

سُورَةُ الْبَقَرَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْم ۝۱ ذَلِكِ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ ۝۲ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ
الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۝۳ وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۝۴ أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ۝۵

Introduction

There is no disagreement over the view that Surat Al-Baqarah was revealed in its entirety in Al-Madinah. Moreover, Al-Baqarah was one of the first Surahs to be revealed in Al-Madinah, while, Allah's statement, (And be afraid of the Day when you shall be brought back to Allah.) (Qur'an 2:281) was the last Ayah to be revealed from the Qur'an. In Musnad Ahmad, Sahih Muslim, At-Tirmidhi and An-Nasa'i, it is recorded that Abu Hurayrah said that the Prophet said, (Do not turn your houses into graves. Verily, Shaytan does not enter the house where Surat Al-Baqarah is recited.) At-Tirmidhi said, "Hasan Sahih"

Reason of revelation

As for the reason of revelation of these verses, Mujahid said: "The four verses from the beginning of this Surah were revealed about the believers, and the two verses after these four were revealed about the disbelievers and thirteen verses after these last two were revealed about the hypocrites".

Translation and Commentary (Qur'an 2: 1) "Alif, Lam, Miim." The Surah begins with the Arabic letters Alif, Lam and Miim (equivalents of A, L and M). Several Surahs begin with a similar combination of letters, for example, Ha, Miim, or Alif, Laam, Miim, Saad. Each of these letters is pronounced separately without the addition of a vowel sound after it. According to certain commentators, the isolated letters are the names of the Surahs at the beginning of which they occur. According to others, they are the symbols of the Divine Names. But the majority of the blessed Companions and the generation next to them, the Tabi'iun, and also the later authoritative scholars have preferred the view that the isolated letters are symbols or mysteries, the meaning of which is known to Allah alone or may have been entrusted as a special secret to the Holy Prophet ﷺ not to be communicated to anyone else. That is why no commentary or explanation of these letters has at all been reported from him.

(Qur'an 2: 2) "This is the Book" the Book, is the Qur'an, and Rayb means doubt "about which there is no doubt a guidance for those conscious of Allāh" (guidance for the Muttaqin (the pious and righteous persons), means, a light for those who have Taqwa. Ibn `Abbas also said that Al-Muttaqin means, "Those who fear Allah's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allah's mercy by believing in what He revealed."

(Qur'an 2: 3) "Those who believe in the unseen, establish prayer, and spend out of what We have provided for them" Ibn Jarir (At-Tabari) commented, "The preferred view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allah is included in the general meaning of Iman, which necessitates following deeds of the tongue by implementation. Hence, Iman is a general term that includes affirming and believing in Allah, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms." As for the meaning of Ghayb here, the Salaf have different explanations of it, all of which are correct. They believe in Allah, His angels, Books, Messengers, the Last Day, His Paradise, Fire and in the meeting with Him. They also believe in life after death and in Resurrection. All of this is the Ghayb. "And perform the Salah", means, "Perform the prayer with all of the obligations that accompany it." Ad-Dahhak said that Ibn `Abbas said, "Iqamat As-Salah means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer." Qatadah said, "Iqamat As-Salah means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer. (And spend out of what We have provided for them) means, "The Zakah due on their wealth."

(Qur'an 2: 4) "And who have faith in what is revealed to you and in what was revealed before you." means, "They believe in what Allah sent you with, and in what the previous Messengers were sent with, they do not distinguish between (believing) them, nor do they reject what they brought from their Lord." "And in the Hereafter they are certain" that is the resurrection, the standing (on the Day of Resurrection), Paradise, the Fire, the reckoning and the the Scale that weighs the deeds (the Mizan). The Hereafter is so named because it comes after this earthly life.

(Qur'an 2: 5) "Those are upon [right] guidance from their Lord, and it is those who are the successful." "They are" refers to those who believe in the Unseen, establish the prayer, spend from what Allah has granted them, believe in what Allah has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing good deeds and avoiding the prohibitions. Allah then said (On guidance) meaning, they are (following) a light, guidance, and have insight from Allah (And they are the successful) meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allah has prepared for His enemies.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿٦﴾
خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ وَعَلَىٰ أَبْصَارِهِمْ غِشْوَةً وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٧﴾

Reason of revelation

Adh-Dhahhak said, "This was revealed about Abu Jahl and six people from amongst his household". Al-Kalbi said: "this refers to the Jews".

Translation and Commentary

(Qur'an 2: 6) "Indeed, those who disbelieve - it is all the same for them whether you warn them or do not warn them - they will not believe." (Verily, those who disbelieve) meaning, covered the truth and hid it. Since Allah has written that they would do so, it does not matter if you (O Muhammad) warn them or not, they would still have disbelieved in what you were sent with. It is said that the Messenger of Allah was eager for all the people to believe and follow the guidance he was sent with. Allah informed him that none would believe except for those whom He decreed happiness for in the first place, and none would stray except those who Allah has decreed to do so in the first place. (Qur'an 2: 7) "Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil. And for them is a great punishment." (Khatama Allah) means, "Allah has sealed." Qatadah said that this Ayah means, "Shaytan controlled them when they obeyed him. Therefore, Allah sealed their hearts, hearing and sight, and they could neither see the guidance nor hear, comprehend or understand." Al-A`mash said, "Mujahid demonstrated with his hand while saying, 'They used to say that the heart is just like this - meaning the open palm. When the servant commits a sin, a part of the heart will be rolled up - and he rolled up his index finger. When the servant commits another sin, a part of the heart will be rolled up' - and he rolled up another finger, until he rolled up all of his fingers. Then he said, 'Then, the heart will be sealed.' (And on their eyes there is a Ghishawah (covering)) is accurate, for the stamp is placed on the heart and the hearing while the Ghishawah, the covering, is appropriately placed on the eyes.

وَمِنَ النَّاسِ مَن يَقُولُ ءَامَنَّا بِاللَّهِ وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ﴿٨﴾ يُخَادِعُونَ اللَّهَ
 وَالَّذِينَ ءَامَنُوا وَمَا يُخَادِعُونَ إِلَّا أَنفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٩﴾ فِي قُلُوبِهِم مَّرَضٌ
 فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ ﴿١٠﴾

Reason of revelation (verses 8 – 20)

Adh-Dhahhak said, "(These verses) were revealed about the hypocrites"

Translation and Commentary (Qur'an 2: 8) "And of the mankind are some who say, "We believe in Allāh and the Last Day," but they are not believers." Nifaq (hypocrisy) means to show conformity - or agreement - and to conceal evil. Nifaq has several types: Nifaq in the creed that causes its people to reside in Hell for eternity, and Nifaq in deed, which is one of the major sins. Ibn Jurayj said of the hypocrite that, "His actual deeds are different from what he publicizes, what he conceals is different from what he utters, his entrance and presence are not the same as his exit and absence."

The revelations about the characteristics of the hypocrites were revealed in Al-Madinah, this is because there were no hypocrites in Makkah. Rather the opposite was the situation in Makkah, since some people were forced to pretend that they were disbelievers, while their hearts concealed their faith. Afterwards, the Messenger of Allah migrated to Al-Madinah, where the Ansar from the tribes of Aws and Khazraj resided. They used to worship idols during the pre-Islamic period of ignorance, just as the rest of the Arab idolators. Three Jewish tribes also resided in Al-Madinah, Banu Qaynuqa` -allies of Al-Khazraj, Banu An-Nadir and Banu Qurayzah-allies of the Aws. Many members of the Aws and Khazraj tribes embraced Islam. However, only a few Jews embraced Islam, such as `Abdullah bin Salam. During the early stage in Al-Madinah, there weren't any hypocrites because the Muslims were not strong enough to be feared yet. On the contrary, the Messenger of Allah conducted peace treaties with the Jews and several other Arab tribes around Al-Madinah. Soon after, the battle of Badr occurred and Allah gave victory to Islam and its people. `Abdullah bin Ubayy bin Salul was a leader in Al-Madinah. He was Al-Khazraj's chief, and during the period of Jahiliyyah he was the master of both tribes - Aws and Khazraj. They were about to appoint him their king when the Message reached Al-Madinah, and many in Al-Madinah embraced Islam. Ibn Salul's heart was filled with hatred against Islam and its people. When the battle of Badr took place, he said, "Allah's religion has become apparent." So he pretended to be Muslim, along with many of those who were just like him, as well as many among the People of the Book. It was then that hypocrisy began in Al-Madinah and among the surrounding nomad tribes. As for the Emigrants, none of them were hypocrites, since they emigrated willingly (seeking the pleasure of Allah). Rather, when a Muslim would emigrate from Makkah, he would be forced to abandon all of his wealth, offspring and land; he would do so seeking Allah's reward in the Hereafter. So, Allah revealed the characteristics of the hypocrites, so that the believers would not be deceived by their outer appearance, thus saving the believers from a great evil. Otherwise, the believers might think that the hypocrites were believers, when in reality they are disbelievers.

(And of mankind, there are some who say: "We believe in Allah and the Last Day" while in fact they do not believe)." This refers to the hypocrites among the Aws and Khazraj and those who behaved as they did, who utter these false statements only with their tongues.

(Qur'an 2: 9) "They try to deceive Allah and those who believe". The hypocrites show belief outwardly while concealing disbelief. They think that by doing this, they will mislead Allah, or that the statements they utter will

help them with Allah, and this is an indication of their total ignorance. They think that such behavior will deceive Allah, just as it might deceive some of the believers. Allah refuted their way by saying (While they only deceive themselves, and perceive (it) not!). Allah stated that the hypocrites only deceive themselves by this behavior, although they are unaware of this fact.

(Qur'an 2: 10) "In their hearts is a disease" Abdullah Ibn `Abbas, and Abdullah Ibn Mas`ud and other Companions said this means 'doubt'. And this is a disease in the religion, not a physical disease. "And Allah has increased their disease" meaning, increased them in shameful behavior."

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا نَحْنُ مُصْلِحُونَ ﴿١١﴾ أَلَا إِنَّهُمْ هُمُ
 الْمُفْسِدُونَ وَلَكِن لَّا يَشْعُرُونَ ﴿١٢﴾ وَإِذَا قِيلَ لَهُمْ ءَامِنُوا كَمَا ءَامَنَ النَّاسُ قَالُوا أَنُؤْمِنُ
 كَمَا ءَامَنَ السُّفَهَاءُ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ وَلَكِن لَّا يَعْلَمُونَ ﴿١٣﴾ وَإِذَا لَقُوا الَّذِينَ
 ءَامَنُوا قَالُوا ءَامَنَّا وَإِذَا خَلَوْا إِلَىٰ شَيَاطِينِهِمْ قَالُوا إِنَّمَا نَحْنُ مُسْتَهْزِءُونَ ﴿١٤﴾
 اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ ﴿١٥﴾ أُولَٰئِكَ الَّذِينَ اشْتَرُوا الضَّلَالَةَ
 بِالْهُدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ ﴿١٦﴾

(Qur'an 2: 11) "And when it is said to them: "Do not make mischief on the earth," they say: "We are only peacemakers." When the hypocrites are told (Do not make mischief on the earth), that is disbelief and acts of disobedience, because whoever disobeys Allah on the earth, or commands that Allah be disobeyed, he has committed mischief on the earth. Peace on both the earth and in the heavens is ensured (and earned) through obedience (to Allah). The reply of hypocrite is always ("We are only peacemakers.") meaning we seek to be friends with both parties, the believers and the disbelievers, and to have peace with both parties.

(Qur'an 2: 12) "Verily, they are the ones who make mischief, but they perceive not." This Ayah means that the hypocrites' behavior, and their claim that it is for peace, is itself mischief, although in their ignorance, they do not see it to be mischief.

(Qur'an 2: 13) And when it is said to them, "Believe as the people believe", meaning, 'Believe just as the believers believe in Allah, His angels, His Books, His Messengers, Resurrection after death, Paradise and Hellfire, etc. And obey Allah and His Messenger by heeding the commandments and avoiding the prohibitions.' Yet the hypocrites answer by saying, ("Shall we believe as the fools have believed") they meant (may Allah curse the hypocrites) the Companions of the Messenger of Allah.

Allah answered the hypocrites in all of these instances. For instance, Allah said here, (Verily, they are the fools). Allah thus affirmed that the hypocrites are indeed the fools, (But they know not). Since they are so thoroughly ignorant, the hypocrites are unaware of their degree of deviation and ignorance, and such situation is more dangerous, a severer case of blindness, and further from the truth than one who is aware.

(Qur'an 2: 14) "And when they meet those who believe, they say, "We believe"; but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers."" Allah said that when the hypocrites meet the believers, they proclaim their faith and pretend to be believers, loyalists and friends. They do this to misdirect, mislead and deceive the believers. The hypocrites also want to have a share of the benefits and gains that the believers might possibly acquire. (But when they are alone with their Shayatin), meaning, if they are alone with their devils, such as their leaders and masters among the rabbis of the Jews, hypocrites and idolaters. (They say: "Truly, we are with you. Verily, we were but mocking"), meaning, we only mock people (the believers) and deceive them.

(Qur'an 2: 15) "Allah mocks at them and leaves them increasing in their deviation to wander blindly" answers the hypocrites and punishes them for their behavior.

(Qur'an 2: 16) "These are they who have purchased error with guidance" means they pursued misguidance and abandoned guidance. Mujahid said, "They believed and then disbelieved." "So their commerce was profitless. And they were not guided", meaning their trade did not succeed nor were they righteous or rightly guided throughout all this.

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ
وَتَرَكَهُمْ فِي ظُلْمَةٍ لَا يُبْصِرُونَ ۖ صُمُّ بِكُمْ عَمَىٰ فَمَهُمْ لَا يَرْجِعُونَ ﴿١٨﴾

At this point in the surah, two parables are presented: one concerning fire/light, and the other concerning rain/water. Commenting on this, Ibn al-Qayyim points out how these images recur throughout the Quran. Fire is a source of LIGHT, and water is a source of LIFE. (Ibn Qayyim al-Jawziyyah, *Paragons of the Qur'an*, Dar asSunnah, UK)

(Qur'an 2: 17) "Their example is that of someone who kindles a fire, but when it lights up all around them, Allah takes away their light, leaving them in complete darkness - unable to see." Allah likened the hypocrites when they bought deviation with guidance, thus acquiring utter blindness, to the example of a person who started a fire. When the fire was lit, and illuminated the surrounding area, the person benefited from it and felt safe. Then the fire was suddenly extinguished. Therefore, total darkness covered this person, and he became unable to see anything or find his way out of it. Further, this person could not hear or speak and became so blind that even if there were light, he would not be able to see. This is why he cannot return to the state that he was in before this happened to him. Such is the case with the hypocrites, they "started a fire" which is their embracing the fold of Islam and its light, but "when it lights up all around them" when Islam had pulled them out of their dark life, and shown them the truth, "Allah takes away their light" after they themselves choose hypocrisy and deviation over true Islamic belief. So, "Allah took away their light" that benefits them, and He left them with what harms them, that is, the darkness and smoke "leaving them in complete darkness" that is their doubts, disbelief and hypocrisy. "—unable to see" meaning, they are unable to find the correct path or find its direction.

(Qur'an 2: 18) "Deaf, dumb and blind - so they will not return [to the right path]." In addition, they are, "deaf" and thus cannot hear the guidance, "dumb" and cannot utter the words that might benefit them, "and blind" in total darkness and deviation. Similarly, Allah said "Verily, it is not the eyes that grow blind, but it is the hearts which are in the breasts that grow blind" (22:46) and this why they cannot get back to the state of guidance that they were in, since they sold it for misguidance.

أَوْ كَصَيْبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ وَبَرْقٌ يَجْعَلُونَ أَصْبِعَهُمْ فِي آذَانِهِمْ مِّنَ
 الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ بِالْكَافِرِينَ ﴿١٩﴾ يَكَادُ الْبَرْقُ يَخْطِفُ أَبْصَرَهُمْ كُلَّمَا
 أَضَاءَ لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا وَلَوْ شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ
 وَأَبْصَرِهِمْ إِنَّا اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٠﴾

(Qur'an 2: 19) "Or [it is] like a rainstorm from the sky within which is darkness, thunder and lightning. They put their fingers in their ears against the thunderclaps in dread of death. But Allāh is encompassing of the disbelievers." This is another parable which Allah gave about another group of hypocrites who sometimes know the truth and doubt it at other times. When they suffer from doubt, confusion and disbelief, their hearts are, "Like a Sayyib", meaning, "The rain", as Ibn Mas`ud, Ibn `Abbas, and several other Companions have confirmed, as well as Abu Al-`Aliyah, Mujahid, Sa`id bin Jubayr, `Ata', Al-Hasan Al-Basri, Qatadah, `Atiyah Al-`Awfi, `Ata' AlKhusasani, As-Suddi and Ar-Rabi` bin Anas. Adh-Dhahhak said "It is the clouds." However, the most accepted opinion is that it means the rain that comes down during, "darkness", meaning, here, the doubts, disbelief and hypocrisy and "thunder" which is the fear that shocks their hearts. The hypocrites are usually full of fear and anxiety, just as Allah described them "They think that every cry is against them" (Qur-an 63: 4) and "The lightning", which here means the light of faith that is sometimes felt in the hearts of the hypocrites "They thrust their fingers in their ears to keep out the stunning thunderclap for fear of death. But Allah ever encompasses the disbelievers", meaning, their cautiousness does not benefit them because they are bound by Allah's all-encompassing will and decision.

(Qur'an 2: 20) "The lightning almost snatches away their sight" meaning, because the lightning is strong itself, and because their comprehension is weak and does not allow them to embrace the faith. "Whenever it flashes for them, they walk therein, and when darkness covers them, they stand still", meaning whenever the hypocrites acquire a share in the victories of Islam, they are content with this share, but whenever Islam suffers a calamity, they are ready to revert to disbelief. "And if Allah willed, He would have taken away their hearing and their sight." Muhammad bin Ishaq reported that Ibn `Abbas on this verse saying, "Because they abandoned the truth after they had knowledge in it." "Certainly, Allah has power over all things". Ibn Jarir At-Tabari commented, "Allah only described Himself with the ability to do everything in this Ayah as a warning to the hypocrites of His control over everything, and to inform them that His ability completely encompasses them and that He is able to take away their hearing and sight."

وَالَّذِينَ	خَلَقَكُمْ	الَّذِي	أَعْبُدُوا رَبَّكُمْ	النَّاسُ	يَأْتِيهَا
and those who	created you	Who	worship your Lord	mankind	O
لَعَلَّكُمْ تَتَّقُونَ				مِنْ قَبْلِكُمْ	
so that you may become pious				(were) before you	

'Alqamah said: "Any revelation which contains the expression (O mankind!) is Meccan while any revelation which contains the expression (O ye who believe!) is Medinan". He means to say that the expression (O mankind!) is an address to the people of Mecca while (O ye who believe!) is an address to the people of Medina. Hence, Allah's saying (O mankind! Worship your Lord ...) is an address to the Meccan idolaters. The address of the idolaters of Mecca goes on until Allah's saying: (And give glad tidings...) [al-Baqarah, 2:25]. This last verse was revealed about the believers. This is because Allah, exalted

(Qur'an 2: 21) O mankind, worship your Lord, who created you and those (who were) before you, so that you may become righteous. After grouping mankind in the previous verses in three major groups as we saw, the present verses (21 and 22) now address the three groups together, by using the Arabic word *An-nas*, النَّاسُ which signifies man in general. The verses ask men to give up the worship of created beings and to worship Allah alone, the true Lord. The verse calls upon the disbelievers to give up worshipping created beings and to turn to the Creator; it asks the hypocrites to be sincere and true in their faith; it commands the sinning Muslims to change their ways and try to be perfect in their obedience to Allah; and it encourages the God-fearing Muslims to be steadfast in their worship and obedience, and to make a greater effort in the way of Allah.

The two verses proceed to enlarge upon the theme by specifying certain special qualities of the Rabb: ا ل ذ ي خ ل ق ك م

وال ذ ي ن م ن ق ب ل ك م "Who created you and those before you." This is a quality which one cannot even imagine to belong to a created being, for it can pertain only to the Creator - that is, the quality of giving existence to what did not exist before, and of producing from the darkness and filth of the mother's womb a creature as lovely and noble as man. In adding to the phrase: ا ل ذ ي خ ل ق ك م : "who created you" the words, ا ل ذ ي خ ل ق ك م و ا ل ذ ي ن م ن ق ب ل ك م, "and those before you," the verse shows that Allah alone is the Creator of all mankind. The final phrase of verse 21 ل ع ل ل ك م ت ت ق و ن can be translated as "so that you may become God-fearing". It may also be translated to mean "So that you may save yourselves from hell", or "So that you may guard yourselves against evil." But the point is that one can hope to attain salvation and paradise only when one worships Allah alone, and does not associate anyone else with Him.

(It is He Who has made for you the earth as a dwelling place and the sky as a canopy, and has given you shape and made your shapes good (looking) and has provided you with good things. That is Allah, your Lord, so Blessed be Allah, the Lord of all that exists) (40:64).

بِنَاءٍ	وَالسَّمَاءِ	فِرَاشًا	الْأَرْضَ	لَكُمْ	الَّذِي جَعَلَ
(as) a canopy	and the sky	a resting place	the earth	for you	Who has made
بِهِ	فَأَخْرَجَ	مَاءً	مِنَ السَّمَاءِ	وَأَنْزَلَ	
therewith	then brought forth	water (rain)	from the sky	and sent down	
لِلَّهِ أَنْدَادًا	فَلَا تَجْعَلُوا	لَكُمْ	رِزْقًا	مِنَ الثَّمَرَاتِ	
rivals unto Allah	so (do) not set up	for you	(as) a provision	from fruits (food)	
					وَأَنْتُمْ تَعْلَمُونَ ﴿٢٢﴾

(Qur'an 2: 22) [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allāh equals while you know [that there is nothing similar to Him]. Among the cosmic bounties, the first to be mentioned is the earth which has been made "a bed" for man. It is neither soft and fluid like water on which one cannot settle, nor hard like stone or steel that should make it difficult to be harnessed for man's purposes, but has been given a middle state between the soft and the hard for man to utilize it conveniently in his daily life. The Arabic word, *Firash* فراش (a bed), which literally means 'something spread out', does not necessarily imply that the earth is not round, for the great globe of the earth, in spite of being round, appears to be flat to the onlooker, and the usual way of the Holy Qur'an is to describe things in an aspect which should be familiar to an average man, literate or illiterate, city dweller or rustic. The other bounty is that the sky has been made like an ornamented and beautiful ceiling. The third is that Allah sent down water from the sky. This, again, does not necessarily mean that water comes down directly from the sky without the medium of clouds - even in everyday idiom, a thing coming down from above is said to be coming from the sky. The fourth bounty is to bring forth fruits with this water, and to provide nourishment to man from them.

In short, this verse mentions four qualities of Allah which cannot possibly be found in a created being, which if one possesses a little common sense, cannot help acknowledging that Allah, and no one else, is worthy of all worship and obedience, and that the ultimate iniquity is to turn away from Him who made man exist and gave him the means of survival and growth, and to prostrate oneself before others who are as helpless as man. "So, do not set up parallels to Allah when you know."

وَأِنْ كُنْتُمْ	فِي رَيْبٍ	مِمَّا	نَزَّلْنَا
and if you are	in doubt	about what	We sent down
عَلَىٰ عَبْدِنَا	فَاتُوا	بِسُورَةٍ	مِّنْ مِّثْلِهِ
to Our slave	then produce	a Surah (chapter)	of (the) like of it
وَادْعُوا شُهَدَاءَكُمْ	مِّن دُونِ اللَّهِ	إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾	
and call your witnesses (supporters)	besides Allah	if you are truthful	

(Qur'an 2: 23) "And if you are in doubt about what We have sent down [i.e., the Qur'ān] upon Our Servant [i.e., Prophet Muḥammad (ﷺ)], then produce a sūrah the like thereof and call upon your witnesses [i.e., supporters] other than Allāh, if you should be truthful." In this verse, Allah begins to prove the truth of prophethood after He previously stated that there is no deity worthy of worship except Him. Allah said to the disbelievers (And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our servant) meaning, Muhammad, (then produce a Surah (chapter)) meaning, similar to what he brought to you. Hence, if you claim that what he was sent with did not come from Allah, then produce something similar to what he has brought to you, using the help of anyone you wish instead of Allah. However, you will not be able to succeed in this quest. Also, Mujahid said that, (and call your witnesses) means, "People, meaning, wise and eloquent men who will provide the testimony that you seek."

Therefore, this is a general challenge to the Arab disbelievers, the most eloquent among all nations. Allah challenged the Arab disbelievers both in Makkah and Al-Madinah several times, especially since they had tremendous hatred and enmity for the Prophet and his religion. Yet, they were unable to succeed in answering the challenge, and this is why Allah said, (But if you do it not, and you can never do it), indicating that they will never be able to answer the challenge. This is another miracle, in that, Allah clearly stated without doubt that the Qur'an will never be opposed or challenged by anything similar to it, for eternity. This is a true statement that has not been changed until the present and shall never change. How can anyone be able to produce something like the Qur'an, when the Qur'an is the Word of Allah Who created everything How can the words of the created ever be similar to the Words of the Creator.

فَاتَّقُوا النَّارَ	وَلَنْ تَفْعَلُوا	لَمْ تَفْعَلُوا	فَإِنْ
then fear the Fire	and never you will (be able to) do (it)	you (could) not do (it)	but if
أُعِدَّتْ لِلْكَافِرِينَ ﴿٢٤﴾	وَالْحِجَارَةُ	النَّاسُ	الَّتِي
(it is) prepared for the disbelievers	and stones	(would be) men	[its] fuel whose

(Qur'an 2: 24) "But if you do not - and you will never be able to - then fear the Fire, whose fuel is people and stones, prepared for the disbelievers." `Fuel' is wood, or similar substances, used to start and feed a fire. (Prepared for the disbelievers) It appears most obvious that it refers to the Fire that is fueled by men and stones, and it also may refer to the stones themselves. There is no contradiction between these two views, because they are dependent upon each other. `Prepared' means, it is `kept' and will surely touch those who disbelieve in Allah and His Messenger.

وَبَشِّرِ الَّذِينَ	ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ	أَنَّ	لَهُمْ
and give glad tidings (to) those who	believe and do righteous deeds	that	for them
جَنَّاتٍ	تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ	كُلَّمَا رُزِقُوا	
(will be) Gardens	the rivers flow under them	every time (whenever) they are provided	
مِنْهَا	رِزْقًا	قَالُوا	هَذَا الَّذِي
therefrom	(as) a provision	they (will) say	(is) what this
رُزِقْنَا مِنْ قَبْلُ	وَأَتَوْا	بِهِ	مُتَشَبِهًا
we were provided before	and they will be given	therefrom	(things) in resemblance
وَلَهُمْ فِيهَا	أَزْوَاجٌ مُطَهَّرَةٌ	وَهُمْ فِيهَا	خَالِدُونَ
and for them	(will be) spouses purified	therein and they	(shall) abide forever

(Qur'an 2: 25) Give good news (O Prophet) to those who believe and do good that they will have Gardens under which rivers flow. Whenever provided with fruit, they will say, "This is what we were given before," for they will be served fruit that looks similar (but tastes different). They will have pure spouses, and they will be there forever.

After mentioning the torment that Allah has prepared for His miserable enemies who disbelieve in Him and in His Messengers, He mentions the condition of His happy, loyal friends who believe in Him and in His Messengers, who adhere to the faith and perform the good deeds. Allah said (And give glad tidings to those who believe and do righteous good deeds that for them will be Gardens under which rivers flow (Paradise)). Consequently, Allah stated that Paradise has rivers that run beneath it, meaning, underneath its trees and rooms. From Hadiths, it is learned that the rivers of Paradise do not run in valleys, and that the banks of Al-Kawthar (the Prophet's lake in Paradise) are made of domes of hollow pearls, the sand of Paradise is made of scented musk while its stones are made from pearls and jewels. We ask Allah to grant Paradise to us, for verily, He is the Most Beneficent, Most Gracious. In regards to his sayings: (Every time they will be provided with a fruit therefrom, they will say: "This is what we were provided with before"), Ibn Abi Hatim reported that Yahya bin Abi Kathir said, "The grass of Paradise is made of saffron, its hills from musk and the boys of everlasting youth will serve the believers with fruits which they will eat. They will then be brought similar fruits, and the people of Paradise will comment, `This is the same

as what you have just brought us.' The boys will say to them, 'Eat, for the color is the same, but the taste is different. Hence Allah's statement, (and they will be given things in resemblance). Allah said, (and they shall have therein Azwajun Mutahharatun (pure spouses). Ibn Abi Talhah reported that Ibn `Abbas said, "Purified from filth and impurity." Also, Mujahid said, "From menstruation, relieving the call of nature, urine, spit, semen and pregnancies." (And they will abide therein forever) meaning ultimate happiness, for the believers will enjoy everlasting delight, safe from death and disruption of their bliss, for it never ends or ceases. We ask Allah to make us among these believers, for He is the Most Generous, Most Kind and Most merciful.

أَنْ يَضْرِبَ مَثَلًا		لَا يَسْتَحْيِي		إِنَّ اللَّهَ	
to set forth a parable (similitude)		(is) not ashamed (disdains)		verily Allah	
فَأَمَّا الَّذِينَ ءَامَنُوا		فَوْقَهَا	فَمَا	مَا بَعُوضَةً	
then as for those who believe		above it	and (even) something	even (of) a mosquito	
وَأَمَّا الَّذِينَ		مِنْ رَبِّهِمْ	الْحَقُّ	أَنَّهُ	فَيَعْلَمُونَ
and as for those who		from their Lord	(is) the truth	that it	[thus] they know
مَثَلًا	بِهَذَا	مَاذَا أَرَادَ اللَّهُ		فَيَقُولُونَ	كَفَرُوا
parable	by this	what (did) Allah intend		[thus] they say	disbelieved
وَمَا يُضِلُّ		كثيرًا	بِهِ	وَيَهْدِي	كثيرًا
and He (does) not mislead		many	by it	and He guides	many
عَهْدَ اللَّهِ		الَّذِينَ يَنْقُضُونَ	إِلَّا الْفَاسِقِينَ		بِهِ
(the) Covenant (of) Allah		those who break	except the disobedient ones		by it
أَنْ يُوصَلَ	بِهِ	مَا أَمَرَ اللَّهُ	وَيَقْطَعُونَ	مِيثَاقَهُ	مِنْ بَعْدِ
to be joined	[with it]	what Allah has ordered	and sever	its ratification	after
الْخَاسِرُونَ	هُمْ	أُولَئِكَ	فِي الْأَرْضِ	وَيُفْسِدُونَ	
(are) the losers	they	those	in (on) the earth	and do mischief	

(Qur'an 2: 26-27) Surely Allah does not shy away from using the parable of a mosquito or what is even smaller. As for the believers, they know that it is the truth from their Lord. And as for the disbelievers, they argue, "What does Allah mean by such a parable?" Through this (test), He leaves many to stray, and guides many. And He leaves none to stray except the rebellious. Who break the covenant of Allāh after contracting it and sever that which Allāh has ordered to be joined and cause corruption on earth. It is those who are the losers.

Ibn 'Abbas said, according to the report of Abu Salih: "When Allah, exalted is He, coined these two similitudes for the hypocrites - he means Allah's sayings (Their likeness is as the likeness of one who kindleth fire...) [2:17] and (Or like a rainstorm from the sky....) [2:19] - they said: 'Allah is too exalted and sublime to coin similitudes'. Hence, Allah revealed this verse". Al-Hasan and Qatadah said: "When Allah mentioned gnats and spiders in His Book and used them to coin similitudes for the disbelievers, the Jews laughed and said: 'this does not resemble Allah's speech', and so Allah revealed this verse". Ibn 'Abbas also said regarding Allah's saying (Lo! Allah disdaineth not to coin the similitude): "This is because Allah mentioned the deities of the idolaters, saying: (And if the fly took something from them, they could not rescue it from him) [22:73]. He also mentioned the scheme of the deities and compared it to cobweb. Upon hearing this, they said: 'See how Allah mentions gnats and spiders in the Qur'an revealed to Muhammad; what is the use of this?' And so Allah revealed this".

(Verily, Allah is not ashamed to set forth a parable even of a mosquito or so much more when it is bigger than it.) Fama fawqaha means, something bigger than the mosquito, which is one of the most insignificant and tiniest of creatures. The believers believe in these parables, whether they involve large matters or small, because they know that they are the truth from their Lord. (By it He misleads many), meaning the hypocrites. Allah guides the believers with these parables, and the straying of the hypocrites increases when they reject the parables that Allah mentioned for them which they know are true. This is how Allah misleads them. (And He guides thereby) meaning, with the parables (many) from among the people of faith and conviction. Allah adds guidance to their guidance, and faith to their faith, because they firmly believe in what they know to be true, that is, the parables that Allah has mentioned. (And He misleads thereby only the Fasiqin - the rebellious, disobedient to Allah), meaning, the hypocrites. The Arabs say that the date has Fasaqat, when it comes out of its skin, and they call the mouse a Fuwaysiqah, because it leaves its den to cause mischief.

(Those who break Allah's covenant after ratifying it) These are the characteristics of the disbelievers and they contradict the qualities of the believers. The covenant that these deviant people broke is Allah's covenant with His creation, that is, to obey Him and avoid the sins that He prohibited. This covenant was reiterated in Allah's Books and by the words of His Messengers. Ignoring this covenant constitutes breaking it. It was said that the Ayah (2:27) is about the disbelievers and the hypocrites among the People of the Book. In this case, the covenant that they broke is the pledge that Allah took from them in the Tawrat to follow Muhammad when he is sent as a Prophet, and to believe in him, and in what he was sent with. Breaking Allah's covenant in this case occurred when the People of the Book rejected the Prophet after they knew the truth about him, and they hid this truth from people, even though they swore to Allah that they would do otherwise. Allah informed us that they threw the covenant behind their backs and sold it for a miserable price. It was also reported that the Ayah (2:27) refers to all disbelievers, idol worshippers and hypocrites. Allah took their pledge to believe in His Oneness, showing them the signs that testify to His Lordship. He also took a covenant from them to obey His commands and refrain from His prohibitions, knowing that His Messengers would bring proofs and miracles that none among the creation could ever produce. These miracles testified to the truth of Allah's Messengers. The covenant was broken when the disbelievers denied what was proven to them to be authentic and rejected Allah's Prophets and Books, although they knew that they were the truth. (And sever what Allah has ordered to be joined and do mischief on earth, it is they who are the losers.), Qatadah said this is in reference to keeping the relations with the relatives.

كَيْفَ تَكْفُرُونَ	بِاللَّهِ	وَكُنْتُمْ أَمْوَاتًا	فَأَحْيَاكُمْ
how (can) you disbelieve	in Allah	while you were lifeless	then He gave you life
ثُمَّ يُمِيتُكُمْ	ثُمَّ يُحْيِيكُمْ	ثُمَّ	
then He will give you death	then He will bring you to life	then	
إِلَيْهِ تُرْجَعُونَ	هُوَ	الَّذِي خَلَقَ	لَكُمْ
unto Him you will be returned	He	(is) Who created	for you
جَمِيعًا	ثُمَّ أَسْتَوِي	إِلَى السَّمَاءِ	فَسَوَّيْنَهُنَّ
all	then He turned	to the heaven	and He made them
وَهُوَ	بِكُلِّ	شَيْءٍ عَلِيمٌ	وَإِذْ قَالَ
and He	of every	thing (is) All-Knower	and when said
إِنِّي	جَاعِلٌ	فِي الْأَرْضِ	خَلِيفَةً
verily I (am)	going to place	in the earth	a successor
فِيهَا	مَنْ	يُفْسِدُ فِيهَا	وَيَسْفِكُ الدِّمَاءَ
in it	(those) who	will make mischief in it	and will shed the blood
وَنَحْنُ نُسَبِّحُ	بِحَمْدِكَ	وَنُقَدِّسُ	لَكَ
and we glorify (You)	with Your praises (and thanks)	and we sanctify	[to] You
قَالَ	إِنِّي أَعْلَمُ	مَا لَا تَعْلَمُونَ	
He said	indeed I know	what you (do) not know	

(Qur'an 2: 28) How can you deny Allah? You were lifeless and He gave you life, then He will cause you to die and again bring you to life, and then to Him you will (all) be returned.

Allah testifies to the fact that He exists and that He is the Creator and the Sustainer Who has full authority over His servants, (How can you disbelieve in Allah) How can anyone deny Allah's existence or worship others with Him while; (You were dead and He gave you life) meaning, He brought them from the state of non-existence to life, meaning you were nothing until Allah created you; He will bring death to you and then bring you back to life during Resurrection

(Qur'an 2: 29) [He is the One Who created everything in the earth for you. Then He turned towards the heaven, forming it into seven heavens. And He has \(perfect\) knowledge of all things.](#)

After Allah mentioned the proofs of His creating them, and what they can witness in themselves as proof of that, He mentioned another proof that they can witness, that is, the creation of the heavens and earth. Allah said (He it is Who created for you all that is on earth. Then He Istawa ila the heaven and made them seven heavens) meaning, He turned towards the heaven, (And made them) meaning, that He made the heaven, seven heavens. (And He is the Knower of everything) meaning, His knowledge encompasses all His creation.

Adam and His Children inhabited the Earth, Generation after Generation

Allah reiterated His favor on the Children of Adam when He stated that He mentioned them in the highest of heights before He created them. Allah said, (And (remember) when your Lord said to the angels.) This Ayah means, "O Muhammad ! Mention to your people what Allah said to the angels, (Verily, I am going to place a Khalifah on earth). Meaning people reproducing generation after generation, century after century.

(Will You place therein those who will make mischief therein and shed blood) This is only a question for the sake of learning about the wisdom of that, as if they said, Our Lord! What is the wisdom of creating such creatures since they will cause trouble in the earth and spill blood "If the wisdom behind this action is that You be worshipped, we praise and glorify You (meaning we pray to You) we never indulge in mischief, so why create other creatures" Allah said to the angels in answer to their inquiry, (I know that which you do not know.) meaning, "I know that the benefit of creating this type of creature outweighs the harm that you mentioned, that which you have no knowledge of. I will create among them Prophets and send Messengers. I will also create among them truthful, martyrs, righteous believers, worshippers, the modest, the pious, the scholars who implement their knowledge, humble people and those who love Allah and follow His Messengers."