

يَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا<sup>ظ</sup>  
وَاللَّكَفِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ  
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ  
رَّبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ  
الْعَظِيمِ ﴿١٠٥﴾ \* مَا نَنْسَخُ مِنْ ءَايَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا  
أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾ أَلَمْ تَعْلَمْ  
أَنَّ اللَّهَ لَهُ مَلَكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ  
اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾ أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ  
كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ  
فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾ وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ  
يَرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ  
أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا حَتَّىٰ  
يَأْتِيَ اللَّهَ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾ وَأَقِيمُوا  
الصَّلَاةَ وَءَاتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ  
تَجِدُوهُ عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾ وَقَالُوا لَنْ  
يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ أَمَانِيُّهُمْ<sup>ظ</sup>  
قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ  
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ ۗ وَلَا خَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

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**Tarjumani**

O Believers, do not say to our Rasool: *Raina* (an ambiguous word for: "Listen, may you become deaf" or "Our shepherd" or in Judeo-Arabic language conveys the sense, "our evil one.") But say: "*Unzurna* ("look upon" us "or pay attention" to us) and listen to him carefully; and remember that there is a painful punishment for the unbelievers. The unbelievers among the People of the Book, and the *mushrikeen*, would never wish that any good be sent down to you, O Muhammad, from your Rabb, but Allah chooses for His special Mercy whom He pleases, and Allah is the most Gracious. We do not abrogate any of the verses of Al-Quran or cause it to be forgotten except that We substitute it with something better or similar, do you not know that Allah has full power over everything? Do you not know that to Allah belongs the dominion of the heavens and the earth, and that besides Allah, you have no protector or helper. Do you intend to ask your Rasool (Muhammad) questions as Musa (Moses) was asked before? But whoever barter belief for unbelief, has indeed lost the direction of the Right Way. Many among the people of the Book (Jews and Christians) wish they could somehow turn you back from belief to unbelief, due to their selfish envy, after the truth has become quite clear to them. Forgive them and bear with them until Allah brings about His decision; rest assured that Allah has power over everything. Establish Salah (Prayers) and pay Zakah (obligatory charity), and whatever good you send ahead of you to the Hereafter for yourselves, you shall find it with Allah; surely, Allah is watching all your actions. They say: "None shall enter paradise except the one who is a Jew or a Christian." These are their vain desires. Say O Muhammad: "Let us have your proof if you are right in your claim. Yea! Whoever submits himself entirely to Allah and is a doer of good deeds,

will be rewarded by his Rabb; and will have nothing to fear or to grieve.

اے لوگو جو ایمان لائے ہو راعنا نہ کہا کرو، بلکہ اُنظرنا کہو اور توجہ سے بات کو سنو، یہ کافر تو عذاب الیم کے مستحق ہیں۔ یہ لوگ جنہوں نے دعوت حق کو قبول کرنے سے انکار کر دیا ہے، خواہ اہل کتاب میں سے ہوں یا مشرک ہوں، ہر گز یہ پسند نہیں کرتے کہ تمہارے رب کی طرف سے تم پر کوئی بھلائی نازل ہو، مگر اللہ جس کو چاہتا ہے، اپنی رحمت کے لئے چن لیتا ہے اور وہ بڑا فضل فرمانے والا ہے۔ ہم اپنی جس آیات کو منسوخ کر دیتے ہیں یا بھلا دیتے ہیں، اس کی جگہ اس سے بہتر لاتے ہیں یا کم از کم ویسی ہی۔ کیا تم جانتے نہیں ہو کہ اللہ ہر چیز پر قدرت رکھتا ہے؟ کیا تمہیں خبر نہیں ہے کہ زمین اور آسمانوں کی فرماں روائی اللہ ہی کے لئے ہے اور اس کے سوا کوئی تمہاری خبر گیری کرنے اور تمہاری مدد کرنے والا نہیں ہے؟ پھر کیا تم اپنے رسول سے اس قسم کے سوالات اور مطالبے کرنا چاہتے ہو، جیسے اس سے پہلے موسیٰ سے کئے جا چکے ہیں؟ حالانکہ جس شخص نے ایمان کی روش کو کفر کی روش سے بدل لیا، وہ راہ راست سے بھٹک گیا۔ اہل کتاب میں سے اکثر لوگ یہ چاہتے ہیں کہ کسی طرح تمہیں ایمان سے پھیر کر پھر کفر کی طرف پلٹالے جائیں۔ اگرچہ حق ان پر ظاہر ہو چکا ہے، مگر اپنے نفس کے حسد کی بنا پر تمہارے لئے ان کی یہ خواہش ہے۔ اس کے جواب میں تم عفو و درگزر سے کام لو، یہاں تک کہ اللہ خود ہی اپنا فیصلہ نافذ کر دے۔ مطمئن رہو کہ اللہ تعالیٰ ہر چیز پر قدرت رکھتا ہے۔ نماز قائم کرو اور زکوٰۃ دو۔ تم اپنی عاقبت کے لئے جو بھلائی کما کر آگے بھیجو گے، اللہ کے یہاں

اسے موجود پاؤ گے۔ جو کچھ تم کرتے ہو، وہ سب اللہ کی نظر میں ہے۔ ان کا کہنا ہے کہ کوئی شخص جنت میں نہیں جائے گا جب تک کہ وہ یہودی نہ ہو یا (عیسائیوں کے خیال کے مطابق) عیسائی نہ ہو۔ یہ ان کی تمنائیں ہیں۔ ان سے کہو، اپنی دلیل پیش کرو، اگر تم اپنے دعوے میں سچے ہو۔ (در اصل نہ تمہاری کچھ خصوصیت ہے نہ کسی اور کی) حق یہ ہے کہ جو بھی اپنی ہستی کو اللہ کی عطاعت میں سونپ دے اور عملاً نیک روش پر چلے، اس کے لئے اس کے رب کے پاس اس کا اجر ہے اور ایسے لوگوں کے لئے کسی خوف یا رنج کا کوئی موقع نہیں۔

ऐ लोगो जो ईमान लाए हो, 'राइना' न कहा करो, बल्कि 'उन्जुरना' कहो और तवज्जुह से बात को सुनो, ये काफ़िर तो अज़ाबे-अलीम के मुस्तहिक हैं | ये लोग जिन्होंने दवाते-हक़ को कबूल करने से इनकार कर दिया है, खाह अहले-किताब में से हों या मुशरिक हों, हरगिज़ यह पसन्द नहीं करते कि तुम्हारे रब की तरफ़ से तुम पर कोई भलाई नाज़िल हो, मगर अल्लाह जिसको चाहता है अपनी रहमत के लिए चुन लेता है, और वह बड़ा फज्ल फरमानेवाला है | हम अपनी जिस आयत को मंसूख कर देते हैं या भुला देते हैं, उसकी जगह उससे बेहतर लाते हैं. या कम-अज़-कम वैसी ही | क्या तुम जानते हो कि अल्लाह हर चीज़ पर कुदरत रखता है? क्या तुम्हें ख़बर नहीं है कि ज़मीन और आसमानों की फारमाँरवाई अल्लाह ही के लिए है और उसके सिवा कोई तुम्हारी खबरगीरी करने और तुम्हारी मदद करनेवाला नहीं है? फिर क्या तुम अपने रसूल से उस क्रिस्म के सवालात और मुतालाबे करना चाहते हो जैसे इससे पहले मूसा से किए जा चुके हैं? हालाँकि जिस शख्स ने ईमान की रविश को कुफ़्र की रविश से बदल लिया, वह राहे-रास्त से भटक गया | अहले-किताब से में अकसर लोग यह चाहते हैं कि किसी तरह तुम्हें ईमान से फेरकर फिर कुफ़्र की तरफ़ ले जाएँ, अगरचे हक़ उनपर

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جّاهير هو चुका है, मगर अपने नफ्स के हसद की बिना पर तुम्हारे लिए उनकी यह ख़ाहिश है | इसके ज़वाब में तुम अफव व दरगुज़र से काम लो, यहाँ तक कि अल्लाह खुद ही अपना फ़ैसला नाज़िल कर दे | मुत्मइन रहो कि अल्लाह हर चीज़ पर कुदरत रखता है | नमाज़ कायम करो और ज़कात दो | तुम अपनी आक़िबत के लिए जो भलाई कमा कर आगे भेजोगे, अल्लाह के यहाँ उसे मौजूद पाओगे | जो कुछ तुम करते हो, वह सब अल्लाह की नज़र में है | उनका कहना है कि कोई शख्स जन्नत में न जाएगा जब तक कि वह यहूदी न हो या (ईसाइयों के खयाल के मुताबिक़) ईसाई न हो | ये उनकी तमन्नाएं हैं | उनसे कहो, "अपनी दलील पेश करो, अगर तुम अपने दावे में सच्चे हो |" (दरअस्ल न तुम्हारी कुछ खुसूसियत है, न किसी और की) हक़ यह है कि जो भी अपनी हस्ती को अल्लाह की इताअत में सौंप दे और अमलन नेक रविश पर चले, उसके लिए उसके रब के पास उसका अज़्र है और ऐसे लोगों के लिए किसी खौफ़ या रंज का कोई मौक़ा नहीं |

## Summary

Etiquettes to address the Prophet of Allah. Abrogation and / or substitution of the verses of the Qur'an. Questioning the Prophet. Envy of Jews and Christians. Open-ended credit account for the Hereafter. The Jews' and Christians' false claim to inherit paradise.

اللّٰه کے رسول سے خطاب کے آداب۔ قرآن کی آیات کا نسخ اور / یا ان کی جگہ متبادل کا آنا۔ نبی

سے نامناسب سوالات کرنا۔ یہود و نصاریٰ کا حسد۔ آخرت کے لیے کھلا ہوا ثواب کا کھاتہ۔

یہود و نصاریٰ کا جنت کے وارث ہونے کا باطل دعویٰ۔

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अल्लाह के रसूल से ख़िताब के आदाब। कुरआन की आयात का नसख  
और/या उनकी जगह मुतबादिल का आना। नबी से नामुनासिब  
सवालात करना। यहूद व नसारा का हसद। अख़िरत के लिए खुला हुआ  
सवाब का खाता। यहूद व नसारा का जन्नत के वारिस होने का बातिल  
दावा।

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## TAFSIR

### General

**Nomenclature:** This Rukū‘ is aptly designated “True Allegiance” because its central thematic concern lies in distinguishing genuine loyalty to Allah, His Messenger, and His guidance from false allegiances rooted in ambiguity of speech, inherited privilege, sectarian identity, envy, and disbelief. Through injunctions governing proper adab with the Prophet, affirmation of Allah’s absolute authority over revelation and abrogation, warnings against misguided questioning, and exposure of the envious hostility of the People of the Book, the passage clarifies that allegiance is not a matter of verbal claims or communal labels. It culminates by decisively redefining salvation as sincere submission to Allah accompanied by righteous conduct, thereby establishing that true allegiance consists in conscious faith, obedience, patience, and moral excellence, rather than in wishful assertions or ancestral affiliation.

**Period of revelation:** This Rukū‘ belongs to the early Madinan period, revealed shortly after the Hijrah, approximately 622–624 CE (1–2 AH). The themes of proper adab with the Prophet, engagement with the People of the Book, clarification of divine authority over revelation and abrogation, and the refutation of exclusivist salvation claims firmly situate the passage within the formative phase of Madinan revelation, when the Qur’ān was consolidating communal discipline, defining true allegiance, and establishing clear doctrinal and moral boundaries in a plural religious milieu.

**R14(1) = S2:104**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا  
وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ ﴿١٠٤﴾

**Kalimat:**

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا = *yā ayyuhā alladhīna*

*āmanū lā taqūlū rā'inā wa-qūlū unẓurnā wa-sma'ū* = O you who believe do not say rā'inā but say unẓurnā and listen

وَلِلْكَافِرِينَ عَذَابٌ أَلِيمٌ = *wa-li-l-kāfirīna 'adhābun alīmun* = and for

the disbelievers is a painful punishment

**Saudi:** O ye of faith! Say not (to the prophet) Raina, but say, Unzurna<sup>1</sup> and hearken (to him): to those without faith is a grievous punishment. [Saudi 2:104]

**Jalalayn:** *O you who believe*, do not say, to the Prophet (ﷺ), **'Observe us'**, (*rā'inā* is an imperative form from *murā'āt*) which they used to say to him, and this was a derogatory term in Hebrew, derived from the noun *al-ru'ūna* ['thoughtlessness']. They found this very amusing and used to address the Prophet (ﷺ) in this way, and so the believers were forbidden to use it; **but say**, instead, **'Regard us'**, that is, look at us, **and give ear**, to what you are commanded and be prepared to accept it; **and for disbelievers awaits a painful chastisement**, that is, the Fire. [Jalalayn 2:104]

<sup>1</sup> The word disapproved is Ra'ina, which as used by the Muslims meant. "Please look at us, attend to us." But it was ridiculed by enemies by a little twist to suggest some insulting meaning. So an unambiguous word "Unzurna," with the same meaning is suggested. The general lesson is that we must guard ourselves against the cynical trick of using words which sound complimentary to the ear but have a hidden barb in them. Not only must we be plain and honest in our words. We must respectfully hearken to the words of a Teacher whom we have addressed. Thoughtless people use vain words or put foolish questions, and straightaway turn their minds to something else. [Saudi n 106]

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**Qurtubi:** You who have faith! do not say, ‘*Rā‘inā*’, say, ‘*Unẓurnā*’, and listen well. The unbelievers will have a painful punishment. [Qurtubi 2:104]

This is talking about another act of ignorance on the part of the Jews and the purpose is to forbid Muslims from doing the same thing. The meaning of *rā‘inā* is ‘look at us and we will look at you’ because the form of the verb dictates that. It further signifies ‘protect us and we will protect you; watch us and we will watch you.’ Using this word, however, entails coarseness and the believers were commanded to choose a better word with a finer meaning.

Ibn ‘Abbās said, ‘The Muslims used to say to the Prophet ﷺ, “*Rā‘inā!*” by way of asking and desire, from *murā‘ah* (supervision, respect). In Hebrew it was a curse, meaning “Listen, you do not hear.” So the Jews took advantage of that and said, “We curse him secretly. Now we will curse him openly!” and they used to use the word to address the Prophet ﷺ and then laugh about it. Sa‘d ibn Mu‘ādh overheard them because he knew their language. He told them, “The curse of Allah be on you! If I hear a single man of you say it to the Prophet ﷺ, I will lop his head off!” They replied, “But you say it!” Then the *āyah* was revealed and they were forbidden to do it so that the Jews would not imitate them and intend a bad meaning by it.’

This *āyah* contains evidence for two rulings. One is that you should avoid ambiguous expressions which could be disparaging or allude to faults. A corollary of this is that slander can be by allusion and we say that doing this obliges the *ḥadd* punishment whereas Abū Ḥanīfah and ash-Shāfi‘ī said that the aspect of doubt involved removes the *ḥadd*. This will be discussed in *an-Nūr*.

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The second ruling to be gained from the *āyah* is that *sadd adh-dharā'i'* (the blocking of the means), and the protection it gives, constitutes a valid legal principle, which is the position of Mālik and also of Aḥmad ibn Ḥanbal in one transmission from him. The Book and Sunnah provide evidence for this principle. *Dharī'ah* (means) is something which is not prohibited in itself but it is feared that someone who does it will fall into the prohibited. In the Qur'ān this *āyah* demonstrates the principle. The way the principle is applied here is that the Jews used to say this phrase, which was a curse in their language. Then Allah informed the Muslims about it and issued the prohibition of the use of this phrase because, although it is all right in itself, it is the means to the evil result.

There are also Allah's words: *'Do not curse those they call upon besides Allah, in case that makes them curse Allah in animosity without knowledge.'* (6:108) So Allah forbids cursing their gods — something that is not wrong in itself — out of the fear that they would retaliate. Allah says: *'Ask them about the town that was by the sea.'* (7:163) Allah forbade them to fish on the Sabbath when the fish came to them near the surface on the Sabbath. They blocked them off on the Sabbath and then took them on Sunday. That blockage was the means to catching. So Allah transmogrified them into apes and pigs. Allah also mentioned to us the idea of being on guard about that. He told Ādam and Ḥawwā': *'Do not approach this tree'* (2:35).

As for the Sunnah, there are many firm, sound hadiths, including the hadith of 'Ā'ishah that Umm Ḥabībah and Umm Salamah mentioned to the Messenger of Allah ﷺ a church they had seen in Abyssinia with images, and the Messenger of Allah ﷺ said, 'Among those people, when a righteous man died, they built a

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place of prayer over his grave and adorned it with those images. Those are the worst of creatures in the sight of Allah.’ Al-Bukhārī and Muslim transmitted it. Our scholars have said that those earlier people did that to console themselves by seeing those images and remembering the righteous behaviour of the people buried there and they strove as they had striven and worshipped Allah at their graves. Then time passed and those after them were ignorant of their aims and Shayṭān whispered to them that their fathers and forefathers had worshipped those images and so they started to worship them. The Prophet ﷺ warned against the same thing happening and strongly objected to people doing that. He blocked the means to that and said, ‘The anger of Allah is terrible against people who take graves of their Prophets and righteous men as mosques,’ and ‘O Allah, do not make my grave an idol which is worshipped.’

Muslim related that an-Nu‘mān ibn Bashīr say that he heard the Messenger of Allah ﷺ say, ‘The *ḥalāl* is clear and the *ḥarām* is clear. But between the two there are doubtful things about which most people have no knowledge. Whoever exercises caution with regard to what is doubtful, shows prudence in respect of *dīn* and his honour. Whoever involves himself in doubtful things is like a herdsman who grazes his animals near a private preserve (*ḥimā*). He is bound to enter it.’ So the Prophet ﷺ forbade doing doubtful things out of the fear of falling into the forbidden. That is *sadd adh-dharā’i*’.

The Prophet ﷺ said, ‘A person will not achieve the status of being one of the godfearing until he leaves what does not concern him out of consideration for what does concern him.’ He also said, ‘One of the major wrong actions is for a man to abuse his parents.’ They said, ‘O Messenger of Allah, is it possible for a

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man to abuse his parents.’ He answered, ‘Yes. He may curse another man’s father who in turn curses his father, or curse his mother and he in turn curses his mother.’ So he made provoking abuse of fathers the same as actual cursing fathers.

The Prophet ﷺ said, ‘When you transact using the sale-and-buy transaction (*īnah*), follow the tails of cattle, are satisfied with farming, and abandon jihād, then Allah will impose abasement on you that He will not remove from you until you return to the *dīn*.’ Abū ‘Ubayd al-Ḥarawī said, ‘*Īnah* is when a man sells goods to another man at a known price until a set term and then buys them back from him at a lower price than that for which he sold them.’

He said, ‘If, in the presence of someone who wants an *īnah*, someone buys goods from another man at a known price and takes possession of them, and then buys them from the one who wants an *īnah* for a greater price than that which he bought them for until a fixed term, and then the buyer buys them from the first seller for cash and a lower price, this is also *īnah*, but a lesser form than the first one. Some of them consider it to be permissible. It is called *īnah* because the cash is obtained by the owner of the item. That is because *‘ayn* is the ready cash and the buyer buys the item in order to sell it for ready cash which is immediate.’

Ibn Wahb related from Mālik that an *umm walad* belonging to Zayd ibn al-Arqam mentioned to ‘Ā’ishah ﷺ that she sold a slave to Zayd for 800 until the stipend arrived and she then bought the slave back from him for 600 in cash. ‘Ā’ishah said, ‘An evil sale and an evil purchase! Tell Zayd that his jihād with the Messenger of Allah ﷺ will be nullified if he does not repent!’ Such a statement is not made based on mere opinion because

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nullification of action is only known through revelation. So it is confirmed that it goes back to the Prophet ﷺ. ‘Umar ibn al-Khaṭṭāb said, ‘Abandon usury and doubt.’

This is our evidence for *sadd adh-dharā’i* on which the Mālikīs based the Book of ends of terms and other questions regarding sales and other things. The Shāfi‘īs do not have a chapter on ends of terms because they consider that to consist of different sales transactions.

say, ‘Unzurnā’, and listen well.

They are commanded to speak to him ﷺ with respect. It means: ‘Turn to us and look at us.’

**Taqi:** O you who believe, do not say *Rā’inā*, but say *Unzurnā*<sup>2</sup> and listen, as there is a grievous punishment for the unbelievers. [Taqi 2:104]

**R14(2) = S2:105**

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ  
يُنزَلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ  
مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿١٠٥﴾

**Kalimat:**

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<sup>2</sup> This is to disclose another mischievous trick of the Jews. When they presented themselves before the Holy Prophet ﷺ, they would address him with the word *Rā’inā*, which, in Arabic, means “Take care of us”, but is, in Hebrew, a curse. The latter is what they intended, but the Arabs, not knowing Hebrew, could not see the point, and some Muslims too, with the Arabic sense of the word in mind, began to address the Holy Prophet ﷺ in the same manner to the great glee of the Jews. In order to frustrate the design of the Jews, the Holy Qur’ān commands the Muslims to use the word *Unzurnā* instead of *Rā’inā*, for the meanings of the two words are the same in Arabic.

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مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ

رَبِّكُمْ = *mā yawaddu alladhīna kafarū min ahli l-kitābi wa-lā l-mushrikīna an yunazzala ‘alaykum min khayrin min rabbikum* = those who disbelieve from the People of the Book and the polytheists do not wish that any good be sent down to you from your Lord

وَأَلَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَن يَشَاءُ = *wa-llāhu yakhtaṣṣu bi-rahmatihī man yashā’u* = and Allah selects for His mercy whom He wills

وَأَلَّهُ ذُو الْفَضْلِ الْعَظِيمِ = *wa-llāhu dhū l-faḍli l-‘azīm* = and Allah is the possessor of great bounty

**Saudi:** It is never the wish of those without faith among the people of the book nor of the polytheists, that anything good should come down to you from your Lord. But Allah will choose for His special mercy whom He will - for Allah is Lord of grace abounding. [Saudi 2:105]

**Jalalayn:** *Those disbelievers of the People of the Scripture and the idolaters*, from among the Arabs (*al-mushrikīna*, ‘idolaters’, is a supplement to *ahl al-kitābi*, ‘People of the Scripture’, and the *min*, ‘of’, is explicative), **do not wish that any good**, any Inspiration, **should be revealed to you from your Lord**, out of envy of you; **but God singles out for His mercy**, [for] the office of His Prophet, **whom He will; God is of bounty abounding**. [Jalalayn 2:105]

**Qurtubi:** Those of the People of the Book who disbelieve and the idolaters do not like anything good to be sent down to you from your Lord. But Allah selects for His mercy whomever He will. Allah’s favour is truly vast. [Qurtubi 2:105]

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**But Allah selects for His mercy whomever He wills.**

‘Alī ibn Abī Ṭālib said, that this means for His Prophethood which He singled out for Muhammad ﷺ. Some people say that the mercy of the Qur’an is what is intended and others say that the mercy mentioned here is general to all types of mercy that Allah has given to His slaves, both now and in the past. The verb *raḥima* means to have compassion. *Raḥm*, *marḥamah* and *raḥmah* mean ‘mercy’. Ibn Fāris said that. Allah’s mercy to His slaves is His blessing them and pardoning them.

**Taqi:** Those who disbelieve from among the people of the Book and the idolaters do not like that any good should come to you from your Lord. But Allah chooses for His grace whomsoever He wills, and Allah is the Lord of great bounty. [Taqi 2:105]

**R14(3) = S2:106**

\* مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا  
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٦﴾

**Kalimat:**

مَا نَنْسَخُ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ مِّنْهَا أَوْ مِثْلَهَا = *mā nansakh min āyatin aw nunsihā na`ti bi-khayrin minhā aw mithlihā* = whatever We abrogate of a sign or cause it to be forgotten We bring one better than it or similar to it

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ = *a-lam ta`lam anna llāha `alā kulli shay`in qadīr* = do you not know that Allah is over all things powerful

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**Saudi:** None of Our revelations<sup>3</sup> do We abrogate or cause to be forgotten, but We substitute something better or similar: knowest thou not that Allah hath power over all things? [Saudi 2:106]

**Jalalayn:** When the disbelievers began to deride the matter of abrogation, saying that one day Muhammad enjoins his Companions to one thing and then the next day he forbids it, God revealed: *And whatever verse* (*mā* is the conditional particle), that has been revealed containing a judgement, *We abrogate*, either together with its recital or not [that is only its judgement, but its recital continues]; there is a variant reading, *nunsikh*, meaning ‘[Whatever verse] We command you or Gabriel to abrogate’, *or postpone*, so that We do not reveal the judgement contained in it, and We withhold its recital or retain it in the Preserved Tablet; a variant reading [of *nunsi’hā*] is *nunsihā*, from ‘to forget’: so ‘[Whatever verse We abrogate] or We make you forget, that is, We erase from your heart’; the response to the conditional sentence [begun with *mā*] is: *We bring [in place] a better*, one that is more beneficial for [Our] servants, either because it is easier [to implement] or contains much reward; *or the like of it*, in terms of religious obligation<sup>7</sup> and reward; *do you not know that God has power over all things?*, including

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<sup>3</sup> The word which I have translated by the word "revelations" is Ayat. See n. 15. It is not only used for verses of the Qur-an, but in a general sense for Allah's revelations, as in ii. 39 and for other Signs of Allah in history or nature, or miracles, as in ii. 61. It has even been used for human signs and tokens of wonder, as, for example, monuments or landmarks built by the ancient people of Ad (xxvi. 128). What is the meaning here? If we take it in a general sense, it means that Allah's Message from age to age is always = the same, but that its form may differ according to the needs and exigencies of the time. That form was different as given to Moses and then to Jesus and then to Muhammad. Some commentators apply it also to the Ayat of the Qur-an. There is nothing derogatory in this if we believe in progressive revelation. In iii. 7 we are told distinctly about the Qur-an, that some of its verses are clear (and of established meaning), and others are not entirely clear, and it is mischievous to treat the verses that are not entirely clear and to follow them (literally). On the other hand, it is absurd to treat such a verse as ii. 115 as if it were abrogated by ii. 144 about the Qibla. ¶ There may be express abrogation, or there may be "causing or permitting to forget." How many good and wise institutions gradually become obsolete by afflux of time? Then there is the gradual process of disuse or forgetting in evolution. This does not mean that eternal principles change. It is only a sign of Allah's infinite Power that His creation should take so many forms and shapes not only in the material world but in the world of man's thought and expression. [Saudi n 107]

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abrogating and substituting [verses]? (the interrogative here is meant as an affirmative). [Jalalayn 2:106]

**Qurtubi:** Whenever We abrogate an *āyah* or cause it to be forgotten, We bring one better than it or equal to it. Do you not know that Allah has power over all things? [Qurtubi 2:106]

**Whenever We abrogate an *āyah* or cause it to be forgotten,**  
This is a very important *āyah* about judgments. Its cause was that the Jews envied the Muslims when they turned away from Jerusalem and faced the Ka‘bah, and they attacked Islam for that, saying that Muhammad commanded his Companions to do one thing and then forbade it, and maintained that the Qur’an was of his own making. They contradicted one another and so Allah revealed: *‘If We replace one *āyah* with another one...’* (16:101) and this *āyah*.

This subject is very important and scholars must be aware of it. Only ignorant fools deny it because of the effect of events on rulings and recognition of the lawful and unlawful. Abu-l-Bakhtarī said, “‘Alī entered the mosque while a man was causing the people there to become frightened. He asked, ‘What is this?’ They answered, ‘A man who is reminding people.’ He said, ‘He is not a man who reminds people. He says, “I am so-and-so son of so-and-so, so acknowledge me.”’” He sent for him and asked, “Do you know the abrogating from the abrogated?” “No,” he replied. He said, “Then leave our mosque and do not admonish people in it.”

There are two aspects to abrogation or supersession (*naskh*). The first is transfer, like from one Divine Book to another. According to this, all the Qur’an is ‘abrogated’ in the sense that was taken from the Preserved Tablet and sent down to the House of Might in the lowest heaven. This has nothing to do with this *āyah*. The

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second form of abrogation is invalidation and removal, which is what is meant here. This, in turn, is divided into two types.

The first is supersession, which is the invalidation of something and its removal, and then putting something else in its place. The verb, *nasakha*, is used for the sun replacing the shadow when it takes its place. That is its meaning in this āyah. In *Ṣaḥīḥ Muslim* we find: ‘There is no Prophethood at all which is not superseded by the next (*tanāsakha*).’ The community has moved from one state to another. Ibn Fāris said that *naskh* refers to the Book, and it means to remove a command before it is acted on and then supersede it with something else, like an āyah revealed about a matter and then superseded by another. The verb is used for the sun replacing shade, old age replacing youth and the succession of heirs by successive deaths. There is a succession of ages and generations.

The second type of abrogation is the removal of a thing without replacing it with something else, as wind obliterates (*nasakha*) a track. This meaning is seen in the words of Allah: *Allah revokes (yansakhu) what Shayṭān insinuates (22:52)*, i.e. removes it and so it is not recited nor does it have a replacement elsewhere in the Qur’an.

Pertinent to this matter is what is related from Ubayy and ‘Ā’ishah to the effect that *Sūrat al-Aḥzāb* (33) was originally the same length as *Sūrat al-Baqarah* as will be later clarified. Evidence for this is also found in what Abū Bakr al-Anbārī transmitted that Sahl ibn Ḥunayf said while in the assembly of Sa’īd ibn al-Musayyab. He said that a man stood up in the night to recite a *sūrah* of the Qur’an but was unable to recite any of it. Another man rose and could not recite any of it either. So in the morning they went to the Messenger of Allah ﷺ. One said, ‘I

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stood in the night to recite a *sūrah* of the Qur'an and I could not recite any of it.' The other stood up and said, 'The same thing happened to me, Messenger of Allah!' Yet a third rose and said, 'And the same thing happened to me, Messenger of Allah.' The Messenger of Allah ﷺ said, 'It was part of what Allah abrogated yesterday.'

Some modern groups of those who are called Muslims deny that such an occurrence is possible. They are veiled from the consensus of the Salaf that it occurs in the Sharī'ah. Some Jewish groups also reject that and they are veiled from what comes in the Torah since they claim that Allah told Nūḥ when he left the Ship, 'I make every animal edible for you and your descendants. I allow all of them for you, like plants, except for blood. Do not consume it.' Then He forbade many animals to Mūsā and the tribe of Israel. There is also the fact that Ādam married a brother to a sister, and Allah forbade that to Mūsā and others. Ibrāhīm was ordered to sacrifice his son and then told not to do it. Mūsā commanded the tribe of Israel to kill those of them who worshipped the Calf and then stopped that. There are many examples of this. This is transfer from one act of worship to another and one ruling to another for the sake of best interest.

Intelligent people do not disagree that the laws of the Prophets are intended to meet the best interests of people in the *dīn* and this world. It would have been obliged in the beginning had He not known the end of matters. The One Who knows that changes things addressed according to the change in what is in their best interests, just as a doctor takes note of the changes in his patient. Allah takes note of that in His creation by His will and volition. There is no god but Him. What He asks of them changes, but His

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knowledge and will do not change. That is impossible in respect of Allah.

The Jews considered supersession and initiation to be the same and therefore they did not permit it and were misled. An-Naḥḥās said, ‘The difference between abrogation and initiation is that supersession is transferring an act of worship from one form to another so that something lawful becomes unlawful or something unlawful becomes lawful. As for initiation, it is leaving what was previously obliged as when you say, “Go to so-and-so today,” and then you say, “Do not go to him.” You decide to turn from the first statement. This is connected to people’s imperfections. Know that the real Abrogator is Allah Almighty. What He says is called abrogation since abrogation occurs by it, one judgment being replaced by another. It is said that the fast of Ramaḍān superseded the fast of ‘Āshūrā’, replacing one form of worship with another.’

The sayings of our scholars differ regarding the definition of *naskh*. That which intelligent people who follow the *Sunnah* hold is that it is the removal of an established legal ruling by a further instruction which comes later in time. That is the definition of ‘Abd al-Waḥḥāb and Qāḍī Abū Bakr, who added, ‘If it were not for that, the prior ruling would remain firmly in place.’ So they retain the linguistic definition which means ‘removal’ while avoiding the logical consequence of taking that literally. That which was abrogated, according to our Imams, the people of the *Sunnah*, constitutes a firm judgment in itself.

Our scholars disagree about whether reports are subject to abrogation. Most say that abrogating is specific to commands and prohibitions and that reports cannot be affected by abrogation since it is impossible to attribute falsehood to Allah. It is said that

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when a report contains a legal ruling, then supersession is permitted. It might be imagined that making what is general specific is abrogation, but that is not the case because specification does not remove the general (‘*āmm*). If something moves the general ruling to something else, then that is abrogation, not specification. If someone refers to it as abrogation, that is metaphorical rather than actual.

One should know that there are reports in the Sharī‘ah which appear to be general and all-inclusive but are then limited later so that their generality is removed. It is like Allah’s words: *‘If My slaves ask you about Me, I am near. I answer the call of the caller when He calls on Me.’* (2:186) The literal meaning of this āyah is that he answers everyone who calls on Him in any case, but this is limited elsewhere as when He says: *‘If He wills, He will deliver you from whatever it was that made you call on Him.’* (6:41) Someone without intelligence must suppose that this is abrogation in reports, but that is not the case. It is part of restriction of the unrestricted.

Our scholars say that abrogation is permitted from what is onerous to what is easier. A case in point is the abrogation of the ruling on standing firm in jihād when the odds are ten to one by that of standing firm when they are two to one. But it is also permitted to move from the easier to the harder, as happened when the fast of ‘Āshūrā’ and some other days were exchanged for Ramadan as will be mentioned. And like can be abrogated by like, as happened in the case of the qiblah changing from Jerusalem to the House of Allah in Makkah. Matters can also be abrogated without being replaced, like giving *ṣadaqah* before conversing with the Prophet ﷺ. The Qur’an can be abrogated by

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the Qur'an, the Sunnah by a *mutawātir* hadith, and a single hadith by another single hadith.

Astute Imāms also say that the Qur'an can be abrogated by the Sunnah. An example of that is the words of the Prophet ﷺ: 'There is no bequest to an heir.' It is acknowledged by Mālik but ash-Shāfi'ī and Abu-l-Faraj al-Mālikī rejected it. The first is a sounder approach by the evidence that all is the judgment of Allah Almighty and from Him, even if the names differ. Flogging was also dropped in the *ḥadd* punishment for the adulterer who is stoned. That was only dropped by the Sunnah which the Prophet ﷺ made clear.

They also say that the Sunnah can be abrogated by the Qur'an. That happened when the *qiblah* was changed when the original *qiblah* was not mentioned in the Qur'an. The *āyah* we are looking at here is another case: it demands that women should not be returned to the unbelievers when that had been part of the treaty that the Prophet ﷺ made with Quraysh. Astute scholars agree that it is logically permitted for the Qur'an to be abrogated by a single hadith but they disagree about whether it actually occurs. Abu-l-Ma'ālī and others believe that it happened when the people of the Mosque of Qubā' changed their *qiblah* but others reject that. It is not proper to abrogate a text through analogy since one of the preconditions of analogy is that it does not differ from a definitive text.

All of this occurred during the lifetime of the Prophet ﷺ. The Community agree that there is no abrogation after his death, once the Sharī'ah was firmly in place. This is why there is a consensus that there is no abrogation after the end of Revelation. When we find a consensus which is apparently contrary to a text, it is known that the consensus relied on an abrogating text which we

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do not know about. An opposed text is not acted upon and, therefore, it must have been abrogated even though it remains a *sunnah* which is read and reported. An example of this is the *āyah* of the *‘iddah* (waiting period of a widow) of a year which is recited in the Qur’an. Reflect on this. It is something important. There is abrogation of a ruling while its recitation is left, like the giving of *ṣadaqah* before conversing with the Prophet ﷺ (58:12). The opposite can also occur when the recitation is abrogated but not the ruling, which happened in the case of the *āyah* of stoning. It is also possible for both recitation and ruling to be abrogated. What astute scholars believe is that if someone has not heard about the abrogation, he continues to act according to the first ruling. They also permit abrogation of a ruling before it is acted on, as in the story of Ibrāhīm sacrificing his son and the obligation of the prayer being fifty prayers before it was made five.

There are means for recognising an abrogating text. One is when the expression indicates it, like the words of the Prophet ﷺ, ‘I used to forbid visiting graves. Now you may visit them. I forbade drinking except from skins, now you may drink from every container, but do not drink intoxicants.’ Another indication is when the transmitter mentions the date, as when he says, ‘It was the year of the Ditch,’ when it is known that what was abrogated occurred before it. Another indication is when it is stated: ‘Such-and-such a ruling is abrogated.’ Yet another means is when the entire Community agree that the ruling is abrogated.

Most recite ‘abrogate’ as *‘nansakh’* which is the normal usage. Ibn ‘Āmir recites *‘nunsikh’* from Form IV.

**or cause it to be forgotten,**

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It is said that this means: ‘omit it’. It is removed from you so that you do not read or remember it. ‘*Nunsihā*’ (forgotten) is also recited with a *hamzah* (*nunsi’hā*) meaning ‘to defer’, meaning ‘We defer its sending down or its abrogation to a later date.’

**We bring one better than it or equal to it.**

This means ‘more beneficial for people’. The benefit is immediate if the abrogating ruling is easier and in the Next World if it is harder. It is also said that it is superior in that it has a greater benefit and reward since there is no disparity in the worth of the Words of Allah.

**Taqi:** Whenever We abrogate a verse or cause it to be forgotten, We bring one better than it or one equal to it.<sup>4</sup> Do you not know that Allah is powerful over everything? [Taqi 2:106]

**R14(4) = S2:107**

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ  
مِّنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٧﴾

**Kalimat:**

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ = *a-lam ta lam anna llāha lahū*  
*mulku s-samāwāti wa-l-arḍi* = do you not know that to Allah  
belongs the dominion of the heavens and the earth

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<sup>4</sup> When some injunctions of *Sharī‘ah* were changed by Allah, according to His wisdom and in view of the changed circumstances, the Jews took it as an opportunity to taunt the Muslims that their religion does not abide by its principles. This verse was revealed to answer their objection. The gist of the answer is that it depends solely on the divine knowledge as to which injunction is suitable at a particular time.

وَمَا لَكُمْ مِّن دُونِ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ = *wa-mā lakum min dūni llāhi min waliyyin wa-lā naṣīrin* = and you have besides Allah no protector and no helper

**Saudi:** Knowest thou not that to Allah belongeth the dominion of the heavens and the earth? And besides Him ye have neither patron nor helper. [Saudi 2:107]

**Jalalayn:** *Do you not know that to God belongs the kingdom of the heavens and the earth*, doing what He pleases, *and that you have none, besides God*, other than God, *neither protector, nor helper?*, to keep away His chastisement when it comes. [Jalalayn 2:107]

**Qurtubi:** Do you not know that Allah is He to Whom the kingdom of the heavens and the earth belongs and that, besides Allah, you have no protector and no helper? [Qurtubi 2:107]

This means that He brings into existence and originates and has sovereignty and authority over all things and that His will and command is carried out in every instance. The Prophet ﷺ is addressed while his entire community is intended. It is said that it means: ‘Say to them, Muḥammad: “Do you not know that Allah has authority over the heavens and earth and that you have no protector apart from Allah?”’

**Taqi:** Do you not know that to Allah alone belongs the kingdom of the heavens and the earth? Other than Allah, you have neither a patron, nor a helper. [Taqi 2:107]

**R14(5) = S2:108**

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ  
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ ﴿١٠٨﴾

**Kalimat:**

أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَىٰ مِنْ قَبْلُ = *am turīdūna an tas`alū rasūlakum kamā su`ila mūsā min qablu* = do you intend to question your messenger as Moses was questioned before

وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ = *wa-man yatabaddali l-kufra bi-l-īmāni fa-qad ḍalla sawā`a s-sabīli* = and whoever exchanges disbelief for faith has certainly gone astray from the straight path

**Saudi:** Would ye question your Messenger as Moses<sup>5</sup> was questioned of old? But whoever changeth from faith to unbelief, hath strayed without doubt from the even way.<sup>6</sup> [Saudi 2:108]

**Jalalayn:** When the Meccans asked [the Prophet] to enlarge the size of Mecca and make Şafā full of gold, the following was revealed: *Or do you desire to question your Messenger as Moses was questioned*, by his people, *aforetime?*, when they asked him to show them God openly among other things; *whoever exchanges belief for unbelief*, taking the latter in place of the former by refraining from contemplating the clear proofs and by requesting others instead, *has surely strayed from the*

<sup>5</sup> Moses was constantly harassed with foolish, impertinent, or disingenuous questions by his own people. We must not follow that bad example. Questions should be asked only for real instruction. [Saudi n 108]

<sup>6</sup> "Even way": the Arabic word *sawaa* signifies smoothness as opposed to roughness; symmetry as opposed to want of plan; equality or proportion as opposed to want of design; rectitude as opposed to crookedness; a mean as opposed to extremes; and fitness for the object held in view as opposed to faultiness. [Saudi n 109]

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*even way*, meaning, he has mistaken the proper path (*al-sawā*’ essentially means *al-wasat*, ‘middle way’). [Jalalayn 2:108]

**Qurtubi:** Or do you want to question your Messenger as Mūsā was questioned before? Anyone who exchanges faith for disbelief has definitely gone astray from the level way. [Qurtubi 2:108]

‘*Am*’ (or) in fact means ‘indeed’ you do want and it is a rebuke. This is said to refer to their demanding proofs of Prophethood, such as asking him to bring Allah and the angels. Ibn ‘Abbās and Mujāhid said that they asked for Ṣafā to be turned into gold. ‘Level’ (*sawā*’) means the middle way of something. It is said that it means the aim, and so it would be ‘astray from the goal of the Path’, which is obeying Allah. Ibn ‘Abbās said that the reason for this *āyah* was that Rāfi‘ ibn Khuzaymah and Wahb ibn Zayd said to the Prophet ﷺ, ‘Bring us a Book from heaven which we can read and make rivers flow for us and we will follow you.’

**Taqi:** Or, do you rather want to question your Prophet as Mūsā was questioned earlier?<sup>7</sup> And whoever takes infidelity in exchange for faith has certainly missed the straight path. [Taqi 2:108]

**R14(6) = S2:109**

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِّنْ بَعْدِ  
إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ

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<sup>7</sup> The Jews were always making insolent demands. Once they asked the Holy Prophet ﷺ to bring before them whole of the Qur’ān all at once just as the Torah had been revealed. In reprimanding them for making such improper demands, the verse reminds them how their forefathers too had done the same — for example, they had asked *Sayyidunā* Mūsā ﷺ to help them to see Allah openly with their physical eyes. In such cases, the intention of the Jews had never been to seek guidance, but only to cast aspersions on a prophet, or to question the wisdom of Allah. The verse indicts this behaviour as *kufir* (infidelity). (*Ma‘āriful Qur’ān*)

لَهُمُ الْحَقُّ فَأَعْفُوا وَأَصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ  
عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿١٠٩﴾

**Kalimat:**

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ مِن بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنفُسِهِمْ  
لَهُمُ الْحَقُّ = *wadda kathīrun min ahli l-kitābi law yaruddūnakum min ba‘di imānikum kuffāran ḥasadān min ‘indi anfusihim min ba‘di mā tabayyana lahumu l-ḥaqqu* = many of the People of the Book wish to turn you back to disbelief after your faith out of envy from themselves after the truth has become clear to them

فَاعْفُوا وَأَصْفَحُوا حَتَّى يَأْتِيَ اللَّهُ بِأَمْرِهِ = *fa fū wa-sfahū ḥattā ya‘tiya llāhu bi-amrihī* = so pardon and overlook until Allah brings His command

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ = *inna llāha ‘alā kulli shay’in qadīr* = indeed Allah is over all things powerful

**Saudi:** Quite a number of the people of the book wish they could turn you (people) back to infidelity after ye have believed, from selfish envy, after the truth hath become manifest unto them: but forgive and overlook,<sup>8</sup> till Allah brings about His command;<sup>9</sup> for Allah hath power over all things.<sup>10</sup> [Saudi 2:109]

<sup>8</sup> Three words are used in the Qur-an, with a meaning akin to "forgive", but each with a different shade of meaning. Afā (here translated "forgive") means to forget, to obliterate from one's mind. Safaha (here translated "overlook") means to turn away from, to ignore, to treat a matter as if it did not affect one. Gafara (which does not occur in this verse) means to cover up something as Allah does to our sins with His grace: this word is particularly appropriate in Allah's attribute to Gaffar, the One who forgives again and again. [Saudi n 110]

<sup>9</sup> The word Amr, is comprehensive, and includes (1) an order or command as in xcvi. 12; or (2) a purpose, design, will, as in xviii. 82; or (3) affairs, working, doing, carrying out or

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**Jalalayn:** *Many of the People of the Scripture long that (law, ‘[if only] that’, represents [the import of] the verbal noun) they might make you disbelievers, after you have believed, from the envy (hasadan is the object denoting reason), being, of their own souls, that is to say, their wicked souls have prompted them to this [attitude]; after the truth, with regard to the Prophet (ﷺ), has become clear to them, in the Torah; yet pardon, leave them be, and be forgiving, stay away, and make no encroachments against them, till God brings His command, concerning fighting them; truly God has power over all things.* [Jalalayn 2:109]

**Qurtubi:** Many of the People of the Book would love it if they could make you revert to being unbelievers after you have become believers, showing their innate envy now that the truth is clear to them. But you should pardon and overlook until Allah gives His command. Truly Allah has power over all things. [Qurtubi 2:109]

**Many of the People of the Book would love it if they could make you revert to being unbelievers after you have become believers, showing their innate envy now that the truth is clear to them.**

They do so simply out of envy without having any legitimate authorisation for it from their Book or anywhere else. The *āyah* is about the Jews.

There are two types of envy: blameworthy envy and praiseworthy envy. The blameworthy kind is when you desire

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execution of a design, as in Ixxxix. 5. In many cases some of these meanings run together. [Saudi n 111]

<sup>10</sup> Note how this phrase, seemingly repeated from ii. 106, and occurring in many other places, has an appropriate signification in each place. In ii. 106 we were told about progressive revelation, how the same thing may take different forms, and seeming human infirmity contribute to the fulfilment of Allah's design, for Allah's power is unlimited. Here we are told to be patient and forgiving against envy and injustice; this too may be fulfilling Allah's purpose, for His power is infinite. [Saudi n 112]

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Allah's blessing to be removed from your brother Muslim whether you want it to come to you or not. Allah censured this type in His Book when He says: *'Or do they in fact envy people for the bounty Allah has granted them.'* (4:54) It is blameworthy because it is tantamount to thinking that Allah is foolish and that He has blessed someone who does not deserve His blessing.

The praiseworthy type is what comes in the sound hadith in which the Prophet ﷺ said, 'You may only have envy in two cases: for a man to whom Allah has given the Qur'an and he gets up and recites it throughout the night, and for a man to whom Allah has given wealth and he spends it throughout the night and the day.' This sort of envy is called *ghibtah* rather than *hasad* and al-Bukhārī has a chapter on envying people for their knowledge and wisdom. Its reality is that you desire to have the good and blessing which your Muslim brother has, without any good being removed from him. It is possible to call this aspiration, as the Almighty says: *'Let people with aspiration aspire to that!'* (83:26) But you should pardon and overlook until Allah gives His command. 'The truth' is Muḥammad ﷺ and the Qur'an which he brought.

**But you should pardon and overlook until Allah gives His command.**

The root of the word *'afw* (pardon) means not to call to account for wrong action. The root of *ṣafḥ* (overlook) is to remove its effect from the heart. This *āyah* is, however, abrogated by Allah's words: *'Fight those who do not believe ... abasement'* (9:29) according to Ibn 'Abbās. It is said that it is abrogated by *'kill the idolaters'* (9:5). Abū 'Ubaydah said, 'Every *āyah* which obviates fighting is Makkan and is abrogated by the command to fight.' Ibn 'Aṭīyah said about this, 'His ruling that this *āyah* is

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Makkan is weak because the hostilities with the Jews only occurred in Madīnah.’

Ibn ‘Aṭīyyah’s opinion is sound. Al-Bukhārī and Muslim related from Usāmah ibn Zayd that the Messenger of Allah ﷺ rode a donkey with a saddlecloth made in Fadak and Usāmah ibn Zayd rode behind him. He went to visit Sa‘d ibn ‘Ubādah in the Banū ‘l-Hārith branch of al-Khazraj before the Battle of Badr. On the way he passed by a gathering containing ‘Abdullāh ibn Ubayy ibn Salūl, and that was before ‘Abdullāh ibn Ubayy became Muslim. The gathering contained a mixture of Muslims, idolaters, pagans, and Jews. ‘Abdullāh ibn Rawāḥah was also in the gathering.

When the dust from the donkey reached the gathering, ‘Abdullāh ibn Ubayy covered his nose with his cloak and then said, ‘Don’t cover us with dust!’ The Messenger of Allah ﷺ greeted them and then stopped. He dismounted and invited them to Allah and recited the Qur’an to them. ‘Abdullāh ibn Ubayy ibn Salūl said, ‘You! There is nothing better than what you say if it is the truth. So do not annoy us with it in our gatherings. Return to your mount and only recount it to those who come to you.’ ‘Abdullāh ibn Rawāḥah said, ‘Indeed, Messenger of Allah! Bring it to us in our gatherings. We like that!’ So the Muslims, idolaters and Jews abused one another until they were practically fighting. The Prophet ﷺ kept on calming them down until they were quiet.

Then the Messenger of Allah ﷺ mounted his animal and went on to visit Sa‘d ibn ‘Ubādah. The Messenger of Allah ﷺ said, ‘Sa‘d, did you hear what Abū Ḥubāb (meaning ‘Abdullāh ibn Ubayy) said? He said such-and-such.’ Sa‘d ibn ‘Ubādah said, ‘O Messenger of Allah, pardon him and overlook it. By the One who sent down the Book to you with the truth, Allah brought you with

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the truth which He sent down to you after the people of this little town had already agreed to crown him. When that was prevented on account of the truth which Allah gave you, he was vexed because of that. That is why he did what you saw.’ The Messenger of Allah ﷺ pardoned him.

The Messenger of Allah ﷺ and the Companions used to pardon the idolaters and the People of the Book as Allah commanded them to do and they endured much harm from them. Allah says: *‘You will hear many abusive words from those given the Book before you and from those who are idolaters’* (3:186), and *‘Many of the People of the Book would love it...’*

The Messenger of Allah ﷺ continued to pardon them as long as Allah commanded him to do so until the time when Allah gave permission to fight them. When the Messenger of Allah ﷺ went on the Badr expedition, Allah killed the nobles of Quraysh through him and Ibn Ubayy ibn Salūl and those of the idolaters and pagans with him, said, ‘This is a business which has proved to be victorious,’ and they gave allegiance to the Messenger of Allah in Islam, and became Muslim. The command of Allah was the killing of Qurayzah and the exile of the Banū ’n-Naḍīr.

**Any good you send ahead for yourselves, you will find with Allah.**

We read in a hadith: ‘When someone dies, people ask, “What did he leave behind?” while the angels ask, “What did he send ahead?”’

Al-Bukhārī and an-Nasā’ī transmitted that ‘Abdullāh [ibn Mas‘ūd] reported that the Messenger of Allah ﷺ said, ‘Which of you loves the property of his heir more than his own property?’ They said, ‘Messenger of Allah, there is none of who does not

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love his own property more than that of his heir?’ The Messenger of Allah ﷺ said, ‘No, there is none of you who does not love the property of his heir more than his own property. Your own property is what you send ahead and the property of your heir is what you leave behind.’

‘Umar ibn al-Khaṭṭāb passed by the graveyard of Baqī‘ al-Gharqad and said, ‘Peace be upon you, people of the graves. The news with us is that your wives have married, your houses are lived in and your property has been divided up.’ An invisible voice answered him, ‘Ibn Khaṭṭāb! The news with us is that we have found what we sent ahead, profited from what we spent, and lost what we left behind.’ A poet said:

Send ahead righteous action before you die  
and work. There is no path to immortality.

Another said:

Send ahead hopeful repentance for yourself  
before you die and before tongues are tied.

Yet another said:

Your mother bore you weeping  
while the people around you were laughing with joy.  
Work for a day when they will weep  
and you will be laughing with joy on the day of your death.

**Taqi:** (O Muslims,) many among the people of the Book desire to turn you, after your accepting the faith, back into disbelievers — all out of envy on their part, even after the truth has become clear to them. So, forgive and overlook till Allah brings out His

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command. Certainly, Allah is powerful over everything. [Taqi 2:109]

**R14(7) = S2:110**

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ  
خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾

**Kalimat:**

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ = *wa-aqīmū ṣ-ṣalāta wa-ātū z-zakāta* = and  
establish the prayer and give the zakah

وَمَا تُقَدِّمُوا لِأَنفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ = *wa-mā tuqaddimū li-  
anfusikum min khayrin tajidūhu ‘inda llāhi* = and whatever good  
you put forward for yourselves you will find it with Allah  
إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ = *inna llāha bimā ta‘malūna baṣīr* = indeed  
Allah is seeing of what you do

**Saudi:** And be steadfast in prayer and give Zakat: and whatever  
good ye send forth for your souls<sup>^11</sup> before you, ye shall find it  
with Allah: for Allah sees well all that ye do. [Saudi 2:110]

**Jalalayn:** *And perform the prayer, and pay the alms; whatever  
good, in the way of obedience, such as [observing] kinship and  
charity, you shall offer for your own souls, you shall find it, that  
is, its reward, with God; assuredly God sees what you do, and  
will requite you for it.* [Jalalayn 2:110]

**Qurtubi:** Establish the prayer and pay *zakāt*. Any good you send  
ahead for yourselves, you will find with Allah. Certainly Allah  
sees what you do. [Qurtubi 2:110]

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**Taqi:** And be steadfast in *Ṣalāh* (prayer), and give *Zakāh*. Whatever good you send forth for yourselves, you will find it with Allah. Certainly, Allah is watchful of what you do. [110]

**R14(8) = S2:111**

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا تِلْكَ  
أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾

**Kalimat:**

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ نَصْرِيًّا = *wa-qālū lan yadkhula l-jannata illā man kāna hūdan aw naṣārā* = and they said none will enter Paradise except one who is a Jew or a Christian

تِلْكَ أَمَانِيُّهُمْ = *tilka amāniyyuhum* = that is their wishful thinking

قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ = *qul hātū burhānakum in kuntum ṣādiqīn* = say bring your proof if you are truthful

**Saudi:** And they say: "None shall enter paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful." [Saudi 2:111]

**Jalalayn:** *And they say, 'None shall enter Paradise except those who are Jews (hūd is the plural of hā'id) or Christians':* this is what the Jews of Medina and the Christians of Najrān said when they disputed with the Prophet (ṣ.), each party separately claiming Paradise for its members exclusively. **Such, sayings, are their desires,** their false passions. **Say,** to them: **'Produce your proof,** your evidence for this, **if you speak truly'**, in this matter. [Jalalayn 2:111]

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<sup>11</sup> Cf. S2:95 n. 100. [Saudi n 113]

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**Qurtubi:** They say, ‘No one will enter the Garden except for Jews and Christians.’ Such is their vain hope. Say, ‘Produce your evidence if you are telling the truth.’ [Qurtubi 2:111]

**Taqi:** They say that no one shall ever enter Paradise unless he is a Jew, or a Christian. These are their fancies. Say, “Bring your proof, if you are truthful.” [Taqi 2:111]

**R14(9) = S2:112**

بَلَىٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾

**Kalimat:**

بَلَىٰ = *balā* = yes indeed

مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ = *man aslama wajhahū li-llāhi wa-huwa muḥsinun fa-lahū ajruhu ‘inda rabbihī* = whoever submits his face to Allah while being a doer of good then for him is his reward with his Lord

وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ = *wa-lā khawfun ‘alayhim wa-lā hum yaḥzanūna* = and there will be no fear upon them nor will they grieve

**Saudi:** Nay,— whoever submits his whole self<sup>12</sup> to Allah and is a doer of good,— he will get his reward with his Lord; on such shall be no fear, nor shall they grieve.<sup>13</sup> [Saudi 2:112]

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<sup>12</sup> The word translated "self" is *Wajh*, a comprehensive Arabic word. [Saudi n 114]

<sup>13</sup> This phrase comes in aptly in its own context many times. In this Sūra it occurs in S2:38, 62, 112, 262, 274 and 277. [Saudi n 115]

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**Jalalayn:** *Nay, but*, others will also enter Paradise, namely, *whoever submits his purpose to God*, that is, adheres to His commands (*wajh*, ‘face’ [sc. ‘purpose’]), is here mentioned because it is the most noble part of the body, so that [when it has submitted] there is all the more reason for the other parts [to follow]), *being virtuous*, affirming God’s Oneness, *his reward is with his Lord*, the reward of his deeds being Paradise, *and no fear shall befall them, neither shall they grieve*, in the Hereafter.

[Jalalayn 2:112]

**Qurtubi:** Not so! All who submit themselves completely to Allah and are good-doers will find their reward with their Lord. They will feel no fear and will know no sorrow. [Qurtubi 2:112]

**They say, ‘No one will enter the Garden except for Jews and Christians.’**

This means that the Jews said that none but Jews would enter the Garden and the Christians said that none but Christians would enter it.

**Say, ‘Produce your evidence, if you are telling the truth.’**

The *burhān* (evidence) referred to in this *āyah* is the kind which produces certainty. Aṭ-Ṭabarī says that the purpose of demanding evidence here is to confirm the truth and refute those who deny it. Rather than telling the truth, they are, in fact, lying about both their faith and also their statement concerning entering the Garden.

**Not so! All who submit themselves completely to Allah**

*Aslama* (submit) here means ‘to be humble and submit’ is said to mean to be sincere in action. The words ‘themselves completely’ is literally ‘their faces’ and is used because it is the noblest part

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of the human being and because it is the home of the senses and the place where might and abasement show themselves most clearly. For this reason the Arabs used the word ‘face’ to designate the entire person.

**Taqi:** Of course, whosoever submits his face to Allah, and is good in deeds, will have his reward with his Lord, and there shall be no fear for such people, nor shall they grieve. [Taqi 2:112]

