

وَإِذْ قَتَلْتُمْ نَفْسًا فَادْرَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ  
 تَكْتُمُونَ ﴿٧٢﴾ فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ  
 الْمَوْتَى وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾ ثُمَّ قَسَتْ  
 قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً وَإِنَّ  
 مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا لَمَا يَشَّقُقُ  
 فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ وَمَا  
 اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾ \* أَفَتَطْمَعُونَ أَن يُؤْمِنُوا  
 لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ  
 يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ ﴿٧٥﴾ وَإِذَا لَقُوا  
 الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بِبَعْضِهِمْ إِلَى بَعْضٍ قَالُوا  
 أَتُحَدِّثُونَهُم بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ  
 رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾ أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا  
 يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾ وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ  
 إِلَّا أَمَانِي وَإِنَّ هُمْ إِلَّا يَظُنُّونَ ﴿٧٨﴾ فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ  
 الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا  
 بِهِ تَمَنَّا قَلِيلًا فَوَيْلٌ لَهُمْ مِّمَّا كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ  
 مِّمَّا يَكْسِبُونَ ﴿٧٩﴾ وَقَالُوا لَن تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا  
 مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَن يُخْلَفَ اللَّهُ  
 عَهْدَهُ وَأَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٨٠﴾ بَلَىٰ مَنْ

كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ أَصْحَابُ  
 النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾ وَالَّذِينَ ءَامَنُوا وَعَمِلُوا  
 الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٨٢﴾

### Tarjumani

And remember the incident, when you killed a man and started disputing as to who killed him, Allah made it known what you concealed. So, We said: "Strike the dead body with a piece of the slaughtered cow." Thus Allah brought the dead to life and showed you His Signs so that you may understand His power to restore life. But, even after seeing that your hearts became hard like a rock or even harder, for there are some rocks from which rivers gush out, and there are some which break asunder and water comes out of them, and there are some which fall down with the fear of Allah. Allah is not unaware of what you do. Do you, O Believers, still hope that they (people of the Book) will believe in what you say, when some of them have already heard the word of Allah and perverted it, knowingly, after they understood it? When they meet the believers (Muslims), they say: "We too are believers," but when they (people of the Book) meet each other in private, they say: "Would you disclose to the believers (Muslims) what Allah has revealed to you? So that they (Muslims) may use it as an argument against you in the court of your Rabb? Have you no sense?" Do they not really know that Allah knows what they conceal and what they reveal? Among them, there are some illiterates who do not know their Holy Book; except that they follow their own desires and do nothing but conjecture. Woe to those, who write the Book with their own hands and then say: "This is from Allah," so that, they may sell it

~~~~~  
for a petty price! Woe to them, for what their hands have written and woe to them, for what they have earned. The Jews say: "The fire shall not touch us except for a few days." Ask them: "Have you obtained such a promise from Allah which Allah would not break? Or do you assert against Allah what you do not know? Yea! Those who commit evil and become encircled in sins are the inmates of Hellfire; they shall live therein for ever. As for those who believe and do good deeds, they will be the residents of Paradise and live therein forever. [Malik]

اور تمہیں یاد ہے وہ واقعہ جب تم نے ایک شخص کی جان لی تھی، پھر اس کے بارے میں جھگڑنے اور ایک دوسرے پر قتل کا الزام تھوپنے لگے تھے اور اللہ نے فیصلہ کر لیا تھا کہ جو کچھ تم چھپاتے ہو، اسے کھول کر رکھ دے گا۔ اس وقت ہم نے حکم دیا کہ مقتول کی لاش کو اس کے ایک حصے سے ضرب لگاؤ۔ دیکھو، اس طرح اللہ مردوں کو زندگی بخشتا ہے اور تمہیں اپنی نشانیاں دکھاتا ہے، تاکہ تم سمجھو۔ مگر ایسی نشانیاں دیکھنے کے بعد بھی آخر کار تمہارے دل سخت ہو گئے، پتھروں کی طرح سخت، بلکہ سختی میں کچھ ان سے بھی بڑھے ہوئے، کیونکہ پتھروں میں سے تو کوئی ایسا بھی ہوتا ہے جس میں سے چشمے پھوٹ بہتے ہیں، کوئی پھٹتا ہے اور اس میں سے پانی نکل آتا ہے، اور کوئی خدا کے خوف سے لرز کر گر بھی پڑتا ہے۔ اللہ تمہارے کرتوتوں سے بے خبر نہیں ہے۔ اے مسلمانو، اب کیا ان لوگوں سے تم یہ توقع رکھتے ہو کہ یہ تمہاری دعوت پر ایمان لے آئیں گے؟ حالانکہ ان میں سے ایک گروہ کاشیوہ یہ رہا ہے کہ اللہ کا کلام سنا اور پھر خوب سمجھ بوجھ کر دانستہ اس میں تحریف کی۔ (محمد رسول اللہ پر) ایمان لانے

والوں سے ملتے میں تو کہتے ہیں کہ ہم بھی انھیں مانتے ہیں، اور جب آپس میں ایک دوسرے سے تخیلے کی بات چیت ہوتی ہے تو کہتے ہیں کہ بے وقوف ہو گئے ہو؟ ان لوگوں کو وہ باتیں بتاتے ہو جو اللہ نے تم پر کھولی ہیں تاکہ تمہارے رب کے پاس تمہارے مقابلے میں انھیں حجت میں پیش کریں؟ اور کیا یہ جانتے نہیں ہیں کہ جو کچھ یہ چھپاتے ہیں اور جو کچھ ظاہر کرتے ہیں، اللہ کو سب باتوں کی خبر ہے؟ ان میں ایک دوسرا گروہ امیوں کا ہے، جو کتاب کا تو علم رکھتے نہیں، بس اپنی بے بنیاد امیدوں اور آرزوؤں کو لئے بیٹھے ہیں اور محض وہم و گمان پر چلے جا رہے ہیں۔ پس ہلاکت اور تباہی ہے ان لوگوں کے لیے جو اپنے ہاتھوں سے شرع کا نوشتہ لکھتے ہیں پھر لوگوں سے کہتے ہیں کہ یہ اللہ کے پاس سے آیا ہوا ہے تاکہ اس کے معاوضے میں تھوڑا سا فائدہ حاصل کر لیں۔ ان کے ہاتھوں کا یہ لکھا بھی ان کے لئے تباہی کا سامان ہے اور ان کی یہ کمائی بھی ان کے لئے موجب ہلاکت۔ وہ کہتے ہیں کہ دوزخ کی آگ ہمیں ہر گز چھونے والی نہیں، الایہ کہ چند روز کی سزامل جائے تو مل جائے۔ ان سے پوچھو، کیا تم نے اللہ سے کوئی عہد لے لیا ہے جس کی خلاف ورزی وہ نہیں کر سکتا؟ یا بات یہ ہے کہ تم اللہ کے ذمے ڈال کر ایسی باتیں کہہ دیتے ہو جن کے متعلق تمہیں علم نہیں ہے کہ اس نے ان کا ذمہ لیا ہے؟ آخر تمہیں دوزخ کی آگ کیوں نہ چھوے گی؟ جو بھی بدی کماے گا اور اپنی خطا کاری کے چکر میں پڑا رہے گا، وہ دوزخی ہے اور دوزخ ہی میں وہ ہمیشہ رہے گا۔ اور جو لوگ ایمان لائیں گے اور نیک عمل کریں گے وہی جنتی ہیں اور جنت میں وہ ہمیشہ رہیں گے۔

~~~~~

और तुम्हें याद है वह वाकिआ जब तुम ने एक शख्स की जान ली थी, फिर उसके बारे में झगड़ने और एक-दूसरे पर क़त्ल का इल्ज़ाम थोपने लगे थे और अल्लाह ने फ़ैसला कर लिया था कि जो कुछ तुम छिपाते हो, उसे खोलकर रख देगा | उस वक़्त हमने हुक्म दिया कि मक़तूल की लाश को उसके एक हिस्से से ज़र्ब लगाओ | देखो, इस तरह अल्लाह मुर्दों को ज़िन्दगी बख़्शता है और तुम्हें अपनी निशानियाँ दिखता है ताकि तुम समझो— मगर ऐसी निशानियाँ देखने के बाद भी आख़िरकार तुम्हारे दिल सख्त हो गए, पत्थरों की तरह सख्त, बल्कि सख्ती में कुछ उनसे भी बढ़े हुए, क्योंकि पत्थरों में से तो कोई ऐसा भी होता है जिसमें से चश्मे फूट बहते हैं, कोई फटता है और उसमें से पानी निकल आता है, और कोई ख़ुदा के खौफ़ से लरज़ कर गिर भी पड़ता है अल्लाह तुम्हारे करतूतों से बेख़बर नहीं है | ऐ मुसलमानो! अब क्या इन लोगों से तुम यह तवक्को रखते हो कि ये तुम्हारी दावत पर ईमान ले आएँगे? हालाँकि इनमें से एक गरोह का शेवा यह रहा है कि अल्लाह का कलाम सुना और फिर ख़ूब समझ-बूझकर दानिस्ता उसमें तहरीफ़ की | (मुहम्मदुर-रसुलुल्लाह पर) ईमान लाने वालों से मिलते हैं तो कहते हैं कि हम भी उन्हें मानते हैं, और जब आपस में एक-दूसरे से तख़ालिये की बातचीत होती है तो कहते हैं कि बेवकूफ़ हो गए हो? इन लोगों को वे बातें बताते हो जो अल्लाह ने तुमपर खोली हैं ताकि तुम्हारे रब के पास तुम्हारे मुक़ाबले में उन्हें हुज्जत में पेश करें | ---और क्या ये जानते नहीं हैं कि जो कुछ ये छिपाते हैं और जो कुछ ज़ाहिर करते हैं, अल्लाह को सब बातों की ख़बर है? --- इनमें एक दूसरा गरोह उम्मियों का है, जो किताब का तो इल्म रखते नहीं, बस अपनी बेबुनियाद उम्मीदों और आरजुओं को लिए बैठे हैं और महज वहम व गुमान पर चले जा रहे हैं | पस हलाकत और तबाही है उन लोगों के लिए जो अपने हाथों से शरअ का नविशता लिखते हैं, फिर लोगों से कहते हैं कि यह अल्लाह के पास से आया हुआ है ताकि उसके मुआवज़े में थोड़ा-सा फ़ायदा हासिल कर लें

~~~~~

~~~~~  
| उनके हाथों का यह लिखा भी उनके लिए तबाही का सामान है और उनकी यह कमाई भी उनके लिए मूजिबे-हलाकत | वे कहते हैं कि दोज़ख की आग हमें हरगिज़ छूनेवाली नहीं, इल्ला यह कि चन्द रोज़ की सज़ा मिल जाए तो मिल जाए | उनसे पूछो, क्या तुमने अल्लाह से कोई अहद ले लिया है जिसकी ख़िलाफ़वर्ज़ी वह नहीं कर सकता? या बात यह है कि तुम अल्लाह के ज़िम्मे डालकर ऐसी बातें कह देते हो जिनके मुताल्लिक तुम्हें इल्म नहीं है कि उसने उनका ज़िम्मा लिया है? आख़िर तुम्हें दोज़ख की आग क्यों न छूएगी? जो भी बदी कमाएगा और अपनी खताकारी के चक्कर में पड़ा रहेगा, वह दोज़खी है और दोज़ख ही में वह हमेशा रहेगा | और जो लोग ईमान लाएँगे और नेक अमल करेंगे वही जन्नती हैं और जन्नत में वे हमेशा रहेंगे | [मौदूदी]

## Summary

Miracle of bringing the dead body back to life. The Israelites reaction to the miracle. People of the Book are hopeless victims of hypocrisy. Some of them attribute their own writings to Allah. Jews' false claim and its punishment. [Malik]

مردہ جسم کو دوبارہ زندگی عطا کیے جانے کا معجزہ۔ اس معجزے پر بنی اسرائیل کا ردّ عمل۔ اہل

کتاب نفاق کے نا امید شکار ہیں۔ ان میں سے بعض لوگ اپنی ہی تحریروں کو اللہ کی طرف

منسوب کرتے ہیں۔ یہودیوں کا جھوٹا دعویٰ اور اس کی سزا۔

مردا جیسم کو دوبارہ جیंदگی ااتا किए जाने का मौजिज़ा। इस मौजिज़े पर बनी इस्राईल का रद्दे-अमल। अहले-किताब निफ़ाक़ के ना-उम्मीद शिकार हैं। उनमें से बाज़ लोग अपनी ही तहरीरों को अल्लाह की तरफ़ मंसूब करते हैं। यहूदियों का झूठा दावा और उसकी सज़ा।

~~~~~  
**TAFSIR**

**General**

**Nomenclature:** The title “**Distortion and Conjecture**” aptly captures: (1) the deliberate distortion of divine truth by the knowledgeable, who alter, conceal, or manipulate revelation; and (2) the reduction of religion to conjecture by the illiterate, who follow wishful assumptions, unfounded beliefs, and hearsay.

**Period of revelation:** This Ruku appears to be revealed in early Madinah (c. 622–624 CE = 1-3 AH) as part of the Quran’s initial intellectual and moral confrontation with the Jewish religious leadership of Madinah, before open hostilities and expulsions occurred. [OAI]

**R10(1) = S2:72**

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ  
تَكْتُمُونَ ﴿٧٢﴾

**Kalimat:**

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا = *Wa idh qataltum nafsā fa-iddārā’ tum fīhā* = And when you killed a person and disputed among yourselves about it

وَاللَّهُ مُخْرِجٌ مَّا كُنْتُمْ تَكْتُمُونَ = *Wallāhu mukhrijun mā kuntum taktūmūn*  
= And Allah was bringing forth what you were concealing [OAI]

**Trans:** Remember ye slew a man and fell into a dispute among yourselves as to the crime: but Allah was to bring forth what ye did hide. [Saudi]

~~~~~

**Brief:** And when you killed a living soul, and disputed thereon (*iddāra`tum*: the *tā`* [of the root-form *itdāra`tum*] has been assimilated with the *dāl*) — and God disclosed what you were hiding (this is a parenthetical statement; the story begins here [with *wa-idh qataltum nafsan*, ‘and when you killed a soul’... and continues in the following]). [Jalalayn]

### Comments

**Saudi:** “slew a man” — In Deut.xxi.1-9 it is ordained that if the body of a slain man be found in a field and the slayer is not known, a heifer shall be beheaded, and the elders of the city next to the slain man's domicile shall wash their hands over the heifer and say that they neither did the deed nor saw it done, thus clearing themselves from the blood-guilt. ¶ The Jewish story based on this was that in a certain case of this kind, every one tried to clear him-self of guilt and lay the blame at the door of others. In the first place they tried to prevaricate and prevent a heifer being slain as in the last parable. When she was slain, Allah by a miracle disclosed the really guilty person. A portion of the sacrificed heifer was ordered to be placed on the corpse, which came to life and disclosed the whole story of the crime. ¶ The lesson of this parable is that men may try to hide their crimes individually or collectively, but Allah will bring them to light in unexpected ways. Applying this further to Jewish national history, the argument is developed in the following verses that the Children of Israel played fast and loose with their own rites and traditions, but they could not thus evade the consequences of their own sin. [Saudi n 81]

**R10(2) = S2:73**

~~~~~

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى وَيُرِيكُمْ  
 آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

**Trans:** So We said: "Strike the (body) with a piece of the (heifer)." Thus Allah bringeth the dead to life and showeth you His signs: perchance ye may understand. [Saudi]

**Brief:** So We said, ‘Smite him, the slain man, with part of it’, and so when he was struck with its tongue or its tail, he came back to life and said, ‘So-and-so killed me’, and after pointing out two of his cousins, he died; the two [killers] were denied the inheritance and were later killed. God says: even so, is the revival, for, God brings to life the dead, and He shows you His signs, the proofs of His power, so that you might understand, [that you might] reflect and realise that the One capable of reviving a single soul is also capable of reviving a multitude of souls, and then believe. [Jalalayn]

**Kalimat:**

فَقُلْنَا أَضْرِبُوهُ بِبَعْضِهَا = *fa-qulnā idribūhu biba‘dihā* = So We said,  
 “Strike him with a part of it.”

كَذَلِكَ يُحْيِي اللَّهُ الْمَوْتَى = *kadhālika yuhyī llāhu l-mawtā* = Thus Allah  
 gives life to the dead.

وَيُرِيكُمْ آيَاتِهِ = *wa-yurīkum āyātihī* = And He shows you His  
 signs,

لَعَلَّكُمْ تَعْقِلُونَ = *la‘allakum ta‘qilūn* = so that you may understand.

[OAI]

**R10(3) = S2:74**

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ  
 قَسْوَةً وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ وَإِنَّ مِنْهَا  
 لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ  
 خَشْيَةِ اللَّهِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٧٤﴾

**Kalimat:**

ثُمَّ قَسَتْ قُلُوبُكُمْ مِّنْ بَعْدِ ذَلِكَ = *thumma qasat qulūbukum min ba'di dhālika* = Then your hearts hardened after that

فَهِيَ كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً = *fa-hiya ka-l-ḥijārah aw ashaddu qaswah*  
 = so they became like stones or even harder

وَإِنَّ مِنَ الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْأَنْهَارُ = *wa-inna mina l-ḥijārah lamā yatafajjaru minhu l-anhār* = and indeed among stones are those from which rivers gush forth

وَإِنَّ مِنْهَا لَمَا يَشَقَّقُ فَيَخْرُجُ مِنْهُ الْمَاءُ = *wa-inna minhā lamā yashaqqaqu fa-yakhruju minhu l-mā'* = and among them are those that split open and water comes out from them

وَإِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللَّهِ = *wa-inna minhā lamā yahbiṭu min khashyati llāh* = and among them are those that fall down out of fear of Allah

وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ = *wa-mā llāhu bighāfilin 'ammā ta'malūn* = and Allah is not unaware of what you do [OAI]

~~~~~  
**Trans:** Thenceforth were your hearts hardened: they became like a rock and even worse in hardness. For among rocks there are some from which rivers gush forth; others there are which when split asunder send forth water; and others which sink for fear of Allah. And Allah is not unmindful of what ye do. [Saudi]

**Brief:** Then your hearts became hardened, O you Jews, they [your hearts] became stiffened against acceptance of the truth, thereafter, that is, after what is mentioned of the bringing back to life of the slain man and the other signs before this; and they are like stones, in their hardness, or even yet harder, than these; for there are stones from which rivers come gushing, and others split (*yashshaqqaq*: the initial *tā'* [of the root-form *yatashaqqaq*] has been assimilated with the *shīn*), so that water issues from them; and others come down, from on high, in fear of God, while your hearts are unmoved, unstirred and not humbled; And God is not heedless of what you do, but instead, He gives you respite until your time comes (*ta'malūna*, 'you do': a variant reading has *ya'malūna*, 'they do', indicating a shift to the third person address). [Jalalayn]

## Comments

**Saudi:** The sinner's heart gets harder and harder. It is even harder than rocks, of which a beautiful poetical allegory is placed before us. In nature we think there is nothing harder than rocks. But there are rocks that weep voluntarily, like repentant hearts that come to Allah of their own accord: such are the rocks from which rivers and springs flow spontaneously, sometimes in small trickles, sometimes in big volumes. Then there are rocks which have to be split or dug into or blown up with dynamite, and underneath we find abundant waters, as in wells beneath rocky soil. Such are the hearts of a less degree of fineness, which yet

~~~~~  
melt into tears when some great blow or calamity calls the mind  
to higher things. [Saudi n 82]

**R10(4) = S2:75**

\* أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ  
يَسْمَعُونَ كَلِمَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ وَهُمْ  
يَعْلَمُونَ ﴿٧٥﴾

**Kalimat:**

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ = *a-fa-taṭma 'ūna an yu 'minū lakum* = Do

you then hope that they will believe you?

وَقَدْ كَانَ فَرِيقٌ مِّنْهُمْ يَسْمَعُونَ كَلِمَ اللَّهِ = *wa-qad kāna farīqun minhum*

*yasma 'ūna kalāma llāh* = while a group among them used to hear  
the word of Allah,

ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ مَا عَقَلُوهُ = *thumma yuharrifūnahu min ba 'di mā*

*'aqalūhu* = then they distorted it after they had understood it,

وَهُمْ يَعْلَمُونَ = *wa-hum ya 'lamūn* = while they knew (what they

were doing). [OAI]

**Trans:** Can ye (O ye men of faith) entertain the hope that they  
will believe in you?— Seeing that a party of them heard the word  
of Allah, and perverted it knowingly after they understood it.  
[Saudi]

**Brief:** Are you then so eager, O believers, that they, the Jews,  
should believe you, seeing there is a party of them, a group of  
their rabbis, that heard God's word, in the Torah, and then  
tampered with it, changing it, and that, after they had  
comprehended it, [after] they had understood it, knowingly?,  
~~~~~

[knowing full well] that they were indulging in mendacity (the *hamza* [at the beginning of the verb *a-fa-taṭma'ūn*] is [an interrogative] for rejection, in other words, 'Do not be so eager, for they have disbelieved before'). [Jalalayn]

**R10(5) = S2:76**

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَا بَعْضُهُمْ إِلَى  
بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ  
بِهِ ۗ عِنْدَ رَبِّكُمْ أَفَلَا تَعْقِلُونَ ﴿٧٦﴾

**Kalimat:**

وَإِذَا لَقُوا الَّذِينَ ءَامَنُوا = *wa-idhā laqū alladhīna āmanū* = And when

they meet those who believe

قَالُوا ءَامَنَّا = *qālū āmannā* = they say we believe

وَإِذَا خَلَا بَعْضُهُمْ إِلَى بَعْضٍ = *wa-idhā khalā ba 'duhum ilā ba 'din* = And

when some of them are alone with others

قَالُوا أَتُحَدِّثُونَهُمْ = *qālū a-tuḥaddithūnahum* = they say do you tell

them

بِمَا فَتَحَ اللَّهُ عَلَيْكُمْ = *bimā fataḥa llāhu 'alaykum* = about what

Allah has disclosed to you

لِيُحَاجُّوكُمْ بِهِ = *li-yuḥājjūkum bihī* = so that they may argue with

you by it

عِنْدَ رَبِّكُمْ = *'inda rabbikum* = before your Lord

أَفَلَا تَعْقِلُونَ = *a-falā ta 'qilūn* = then do you not understand [OAI]

~~~~~

**Trans:** Behold! When they meet the men of faith, they say: "We believe": but when they meet each other in private, they say: "Shall you tell them what Allah hath revealed to you, that they may engage you in argument about it before your Lord?"— Do ye not understand (their aim)? [Saudi]

**Brief:** And when they, the hypocrites from among the Jews, meet those who believe, they say, ‘We believe’, that Muḥammad (ṣ) is a prophet and that he is the one of whom we have been given good tidings in our Book; but when they go in private one to another, they, their leaders the ones not involved in the hypocrisy, say, to those hypocrites: ‘Do you speak to them, the believers, of what God has disclosed to you, that is, what He has made known to you of Muḥammad’s (ṣ) description in the Torah, so that they may thereby dispute (the *lām* of *li-yuḥājjūkum*, ‘that they may dispute with you’, is the *lām* of ‘becoming’) with you before your Lord?, in the Hereafter and hold the proof against you for not following him [Muḥammad (ṣ)], despite your knowledge of his sincerity? Have you no understanding?’ of the fact that they will contend with you if you speak to them in this way? So beware. [Jalalayn]

### Comments

**Saudi:** The immediate argument applies to the Jews of Madinah, but the more general argument applies to the people of Faith and the people without Faith, as we shall see below. If the Muslims of Madinah ever entertained the hope that the Jews in their city would as a body welcome Muhammad Al-Mustafa as the Prophet prophesied in their own books, they were mistaken. In Deut.xviii.18 they read: "I will raise them up a Prophet from among their brethren, like unto thee." (i.e., like unto Moses): which was interpreted by some of their doctors as referring to

~~~~~

~~~~~  
Muhammad, and they came into Islam. The Arabs are a kindred branch of the Semitic family, and are correctly described in relation to the Jews as, "their brethren"; and there is no question that there was not another Prophet "like unto Moses" until Muhammad came: in fact the postscript of Deuteronomy, which was written many centuries after Moses, says: "There arose not a prophet since in Israel like unto Moses, whom the Lord Knew face to face." But the Jews as a body were jealous of Muhammad, and played a double part. When the Muslim community began to grow stronger they pretended to be of them, but really tried to keep back any knowledge of their own Scriptures from them, lest they should be beaten by their own arguments. ¶ The more general interpretation holds good in all ages. Faith and Unfaith are pitted against each other. Faith has to struggle against power, position, organization, and privilege. When it gains ground. Unfaith comes forward insincerely and claims fellowship. But in its own mind it is jealous of the armoury of science and knowledge which Faith brings into the service of Allah. But Allah knows all, and if the people of Faith will only seek knowledge sincerely wherever they can find it, even as far afield as China, as Muhammad said, they can defeat Unfaith on its own ground. [Even though the directive that Muslims should derive knowledge regardless of its location is an acceptable proposition from the Islamic viewpoint, the tradition to which the author refers here is not authentic]. [Saudi n 83]

**R10(6) = S2:77**

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ ﴿٧٧﴾

**Kalimat:**

أَوَلَا يَعْلَمُونَ = *a-wa-lā ya 'lamūna* = Do they not know

أَنَّ اللَّهَ يَعْلَمُ مَا يُبْرُونَ وَمَا يُعْلِنُونَ = *anna llāha ya 'lamu mā yusirrūna*

*wa-mā yu 'linūna* = that Allah knows what they conceal and what they make public [OAI]

**Trans:** Know they not that Allah knoweth what they conceal and what they reveal? [Saudi]

**Brief:** God says: Know they not (the interrogative is affirmative, the inserted *wāw* [of *a-wa-lā*] is to indicate the supplement) that God knows what they keep secret and what they proclaim?, that is, what they hide and what they reveal in this matter and all other matters, so that they may desist from these things. [Jalalayn]

**R10(7) = S2:78**

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ وَإِنْ هُمْ إِلَّا  
يَظُنُّونَ ﴿٧٨﴾

**Kalimat:**

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيَّ = *wa-minhum ummiyyūna lā*

*ya 'lamūna l-kitāba illā amāniyya* = And among them are unlettered people who do not know the Book except wishful notions

وَإِنْ هُمْ إِلَّا يَظُنُّونَ = *wa-in hum illā yazunnūna* = and they do nothing

but conjecture [OAI]

**Trans:** And there are among them illiterates, who know not the book, but (see therein their own) desires, and they do nothing but conjecture. [Saudi]

~~~~~  
**Brief:** And there are some of them, the Jews, that are illiterate, unlettered, not knowing the Scripture, the Torah, but only desires, lies which were handed down to them by their leaders and which they relied upon; and, in their rejection of the prophethood of the Prophet and fabrications of other matters, they have, mere conjectures, and no firm knowledge. [Jalalayn]

### Comments

**Saudi:** The argument of S2.76 is continued. The Jews wanted to keep back knowledge, but what knowledge had they? Many of them, even if they could read, were no better than illiterates, for they knew not their own true Scriptures, but read into them what they wanted, or at best their own conjectures. They palmed off their own writings for the Message of Allah. Perhaps it brought them profit for the time being: but it was a miserable profit if they "gained the whole world and lost their own souls" (Matt. xvi. 26). "Writing with their own hands" means inventing books them-selves, which had no divine authority. ¶ The general argument is similar. Unfaith erects its own false gods. It attributes things to causes which only exist in its own imagination. Sometimes it even indulges in actual dishonest traffic in the ignorance of the multitude. It may pay for a time, but the bubble always bursts. [Saudi n 84]

### R10(8) = S2:79

فَوَيْلٌ لِلَّذِينَ يَكْتُبُونَ الْكِتَابَ بِأَيْدِيهِمْ ثُمَّ يَقُولُونَ هَذَا  
مِنْ عِنْدِ اللَّهِ لِيَشْتَرُوا بِهِ ثَمَنًا قَلِيلًا فَوَيْلٌ لَهُمْ مِمَّا  
كَتَبَتْ أَيْدِيهِمْ وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ ﴿٧٩﴾

### Kalimat:

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

قَلِيلًا = *fa-waylun lilladhīna yaktubūna l-kitāba bi-aydīhim*

*thumma yaqūlūna hādihā min ‘indi llāhi li-yashtarū bihi*

*thamanan qalīlan* = So woe to those who write the Book with their own hands then say this is from Allah to gain by it a small price

فَوَيْلٌ لَهُمْ مِمَّا كَتَبَتْ أَيْدِيهِمْ = *fa-waylun lahum mimma katabat aydīhim*

= so woe to them for what their hands have written

وَوَيْلٌ لَهُمْ مِمَّا يَكْسِبُونَ = *wa-waylun lahum mimma yaksibūn* = and

woe to them for what they earn [OAI]

**Trans:** Then woe to those who write the book with their own hands, and then say: "This is from Allah," to traffic with it for miserable price!– Woe to them for what their hands do write, and for the gain they make thereby.

**Brief:** So woe, a severe chastisement, to those who write the Scripture with their hands, that is, fabricating it themselves, then say, ‘This is from God’ that they may sell it for a small price, of this world: these are the Jews, the ones that altered the description of the Prophet in the Torah, as well as the ‘stoning’ verse, and other details, and rewrote them in a way different from that in which they were revealed. So woe to them for what their hands have written, of fabrications, and woe to them for their earnings, by way of bribery (*rishan*, plural of *rishwa*).

**R10(9) = S2:80**

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ  
 اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا  
 لَا تَعْلَمُونَ ﴿٨٠﴾

**Kalimat:**

وَقَالُوا لَنْ تَمَسَّنَا النَّارُ إِلَّا أَيَّامًا مَّعْدُودَةً = *wa-qālū lan tamassanā n-nāru illā*

*ayyāman ma ‘dūdatan* = and they said the Fire will not touch us  
 except for a limited number of days

قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ ۖ = *qul attakhadhtum ‘inda*

*llāhi ‘ahdan fa-lan yukhlifa llāhu ‘ahdahū* = say have you taken a  
 covenant with Allah then Allah will never break His covenant

أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ = *am taqūlūna ‘alā llāhi mā lā*

*ta ‘lamūna* = or do you say about Allah what you do not know

OAI]

**Trans:** And they say: "The fire shall not touch us but for a few  
 numbered days:" Say: "Have ye taken a promise from Allah, for  
 He never breaks His promise? Or is it that ye say of Allah what  
 ye do not know?" [Saudi]

**Brief:** And they say, when the Prophet promised them the Fire,  
 ‘the Fire shall not touch us, that is, afflict us, save a number of  
 days’, only a short time of forty days: the same length of time  
 their forefathers worshipped the calf, after which time it [the  
 Fire] will cease. Say, to them Muḥammad (s): ‘Have you taken  
 with God a covenant?, a pledge from Him to this? God will not  
 fail in His covenant, in this matter, or — nay — say you against  
 God what you do not know? (*a’ttakhadhtum*: the conjunctive

~~~~~  
hamza has been omitted on account of the interrogative hamza sufficing). [Jalalayn]

### Comments

**Saudi:** The Jews in their arrogance might say: Whatever the terror of Hell may be for other people, our sins will be forgiven, because we are the children of Abraham: at worst, we shall suffer a short definite punishment and then be restored to the "bosom of Abraham." This bubble is pricked here. Read this verse with ii. 81-82. ¶ The general application is also clear. If Unfaith claims some special prerogative, such as race, "civilization," political power, historical experience, and so on, these will not avail in Allah's sight. His promise is sure, but His promise is for those who seek Allah in Faith, and show it in their conduct. [Saudi n 85]

### R10(10) = S2:81

بَلَىٰ مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ فَأُولَٰئِكَ  
أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٨١﴾

### Kalimat:

بَلَىٰ = *balā* = yes indeed

مَنْ كَسَبَ سَيِّئَةً وَأَحَاطَتْ بِهِ خَطِيئَتُهُ = *man kasaba sayyi'atan wa-*

*aḥāṭat bihi khaṭī'atuhū* = whoever earns an evil deed and his sin surrounds him

فَأُولَٰئِكَ أَصْحَابُ النَّارِ = *fa-ulā'ika aṣḥābu n-nār* = then those are the

companions of the Fire

هُم فِيهَا خَالِدُونَ = *hum fīhā khālidūn* = they will abide therein

forever [OAI]

**Trans:** Nay, those who seek gain in evil, and are girt round by their sins,— they are companions of the fire: therein shall they abide (for ever). [Saudi]

**Brief:** Not so, it will touch you and you will abide therein; whoever earns evil, through associating another with God, and is encompassed by his transgression, in the singular and the plural, that is to say, it overcomes him and encircles him totally, for, he has died an idolater — those are the inhabitants of the Fire, therein abiding (*khālidūn*: this [plural noun] takes account of the [plural] import of man, ‘whoever’). [Jalalayn]

### Comments

**Saudi:** This is many degrees worse than merely falling into evil: it is going out to "earn evil," as the Arabic text has it, ie., to seek gain in evil. Such a perverse attitude means that the moral and spiritual fortress erected around us by the Grace of Allah is voluntarily surrendered by us and demolished by Evil, which erects its own fortress, so that access to Good may be more and more difficult. [Saudi n 86]

### R10(11) = S2:82

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ  
هُم فِيهَا خَالِدُونَ ﴿٨٢﴾

### Kalimat:

~~~~~

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ اُولَٰئِكَ اَصْحَابُ الْجَنَّةِ = *wa-alladhīna āmanū*

*wa-`amilū ṣ-ṣāliḥāti ulā`ika aṣḥābu l-jannati* = And those who believe and do righteous deeds those are the companions of the Garden

هُم فِيهَا خَالِدُونَ = *hum fīhā khālidūn* = they will abide therein

forever [OAI]

**Trans:** But those who have faith and work righteousness, they are companions of the garden: therein shall they abide (for ever). [Saudi]

**Brief:** And those who believe and perform righteous deeds — those are the inhabitants of Paradise, therein abiding. [Jalalayn]

~~~~~