Did you convey Our Message of Islāmic Monotheism?’ Nūḥ (Noah) will say, ‘Yes’. His nation will then be asked, ‘Did he convey Our Message of Islāmic Monotheism to you?’ They will say, ‘No warner came to us.’ Then Allah will say [to Nūḥ (Noah)], ‘Who will bear witness in your favour?’ He will say, ‘Muhammad ﷺ and his followers.’ So they (i.e., Muslims) will testify that he conveyed the Message — and the Messenger (Muhammad ﷺ) will be a witness over you, and that is what is meant by the Statement of Allah ﷻ：“زَوْجَاهُ مَنْ بَدَّلَ” (Al-Baqarah 171): ‘We made you [true Muslims — real believers of Islāmic Monotheism, true followers of Prophet Muhammad ﷺ and his Sunnah (legal ways)] a just (and the best) nation that you be witnesses over mankind and the Messenger (Muhammad ﷺ) will be a witness over you.” (Sahih Al-Bukhārī, Vol.6, Hadith No.14).
Masjid-Al-Harâm (at Makkah). And wheresoever you people are, turn your faces (in prayer) in that direction. Certainly, the people who were given the Scripture (i.e. Jews and the Christians) know well that, that (your turning towards the direction of the Ka'bah at Makkah in prayers) is the truth from their Lord. And Allâh is not unaware of what they do.

145. And even if you were to bring to the people of the Scripture (Jews and Christians) all the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they would not follow your Qiblah (prayer direction), nor are you going to follow their Qiblah (prayer direction). And they will not follow each other’s Qiblah (prayer direction). Verily, if you follow their desires after that which you have received of knowledge (from Allâh), then indeed you will be one of the Zâlimûn (polytheists, wrong-doers).

146. Those to whom We gave the Scripture (Jews and Christians) recognise him (Muhammad ﷺ or the Ka'bah at Makkah) as they recognise their sons. But verily, a party of them conceal the truth while they know it — [i.e. the qualities of Muhammad ﷺ which are written in the Taurât (Torah) and the Injeel (Gospel)]

147. (This is) the truth from your Lord. So be you not one of those who doubt.

148. For every nation there is a direction to which they face (in their prayers). So hasten towards all that is good. Wheresoever you may be, Allâh will bring you together (on the Day of Resurrection). Truly, Allâh is Able to do all things.

149. And from wheresoever you start forth (for prayers), turn your face in the

\[1\] (V.2:146) See the footnote of (V.2:42) (Qualities of Muhammad صلى الله عليه وسلم).
direction of Al-Masjid-Al-Harâm (at Makkah), that is indeed the truth from your Lord. And Allâh is not unaware of what you do.

150. And from wheresoever you start forth (for prayers), turn your face in the direction of Al-Masjid-Al-Harâm (at Makkah), and wheresoever you are, turn your faces towards it (when you pray) so that men may have no argument against you except those of them that are wrong-doers, so fear them not, but fear Me! — And so that I may complete My Blessings on you and that you may be guided.

151. Similarly (to complete My Blessings on you), We have sent among you a Messenger (Muhammad) of your own, reciting to you Our Verses (the Qur’ân) and purifying you, and teaching you the Book (the Qur’ân) and the Hikmah (i.e. Sunnah, Islamic laws and Fiqh — jurisprudence), and teaching you that which you used not to know.

152. Therefore remember Me (by praying, glorifying)[1], I will remember you, and be grateful to Me (for My countless Favours on you) and never be ungrateful to Me.

153. O you who believe! Seek help in patience and As-Salât (the prayer). Truly! Allâh is with As-Sâbirûn (the patient).

154. And say not of those who are killed in the Way of Allâh, “They are dead.” Nay, they are living, but you perceive (it) not.

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[1] (V. 2:152)

a). See the footnote of (V.13:28).

b). Narrated Abu Hurairah: The Prophet said, “Allâh says, I am just as My slave thinks I am, (i.e. I am Able to do for him what he thinks I can do for him) and I am with him if he remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than them; and if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.” (Sahih Al-Bukhâri, Vol.9, Hadîth No.502).
155. And certainly, We shall test you with something of fear, hunger, loss of wealth, lives and fruits, but give glad tidings to As-Sâbirûn (the patient).

156. Who, when afflicted with calamity, say: “Truly! To Allah we belong and truly, to Him we shall return.”

157. They are those on whom are the Salawât (i.e. who are blessed and will be forgiven) from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones.

158. Verily! As-Safâ and Al-Marwâh (two mountains in Makkah) are of the Symbols of Allah. So it is not a sin on him who performs Hajj or ‘Umrah (pilgrimage) of the House (the Ka’bah at Makkah) to perform the going (Tawâf) between them (As-Safâ and Al-Marwâh)[1]. And whoever does good voluntarily, then verily, Allah is All-Recognizer, All-Knower.

159. Verily, those who conceal the clear proofs, evidences and the guidance, which We have sent down, after We have made it clear for the people in the Book, they are the ones cursed by Allah and cursed by the cursers.

160. Except those who repent and do righteous deeds, and openly declare (the truth which they concealed). These, I will accept their repentance. And I am the One Who accepts repentance, the Most Merciful.

161. Verily, those who disbelieve, and die while they are disbelievers, it is they on whom is the Curse of Allah and of the angels and of mankind, combined.

162. They will abide therein (under the curse in Hell), their punishment will neither be lightened, nor will they be reprieved.

[1] (V.2:158) See the footnote of (V.14:37).
163. And your Iläh (God) is One Iläh (God — Allâh), Lâ ilâha illa Huwa (there is none who has the right to be worshipped but He), the Most Gracious, the Most Merciful.

164. Verily! In the creation of the heavens and the earth, and in the alternation of night and day, and the ships which sail through the sea with that which is of use to mankind, and the water (rain) which Allâh sends down from the sky and makes the earth alive therewith after its death, and the moving (living) creatures of all kinds that He has scattered therein, and in the veering of winds and clouds which are held between the sky and the earth, are indeed Ayât (proofs, evidences, signs, etc.) for people of understanding.

165. And of mankind are some who take (for worship) others besides Allâh as rivals (to Allâh). They love them as they love Allâh. But those who believe, love Allâh more (than anything else). If only, those who do wrong could see, when they will see the torment, that all power belongs to Allâh and that Allâh is Severe in punishment.

166. When those who were followed disown (declare themselves innocent of) those who followed (them), and they see the torment, then all their relations will be cut off from them.

167. And those who followed will say: “If only we had one more chance to return (to the worldly life), we would disown (declare ourselves as innocent from) them as they have disowned (declared themselves as innocent from) us.” Thus Allâh will show them their deeds as regrets for them. And they will never get out of the Fire.

\[\text{[V. 2:165] Narrated 'Abdullâh رضي الله عنه: The Prophet صلى الله عليه وسلم said one statement and I said another. The Prophet صلى الله عليه وسلم said: “Whoever dies while still invoking anything other than Allâh as a rival to Allâh, will enter Hell (Fire).” And I said, “Whoever dies without invoking anything as a rival to Allâh, will enter Paradise.” (Sahih Al-Bukhâri, Vol.6, Hadîth N°24).}\]
168. O mankind! Eat of that which is lawful and good on the earth, and follow not the footsteps of Shaitân (Satan). Verily, he is to you an open enemy.

169. He [Shaitân (Satan)] commands you only what is evil and Fahshá (sinful), and that you should say against Allâh what you know not.

170. When it is said to them: “Follow what Allâh has sent down.” They say: “Nay! We shall follow what we found our fathers following.” (Would they do that!) even though their fathers did not understand anything nor were they guided?

171. And the example of those who disbelieve is as that of him who shouts to those (flock of sheep) that hears nothing but calls and cries. (They are) deaf, dumb and blind. So they do not understand. (Tafsîr Al-Qurtubi).

172. O you who believe (in the Oneness of Allâh — Islâmic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allâh, if it is indeed He Whom you worship.

173. He has forbidden you only the Mâtaih (dead animals), and blood, and the flesh of swine, and that which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, on which Allâh’s Name has not been mentioned while slaughtering). But if one is forced by necessity without wilful disobedience nor transgressing due

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[1] (V. 2:172) Narrated An-Nu’mân bin Bashîr: I heard Allâh’s Messenger ﷺ saying, “Both legal and illegal things are evident but in between them there are doubtful (unclear) things, and most of the people have no knowledge about them. So whoever saves himself from these unclear things, he saves his religion and his honour. And whoever indulges in these unclear things is like a shepherd who grazes (his animals) near the Himâ (private pasture) of someone else, and at any moment he is liable to get in it. (O people!) Beware! Every king has a Himâ and the Himâ of Allâh (mas and jil on the earth is His illegal (forbidden) things. Beware! There is a piece of flesh in the body if it becomes good (reformed), the whole body becomes good, but if it gets spoilt, the whole body gets spoilt and that is the heart.” (Sahih Al-Bukhâri, Vol.1, Hadîth No.49).
limits, then there is no sin on him. Truly, Allāh is Oft-Forgiving, Most Merciful.

174. Verily, those who conceal what Allāh has sent down of the Book, and purchase a small gain therewith (of worldly things), they eat into their bellies nothing but fire. Allāh will not speak to them on the Day of Resurrection, nor purify them, and theirs will be a painful torment.

175. Those are they who have purchased error at the price of Guidance, and torment at the price of Forgiveness. So how bold they are (for evil deeds which will push them) to the Fire.

176. That is because Allāh has sent down the Book (the Qur‘ān) in truth. And verily, those who disputed as regards the Book are far away in opposition.

177. It is not Al-Birr (piety, righteousness, and each and every act of obedience to Allāh, etc.) that you turn your faces towards east and (or) west (in prayers); but Al-Birr is (the quality of) the one who believes in Allāh, the Last Day, the Angels, the Book, the Prophets; and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to Al-Masākin (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs As-Salāt (Iqāmat-as-Salāt), and gives the Zakāt, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles). Such are the people of the truth and they are Al-Muttaqūn (the pious — See V.2:2).

178. O you who believe! Al-Qisās (the Law of Equality in punishment) is prescribed for you in case of murder: the free for the free, the slave for the slave, and the female for the female. But if the killer is forgiven by the brother (or the relatives, etc.) of the killed

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[1] (V.2:177) See the footnote (b) of (V.3:85).
against blood-money, then adhering to it with fairness and payment of the blood-money to the heir should be made in fairness. This is an alleviation and a mercy from your Lord. So after this whoever transgresses the limits (i.e. kills the killer after taking the blood-money), he shall have a painful torment.

179. And there is (a saving of) life for you in Al-Qisās (the Law of Equality in punishment), O men of understanding, that you may become Al-Muttaqūn (the pious — See V.2:2).

180. It is prescribed for you, when death approaches any of you, if he leaves wealth, that he makes a bequest to parents and next of kin, according to reasonable manners. (This is) a duty upon Al-Muttaqūn (the pious — See V.2:2).

181. Then whoever changes the bequest after hearing it, the sin shall be on those who make the change. Truly, Allāh is All-Hearer, All-Knower.

182. But he who fears from a testator some unjust act or wrong-doing, and thereupon he makes peace between the parties concerned, there shall be no sin on him. Certainly, Allāh is Oft-Forgiving, Most Merciful.

183. O you who believe! Observing As-Saum (the fasting) is prescribed for you as it was prescribed for those before you, that you may become Al-Muttaqūn (the pious — See V.2:2).

184. [Observing Saum (fasts)] for a fixed number of days, but if any of you is ill or on a journey, the same number (should be made up) from other days. And as for those who can fast with difficulty, (e.g. an old man), they have (a choice either to fast or) to feed a

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[1] (V.2:183) As-Saum means fasting i.e. not to eat or drink or have sexual relations etc. from the Adhān of the Fajr (early morning) prayer till the sunset.