

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ لَا تَعْبُدُونَ إِلَّا اللَّهَ  
وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ  
وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ  
تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنتُمْ مُّعْرِضُونَ ﴿٨٣﴾ وَإِذْ أَخَذْنَا  
مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ  
مِّن دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ  
تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ  
تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُم أُسْرَىٰ  
تُفَدُّوهُمْ وَهُوَ مُحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفْتُوْمِنُونَ بِبَعْضِ  
الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَن يَفْعَلُ ذَلِكَ  
مِنكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ  
أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَٰئِكَ  
الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ عَنْهُمْ  
الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

### Tarjumanī

Remember, when We took a covenant (firm commitment) from the children of Israel: "You shall worship none but Allah; be good to your parents, relatives, orphans and destitute, speak fair to the people, establish 'Salah', and pay 'Zakah'". But you broke the covenant, except a few of you, and you paid no heed. Also remember another covenant which We took from you: That you shall not shed blood among yourselves and you shall not expel

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your own people from your homes; you confirmed it and you are witness to it. Yet, there you are, killing your own people, expelling a group amongst you from their homes, backing each other with sin and aggression; and if they come to you as captives, you trade them for ransoms whereas their expulsion was unlawful for you to begin with. Do you believe in a part of your Holy Book and reject the rest? So, what other punishment do such people among you, who behave like this, deserve, than disgrace in this world and to be driven to grievous punishment on the Day of Judgment? Allah is not unaware of what you do. Such are the people who trade in the life of Hereafter for the life of this world; so neither their punishment shall be lightened nor shall they be helped.

یاد کرو اسرائیل کی اولاد سے ہم نے پختہ عہد لیا تھا کہ اللہ کے سوا کسی کی عبادت نہ کرنا، ماں باپ کے ساتھ، رشتے داروں کے ساتھ، یتیموں اور مسکینوں کے ساتھ نیک سلوک کرنا، لوگوں سے بھلی بات کہنا، نماز قائم کرنا اور زکوٰۃ دینا، مگر تھوڑے آدمیوں کے سوا تم سب اس عہد سے پھر گئے اور اب تک پھرے ہوئے ہو۔ پھر ذرا یاد کرو، ہم نے تم سے مضبوط عہد لیا تھا کہ آپس میں ایک دوسرے کا خون نہ بہانا اور نہ ایک دوسرے کو گھر سے بے گھر کرنا۔ تم نے اس کا اقرار کیا تھا، تم خود اس پر گواہ ہو۔ مگر آج وہی تم ہو کہ اپنے بھائی بندوں کو قتل کرتے ہو، اپنے برادری کے کچھ لوگوں کو بے خانماں کر دیتے ہو، ظلم و زیادتی کے ساتھ ان کے خلاف جتنے بندیاں کرتے ہو، اور جب وہ لڑائی میں پکڑے ہوئے تمہارے پاس آتے ہیں، تو ان کی رہائی کے لیے فدیہ کا لین دین کرتے ہو، حالانکہ انہیں ان کے گھروں سے نکالنا ہی

سرے سے تم پر حرام تھا۔ تو کیا تم کتاب کے ایک حصے پر ایمان لاتے ہو اور دوسرے حصے کے ساتھ کفر کرتے ہو؟ پھر تم میں سے جو لوگ ایسا کریں، ان کی سزا اس کے سوا اور کیا ہے کہ دنیا کی زندگی میں ذلیل و خوار ہو کر رہیں اور آخرت میں شدید ترین عذاب کی طرف پھیر دیے جائیں؟ اللہ ان حرکات سے بے خبر نہیں ہے جو تم کر رہے ہو۔ یہ وہ لوگ ہیں، جنہوں نے آخرت بچ کر دنیا کی زندگی خرید لی ہے، لہذا ان کی سزا میں کوئی تخفیف ہوگی اور نہ انھیں کوئی مدد پہنچ سکے گی۔

याद करो, इसराईल की औलाद से हमने पुख्ता अहद लिया था कि अल्लाह के सिवा किसी की इबादत न करना, माँ-बाप के साथ, रिश्तेदारों के साथ, यतीमों और मिसकीनों के साथ नेक सुलूक करना, लोगों से भली बात कहना, नमाज़ कायम करना और ज़कात देना, मगर थोड़े आदमियों के सिवा तुम सब इस अहद से फिर गए और अब तक फिरे हुए हो | फिर ज़रा याद करो, हमने तुमसे मज़बूत अहद लिया था कि आपस में एक-दूसरे का खून न बहाना और न एक-दूसरे को घर से बेघर करना | तुमने इसका इकरार किया था, तुम खुद इस पर गवाह हो | मगर आज वही तुम हो कि अपने भाई-बन्दों को क़त्ल करते हो, अपनी बिरादरी के कुछ लोगों को बेखानमाँ कर देते हो, जुल्म व ज्यादाती के साथ उनके खिलाफ़ ज़त्थेबंदियाँ करते हो और जब वे लड़ाई में पकड़े हुए तुम्हारे पास आते हैं तो उनकी रिहाई के लिए फिदये का लेन-देन करते हो, हालाँकि उन्हें उनके घरों से निकालना ही सिरे से तुमपर हराम था | तो क्या तुम किताब के एक हिस्से पर ईमान लाते हो और दूसरे हिस्से के साथ कुफ़र करते हो? फिर तुममें से जो लोग ऐसा करें, उनकी सज़ा इसके सिवा और क्या है कि दुनिया की ज़िन्दगी में ज़लील व खार होकर रहें और आखिरत में शदीदतरीन अज़ाब की तरफ़ फेर दिए

जाएँ? अल्लाह उन हरकात से बेखबर नहीं है जो तुम कर रहे हो--- ये वे लोग हैं जिन्होंने आखिरत बेचकर दुनिया की ज़िन्दगी खरीद ली है, लिहाज़ा न उनकी सज़ा में कोई तखफ़ीफ़ होगी और न उन्हें कोई मदद पहुँच सकेगी |

## Summary

Israelites made a covenant and broke it. Their behaviour with their own people.

بنی اسرائیل نے عہد باندھا اور پھر اسے توڑ دیا۔ اپنی ہی قوم کے ساتھ ان کا طرزِ عمل۔

बनी इस्राईल ने अहद बाँधा और फिर उसे तोड़ दिया। अपनी ही क़ौम के साथ उनका तर्ज़-ए-अमल।

## TAFSIR

### General

**Nomenclature:** The title “Selective Adherence” aptly captures the condemnation of accepting certain divine commands while rejecting others, as illustrated by the observance of ransoming captives alongside the simultaneous commission of bloodshed and forced expulsion—conduct which the Qur’ān itself characterizes as believing in part of the Book and disbelieving in part.

**Period of revelation:** This Ruku belong to the early Madīnan phase [c. 622 – 623 CE = 1 – 2 Hijri], when the Prophet ﷺ was engaging directly with the Jewish tribes of Madīnah and laying down foundational communal and legal norms. [OAI]

### R11(1) = S2:83

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

### Kalimat:

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَائِيلَ = *wa-idh akhadhnā mīthāqa banī isrā`ila* =

and when We took the covenant of the Children of Israel

لَا تَعْبُدُونَ إِلَّا اللَّهَ = *lā ta`budūna illā llāha* = that you shall not

worship except Allah

وَبِالْوَالِدَيْنِ إِحْسَانًا = *wa-bi-l-wālidayni ihsānan* = and with parents

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good conduct

وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ = *wa-dhī l-qurbā wa-l-yatāmā wa-l-*

*masākīna* = and relatives and orphans and the needy

وَقُولُوا لِلنَّاسِ حُسْنًا = *wa-qūlū li-n-nāsi ḥusnan* = and speak good to

people

وَأَقِيمُوا الصَّلَاةَ وَعَاءُوا الزَّكَاةَ = *wa-aqīmū ṣ-ṣalāta wa-ātū z-zakāta* = and

establish the prayer and give the zakāh

ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ وَأَنْتُمْ مُّعْرِضُونَ = *thumma tawallaytum illā*

*qalīlan minkum wa-antum mu'riḍūna* = then you turned away

except a few of you while you were averse [OAI]

**Saudi:** And remember We took a covenant<sup>1</sup> from the children of Israel (to this effect): worship none but Allah; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and give Zakat, then did ye turn back, except a few among you, and ye backslide (even now). [Saudi 2:83]

**Jalalayn:** And, mention, when We made a covenant with the Children of Israel, in the Torah, where We said: 'You shall not worship (a variant reading [for *lā ta'budūna*] has [third person plural] *lā ya'budūn* ['they shall not worship']) any other than God (*lā ta'budūna illā Llāha* is a predicate denoting a prohibition; one may also read *lā ta'budū* [Worship you not]); and to be good, and righteous, to parents, and the near of kin: here kinship is adjoined to parents; and to orphans, and to the

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<sup>1</sup> So far from the Covenant being of the kind you suggest in S2:80, the real Covenant is about the moral law, which is set out in S2:83. This moral law is universal, and if you break it, no privileges will lighten your punishment or help you in any way (ii. 86). "Speak fair to the people" not only means outward courtesy from the leaders to the meanest among the people, but the protection of the people from being exploited, deceived, defrauded, or doped with things to lull their intelligence. [Saudi n 87]

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needy; and speak well, [good] words, to men, commanding good and forbidding evil, being truthful with regard to the status of Muḥammad (ṣ), and being kind to them [sc. orphans and the needy] (a variant reading [for ḥasanan] has ḥusnan, the verbal noun, used as a hyperbolic description); and observe prayer and pay the alms’, which you actually accepted, but, then you turned away, refusing to fulfil these [obligations] (here the second person address is used, but their forefathers are [still] meant); all but a few of you, rejecting it, like your forefathers. [Jalalayn 2:83]

**Qurtubi:** Remember when We made a covenant with the tribe of Israel: ‘Worship none but Allah and be good to your parents and to relatives and orphans and the very poor. And speak good words to people. And establish the prayer and pay zakāt.’ But then you turned away except a few of you – you turned aside. [Qurtubi 2:83]

**Remember when We made a covenant with the tribe of Israel: ‘Worship none but Allah’:** There is disagreement about the covenant referred to here. Makkī said that it is the covenant which they made when they were brought out from the loins of Ādam (c. 7:172), and it is also said that it was the covenant on the tongues of their Prophet, while they were rational and alive, that they would worship none but Allah. Worship entails affirming the Unity of Allah, confirming His Messenger and implementing what is revealed in His Books. ‘Worship’ was recited in the imperative by Ubayy and Ibn Mas‘ūd. The reading of Ibn Kathīr, Ḥamzah and al-Kisā’ī recited it with yā’: ‘they worship’. Al-Farrā’, az-Zajjāj and a group said, ‘It means that Allah’s contract with them was conditional on their not

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worshipping anything other than Allah, being good to their parents, and not shedding blood.'

**and be good to your parents:** Allah connects being good to one's parents with *tawhīd* because the first development in the womb comes from Allah, and the second, which involves upbringing and teaching, is in the hands of one's parents. That is why Allah Almighty enjoined thankfulness to them, as in His words: '*Give thanks to Me and to your parents.*' (31:14) Being good to parents implies keeping their company correctly and courteously, being humble to them, obeying them, praying for forgiveness for them, and maintaining ties with the people they love.

**and to relatives:** They are commanded to be good to their relatives by maintaining ties with them and giving them gifts.

**and orphans:** *Yatāmā* (orphans) is the plural of *yatīm*. An orphan is a child without a father. In animals, an orphan is one without a mother. Al-Māwardī said that the term 'orphan' can be used of a human child without a mother, but the first is what is well known. The root meaning is to be alone. An orphan child is without his father. An 'orphan' in poetry is a verse which has no line before or after it. An 'orphan pearl' is a peerless one. This āyah commands people to be kind to orphans and encourages caring for them and protecting their property, which will be explained in *an-Nisā'*. The Messenger of Allah ﷺ said, 'I and an orphan's guardian, whether he is a relative or a non-relative, will be like these two in the Garden,' and the transmitter, Mālik ibn Anas, indicated his index and middle fingers. Abū Hurayrah related it and Muslim transmitted it. Abū Muḥammad 'Abd al-Ghanī ibn Sa'īd transmitted from al-Ḥasan ibn Dīnār from Abū Sa'īd al-Baṣrī, who is al-Ḥasan ibn Wāṣil, from al-Aswad ibn

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'Abd ar-Raḥmān from Ḥissān that Abū Mūsā al-Ash'arī reported that the Prophet ﷺ said, 'When an orphan sits with some people at their table, Shayṭān does not come near it.' He also transmitted from Ḥusayn ibn Qays, who is Abū 'Alī ar-Raḥabī, from 'Ikrimah that Ibn 'Abbās reported that the Prophet ﷺ said, 'If someone includes a Muslim orphan at his table until Allah enriches him, he will be forgiven his wrong actions entirely unless he does something which is unforgivable. And if Allah takes away the two things a person loves most and he remains steadfast and in expectation of the reward, he will be forgiven his wrong actions entirely.' They asked, 'What are the two things he loves most?' He replied, 'His two eyes,' and then continued, 'and whoever has three daughters or three sisters and supports them and is good to them until they marry or die all his wrong actions will be forgiven unless he does something which is unforgivable.' A bedouin man who had emigrated called out, 'Messenger of Allah, or two?' The Messenger of Allah ﷺ said, 'Or two.' Ibn 'Abbās said that it is a *gharīb* hadith.

The index finger (*sabbābah*) is the one that is next to the thumb. It was called '*sabbābah*' in the Jāhiliyyah they used it when insulting someone. When Allah brought Islam, they disliked this name and called it '*mushīrah*' (indicator) because they used it to indicate Allah in *tawḥīd*. It is also called '*sabbāḥah*' (swimmer) in some hadiths. Eventually the Jāhiliyyah term dominated. It is related that the index finger of the Messenger of Allah ﷺ was longer than his middle finger and the ring finger was shorter than the middle finger. Yazīd ibn Hārūn related from 'Abdullāh ibn Miqṣam aṭ-Ṭā'ifī that his aunt, Sārah bint Miqṣam, heard Maymūnah bint Kardam say, 'I went out on the *ḥajj* that the Messenger of Allah ﷺ performed and I saw the Messenger of Allah ﷺ on his camel and my father asked him some questions.

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He saw me and I, a young girl, was surprised at how much longer his finger next to the thumb was than the rest of his fingers.’ He ﷺ said, ‘He and I will be like these two in the Garden.’ He also said, ‘I, Abū Bakr and ‘Umar will be gathered on the Day of Rising like this,’ and he pointed with three fingers.

**and the very poor:** It means: ‘We commanded them to be good to the very poor.’ They are those who are in need and those who are destitute. This contains encouragement to give *ṣadaqah* and solace to people in need, and to keep an eye on the conditions of the poor and weak. Muslim reported from Abū Hurayrah that the Prophet ﷺ said, ‘Someone who strives on behalf of widows and the poor is like someone who fights in the way of Allah and like someone who continually stands at night in prayer and like someone who continually fasts.’ Ibn al-Mundhir said, ‘Ṭāwus thought that looking after sisters was better than doing jihād in the Cause of Allah.’

**and speak good words to people.:** The sentence implies: ‘Speak words which contain good for people’ since *ḥusn* (good) is a verbal noun. Ḥamzah and al-Kisā’ī recited *ḥasan*. Al-Akhfash said that they mean the same. Ibn ‘Abbās said that it means, ‘Say to them: “There is no god but Allah” and instruct them to say it.’ Ibn Jurayj said: ‘Speak the truth to people about Muḥammad ﷺ and do not alter his description.’ Sufyān ath-Thawrī said: ‘Command them to what is known to be right and forbid them what is recognised as wrong.’ Abū-l-‘Āliyah said that it means: ‘Speak good words to them and excuse them as you yourself would want to be excused.’

All of this encourages noble character. A person should be gentle when he speaks to people and maintain a cheerful face with both the pious and the impious, the one who holds to the *Sunnah* and

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even to the innovator, provided you do not flatter him or say anything which might appear to approve of his position. Allah Almighty said to Mūsā and Hārūn, *'Speak to him with gentle words.'* (20:44) No speakers could be better than Mūsā and Hārūn and no one impious could be worse than Pharaoh, and yet Allah commanded them to be gentle with him. Ṭalḥah ibn 'Umar said, 'I said to 'Aṭā', "You are a man with whom people from different sects meet and I am a man who tends to be sharp. I tell them some harsh home truths." He replied, "Do not do that! Allah says: *'Speak good words to people.'* The Jews and Christians are included in this āyah, so what about others?" It is related that the Prophet ﷺ told 'Ā'ishah, 'Do not use obscenities. If obscenity had been a man, it would have been a bad man.'

It is said that *an-nās* (people) in this āyah refers to Muḥammad ﷺ as Allah says: *'Or do they in fact envy people for the bounty Allah has granted them.'* (4:54) So it would mean: 'Speak good words to the Prophet.' Al-Mahdawī related that Qatādah said that this verse was abrogated by the Āyah of the Sword. Ibn 'Abbās is reported as saying, 'This āyah was revealed at the beginning and then abrogated by the Āyah of the Sword.' Ibn 'Aṭiyyah said, 'This indicates that our Community was instructed to act like this at the beginning of Islam, but abrogated in respect of the tribe of Israel. Allah knows best.'

**and establish the prayer and pay zakat:** This is directed to the tribe of Israel. Ibn 'Aṭiyyah said, 'Their zakāt used to be burned: a fire would descend and burn what was accepted and leave what was not accepted. So it was not like the zakāt of the nation of Muḥammad ﷺ.'

**But then you turned away – except a few of you – you turned aside.:** This is addressed to the Jews who were the

contemporaries of Muḥammad ﷺ. The turning away done by their ancestors is ascribed to them since they also continued to do the same thing. The few who did not were men like ‘Abdullāh ibn Sallām, who became Muslim. It is said that *tawallaytum* (turning away) is with the body and *mu’riḍūn* (turning aside) is with the heart. [Notes to Qurtubi 2:83]

**Taqi:** (Remember) when We took a pledge from the children of Isrā’īl (Israel): “You shall not worship anyone other than Allah; and you shall do good to the parents, and to near of kin, and to orphans and the needy. And say to the people what is good, and be steadfast in *Ṣalāh* (prayer), and pay *Zakāh*.” Then, you went back (on your word), all but a few among you, and you are used to turning away. [Taqi 2:83]

## R11(2) = S2:84

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ  
أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾

### Kalimat:

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ = *wa-idh akhadhnā mīthāqakum* = and when We

took your covenant

لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ = *lā tasfikūna*

*dimā’akum wa-lā tukhrijūna anfusakum min diyārikum* = that

you shall not shed your blood nor expel yourselves from your homes

ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ تَشْهَدُونَ = *thumma aqrartum wa-antum tashhadūn* =

then you acknowledged and you were bearing witness

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**Saudi:** And remember We took your covenant (to this effect): shed no blood amongst you, nor turn out your own people from your homes: and this ye solemnly ratified. And to this ye were witness.<sup>2</sup> [Saudi 2:84]

**Jalalayn:** And when We made a covenant with you, and We said: ‘You shall not shed your own blood, spilling it by slaying one another; neither expel your own from your habitations’: let no one of you expel the other from his house; then you confirmed it, that is, you accepted this covenant, and you bore witness, upon your own souls. [Jalalayn 2:84]

**Qurtubi:** And when We made a covenant with you not to shed your own blood and not to expel yourselves from your homes, you agreed and were all witnesses. [Qurtubi 2:84]

It is the tribe of Israel which is being addressed here, but the meaning includes those after them. *Safk* (shedding) is pouring out. The word for self (*nafs*) is derived from *nafāсах* (preciousness), so the self of a person is the dearest thing he has. They agreed to this covenant which was made with them and their ancestors. Their hearts were witnesses to this covenant. Witnessing can also mean being present, so they witnessed the bloodshed and expulsion.

The Jews were a single religious community and so their affairs were unified and they were like a single individual. Therefore, one of them killing another was like him killing himself. It is said that retaliation is meant here, commanding them not to kill someone so that they are killed in retaliation, so that it is as if

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<sup>2</sup> Verse 83 referred to the universal moral law. This verse 84 refers to its application under a special Covenant entered into with the Jews of Madinah by the new-born Muslim Commonwealth under its Guide and teacher Muhammad. This Covenant is given in Ibn Hisham's Sirat-ur-Rasul. It was entered into in the second year of the Hijra, and was treacherously broken by the Jews almost immediately afterwards. [Saudi n 88]

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they were shedding their own blood. The same applies to committing fornication or apostasy which would also entail their own deaths. Allah made a covenant with the tribe of Israel in the Torah not to kill each other or expel anyone or enslave him or let him be robbed and other such things. This was all forbidden to us as well but all those things occur in the trials we are experiencing. ‘We belong to Allah and to Him we return!’ The Revelation says: ‘*Or to confuse you into sects and make you taste one another’s violence.*’ (6:65).

Ibn Khuwayzindād said that the meaning may be literal, commanding them not to commit suicide nor to be expelled from their houses through their own foolishness, nor for a man to kill himself through overwork or self-imposed affliction, nor to wander in the desert without seeking shelter in people’s houses out of ignorance of religion and foolishness. It can be taken to apply to all those things. It is reported that ‘Uthmān ibn Maz‘ūn gave his allegiance along with ten others of the Prophet’s Companions. They decided to wear ragged garments, wander in the desert, not take refuge in houses, or eat meat or go near women. The Prophet ﷺ heard about that and went to ‘Uthmān’s house but did not find him there. He asked his wife, ‘What is this that we have heard about ‘Uthmān?’ She disliked to disclose her husband’s secrets or to lie to the Prophet ﷺ, so she said, ‘Messenger of Allah, if you have heard something, it is as you have heard it.’ He said, ‘Say to ‘Uthmān from me: “Are you opposed to my *Sunnah* or following a religion other than mine? I pray and sleep, fast and break the fast, have intercourse with women, resort to houses and eat meat. Anyone who dislikes my *Sunnah* is not with me.”’ So ‘Uthmān and his companions stopped doing what they were doing. [Notes to Qurtubi 2:84]

**Taqi:** When We took a pledge from you: “You shall not shed the blood of one another, and you shall not drive one another out of your homes.” Then you agreed, being yourselves the witnesses. [Taqi 2:84]

**R11(3) = S2:85**

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا  
مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم بِالْإِثْمِ وَالْعُدْوَانِ وَإِن  
يَأْتِيَكُمْ أُسْرَىٰ تُمْسِكُوهُمْ وَهُوَ مَحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ  
أَفْتَوْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ  
مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ  
الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَافِلٍ عَمَّا  
تَعْمَلُونَ ﴿٨٥﴾

**Kalimat:**

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِم  
بِالْإِثْمِ وَالْعُدْوَانِ = *thumma antum hā`ulā`i taqtulūna anfusakum wa-tukhrijūna farīqan minkum min diyārihim tazāharūna `alayhim bi-l-ithmi wa-l-`udwāni* = then you are those who kill your own people and expel a group of you from their homes supporting one another against them in sin and aggression  
وَإِن يَأْتِيَكُمْ أُسْرَىٰ تُمْسِكُوهُمْ وَهُوَ مَحْرَمٌ عَلَيْكُمْ إِخْرَاجُهُمْ = *wa-in ya`tūkum usārā tufādūhum wa-huwa muḥarramun `alaykum ikhrājuhum* = and if they come to you as captives you ransom them while expelling them was forbidden to you

أَفْتُوْمُنُوْنَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُوْنَ بِبَعْضِ = *a-fa-tu`minūna bi-ba`di l-*

*kitābi wa-takfurūna bi-ba`din* = then do you believe in part of the Book and disbelieve in part

فَمَا جَزَاءُ مَنْ يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا = *fa-mā jazā`u man*

*yaf`alu dhālika minkum illā khizyun fī l-ḥayāti d-dunyā* = so what is the recompense of one who does that among you except disgrace in worldly life

وَيَوْمَ الْقِيَامَةِ يُرَدُّوْنَ إِلَىٰ أَشَدِّ الْعَذَابِ = *wa-yawma l-qiyāmati yuraddūna*

*ilā ashaddi l-`adhābi* = and on the Day of Resurrection they will be returned to the most severe punishment

وَمَا اللَّهُ بِغَفِيْلٍ عَمَّا تَعْمَلُوْنَ = *wa-mā llāhu bi-ghāfilin `ammā ta`malūna*

= and Allah is not unaware of what you do [OAI]

**Saudi:** After this it is ye, the same people, who slay among yourselves, and banish a party of you from their homes; assist (their enemies) against them, in guilt and transgression; and if they come to you as captives, ye ransom<sup>3</sup> them, though it was not lawful for you to banish them. Then is it only a part of the book that ye believe in, and do ye reject the rest? But what is the reward for those among you who behave like this but disgrace in this life?– And on the day of judgment they shall be consigned to the most grievous chastisement. For Allah is not unmindful of what ye do. [Saudi 2:85]

**Jalalayn:** Then there you are killing one another, and expelling a party of you from their habitations, conspiring (*tazzāharūna*: the

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<sup>3</sup> They fought and slew each other and not only banished those who were obnoxious to them but intrigued with their enemies. If by any chance they came back into their hands as captives, they demanded ransom for them to return to their homes although they had no right to banish them at all. If we understand by "ransom them" pay "ransom for them to release them from the hands of their enemies," it would mean that they did this pious act for show, although they were themselves the authors of their unlawful banishment. [Saudi n 89]

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 original *ta'* has been assimilated with the *zā'*; a variant reading has it without [the assimilation, that is, *tazāharūna*]), assisting one another, against them in sin, in disobedience, and enmity, injustice, and if they come to you as captives (a variant reading [for *usārā*] has *asrā*), you ransom them (a variant reading [for *tafdūhum*] has *tufādūhum*), that is to say, you deliver them from captivity with money etc., and this [ransoming] was one of the things to which they were pledged; yet their expulsion was forbidden you (*muḥarramun 'alaykum ikhrājuhum* is semantically connected to *wa-tukhrijūna*, 'and expelling', and the statement that comes in between is parenthetical, that is, [expulsion was forbidden you] in the same way that non-ransoming was forbidden you). *Qurayza* had allied themselves with the *Aws*, and the *Naḍīr* with the *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 then 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 ransom'; and they would be asked, 'So, why do you fight them then?', to which they would say, 'For fear that our allies be humiliated'; God, exalted, says: What, do you believe in part of the Book, that is, the part about ransom, and disbelieve in part?, namely, the part about renouncing fighting, expulsion and assistance [against one another]; What shall be the requital of those of you who do that, but degradation, disgrace and ignominy, in the life of this world: they were disgraced when *Qurayza* were slain and the *Naḍīr* were expelled to Syria<sup>4</sup>, and ordered to pay the jizya; and on the Day of Resurrection to be returned to the most terrible of

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<sup>4</sup> By Syria (al-Shām) it is meant geographical Syria which historically includes Syria, Lebanon, Palestine, and Jordan. [Note to Jalalayn 2:85]

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chastisement? And God is not heedless of what you do (ta 'malūna, or read ya 'malūna, 'they do'). [Jalalayn 2:85]

**Qurtubi:** Then you are the people who are killing yourselves and expelling a group of you from their homes, ganging up against them in wrongdoing and enmity. Yet if they are brought to you as captives, you ransom them, when it was forbidden for you to expel them in the first place! Do you then, believe in one part of the Book and reject another? What repayment will there be for any of you who do that except disgrace in this world and on the Day of Rising, they will be returned to the harshest of punishments. Allah is not unaware of what they do. [Qurtubi 2:85]

This āyah is addressed to some of the Jews who had attacked other Jews. It was revealed about the Jewish tribes of Qaynuqā' and an-Naḍīr. Qaynuqā' were the enemies of the Jewish tribe of Qurayzah, and the Arab tribe of Aws were the allies of Qaynuqā' and the Arab tribe of Khazraj were the allies of Qurayzah. So an-Naḍīr, Aws and Khazraj formed a brotherhood and Qurayzah and an-Naḍīr also formed a brotherhood. Then they split up and fought. When the war ended, they ransomed their captives and that is what Allah is censuring here.

**ganging up against them in wrongdoing and enmity.:**

*Tazāharūna* (ganging up) means helping each other in wrongdoing. It is derived from the word *zahr* (back) because they strengthened one another like the back strengthens a person. *Ithm* (wrongdoing) is an action for which the one who does it deserves to be blamed. 'Enmity' (*'udwān*) is excess in injustice and overstepping the limits in it. The Madinans and Makkans read 'ganging up' as *tazzāharūna*, from *tatazāharūna* and the *tā'* is

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elided into the *zā'*, doubling it, while the Kufans read it as *taḏāharūna* without the *shaddah*.

**Yet if they are brought to you as captives, you ransom them, when it was forbidden for you to expel them in the first place!:** The word for 'captive' (*asīr*) is derived from *isār* which is the leather thong by which a litter is secured and held in place. It is used for someone who is captured, whether or not he is physically bound. The majority recite *usārā* in the plural except for Ḥamzah who recites *asrā*. In the case of 'ransom', Nāfi', Ḥamzah and al-Kisā'ī recite *tufādūhum* while the rest recite *tafdūhu*. It is derived from *fidyah*, which is demanding a ransom for captives.

Our scholars say that there are four clauses in the covenant: not to kill, not to expel, not to gang up against people, and the command to ransom captives. They turned away from all that they agreed to except for ransoming and so Allah rebuked them for that. That is why He asks: *Do you, then, believe in one part of the Book, referring to the Torah, and reject another?* (2:85)

By Allah, we ourselves, the Muslims, have turned from all good in the course of the troubles that have beset us and we too gang up against one another. Would that it was with other Muslims but in many cases it is with unbelievers! We leave our brothers in abasement and degradation under the rule of the idolaters when it is an obligation for all Muslims to fight to free them. There is no power or strength except by Allah, the Immense!

Our scholars say that it is obligatory to ransom captives even if not a single dirham is left. Ibn Khuwayzimandād said, 'This āyah contains the obligation to ransom captives. Confirming that are reports that the Prophet ﷺ ransomed captives and commanded that they be ransomed. That was what the Muslims did and there

is a consensus regarding it.’ It is obliged to ransom captives using money from the Treasury. If that is not possible, then it is a general obligation for the Muslims. When one of them does it, the obligation is cancelled for the rest. [Notes to Qurtubi 2:85]

**Taqi:** Yet, here you are, killing one another, and driving a group of your own people out of their homes, supporting each other against them in sin and aggression — and if they come to you as prisoners, you would ransom them, while their very expulsion was unlawful for you! Do you, then, believe in some parts of the Book, and disbelieve in others? So, what can be the punishment of those among you who do that, except disgrace in present life? And, on the Day of Judgement, they shall be turned to the most severe punishment. And Allah is not unaware of what you do.<sup>5</sup>  
[Taqi 2:85]

**R11(4) = S2:86**

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يُخَفَّفُ  
عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ ﴿٨٦﴾

**Kalimat:**

أُولَئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ = *ulā`ika alladhīna ishtarawū l-hayāta d-dunyā bi-l-ākhirati* = those are the ones who have purchased the worldly life in exchange for the Hereafter  
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ = *fa-lā yukhaffafu `anhumu l-*

<sup>5</sup> The Jews of Madīnah were divided in two tribes, namely Banū Quraizhah and Banū Naḍīr. They used to fight each other to support their allies from the pagan tribes of Aws and Khazraj. During this fighting, they killed each other, but when some Jews of the opponent tribe were held as captives by their allies, they would request them to accept ransom to release them, and would argue that it was their mandate according to the Torah. The Holy Qur`ān says that it was also a part of the covenant that they should not kill each other, but they never honoured it, and elected to act upon the provision of ransom only, because it seemed easier to them in view of their political interests. [Note to Taqi 2:85]

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*‘adhābu wa-lā hum yunṣarūna* = so the punishment will not be lightened for them nor will they be helped [OAI]

**Saudi:** These are the people who buy the life of this world at the price of the hereafter: their chastisement shall not be lightened nor shall they be helped. [Saudi 2:86]

**Jalalayn:** Those are the ones who have purchased the life of this world at the price of the Hereafter, by preferring the former to the latter — for them the punishment shall not be lightened, neither shall they be helped, [neither shall they be] protected against it. [Jalalayn 2:86]

**Qurtubi:** Those are the people who trade the Next World for this world. The punishment will not be lightened for them. They will not be helped. [Qurtubi 2:86]

**Taqi:** Those are the ones who bought the worldly life at the cost of the Hereafter. So, punishment shall not be lightened for them, nor shall they be helped. [Taqi 2:86]

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