

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا  
بِعَهْدِي أَوْفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ (40) وَآمِنُوا بِمَا  
أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ وَلَا  
تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ (41) وَلَا تَلْبِسُوا  
الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ (42) وَاقِيمُوا  
الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (43) أَتَأْمُرُونَ  
النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ تَتْلُونَ الْكِتَابَ أَفَلَا  
تَعْقِلُونَ (44) وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا  
عَلَى الْخَاشِعِينَ (45) الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَ  
أَنَّهُمْ إِلَيْهِ رَاجِعُونَ (46)

### Tarjumani

O Children of Israel! Remember My favours which I bestowed upon you; fulfil your covenant with Me and I will fulfil My covenant with you, and fear none but Me. Believe in My revelations, which are confirming your scriptures; do not be the first to deny My revelations, and do not sell them for a petty price, fear Me and Me alone. Do not mix the truth with

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falsehood, knowingly conceal the truth. Establish Salah; give Zakat; and bow down with those who bow down in worship. Would you ask others to be righteous and forget to practice it yourselves? Even though you read your Holy Book? Have you no sense? Seek Allah's help with patience and prayer: it is indeed hard to be punctual in offering Salah except for those who fear Allah, who are certain in their mind that they are going to meet their Rabb and that they are going to return to Him for final judgement.

اے بنی اسرائیل، ذرا خیال کرو میری اس نعمت کا جو میں نے تم کو عطا کی تھی۔ میرے ساتھ تمہارا جو عہد تھا اسے تم پورا کرو تو میرا جو عہد تمہارے ساتھ تھا اسے میں پورا کروں، اور مجھ ہی سے تم ڈرو۔ اور میں نے جو کتاب بھیجی ہے اس پر ایمان لاؤ۔ یہ اس کتاب کی تائید میں ہے جو تمہارے پاس پہلے سے موجود تھی، لہذا سب سے پہلے تم ہی اس کے منکر نہ بن جاؤ۔ تھوڑی قیمت پر میری آیات کو نہ بیچ ڈالو اور میرے غضب سے بچو۔ باطل کارنگ چڑھا کر حق کو مشتبہ نہ بناؤ اور نہ جانتے بوجھتے حق کو چھپانے کی کوشش کرو۔ نماز قائم کرو، زکوہ دو، اور جو لوگ میرے آگے جھک رہے ہیں ان کے ساتھ تم بھی جھک جاؤ۔ تم دوسروں کو تو نیکی کا راستہ اختیار کرنے کے لئے کہتے ہو، مگر اپنے آپ کو بھول جاتے ہو؟ حالانکہ تم کتاب کی تلاوت کرتے ہو۔ کیا تم عقل سے بالکل ہی کام نہیں لیتے؟ صبر اور نماز سے مدد لو، بے شک نماز ایک سخت مشکل کام ہے، مگر ان فرماں بردار بندوں کے لیے مشکل نہیں ہے جو سمجھتے ہیں کہ آخر کار انہیں اپنے رب سے ملنا اور اسی کی طرف پلٹ کر جانا ہے۔

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ऐ बनी-इसराईल, ज़रा खयाल करो मेरी उस नेमत का जो मैंने तुमको अता की थी | मेरे साथ तुम्हारा जो अहद था उसे तुम पूरा करो तो मेरा जो अहद तुम्हारे साथ था उसे मैं पूरा करूँ, और मुझ ही से तुम डरो | और मैंने जो किताब भेजी है उसपर ईमान लाओ | यह उस किताब की ताईद में है जो तुम्हारे पास पहले से मौजूद थी, लिहाज़ा सबसे पहले तुम ही उसके मुनकिर न बन जाओ | थोड़ी क्रीमत पर मेरी आयात को न बेच डालो — और मेरे गज़ब से बचो | बातिल का रंग चढ़ाकर हक़ को मुशतबह न बनाओ और न जानते-बुझते हक़ को छिपाने की कोशिश करो | नमाज़ क़ायम करो, ज़कात दो, और जो लोग मेरे आगे झुक रहे हैं उनके साथ तुम भी झुक जाओ | तुम दूसरों को तो नेकी का रास्ता इख़्तियार करने के लिए कहते हो, मगर अपने आपको भूल जाते हो? हालाँकि तुम किताब की तिलावत करते हो | क्या तुम अक्ल से बिल्कुल ही काम नहीं लेते? सब्र और नमाज़ से मदद लो, बेशक नमाज़ एक सख्त मुश्किल काम है, मगर उन फारमाँबरदार बन्दों के लिए मुश्किल नहीं है जो समझते हैं कि आखिरकार उन्हें अपने रब से मिलना और उसी की तरफ़ पलटकर जाना है |

## Summary

Need of Allah's revelations for guidance. Allah's covenants with the Children of Israel. Do you advise others and forget yourselves? Allah's help comes with patience and Salah.

ہدایت کے لیے اللہ کی وحی کی ضرورت۔ بنی اسرائیل کے ساتھ اللہ کا عہد۔ کیا تم دوسروں کو

نصیحت کرتے ہو اور خود کو بھول جاتے ہو؟ اللہ کی مدد صبر اور صلوة کے ساتھ آتی ہے۔

हिदायत के लिए अल्लाह की वहा की ज़रूरत। बनी इसराईल के साथ अल्लाह के अहद। क्या तुम दूसरों को नसीहत करते हो और खुद को भूल जाते हो? अल्लाह की मदद सब्र और सलात के साथ आती है।

TAFSIR

R6(1) = S2:40

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ وَأَوْفُوا

بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ فَارْهَبُونِ (40)

**Trans:** O Children of Israel! Call to mind the (special) favour which I bestowed upon you, and fulfil your covenant with Me as I shall fulfil your My covenant with you, and fear none but Me. [Saudi 2:40]

**Brief:** O Children of Israel, sons of Jacob, remember My favour wherewith I favoured you, that is, your forefathers, saving them from Pharaoh, parting the sea, sending clouds as shelter and other instances, for which you should show gratitude by being obedient to Me; and fulfil My covenant, that which I took from you, that you believe in Muḥammad (ṣ), and I shall fulfil your covenant, that which I gave to you, that you shall be rewarded for this with Paradise; and be in awe of Me, fear Me and not anyone else when you have abandoned belief in him [the Prophet]. [Jalalayn 2:40]

**Kalimat:**

يَا بَنِي إِسْرَائِيلَ = *Yā Banī Isrā'īl* = O Children of Israel

اذْكُرُوا نِعْمَتِيَ = *Udhkurū ni'matī* = Remember My favour

الَّتِي أَنْعَمْتُ عَلَيْكُمْ = *Allatī an'amtu 'alaykum* = Which I bestowed upon you

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وَأَوْفُوا بِعَهْدِي = *Wa awfū bi 'ahdī* = Fulfil My covenant

أَوْفِ بِعَهْدِكُمْ = *Ūfi bi 'ahdikum* = I will fulfil your covenant

وَإِيَّايَ فَارْهَبُونِ = *Wa iyyāya farhabūn* = And fear Me alone

**O Children of Israel:** The appeal is made to Israel subjectively in terms of their own tradition. You claim to be a favoured nation: have you forgotten My favours? You claim a special Covenant with Me: I have fulfilled My part of the Covenant by bringing you out of the land of bondage and giving you Canaan, the land "flowing with milk and honey": how have you fulfilled your part of the Covenant? Do you fear for your national existence? If you fear Me, nothing else will matter. [Saudi n 58]

**R6(2) = S2:41**

وَآمِنُوا بِمَا أَنْزَلْتُ مُصَدِّقًا لِمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونِ (41)

**Trans:** And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject faith therein, nor sell My signs for a small price; and fear Me, and Me alone. [Saudi 2:41]

**Brief:** And believe in what I have revealed, of the Qur'ān, confirming that which is with you, of the Torah, by its agreement with it, in respect to [affirmation of] God's Oneness and prophethood; and be not the first to disbelieve in it, from among the People of the Scripture, for those who will come after you will depend on you and so you will bear their sins. And do not

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sell, exchange, My signs, those that relate to the description of Muḥammad (ṣ) in your Book; for a small price, for a trivial and temporary affair of this world; that is to say, do not suppress this for fear of losing what you hope to earn from lowly individuals among you; and fear Me, and none other in this matter. [Jalalayn 2:41]

**Kalimat:**

وَأْمِنُوا = *Wa āminū* = And believe

بِمَا أَنْزَلْتُ = *Bimā anzaltu* = In what I have sent down

مُصَدِّقًا لِمَا مَعَكُمْ = *Muṣaddiqan limā ma'akum* = Confirming what is with you

وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ = *Wa lā takūnū awwala kāfirin bih* = Do not be the first to disbelieve in it

وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا = *Wa lā tashtarū bi āyātī thamanan qalīlan* = Do not trade My signs for a small price

وَإِيَّايَ فَاتَّقُونِ = *Wa iyyāya fattaqūn* = And fear Me alone

**Confirming what is with you:** You received revelations before: now comes one confirming it: its first appeal should be to you: are you to be the first to reject it? And reject it for what? Allah's Signs are worth more than all your paltry considerations. And the standard of duty and righteousness is to be taken from Allah, and not from priests and customs. [Saudi n 59]

**R6(3) = S2:42**

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

(42)

**Trans:** And cover not truth with falsehood, nor conceal the truth when ye know (what it is). [Saudi 2:42]

**Brief:** And do not obscure, confuse, the truth, that I have revealed to you, with falsehood, that you fabricate; and do not conceal the truth, the description of Muḥammad (ṣ), wittingly, that is, knowing it to be the truth. [Jalalayn 2:42]

**Kalimat:**

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ = *Wa lā talbisūl-ḥaqqā bil-bāṭil* = Do not

mix the truth with falsehood

وَتَكْتُمُوا الْحَقَّ = *Wa taktumūl-ḥaqq* = And do not conceal the truth

وَأَنْتُمْ تَعْلَمُونَ = *Wa antum ta‘lamūn* = While you know

**R6(4) = S2:43**

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ (43)

**Trans:** And be steadfast in prayer; give zakat; and *bow down* your heads with those who bow down (in worship). [Saudi 2:43]

**Brief:** And establish prayer, and pay the alms, and bow with those that bow, that is, pray with those who pray, Muḥammad (ṣ) and his Companions: this was revealed concerning their religious scholars, who used to say to their kin from among the Muslims,

‘Stay firm upon the religion of Muḥammad (ﷺ), for it is the truth’.

[Jalalayn 2:43]

**Kalimat:**

وَأَقِيمُوا الصَّلَاةَ = *Wa aqīmūṣ-ṣalāh* = And establish prayer

وَأْتُوا الزَّكَاةَ = *Wa ātūz-zakāh* = And give zakat

وَارْكَعُوا مَعَ الرَّاكِعِينَ = *Warka ‘ū ma ‘ar-rāki ‘īn* = Bow with those

who bow

**Bow with those who bow:** The argument is still primarily addressed to the Jews, but is of universal application, as in all the teachings of the Quran. The chief feature of Jewish worship was and is the bowing of the head. [Saudi n 60]

**R6(5) = S2:44**

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنفُسَكُمْ وَأَنْتُمْ تَتْلُونَ

الْكِتَابَ أَفَلَا تَعْقِلُونَ (44)

**Trans:** Do you enjoin right conduct on the people, and forget (to practise it) yourselves, and yet ye study the scripture? Will ye not understand? [Saudi 2:44]

**Brief:** Will you bid others to piety, to belief in Muḥammad (ﷺ), and forget yourselves, neglecting your selves and not bidding them to the same, while you recite the Book?, in which there is the threat of chastisement, if what you do contradicts what you say. Do you not understand? the evil nature of your actions, that you might then repent? (the sentence about ‘forgetting’

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constitutes the [syntactical] locus of the interrogative of  
disavowal). [Jalalayn S2:44]

**Kalimat:**

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ = *Ata 'murūnan-nāsa bil-birr* = Do you

command the people to righteousness

وَتَنْسَوْنَ أَنْفُسَكُمْ = *Wa tansawna anfusakum* = While you forget

yourselves

وَأَنْتُمْ تَتْلُونَ الْكِتَابَ = *Wa antum tatlūnal-kitāb* = While you recite

the Book

أَفَلَا تَعْقِلُونَ = *Afalā ta 'qilūn* = Will you not reason?

**R6(6) = S2:45**

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا عَلَى

الْخَاشِعِينَ (45)

**Trans:** Nay, seek (Allah's) help with *patient perseverance* and prayer: it is indeed hard, except to those who are humble. [Saudi 2:45]

**Brief:** Seek help, ask for assistance in your affairs, in patience, by restraining the soul in the face of that which it dislikes; and prayer. The singling out of this for mention is a way of emphasising its great importance; in one ḥadīth, [it is stated], 'When something bothered the Prophet (ﷺ), he would immediately resort to prayer'; it is said that the address here is to

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the Jews: when greed and desire for leadership became impediments to their faith, they were enjoined to forbearance, which constituted fasting and prayer, since, the former stems from lust and the latter yields humility and negates pride. For it, prayer, is grievous, burdensome, except to the humble, those that are at peace in obedience. [Jalalayn S2:45]

**Kalimat:**

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ = *Wasta 'īnū biṣ-ṣabri waṣ-ṣalāh* = Seek

help through patience and prayer

وَإِنَّهَا لَكَبِيرَةٌ = *Wa innahā lakabīrah* = Indeed it is difficult

إِلَّا عَلَى الْخَاشِعِينَ = *Illā 'alal-khāshi'īn* = Except for the humble

**Seek help through patience and prayer:** The Arabic word *Sabr* implies many shades of meaning, which it is impossible to comprehend in one English word. It implies (1) patience in the sense of being thorough, not hasty; (2) patient perseverance, constancy, steadfastness, firmness of purpose; (3) systematic as opposed to spasmodic or chance action; (4) a cheerful attitude of resignation and understanding in sorrow, defeat, or suffering, as opposed to murmuring or rebellion, but saved from mere passivity or listlessness, by the element of constancy or steadfastness. [Saudi n 61]

**R6(7) = S2:46**

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنََّّهُم إِلَىٰ رَبِّهِمْ رَاجِعُونَ (46)

**Trans:** Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him. [Saudi 2:46]

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**Brief:** Who reckon, who are certain, that they shall meet their Lord, at the Resurrection, and that to Him they are returning, in the Hereafter, where He will reward them. [Jalalayn 2:46]

**Kalimat:**

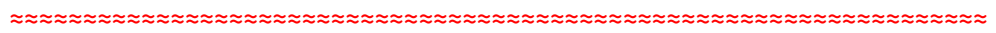
الَّذِينَ يَظُنُّونَ = *Alladhīna yazunnūn* = Those who expect / are certain

أَنَّهُمْ مُلَاقُوا رَبِّهِمْ = *Annahum mulāqū rabbihim* = That they will meet their Lord

وَأَنَّهُمْ إِلَيْهِ رَاجِعُونَ = *Wa annahum ilayhi rāji ‘ūn* = And that they will return to Him

**FAQ**

**Pause to reflect, strive for justice, and align with the awakened:** In *Wa aqīmū aṣ-ṣalāt wa ātū az-zakāt wa ir‘ka ‘ū ma ‘a ar-rāki ‘īn*. [R6(4) = S2:43], *aqīmūṣ-ṣalāt* is often translated as ‘establish prayer’ or ‘be steadfast in prayer’. However, in my view, ‘pause to reflect’ is a preferable rendering, since *aqīmū* seems closer in sound to *qiyām* (standing or remaining still), suggesting a pause or rest, and *ṣalāt* evokes the idea of inward reflection. Similarly, *ātūz-zakāt* is commonly translated as ‘give Zakat’, ‘give charity’, or ‘give alms’. However, in my view, *ātū* suggests active striving, and *zakāt* evokes the idea of socio-economic justice; hence, the phrase may be rendered as ‘strive for justice’. Again, the term *arka ‘ū*—commonly understood as “bow” in prayer—also evokes the deeper notion of aligning *ma ‘a ar-rāki ‘īn*, those who bow in humility. This act of bowing



symbolically suggests the state of an awakened soul, one whose inner consciousness has submitted to divine truth.

**Overcoming difficulty through prayer and patience:** As indicated in the verse *wa-sta 'inū biş-şabri waş-şalāh wa innahā lakabīratun illā 'alā al-khāshi 'in* (2:45), it is often hardship itself that causes a person to lose patience and to perceive prayer as burdensome or irrelevant; yet the Qur'an clarifies that this heaviness is felt only by those who lack humility, whereas for the humble, patience and prayer remain the very means through which difficulty is endured and overcome.

