

وَلَقَدْ ءَاتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ  
 وَءَاتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ  
 أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ أَسْتَكْبَرْتُمْ  
 فَفَرِيقًا كَذَّبْتُمْ وَفَرِيقًا تَقْتُلُونَ ﴿٨٧﴾ وَقَالُوا قُلُوبُنَا غُلْفٌ بَلْ  
 لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ ﴿٨٨﴾ وَلَمَّا جَاءَهُمْ  
 كِتَابٌ مِنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا مَعَهُمْ وَكَانُوا مِنْ قَبْلُ  
 يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا  
 كَفَرُوا بِهِ ۗ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾ بِئْسَمَا اشْتَرَوْا  
 بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ  
 مِنْ فَضْلِهِ ۗ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ فَبَاءُوا بِغَضَبٍ عَلَىٰ  
 غَضَبٍ ۖ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا  
 بِمَا أَنْزَلَ اللَّهُ قَالُوا نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا  
 وَرَاءَهُ ۗ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ  
 اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾ \* وَلَقَدْ جَاءَكُمْ  
 مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ  
 ظَالِمُونَ ﴿٩٢﴾ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ  
 خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمِعُوا قُلُوبًا سَمِيعًا وَعَصِينَا  
 وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ۗ قُلْ بِئْسَمَا يَأْمُرُكُمْ  
 بِهِ ۖ إِيْمَانُكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾ قُلْ إِنْ كَانَتْ لَكُمْ

الدَّارِ الْآخِرَةِ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا  
 الْمَوْتَ إِن كُنْتُمْ صَادِقِينَ ﴿٩٤﴾ وَلَن يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمْتُمْ  
 أَيْدِيَهُمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ ﴿٩٥﴾ وَلَتَجِدَنَّهُمْ أَحْرَصَ  
 النَّاسِ عَلَى حَيَاتِهِ وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ  
 أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحَّزَجَةٍ مِّنَ الْعَذَابِ أَن يُعَمَّرَ وَاللَّهُ  
 بَصِيرٌ بِمَا يَعْمَلُونَ ﴿٩٦﴾

Indeed, to Musa (Moses) We gave the Book (Torah) and sent after him other Rasools in succession; then We gave Isa (Jesus), the son of Maryam (Mary), clear Signs and strengthened him with the Holy Spirit (Gabriel). Why is it that whenever there came to you a Rasool with a message which did not suit your desires, you became so arrogant that to some of them you called impostors and others you killed. They say: "Our hearts are in secure wrappers;" but the fact of the matter is that Allah has cursed them for their disbelief, so little is that which they believe. Now when there has come to them a Book from Allah confirming the Holy Books of Torah and Gospel which they already have even though before this they used to pray for the coming of the Prophet Muhammad to gain victory against the unbelievers when there came to them that which they very well recognize, they knowingly rejected it, Allah's curse is on such disbelievers. What a bad is that for which they have sold away their souls! They deny Allah's revelation merely because of their grudge, that Allah should send His grace (only on an Israelite rather than) on whom He pleases from His servants (Muhammad)! They have drawn on themselves wrath upon wrath, and for such disbelievers there is a disgraceful

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punishment. When they are asked to believe in what Allah has revealed, they reply: "We only believe in what Allah has sent to us (Torah), and we reject what is beside that," while it is the truth confirming their own scriptures! Well, ask them, "If you sincerely believe in what was sent to you, why did you kill the Prophets of Allah who were sent to you from amongst yourselves before? Indeed, Musa (Moses) came to you with clear Signs, no sooner was he away from you, than you committed evil by worshipping the calf. Remember, when We took a Covenant from you and We lifted the Mount of Toor over your heads saying: "Take what We have given you firmly and listen to Our Commandments." you replied: "we have heard but we will not obey." So much was the love of that calf in their hearts due to their unbelief. Tell them: "If you are real believers, then why does your faith prompt you to do such evil things? Say O Muhammad: "If the Home of the Hereafter is exclusively for you and not for the rest of mankind, then wish for death if you are true in your claim! But they will never wish for death, because they are fully aware of the consequences of what they have sent before them for the Hereafter. Allah knows the wrong-doers. You will find them the greediest of men for life, even greedier than the *mushrikeen*, each one of them wishes to be given a life of a thousand years, but the grant of such a life will not save them from the punishment, for Allah is watching whatever they do.

ہم نے موسیٰ کو کتاب دی، اس کے بعد پے در پے رسول بھیجے، آخر کار عیسیٰ ابن مریم کو روشن

نشانیوں دے کر بھیجا اور روح پاک سے اس کی مدد کی— پھر یہ تمہارا کیا ڈھنگ ہے کہ جب بھی

کوئی رسول تمہاری خواہشات نفس کے خلاف کوئی چیز لے کر تمہارے پاس آیا، تو تم نے اس

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کے مقابلے میں سرکشی ہی کی، کسی کو جھٹلایا اور کسی کو قتل کر ڈالا! وہ کہتے ہیں، ہمارے دل محفوظ ہیں۔ نہیں، اصل بات یہ ہے کہ ان کے کفر کی وجہ سے ان پر اللہ کی پھٹکار پڑی ہے، اس لیے وہ کم ہی ایمان لاتے ہیں۔ اور اب جو ایک کتاب اللہ کی طرف سے ان کے پاس آئی ہے، اس کے ساتھ ان کا کیا برتاؤ ہے؟ باوجود یہ کہ وہ اس کتاب کی تصدیق کرتی ہے جو ان کے پاس پہلے سے موجود تھی، باوجود یہ کہ اس کی آمد سے پہلے وہ خود کفار کے مقابلے میں فتح و نصرت کی دعائیں مانگا کرتے تھے، مگر جب وہ چیز آگئی، جسے وہ پہچان بھی گئے، تو انہوں نے اسے ماننے سے انکار کر دیا۔ خدا کی لعنت ان منکرین پر، کیسا برا ذریعہ ہے جس سے یہ اپنے نفس کی تسلی حاصل کرتے ہیں کہ جو ہدایت اللہ نے نازل کی ہے اس کو قبول کرنے سے صرف اس ضد کی بنا پر انکار کر رہے ہیں کہ اللہ نے اپنے فضل (وحی و رسالت) سے اپنے جس بندے کو خود چاہا، نوازدیا۔ لہذا اب یہ غضب بالائے غضب کے مستحق ہو گئے ہیں اور ایسے کافروں کے لئے سخت ذلت آمیز سزا مقرر ہے۔ جب ان سے کہا جاتا ہے کہ جو کچھ اللہ نے نازل کیا ہے اس پر ایمان لاؤ، تو وہ کہتے ہیں "ہم تو صرف اس چیز پر ایمان لاتے ہیں، جو ہمارے یہاں (یعنی بنی اسرائیل میں) اتری ہے"۔ اس دائرے کے باہر جو کچھ آیا ہے، اسے ماننے سے وہ انکار کرتے ہیں، حالانکہ وہ حق ہے اور اس تعلیم کی تصدیق و تائید کر رہا ہے جو ان کے یہاں پہلے سے موجود تھی۔ اچھا، ان سے کہو: اگر تم اس تعلیم ہی پر ایمان رکھنے والے ہو جو تمہارے یہاں آئی تھی، تو اس سے پہلے اللہ کے اس پیغمبروں کو (جو خود بنی اسرائیل میں پیدا ہوئے تھے)

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کیوں قتل کرتے رہے؟ تمہارے پاس موسیٰ کیسی کیسی روشن نشانیوں کے ساتھ آیا۔ پھر بھی تم ایسے ظالم تھے کہ اس کے پیٹھ موڑتے ہی پچھڑے کو معبود بنا بیٹھے۔ پھر ذرا اس میثاق کو یاد کرو، جو طور کو تمہارے اوپر اٹھا کر ہم نے تم سے لیا تھا۔ ہم نے تاکید کی تھی کہ جو ہدایات ہم دے رہے ہیں، ان کی سختی کے ساتھ پابندی کرو اور کان لگا کر سنو۔ تمہارے اسلاف نے کہا کہ ہم نے سن لیا، مگر مانیں گے نہیں۔ اور ان کی باطل پرستی کا یہ حال تھا کہ دلوں میں ان کے پچھڑا ہی بسا ہوا تھا۔ کہو: اگر تم مومن ہو، تو یہ عجیب ایمان ہے جو ایسی بری حرکات کا تمہیں حکم دیتا ہے۔ ان سے کہو کہ اگر واقعی اللہ کے نزدیک آخرت کا گھر تمام انسانوں کو چھوڑ کر صرف تمہارے لیے مخصوص ہے، تب تو تمہیں چاہیے کہ موت کی تمنا کرو، اگر تم اپنے اس خیال میں سچے ہو۔ یقین جانو کہ یہ کبھی اس کی تمنا نہ کریں گے، اس لیے کہ اپنے ہاتھوں جو کچھ کما کر انہوں نے وہاں بھیجا ہے، اس کا اقتضاء یہی ہے (کہ یہ وہاں جانے کی تمنا نہ کریں)، اللہ ان ظالموں کے حال سے خوب واقف ہے۔ تم انہیں سب سے بڑھ کر جینے کا حریص پاؤ گے حتیٰ کہ یہ اس معاملے میں مشرکوں سے بھی بڑھے ہوئے ہیں۔ ان میں سے ایک ایک شخص یہ چاہتا ہے کہ کسی طرح ہزار برس جے، حالانکہ لمبی عمر بہر حال اسے عذاب سے تو دور نہیں پھینک سکتی۔ جیسے کچھ اعمال یہ کر رہے ہیں، اللہ تو انہیں دیکھ ہی رہا ہے۔

ہم نے موسیٰ کو کتاب دی، उसके بعد پے در پے رسول بھیجے، آخر کار  
 ایسا ذبح-مردم کو روشن نشانیاں دے کر بھیجا اور روتھ-پاک سے  
 اسکی مدد کی | پھر یہ تمہارا کیا ڈنگ ہے کہ جب بھی کوئی رسول  
 تمہاری خواہشات-نفس کے خلاف کوئی چیز لے کر تمہارے پاس آیا،

तो तुमने उसके मुक़ाबले में सरकशी ही की, किसी को झुठलाया और किसी को क़त्ल कर डाला!— वे कहते हैं, हमारे दिल महफूज़ हैं | नहीं, अस्ल बात यह है कि उनके कुफ़्र की वजह से उनपर अल्लाह की फिटकार पड़ी है, इसलिए वे कम ही ईमान लाते हैं— और अब जो एक किताब अल्लाह की तरफ़ से उनके पास आई है, उसके साथ उनका क्या बर्ताव है? बावजूदे कि वह उस किताब की तस्दीक करती है जो उनके पास पहले से मौजूद थी, बावजूदे कि उसकी आमद से पहले वे खुद कुफ़्फार के मुक़ाबले में फ़तह व नुसरत की दुआँ माँगा करते थे, मगर जब वह चीज़ आ गई, जिसे वे पहचान भी गए, तो उन्होंने उसे मानने से इनकार कर दिया | खुदा की लानत इन मुनकिरिन पर, कैसा बुरा ज़रीआ है जिससे ये अपने नफ्स की तसल्ली हासिल करते हैं कि जो हिदायत अल्लाह के नाज़िल की है उसको कबूल करने से सिर्फ़ इस ज़िद की बिना पर इनकार कर रहे हैं कि अल्लाह ने अपने फज्जल (वहय व रिसालत) से अपने जिस बन्दे को खुद चाहा, नवाज़ दिया | लिहाज़ा अब ये ग़ज़ब बाला-ए-ग़ज़ब के मुस्तहिक हो गए हैं और ऐसे काफ़िरोँ के लिए सख्त जिल्लतआमेज़ सज़ा मुकर्रर है | जब उनसे कहा जाता है कि जो कुछ अल्लाह ने नाज़िल किया है उसपर ईमान लाओ तो वे कहते हैं “हम तो सिर्फ़ उस चीज़ पर ईमान लाते हैं, जो हमारे यहाँ (यानी बनी-इसराईल में) उतारी है |” इस दायरे के बाहर जो कुछ आया है, उसे मानने से वे इनकार करते हैं, हालाँकि वह हक़ है और उस तालीम की तस्दीक व ताईद कर रहा है जो उनके यहाँ पहले से मौजूद थी | अच्छा,उनसे कहो, “अगर तुम उस तालीम ही पर ईमान रखनेवाले हो जो तुम्हारे यहाँ आई थी तो इससे पहले अल्लाह के उन पैगम्बरों को (जो खुद बनी-इसराईल में पैदा हुए थे) क्यों क़त्ल करते रहे?” तुम्हारे पास मूसा कैसी-कैसी रौशन निशानियों के साथ आया | फिर भी तुम ऐसे ज़ालिम थे कि उसके पीठ मोड़ते ही बछड़े को माबूद बना बैठे | फिर ज़रा उस मीसाक को याद करो जो तूर को तुम्हारे ऊपर उठाकर हमने

تومسے لیا تھا | ہم نے تاکید کی تھی کہ جو ہدایات ہم دے رہے ہیں، انکی سختی کے ساتھ پابندی کرو اور کان لگا کر سونو | تمہارے اسٹلاف نے کہا کہ ہم نے سون لیا، مگر مانوگے نہیں | اور انکی باتیلپرستی کا یہ حال تھا کہ دلوں میں انکے بھڑا ہی بسا ہوا تھا | کہو! اگر توم مومین ہو، تو یہ اذیب ایمان ہے جو ایسی بوری ہرکات کا تمہیں حکم دتا ہے | انسے کہو کہ اگر واکرڈ اللہ کے نذرادیق آخیرت کا رر تمام انسانیوں کو آڈر کر سیرف تمہارے ہی لیے مرخسوس ہے، تب تو تمہیں چاہیے، کہ موت کی تمنا کرو، اگر توم اپنے اس رخیال میں سچے ہو— یقین جانو کہ یہ کبھی اسکی تمنا ن کرےگے، اس لیے کہ اپنے ہاتھوں جو کور کما کر انہوں نے وہاں بجا ہے، اسکا اذکرتیجا یہی ہے (کہ یہ وہاں جانے کی تمنا ن کرے)، اللہ ان جالیموں کے حال سے رور واکریر ہے | توم انہیں سب سے بڈ کر جینے کا ہریس پاؤگے، ہتا کہ یہ اس ماملے میں مشاریکوں سے بھی بڈے ہئے | ان میں سے اک-اک شرس یہ چاہتا ہے کہ کسی رر ہزار برس جیے، ہالانکہ لمبی عمر بھرہال اسے آجا ب سے تو ڈر نہیں فیک سکتی | جسے کور آمال یہ کر رہے ہیں، اللہ تو انہیں ڈےخ ہی رہا ہے |

## Summary

Advent of the Prophet Isa (Jesus). Jews rejected the truth knowingly. Nature of the Jews' belief. Their love for the calf was more than their love for Allah. Jews' claim of exclusive right to inherit paradise is put to test.

حضرت عیسیٰؑ (یسوع) کی آمد، یہودیوں کی جانب سے جان بوجھ کر حق کا انکار، یہودی

عقیدے کی نوعیت، اللہ کی محبت پر پچھڑے کی محبت کا غالب آجانا، اور جنت کے وارث ہونے

کے خصوصی حق سے متعلق یہودیوں کے دعوے کو کسوٹی پر پرکھا جانا۔

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हज़रत ईसा अलैहिस्सलाम (यसू') की आमद, यहूदियों की जानिब से जानबूझ कर हक़ का इनकार, यहूदियों के अकीदे की नौइयत, अल्लाह की मुहब्बत पर बछड़े की मुहब्बत का गालिब हो जाना, और जन्नत के वारिस होने के खुसूसी हक़ से मुतअल्लिक़ यहूदियों के दावे को कसौटी पर परखा जाना।

## TAFSIR

### General

**Nomenclature:** This Ruku is aptly designated ‘Pretence and Faithlessness’ because its *dominant thematic axis* is the contrast between professed belief and actual denial, exposed through historical conduct, theological inconsistency, and moral consequence.

**Period of revelation:** These verses belong to the early Madinan period (c. 622–624 CE = 1–2 AH) after the Prophet ﷺ’s arrival in Madinah and before or around the Battle of Badr (624 CE = 2 AH).

### R12(1) = S2:87

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ  
وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ  
أَفَكَلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَى أَنْفُسُكُمْ أَسْتَكْبَرْتُمْ  
فَفَرِّقَا كَذَّبْتُمْ وَفَرِّقَا تَقْتُلُونَ ﴿٨٧﴾

### Kalimat:

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ بِالرُّسُلِ = *wa-la-qad ātaynā mūsā l-kitāba wa-qaffaynā min ba’dihī bi-r-rusuli* = and indeed We gave Moses the Book and followed him up after him with the messengers

وَأَتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ = *wa-ātaynā ‘īsā bna maryama l-bayyināti wa-ayyadnāhu bi-rūhi l-qudusi* = and We gave Jesus son of Mary the clear proofs and supported him with

the Holy Spirit

أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ بِمَا لَا تَهْوَىٰ أَنفُسُكُمْ أَسْتَكْبَرْتُمْ = *a-fa-kullamā*

*jā'akum rasūlun bi-mā lā tahwā anfusukumu stakbartum* = so is it that whenever a messenger came to you with what your souls did not desire you became arrogant

وَفَرِيقًا كَذَّبْتُمْ وَقَرِيقًا تَقْتُلُونَ = *fa-farīqan kadhdhabtum wa-farīqan*

*taqtulūna* = then a group you denied and a group you kill

**Saudi:** We gave Moses the book and followed him up with a succession of messengers; We gave Jesus the son of Mary<sup>1</sup> clear (signs) and strengthened him with the holy spirit. Is it that whenever there comes to you a messenger with what ye yourselves desire not, ye are puffed up with pride?- Some ye called impostors, and others ye slay!<sup>2</sup> [Saudi 2:87]

**Jalalayn:** And We gave Moses the Scripture, the Torah, and after him We sent successive messengers, that is, We sent them one after another, and We gave Jesus son of Mary the clear proofs, that is, the miracles of bringing the dead back to life and healing the blind and the leper, and We confirmed him, We strengthened him, with the Holy Spirit (the expression *rūḥ al-quḍus* is an example of annexing [in a genitive construction] the

<sup>1</sup> As to the birth of Jesus, of. S19.16-34. Why is he called the "Son of Mary"? What are his clear signs? What is the "holy spirit" by which he was strengthened? We reserve to a later stage a discussion of the Quranic teaching on these questions. See S3.62 n. 401. [Saudi n 90]

<sup>2</sup> Notice the sudden transition from the past tense in "some ye called impostors" to the present tense in "others ye slay." There is a double significance. First, reviewing the long course of Jewish history, we have come to the time of Jesus: they have often given the lie to Allah's Prophets, and even now they are trying to slay Jesus. Secondly, extending the review of that history to the time of Muhammad, they are even now trying to take the life of that holy Prophet. This would be literally true at the time the words were promulgated to the people. And this transition leads on naturally to the next verse, which refer to the actual conditions before Muhammad in Madinah in the second year of the Hijra. ¶ Sections (Ruku) 11-13 (S2:87-121) refer to the People of the Book generally, Jews and Christians. Even where Moses and the Law of Sinai are referred to, those traditions are common to both Jews and Christians. The argument is about the people who ought to have learnt from previous Revelations and welcomed Muhammad's teaching, and yet they both took up an attitude of arrogant rejection. [Saudi n 91]

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noun described to the adjective [qualifying it], in other words, *al-rūḥ al-muqaddasa*), that is, Gabriel, [so described] on account of his [Jesus's] sanctity; he would accompany him [Jesus] wherever he went; still you refuse to be upright, **and whenever there came to you a messenger, with what your souls did not desire**, [did not] like, in the way of truth, **you became arrogant**, you disdained to follow him (*istakbartum*, 'you became arrogant', is the response to the particle *kullamā*, 'whenever', and constitutes the interrogative, and is meant as a rebuke); **and some, of them, you called liars**, such as Jesus, **and some you slay**, such as Zachariah and John (the present tenses [of these verbs] are used to narrate the past events [as though they were events in the present], in other words, '[and some] you slew'). [Jalalayn 2:87]

**Qurtubi:** We gave Mūsā the Book and sent a succession of Messengers after him. We gave 'Īsā, son of Maryam, the Clear Signs and reinforced him with the Purest Rūḥ. Why then, whenever a Messenger came to you with something your lower selves did not desire, did you grow arrogant, and deny some of them and murder others? [Qurtubi 2:87]

**We gave Mūsā the Book and sent a succession of Messengers after him:** The Book here is the Torah. The word used for 'sent a succession' is derived from *qafā*, which means to come second, following in the tracks of the one that comes first, and, in this way, comes to mean following after. Every Messenger who came after Mūsā came affirming the Torah and the binding command up until 'Īsā.

**We gave 'Īsā, son of Maryam, the Clear Signs and reinforced him with the Purest Rūḥ:** 'The Clear Signs' are proofs and evidence. 'Reinforce' is to strengthen. The 'Purest Rūḥ' is said

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by Ibn ‘Abbās and Qatādah to be Jibrīl. Ḥassān said: Jibrīl is Allah’s Messenger to us and the Purest Rūḥ. It is not concealed.

An-Nahhās said that Jibrīl is called a *rūḥ*, and purity is attributed to him, because Allah formed him as a *rūḥ* without any parent, which is why ‘Īsā is also called a *rūḥ*. Ghālib ibn ‘Abdullāh related that Mujāhid said, ‘The Pure is Allah Almighty, as al-Ḥasan said, and the Rūḥ is Jibrīl.’ Abū Rawq related from aḍ-Ḍaḥḥāk that Ibn ‘Abbās said, ‘The Purest Rūḥ is the name by which ‘Īsā brought the dead to life.’ Sa‘īd ibn Jubayr and ‘Ubayd ibn ‘Umayr said that. It is the Greatest Name of Allah. It is said that what is meant is the Gospel which is here called *rūḥ* in the same way that Allah calls the Qur’ān a *rūḥ* in His words: ‘*We have revealed to you a Rūḥ by Our command.*’ (42:52) The first is more likely, and Allah knows best.

**Why then, whenever a Messenger came to you with something your lower selves did not desire, did you grow arrogant:** ‘Why did you refuse to respond out of disdain for the Messengers and thinking the Message unlikely?’ The root of *hawā* (desire) means ‘to incline to something’. The plural is *ahwiyah*. Al-Jawharī said that it is called that because of the fact that it makes a person incline to the Fire and therefore it is only used for what is not true and has no good in it. This *āyah* shows that aspect of it but it can, in fact, also be used in a good sense, as we find in various hadiths.

**deny some of them and murder others:** Among those they denied were ‘Īsā and Muḥammad and among those they killed were Yaḥyā and Zakariyā. [Notes to Qurtubi 2:87]

**Taqi:** Indeed, We gave Mūsā the Book, and after him We sent messengers, one following the other; and We gave clear signs to ‘Īsā, the son of Maryam (Jesus, the son of Mary), and supported

him with the Holy Spirit.<sup>3</sup> Then, how is it that every time a prophet came to you with what does not meet your desires, you grew arrogant? So, you gave the lie to a group (of the messengers) and killed others. [Taqi 2:87]

**R12(2) = S2:88**

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا  
يُؤْمِنُونَ ﴿٨٨﴾

**Kalimat:**

وَقَالُوا قُلُوبُنَا غُلْفٌ = *wa-qālū qulūbunā ghulfun* = and they said our hearts are wrapped

بَل لَّعَنَهُمُ اللَّهُ بِكُفْرِهِمْ فَقَلِيلًا مَّا يُؤْمِنُونَ = *bal la'anahumu llāhu bikufrihim fa-qalīlan mā yu'minūna* = rather Allah has cursed them for their disbelief so little is what they believe

**Saudi:** They say, "Our hearts are the wrappings<sup>4</sup> (which preserve Allah's word: we need no more)." Nay, Allah's curse is

<sup>3</sup> 'Holy Spirit' in the terminology of the Holy Qur'ān refers to the Archangel Jibrā'il ؑ (Gabriel), as is evident from S16:102. Jibrā'il ؑ supported 'Īsā ؑ (Jesus) in many ways. He accompanied him all the times to defend him against the hostility of his enemies, and it was through him that 'Īsā ؑ (Jesus) was ultimately raised to the heavens.

<sup>4</sup> The Jews in their arrogance claimed that all wisdom and all knowledge of Allah were enclosed in their hearts. But there were more things in heaven and earth than were dreamt of in their philosophy. Their claim was not only arrogance but blasphemy. In reality they were men without Faith. (I take *Gulfun* here to be the plural of *Gilafun* the wrapping or cover of a book, in which the book is preserved.) ¶ As usual, there is a much wider meaning. How many people at all times and among all nations close their hearts to any extension of knowledge or spiritual influence because of some little fragment which they have got and which they think is the whole of Allah's Truth? Such an attitude shows really want of faith and is a blasphemous limitation of Allah's unlimited spiritual gifts to His creatures. According to another view, the verse refers to the Jewish claim that a covering had been placed over their hearts which prevented them from grasping the message of the Prophet (peace be on him). See Ibn Kathir's commentary on the verse. See also verse S4.155] [Saudi n 92]

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on them for their blasphemy:<sup>5</sup> little is it they believe. [Saudi 2:88]

**Jalalayn:** And they say, to the Prophet mockingly: **Our hearts are encased** (*ghulf* is the plural of *aghlāf*), that is to say, wrapped up in covers and cannot comprehend what you say; God, exalted be He, says: **Nay** (*bal* introduces the rebuttal), **but God has cursed them**, removed them far from His mercy and degraded them when they rejected [the messengers], **for their unbelief**, which is not the result of anything defective in their hearts; **and little will they believe** (*fa-qalīlan mā yu'minūn*: the *mā* here is extra, emphasising the 'littleness' involved): that is, their belief is minimal. [Jalalayn 2:88]

**Qurtubi:** They say, 'Our hearts are uncircumcised.' Rather, Allah has cursed them for their disbelief. What little belief they have! [Qurtubi 2:88]

**They say, 'Our hearts are uncircumcised.':** 'They' are the Jews again. 'Uncircumcised' means that they have a covering over them. It is similar to Allah's words: 'Our hearts are covered up against what you call us to.' (41:5) 'Ikrimah said that there was a stamp on them. Linguists use this term for the sheathing of a sword. It means that their hearts are veiled from understanding and discrimination. Ibn 'Abbās said that the meaning is: 'Our hearts are filled with knowledge and we have no need of the knowledge of Muhammad ﷺ or anyone else.' It is said that *ghulf* is the plural of *ghilāf*.

**Rather, Allah has cursed them for their disbelief:** Allah refutes them. Allah makes it clear that the reason for their

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<sup>5</sup> The root kafara has many shades of meaning: (1) to deny Allah's goodness, to be ungrateful, (2) to reject Faith, deny His revelation, (3) to blaspheme, to ascribe some limitation or attribute to Allah which is derogatory to His nature. In a translation, one shade or another must be put forward according to the context, but all are implied. [Saudi n 93]

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 aversion to faith is that they have been cursed for their disbelief and defiance in earlier times. This is repaying wrong action with something worse than it. The root of 'la'n' (curse) has the meaning of 'driving away and putting far away'. 'La'n' is used for a man who is an outcast and is also used for a wolf. This means that Allah has put them far from His mercy, or from His success and guidance, or from every good.

**What little belief they have:** It is said that this can also mean, 'They believe only a little of what they have and reject most of it.' Al-Wāqidī said, 'They do not believe, whether a little or a lot.' [Notes to Qurtubi 2:88]

**Taqi:** And they said, "Our hearts are veiled." Rather, Allah has cast damnation upon them for their disbelief. So, they believe just in very little things.<sup>6</sup> [Taqi 2:88]

**R12(3) = S2:89**

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا  
 مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا  
 عَرَفُوا كَفَرُوا بِهِ ۗ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴿٨٩﴾

**Kalimat:**

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا مَعَهُمْ = *wa-lammā jā'ahum*

*kitābun min 'indi llāhi muṣaddiqun li-mā ma'ahum* = and when there came to them a Book from Allah confirming what was with them

وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ ۗ = *wa-*

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<sup>6</sup> The reference here is to some beliefs that were common to Islam and Judaism, like belief in Allah, and according to some Jews, belief in the Day of Judgment. (Bayān-ul-Qur'ān)

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*kānū min qablu yastaftihūna ‘alā alladhīna kafarū fa-lammā jā’ahum mā ‘arafū kafarū bihi* = and before that they used to seek victory over those who disbelieved but when there came to them what they recognized they disbelieved in it

*فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ* = *fa-la ‘natu llāhi ‘alā l-kāfirīn* = so the curse of Allah is upon the disbelievers

**Saudi:** And when there comes; to them a Book<sup>7</sup> from Allah, confirming what is with them,— although from of old they had prayed for victory against those without faith,— when there comes to them that which they (should) have recognised, they refuse to believe in it but the curse of Allah is on those without faith. [Saudi 2:89]

**Jalalayn:** When there came to them a Book from God, confirming what was with them, in the Torah, that is the Qur’ān — and they formerly, before it came, prayed for victory, for assistance, over the disbelievers, saying: ‘God, give us assistance against them through the Prophet that shall be sent at the end of time’; but when there came to them what they recognised, as the truth, that is, the mission of the Prophet, they disbelieved in it, out of envy and for fear of losing leadership (the response to the first *lammā* particle is indicated by the response to the second one); and the curse of God is on the disbelievers. [Jalalayn 2:89]

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<sup>7</sup> The Jews, who pretended to be so superior to the people without Faith-the Gentiles-should have been the first to recognize the new Truth-or the Truth renewed-which it was Muhammad's mission to bring because it was so similar in form and language to what they had already received. But they had more arrogance than faith. It is this want of faith that brings on the curse, ie., deprives us (if we adopt such an attitude) of the blessings of Allah.

¶ Again the lesson applies to a much wider circle than the Jews. We are all apt, in our perverseness, to reject an appeal from our brother even more summarily than one from an outsider. If we have a glimmering of the truth, we are apt to make ourselves impervious to further truth, and thus lose the benefit of Allah's Grace. [Saudi n 94]

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**Qurtubi:** When a Book does come to them from Allah, confirming what is with them – even though before that they were praying for victory over the unbelievers – yet when what they recognise does come to them, they reject it. Allah’s curse is on the unbelievers. [Qurtubi 2:89]

‘Them’ means the Jews, and the ‘Book’ here is the Qur’an, while ‘what is with them’ refers to the Torah and Gospel. The word for ‘praying for victory’ here (*yastaftihūn*) comes from the root *fataha* and implies the opening of something which is locked, and is used, for instance, for the opening of a door. An-Nasā’ī reports that Abū Sa‘īd al-Khudrī said that the Prophet ﷺ said, ‘Allah gave victory to the community because of its weak members by means of their supplication, prayer and sincerity.’ An-Nasā’ī also reports from Abū-d-Dardā’ that the Messenger of Allah ﷺ said, ‘Help me in seeking out the weak. They are supported. You are provided for on account of the weak among you.’ Ibn ‘Abbās reported that the Jews of Khaybar fought the tribe of Ghaṭafān and were defeated and so the Jews used this supplication, saying, ‘We ask You by the right of the unlettered Prophet whom You promised to send us at the end of time to make us victorious against them.’ They then defeated the tribe of Ghaṭafān. But when the Prophet was indeed sent, they rejected him and so Allah revealed this. [Notes to Qurtubi 2:89]

**Taqi:** And when there came to them a Book from Allah, which confirms what was with them, — while earlier, they used to seek help against those who disbelieved,<sup>8</sup> — yet when there came to them that which they did recognize, they denied it. So the curse of Allah is upon the disbelievers. [Taqi 2:89]

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<sup>8</sup> The sacred books of Jews contained clear prophecies about the advent of the Last Prophet ﷺ. On that basis, when they had any dispute with the pagans, they used to argue that the

**R12(4) = S2:90**

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا  
 أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ ۗ فَبَاءُوهُ  
 بِغَضَبٍ عَلَىٰ غَضَبٍ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ ﴿٩٠﴾

**Kalimat:**

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يُنَزِّلَ اللَّهُ مِنْ فَضْلِهِ عَلَىٰ مَنْ عِبَادِهِ = *bi'sa mā ishtaraw bihi anfusahum an yakfurū bimā*

*anzala llāhu baghyān an yunazzila llāhu min faḍlihī 'alā man yashā'u min 'ibādihī* = wretched is that for which they sold

themselves that they disbelieve in what Allah has sent down out of envy that Allah should send of His bounty upon whom He wills of His servants

فَبَاءُوهُ بِغَضَبٍ عَلَىٰ غَضَبٍ = *fa-bā'ū bi-ghaḍabin 'alā ghaḍab* = so they

returned with wrath upon wrath

وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ = *wa-li-l-kāfirīna 'adhābun muhīn* = and for

the disbelievers is a humiliating punishment

**Saudi:** Miserable is the price for which they have sold their souls, in that they deny (the revelation) which Allah has sent down, in insolent envy that Allah of His grace should send it to any of His servants He pleases:<sup>9</sup> thus have they drawn on

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Last Prophet was about to come, and he would support the Jews. Thus they sought help from him against the pagans.

<sup>9</sup> Racial arrogance made the Jews averse to the reception of Truth when it came through a servant of Allah, not of their own race. Again the lesson is wider. Is that averseness unknown in our own times, and among other races? Yet how can a race or a people set bounds to Allah's choice? Allah is the Creator and Cherisher of all races and all worlds. [Saudi n 95]

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themselves wrath upon wrath. And humiliating is the chastisement of those who reject faith. [Saudi 2:90]

**Jalalayn:** Evil is that for which they sell their souls, that is, their share of the reward [in the Hereafter] (*bi'samā*, 'evil is that [for] which': *mā* here is an indefinite particle, representing 'a thing', and constitutes a specification qualifying the subject of [the verb] *bi's*, 'evil is', the very thing being singled out for criticism); **that they disbelieve in that, Qur'ān, which God has revealed**, grudging (*baghyan* here is an object denoting reason for *yakfurū*, 'they disbelieve'), that is, out of envy, **that God should reveal** (read either *yunzil* or *yunazzil*) **of His bounty**, the Inspiration, **to whomever He will of His servants**, to deliver the Message; **and they were laden**, they returned, **with anger**, from God for their disbelief in what He has revealed (the indefinite form, *bi-ghaḍabin*, 'with anger', is used to emphasise the awesomeness [of the 'anger']), **upon anger**, which they deserved formerly, when they neglected the Torah and disbelieved in Jesus; **and for the disbelievers there shall be a humiliating chastisement**. [Jalalayn 2:90]

**Qurtubi:** What an evil thing they have sold themselves for in rejecting what Allah has sent down, outraged that Allah should send down His favour on whichever of His slaves He wills. They have brought down anger upon anger on themselves. The unbelievers will have a humiliating punishment. [Qurtubi 2:90]

**Outraged that Allah should send down His favour:** The word *bi's* in Arabic conveys full censure as *ni'm* conveys full praise. The word *baghyan* (outraged) refers to their envy according to Qatādah and as-Suddī. Al-Aṣma'ī said the same verb is used when a wound putrefies. It is said that its root meaning is connected with selling something, which is why a prostitute is

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called *baghī*. They were outraged that Allah sent down His favour on His Prophet ﷺ. Instead of *yunazzilu* (send down), Ibn Kathīr, Abū ‘Amr, Ya‘qūb and Ibn Muḥaysin recite *yunzilu* (send down).

**They have brought down anger upon anger on themselves:**

The ‘anger’ referred to here is Divine punishment. It is said that the first anger is on account of their worship of the Calf and the second on account of their rejection of Muhammad ﷺ. Ibn ‘Abbās said that. ‘Ikrimah said that it is because the Jews first rejected ‘Īsā and then rejected Muhammad. Qatādah also said that their first disbelief was by rejecting the Gospel and the second was by rejecting the Qur’an. Some people said that the word is repeated twice to stress the severity of what will happen to them.

**The unbelievers will have a humiliating punishment:** The word *muhīn* (humiliating) is only used when referring to the punishment of unbelievers. The punishments which befall rebellious Muslims in this world and the Next are a purification for them. [Notes to Qurtubi 2:90]

**Taqi:** Vile is that for which they have sold out their selves: that they should deny what Allah has revealed, grudging that Allah should send down some of His bounty to whomsoever He wills from among His servants.<sup>10</sup> So, they came out with wrath upon wrath. And for the unbelievers, there is humiliating punishment. [Taqi 2:90]

**R12(5) = S2:91**

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<sup>10</sup> This means that, despite their belief in the advent of the Last Prophet, the Jews rejected the Holy Prophet ﷺ only out of grudge and jealousy. They wished that the Last Prophet should come from the Israelites, but when he came from among the children of Ismā‘īl ﷺ, they refused to accept him because of jealousy. The Holy Qur’ān says that prophethood is a bounty of Allah that He, out of His wisdom, gives to whom He wills.

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا نُوْمِنُ بِمَا أَنْزَلَ  
عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ  
قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩١﴾

**Kalimat:**

وَإِذَا قِيلَ لَهُمْ ءَامِنُوا بِمَا أَنْزَلَ اللَّهُ = *wa-idhā qīla lahum āminū bimā*

*anzala llāhu* = and when it is said to them believe in what Allah has sent down

قَالُوا نُوْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ = *qālū*

*nu`minu bimā unzila `alaynā wa-yakfurūna bimā warā`ahu wa-huwa l-ḥaqqu muṣaddiqan li-mā ma`ahum* = they say we believe in what was sent down to us and they disbelieve in what is beyond it while it is the truth confirming what is with them

قُلْ فَلِمَ تَقْتُلُونَ أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ = *qul fa-lima taqtulūna*

*anbiyā`a llāhi min qablu in kuntum mu`minīn* = say then why did you kill the prophets of Allah before if you were believers

**Saudi:** When it is said to them, "Believe in what Allah hath sent down," they say, "We believe in what was sent down to us:" yet they reject all besides, even if it be truth confirming what is with them. Say: "Why then have ye slain the prophets of Allah in times gone by, if ye did indeed believe?"<sup>11</sup> [Saudi 2:91]

**Jalalayn:** And when it was said to them, ‘Believe in what God has revealed, that is, the Qur`ān and other [Books], they said, ‘We believe in what was revealed to us’, that is, the Torah; and (*wā*, here indicates a circumstantial qualifier) they disbelieve in

<sup>11</sup> Even the race argument is often a flimsy and hollow pretext. Did not the Jews reject Prophets of their own race who told them unpleasant truths? And do not other nations do

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**what is beyond that**, what is other than that or what came afterwards, such as the Qur’ān; **yet it is the truth** (*wa-huwa’l-ḥaqqu* is a circumstantial qualifier) **confirming** (*muṣaddiqan*, a second circumstantial qualifier for emphasis) **what is with them**. Say, to them: ‘**Why then were you slaying the prophets of God formerly, if you were believers?**’ in the Torah and in it you were forbidden to kill them: this address, concerning what their forefathers did, is directed towards those present at the time of our Prophet, on account of their approval of it [that is, of what the forefathers had done]. [Jalalayn 2:91]

**Qurtubi:** When they are told, ‘Believe in what Allah has sent down,’ they say, ‘We believe in what was sent down to us,’ and they reject anything beyond that, even though it is the truth, confirming what they have. Say, ‘Why then, if you are believers, did you previously kill the Prophets of Allah?’ [Qurtubi 2:91]

**When they are told, ‘Believe in what Allah has sent down,’ they say, ‘We believe in what was sent down to us,’:** ‘What Allah has sent down’ refers here to the Qur’an. What was sent down to them was the Torah. Al-Farrā’ said that they reject anything other than it. Qatādah said that they reject anything after it as Abū ‘Ubayd said. The meaning is the same. Al-Jawharī said that *warā* means ‘after’. The word can also mean ‘before’, being one of the words that can have opposite meanings.

**Why then, if you are believers, did you previously kill the Prophets of Allah:** Allah refutes their claim that they believe in what was revealed to them. He says that they are lying and rebukes them by asking them why, in that case, did they kill the Prophets when that was forbidden in their Book? It is addressed

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likewise? The real trouble is selfishness, narrowness, a mean dislike of anything which runs counter to habits, customs or inclinations. [Saudi n 96]

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to those Jews who were present with Muhammad ﷺ while their ancestors are meant. It is said to their descendants because they have continued on the same path. [Notes to Qurtubi 2:91]

**Taqi:** When it is said to them, “Believe in what Allah has revealed,” they say, “We believe in what has been revealed to us” — and they deny what is beyond it, whereas that is the truth which confirms what is with them. Say, “Why then have you been slaying the prophets of Allah earlier, if you were believers?” [Taqi 2:91]

**R12(6) = S2:92**

\* وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن  
بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ ﴿٩٢﴾

**Kalimat:**

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ = *wa-la-qad jā'akum mūsā bi-l-bayyināti*

= and indeed Moses came to you with clear proofs

ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِن بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ = *thumma ittakhadhtumu l-'ijla*

*min ba'dihī wa-antum zālimūna* = then you took the calf after him while you were wrongdoers

**Saudi:** There came to you Moses with clear (signs); yet ye worshipped the calf (even) after that, and ye did behave wrongfully. [Saudi 2:92]

**Jalalayn:** And Moses came to you with clear proofs, miracles, such as the staff, his hand, and the parting of the sea; **then you took to yourselves the calf, as a god, after him,** after he had gone to the appointment, **and you were evildoers,** for taking it [in worship]. [Jalalayn 2:92]

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**Qurtubi:** Mūsā brought you the Clear Signs; then, after he left, you adopted the Calf and were wrongdoers. [Qurtubi 2:92]

Reference to ‘the Clear Signs’ of Mūsā can be found in Allah’s words: ‘We gave Mūsā seven clear signs.’ (17:101) They were: the staff, the drought, the white hand, the blood, the plague, the locusts, the lice, the frogs and the splitting of the sea. It is said that the expression ‘Clear Signs’ refers to the Torah and the evidence it contains. The use of the word ‘then’ indicates that they did this after receiving the Signs, which makes their wrong action all the worse. [Notes to Qurtubi 2:92]

**Taqi:** And certainly Mūsā came to you with clear signs, then you adopted the calf (as god) after his departure (to the mount of Ṭūr) — and you were transgressors. [Taqi 2:92]

**R12(7) = S2:93**

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ خُذُوا مَا  
ءَاتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمَعُوا قَالُوا سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي  
قُلُوبِهِمُ الْعِجْلَ بِكُفْرِهِمْ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ  
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿٩٣﴾

**Kalimat:**

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ = *wa-idh akhadhnā mīthāqakum wa-rafa'nā fawqakumu ṭ-ṭūra* = and when We took your covenant and raised above you the Mount

خُذُوا مَا ءَاتَيْنَاكُمْ بِقُوَّةٍ وَأَسْمَعُوا = *khudhū mā ātaynākum bi-quwwatin wa-sma'ū* = take what We have given you with strength and listen

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قَالُوا سَمِعْنَا وَعَصَيْنَا = *qālū sami 'nā wa- 'aṣaynā* = they said we heard  
and we disobeyed

وَأُشْرِبُوا فِي قُلُوبِهِمُ الْإِجْلَ بِكُفْرِهِمْ = *wa-ushribū fī qulūbihimu l- 'ijla bi-  
kufrihim* = and the calf was infused into their hearts because of  
their disbelief

قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ = *qul bi 'sa mā ya 'murukum bihī*  
*īmānukum* = say how evil is what your belief commands you

إِنْ كُنْتُمْ مُؤْمِنِينَ = *in kuntum mu 'minīn* = if you are believers

**Saudi:** And remember We took your covenant and We raised above you the mount (Sinai): (saying): "Hold firmly to what We have given you, and hearken (to the law)"<sup>12</sup> They said:" We hear, and we disobey:"<sup>13</sup> And their hearts<sup>14</sup> were filled (with the love) of the calf because of their faithlessness. Say: "Vile indeed are the behests of your faith if ye have any faith!" [Saudi 2:93]

**Jalalayn:** And when We made a covenant with you, to act according to what is in the Torah, and raised over you the Mount, to drop it on you, when you had refused to accept it; We said, 'Take forcefully, seriously and with effort, what We have given you, and listen', to what you have been commanded, and

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<sup>12</sup> Cf. the introductory words of S2:63, which are the same as the introductory words here, but the argument is developed in a different direction in the two places. In S2:63 after they are reminded of the solemn Covenant under the towering height of Mount Sinai they are told how they broke the Covenant in after ages. Here, after they are reminded of the same solemn Covenant, they are told that even then they never meant to observe it. Their thought is expressed in biting words of sarcasm. They said in words: "All that the Lord hath spoken, we will do." But they said in their hearts: "We shall disobey." [Saudi n 97]

<sup>13</sup> What they should have said was: "We hear and we obey": this is the attitude of the true men of Faith (S2:285). [Saudi n 98]

<sup>14</sup> After the Commandments and the Law had been given at Mount Sinai, and the people had solemnly given their Covenant, Moses went up to the Mount, and in his absence, the people made the golden calf. [The word ushribu which occurs in the verse seems to suggest, as the noted Tabi'l Qatadah is reported to have said, that their hearts were saturated with the love for the calf. See Ibn Kathir, Commentary on the verse S2:93. [Saudi n 99]

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be prepared to accept it, **They said, ‘We hear, your words, and disobey’**, your command; **and they were made to drink the calf in their hearts**, that is to say, the love of it [the golden calf] intoxicated their hearts in the way that wine does, **on account of their unbelief**. Say, to them: **‘Evil is that, thing, which your belief, in the Torah, enjoins on you, [in the way of] the worship of the [golden] calf, if you are believers’**, in it, as you claim; meaning, you are not believers, for faith does not command that you worship the calf — their forefathers are meant here. Likewise, you do not believe in the Torah, because you have denied [the prophethood of] Muḥammad (ṣ), whereas faith in it does not command you to reject him. [Jalalayn 2:93]

**Qurtubi:** Remember when We made a covenant with you and lifted up the Mount above your heads: ‘Take hold vigorously of what We have given you and listen.’ They said, ‘We hear and disobey.’ They were made to drink the Calf into their hearts because of their disbelief. Say, ‘If you are believers, what an evil thing your faith has made you do.’ [Qurtubi 2:93]

The first part of this āyah has been discussed previously in the commentary on 2:63 above.

**They said, ‘We hear and disobey.’:** There is disagreement about whether this was the actual words they used or whether they did an action which took the place of the words, and so it was metaphorical.

**They were made to drink the Calf into their hearts because of their disbelief.**

In other words love of the Golden Calf penetrated them. It means that their hearts imbibed it. It is a metaphor because the whole matter of the Calf had become firm in their hearts. We read in a

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hadith, ‘Seditons will be presented to the hearts like a mat, reed by reed. A black spot is formed in the heart of anyone who is made to drink them.’ Muslim transmitted it. Their love of the Calf is referred to as drinking rather than eating because drinking something makes it penetrate right through the whole of the body.

As-Suddī and Ibn Jurayj said that Mūsā filed down the Calf and put it in water and told the tribe of Israel to drink that water. They all drank it and those who loved the Calf had gold filings on their lips. His scattering into the sea is indicated by His words: ‘Then we will scatter it as dust into the sea.’ (20:97) Their drinking it and its showing on their lips is refuted by His words: ‘They were made to drink the Calf into their hearts.’

**Say, ‘If you are believers, what an evil thing your faith has made you do.’:** The faith referred to is that which they claimed by their words, ‘We believe in what was sent down to us.’ It is said that these words were addressed to the Prophet ﷺ and he was commanded to rebuke them. So it means, ‘Muhammad, tell them that what they were doing is evil.’ [Notes to Qurtubi 2:93]

**Taqi:** And when We took a pledge from you, and raised high the (mount of) Ṭūr above you:<sup>15</sup> “Hold fast to what We have given you, and listen”! They said, “We have heard and disobeyed.” And, on account of their denial, they were soaked with love for the calf in their hearts. Say: “Evil is that which your faith enjoins upon you, if you are believers.” [Taqi 2:93]

**R12(8) = S2:94**

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<sup>15</sup> For explanation, see note on verse S2.63 above, and for the story of the calf S7:148 below.

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ ﴿٩٤﴾

**Kalimat:**

قُلْ إِنْ كَانَتْ لَكُمْ الدَّارُ الْآخِرَةُ عِنْدَ اللَّهِ خَالِصَةً مِّنْ دُونِ النَّاسِ = *qul in kānat*

*lakumu d-dāru l-ākhiratu 'inda llāhi khāliṣatan min dūni n-nāsi*

= say if the home of the Hereafter with Allah is exclusively for you apart from all people

فَتَمَنَّوْا الْمَوْتَ إِنْ كُنْتُمْ صَادِقِينَ = *fa-tamannawū l-mawta in kuntum*

*ṣādiqīn* = then wish for death if you are truthful

**Saudi:** Say: "If the last home, with Allah, be for you specially, and not for anyone else, then seek ye for death, if ye are sincere."

[Saudi 2:94]

**Jalalayn:** Say, to them: 'If the Abode of the Hereafter, that is, Paradise, with God is purely yours, that is, exclusively, and not for other people, as you allege, then long for death — if you speak truly' (here both conditionals are connected to the verb *tamannū*, 'long for', so that the first is dependent upon the second, in other words, 'If you speak truly when you claim that it is yours, then you will naturally incline to what is yours, and since the path to it is death, long for it [death]'). [Jalalayn 2:94]

**Qurtubi:** Say, 'If the abode of the Next World with Allah is for you alone, to the exclusion of all others, then long for death if you are telling the truth. [Qurtubi 2:94]

**Taqi:** Say: "If the Last Abode near Allah is purely for you, to the exclusion of all people, then make a wish for death, if you are true." [Taqi 2:94]

R12(9) = S2:95

وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ



**Kalimat:**

وَلَنْ يَتَمَنَّوهُ أَبَدًا بِمَا قَدَّمَتْ أَيْدِيهِمْ = *wa-lan yatamannawhu abadan bimā*

*qaddamat aydīhim* = and they will never wish for it ever because of what their hands have sent forth

وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ = *wa-llāhu ‘alīmun bi-z-ẓālimīn* = and Allah is

knowing of the wrongdoers

**Saudi:** But they shall never seek for death, on account of the (sins) which their hands have sent on before them.<sup>16</sup> And Allah is well-acquainted with the wrong-doers. [Saudi 2:95]

**Jalalayn:** But they will never long for it, because of that which their own hands have sent before them, as a result of their rejection of the Prophet (ﷺ), the consequence of their mendacity. **God knows the evildoers**, the disbelievers and He will requite them. [Jalalayn 2:95]

**Qurtubi:** But they will never ever long for it because of what they have done. Allah knows the wrongdoers. [Qurtubi 2:95]

When the Jews made their various false claims, as Allah reports from them in His Book, such as: ‘The Fire will only touch us for

<sup>16</sup> The phrase "What their hands have sent on before them" frequently occurs in the Qur-an. Here, and in many places, it refers to sins. In such passages as S78:40. or S81:14, it is implied that both good and bad deeds go before us to the judgment-seat of Allah before we do ourselves. In S2:110, it is the good that goes before us. Our deeds are personified. They are witnesses for or against us, and they always go before us. Their good or bad influence begins to operate before we even know it. This is more general than the New Testament idea in the First Epistle of St. Paul to Timothy, v.24: "Some men's sins are open beforehand, going before to judgment; and some men they follow after." [Saudi n 100]

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a number of days' (2:80), and 'No one will enter the Garden except for Jews and Christians' (2:111), Allah told His Prophet ﷺ what to say to them. They were told to wish for death, because if someone really believes that he is one of the people of the Garden he will prefer death to life in this world, since he will obtain the bliss of the Garden and the difficulties of this world will be removed from him by it. But they shrank from doing that, out of fear of Allah, because of the terrible things they had done, thus demonstrating that they did not really believe what they said and indicating their greed for this world. If they had truly longed for death they would have died, as is related from the Prophet ﷺ when he said, 'If the Jews had really longed for death, they would have died and seen their place in the Fire.' It is said that Allah kept them from longing for it so as to make that a Sign for His Prophet ﷺ. These are all aspects of the fact that they did not long for death as they claimed. It is related by 'Ikrimah from Ibn 'Abbās that what is meant is: 'Wish for death for the party which is lying: you or us.' They did not do so because they knew that they were lying.

The observation may be made that longing can be expressed with the tongue or with the heart, and so how is it known that they did not wish for it in their hearts? The reply to that is that the Qur'an stated that when Allah says: 'they will never ever long for it.' If they had wished for it in their hearts, it would have appeared on their tongues so that they could refute the Prophet ﷺ and invalidate his argument. This is clear. [Notes to Qurtubi 2:95]

**Taqi:** But they will never wish for it because of what their hands have sent ahead. Allah is All-Aware of the unjust. [Taqi 2:95]

**R12(10) = S2:96**

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ وَمِنَ الَّذِينَ أَشْرَكُوا  
يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِۦ مِنْ  
الْعَذَابِ أَنْ يُعَمَّرَ ۗ وَاللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ ﴿٩٦﴾

**Kalimat:**

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَوٰةٍ وَمِنَ الَّذِينَ أَشْرَكُوا = *wa-la-tajidannahum*

*aḥraṣa n-nāsi ‘alā ḥayātin wa-mina alladhīna ashrakū* = and you will surely find them the most eager of people for life and among those who associate others

يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرَ أَلْفَ سَنَةٍ وَمَا هُوَ بِمُزَحِّزِهِۦ مِنْ الْعَذَابِ أَنْ يُعَمَّرَ = *yawaddu*

*aḥaduhum law yu‘ammaru alfa sanatin wa-mā huwa bi-muzahḥizihī mina l-‘adhābi an yu‘ammara* = one of them wishes that he could be given a life of a thousand years but being given long life will not remove him from the punishment

وَاللَّهُ بَصِيرٌۢ بِمَا يَعْمَلُونَ = *wa-llāhu baṣīrun bimā ya‘malūna* = and

Allah is seeing of what they do

**Saudi:** Thou wilt indeed find them, of all people, most greedy of life,— even more than the idolaters: each one of them wishes he could be given a life of a thousand years: but the grant of such life will not save him from (due) chastisement for Allah sees well all that they do. [Saudi 2:96]

**Jalalayn:** And you shall find them (the *lām* of *la-tajidannahum* is for oaths) **the people most covetous of life**, and, more covetous of it than, **the idolaters**, who reject the [idea of the] Resurrection, for the former know that their journey’s end will be the Fire, while the idolaters do not believe even in this; **any one of them would love**, wishes, **that he might be given life for a**

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**thousand years** (*law yu‘ammar*, ‘[if only] he might be given life’: the particle *law*, ‘if only’, relates to the verbal noun and functions with the sense of *an*, ‘that’, and together with its relative clause explains the [implicit] verbal noun in the object of the verb *yawaddu*, ‘he would love’); **yet**, any one of them, **his being given life** (*an yu‘ammara*, ‘that he should be given life’, constitutes the subject of the verb *muzahzihihi*, ‘that it should budge him’ [this verb comes later], as though it were *ta‘mīruhu*, the giving of life to him) **shall not budge**, remove, **him from the chastisement**, of the Fire. **God sees what they do** (*ya‘malūna* may be alternatively read *ta‘malūna*, ‘you do’), and will requite them. [‘Abd Allāh] Ibn Šūryā<sup>17</sup> asked the Prophet (ṣ), or ‘Umar [b. al-Khaṭṭāb], about which angel brings down the revelation, and he replied that it was Gabriel; he [Ibn Šūryā] then said, ‘He is our enemy, because he brings chastisement with him; had it been Michael, we would have believed in him, because he brings fertility and security’. Then, the following was revealed: [Jalalayn 2:96]

**Qurtubi:** Rather you will find them the people greediest for life, along with the idolaters. One of them would love to be allowed to live a thousand years. But being allowed to live would not save him from the punishment. Allah sees what they do. [Qurtubi 2:96]

It is said that this refers to the Jews and it is said that the words about them stop at ‘life’. The Arab idolaters only knew this life and had no knowledge of the Hereafter. So then what is referred

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<sup>17</sup> Ibn Kathīr, in his description of the events of year 2 AH, identifies Ibn Šūryā as ‘Abd Allāh (Kināna?) b. Šūryā (or Šūryā?) of the Banū Tha‘laba, who was the most knowledgeable scholar (*ḥabr*) of the Torah from among the Jews at that time, and who was one of the party of Jewish leaders that came to interview the Prophet about his religion and to test his knowledge of previous Scriptures; it is not clear at what point he became a Muslim (hence ‘Abd Allāh), for Ibn Kathīr also states that he apostatised at a later stage; see Ibn Kathīr, *al-Bidāya wa’l-nihāya*, ed. S. J. al-‘Aṭṭār, 11 vols. (Beirut: Dār al-Fikr, 1998), II, 634ff: *sub anno* 2; IV, 576. [Note to Jalalayn 2:96]

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to is another group of idolaters, namely the Magians. That is clear in that they say to someone who sneezes, ‘Live a thousand years!’ They believed that to be the extent that their reckoning would last. Al-Hasan believes that it refers to the Arab idolaters because they did not believe in the resurrection after death and hoped for a long life.

**Allah sees what they do.:** Allah sees those who wish to live a thousand years. ‘Ya‘malūn’ (they do) is also read ‘ta‘malūn’ (you do). Those who recite the second say that it implies: ‘Tell them, Muhammad, that Allah sees what they do.’ Scholars say that Allah describes Himself as knowing hidden matters. The word ‘baṣr’ (see) in Arabic also means ‘to know something’ and be aware of it. You could use it for someone who has knowledge of medicine (baṣr bi’l-ṭibb) or fiqh. Al-Khaṭṭābī said that Allah knows and sees. It is also said that the phrase means that Allah makes the things we do visible by creating the faculty of seeing and perception, so Allah gives His servant sight. [Notes to Qurtubi 2:96]

**Taqi:** You shall surely find them the more avid for life than all other men — even more than the polytheists. Every one of them would love that his life is prolonged for one thousand years. But it will not take him away from punishment that his life is (so) prolonged, and Allah is watchful of what they do. [Taqi 2:96]

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