

First Para

The first Para or Juz of the Quran is

Alif-laam-meem (آلم)

which has 2 chapters or Surahs. The first one is Surah Al-Fatiha 1 (Ayat 1 - 7) and another one is Al-Baqarah 2 (Ayat 1- 141) Total No. of Ayat in this para (148)

Highlights of Para 1 (Part one of) Holy Quran

The Juz deals with a number of issues related to Guidance, Allah's Governance on Earth and history of previous Muslim Ummah. Surah al-Baqarah begins with the statement that it is Allah who revealed this book (the Qur'an) for the guidance of those who are conscious of Allah. Only those who seek guidance can benefit from the guidance of this Book. Allah divides mankind into three categories: Believers, Allah chose the Human race to worthy to be His Khalifah on Earth and instructed others to prostrate before Adam.

There are most important matters described in Para by Allah Subhantallah

Types of human beings, The Miracle of Quran, The story of creation of the, Prophet Hazrat Adam (Peace be upon him), The story of Israel as a nation and The story of Ibrahim (Peace be upon him)

Types of Human Beings:

Momemeen (Believers), Hypocrites and Kafir (Non Believers)

Momeneen or believers are those who Believe in the hereafter, Pray regularly, Decide by consensus, Believe in divine books and Believe in the day of judgment

Hypocrites are those people who have the following behaviors: Lying, Cheating, Ignorance, Prejudice, Temptation and Corruption, Rudeness and Unsurity, Unbelievers are those whose hearts and ears are shut and they are blinded by the truth.

(Miracle of Quran):

Surah in which the virtues of Quran are highlighted contains some alphabets in the beginning called "Harooof-e-Muqataat" which are used to impress upon mankind that the Holy Quran is the word of God and a miracle in such a way that others are incapable of presenting such discourse. Mankind cannot write anything like the Quran.

The story of the Prophet Hazrat Adam (Peace be upon him):

Allah made Hazrat Adam (Peace be upon him) his deputy (vicegerent) on earth upon that angels questioned whether the human would cause bloodshed and damage and called humans corrupt but Allah told them that "He knew what they know not" and gave special knowledge to Adam (Peace be upon

him). He told angels to prostrate before him, every angel did except Satan. He refused to bow and became accursed. After that, Satan tried to seduce Adam and Eve in heaven and upon his success Allah sent Hazrat Adam (Peace be upon him) on earth and after Adam sought His forgiveness Allah returned Adams' honor of Khilafat and good health to him.

Surah al-Baqarah is the longest Surah of the Qur'an with 286 Ayat, has the longest Ayat of the Qur'an (2:282), the greatest Ayat of the Qur'an (2:255), and reportedly the last Ayat of the Qur'an revealed (2:281).

The story of Israel as a nation:

They were condemned by Gods' curse.

Address to Bani Israel to accept this message. Allah's covenant must be fulfilled. Warnings to those who stray from the covenant of God. How some from among the Children of Israel turned away from God's teachings. God's blessings on the Children of Israel and their transgressions.

The real recipients of Divine salvation. The hesitation of Bani Israel in sacrificing the cow. Some perversions of those who were supposed to follow the law of God. Basic principles of God's Covenant with the Children of Israel. Some of them were arrogant to follow the teachings of their

prophets, some rejected the Prophets or tried to kill them, some worshipped the calf, disobeyed God's commands and became too greedy for the life of this world.

Reminders to the Believers to follow these examples. Stay firm on your principles. Some among the People of the Book will try to mislead you with false claims and assertions.

The story of Ibrahim (Peace be upon him):
Hazrat Ibrahim built Kaaba with his son, got it accepted from Allah and asked for forgiveness. The great example of Prophet Ibrahim. He and his son built the Ka'bah and prayed for a Prophet to come. Prophet Ibrahim submitted to Allah and this is the message that he and his sons gave to their progeny.

SURAH 1:

"Al-Fatiha"

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1:1 In the Name of Allah the
Compassionate , the Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

1:2 Praise be to Allah, Lord of the Worlds,

الرَّحْمَنِ الرَّحِيمِ

1:3 the Compassionate, the Merciful.

مَلِكِ يَوْمِ الدِّينِ

1:4 Master of the Day of Judgement!

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

1:5 You alone we worship, and to You
alone we look for help.

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

1:6 Guide us to the straight path,

SURAH 1:

"Al-Fatiha"

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ

- 1:7 The Path of those upon whom You bestowed favours, not those who have invited Your wrath, nor those who have gone astray.

SURAH 2:

"Al-Baqara"

*In the Name of Allah, the Compassionate,
the Merciful*

الم

2:1 **A**lif lam mim.

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ ۚ فِيهِ ۚ هُدًى لِّلْمُتَّقِينَ

2:2 This Book is not to be doubted. It is a guide for the righteous,

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا
رَزَقْنَاهُمْ يُنْفِقُونَ

2:3 who have faith in the unseen and are steadfast in prayer; who spend out of what we have given them;

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ
قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

2:4 who believe in that which has been revealed to you and to others before you, and firmly believe in the life to come.

SURAH 2:

"Al-Baqara"

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ

2:5 These are rightly guided by their Lord;
these shall surely triumph.

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أُنذِرْتَهُمْ أَمْ لَمْ
تُنذِرْهُمْ لَا يُؤْمِنُونَ

2:6 Those who disbelieve, whether you
forewarn them or not, they will not
have faith.

خَتَمَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَعَلَىٰ سَمْعِهِمْ ۖ وَعَلَىٰ
أَبْصَارِهِمْ غِشَاوَةٌ ۖ وَلَهُمْ عَذَابٌ عَظِيمٌ

2:7 Allah has set a seal upon their hearts
and ears; their sight is dimmed and
grievous punishment awaits them.

SURAH 2:

"Al-Baqara"

وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ وَيَوْمَ
الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ

- 2:8** There are some who declare: 'We believe in Allah and the Last Day,' yet they are not believers.

يُخَادِعُونَ اللَّهَ وَالَّذِينَ آمَنُوا وَمَا يَخْدَعُونَ إِلَّا
أَنفُسَهُمْ وَمَا يَشْعُرُونَ

- 2:9** They seek to deceive Allah and those who believe in Him: but they deceive none save themselves, though they may not perceive it.

فِي قُلُوبِهِم مَّرَضٌ فَزَادَهُمُ اللَّهُ مَرَضًا وَلَهُمْ
عَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْذِبُونَ

- 2:10** There is a sickness in their hearts which Allah has increased: they shall be sternly punished because they lie.

SURAH 2:

"Al-Baqara"

وَإِذَا قِيلَ لَهُمْ لَا تُفْسِدُوا فِي الْأَرْضِ قَالُوا إِنَّمَا
نَحْنُ مُصْلِحُونَ

2:11 When it is said to them: 'Do not commit evil in the land,' they reply: "We do nothing but good.

أَلَا إِنَّهُمْ هُمُ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ

2:12 But it is they who are the evil-doers, though they may not perceive it.

وَإِذَا قِيلَ لَهُمْ آمِنُوا كَمَا آمَنَ النَّاسُ قَالُوا
أَنُؤْمِنُ كَمَا آمَنَ السُّفَهَاءُ ۗ أَلَا إِنَّهُمْ هُمُ السُّفَهَاءُ
وَلَكِنْ لَا يَعْلَمُونَ

2:13 And when it is said to them: "Believe as others believe, they reply: 'Are we to believe as fools believe?' It is they who are the fools, if only they knew it!

SURAH 2:

"Al-Baqara"

وَإِذَا لَقُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَوْا إِلَىٰ
شَيَاطِينِهِمْ قَالُوا إِنَّا مَعَكُمْ إِنَّمَا نَحْنُ
مُسْتَهْزِئُونَ

2:14 When they meet the faithful, they declare: "We, too, believe. But when they are alone with their devils, they say to them: "We follow none but you: we were only mocking.'

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ
يَعْمَهُونَ

2:15 Allah will mock at them and keep them long in sin, blundering blindly along.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ فَمَا
رَبِحَتْ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

2:16 Such are those that barter away guidance for error: they profit nothing, nor are they on the right path.

SURAH 2:

"Al-Baqara"

مَثَلُهُمْ كَمَثَلِ الَّذِي اسْتَوْقَدَ نَارًا فَلَمَّا أَضَاءَتْ
مَا حَوْلَهُ ذَهَبَ اللَّهُ بِنُورِهِمْ وَتَرَكَهُمْ فِي
ظُلُمَاتٍ لَا يُبْصِرُونَ

2:17 They are like one who kindled a fire,
but as soon as it lit up allaround him,
Allah took away their light and left them
in darkness-they could not see.

صُمٌّ بُكْمٌ عُمًى فَهُمْ لَا يَرْجِعُونَ

2:18 Deaf, dumb, and blind, they shall never
return to the right path).

أَوْ كَصَيِّبٍ مِّنَ السَّمَاءِ فِيهِ ظُلُمَاتٌ وَرَعْدٌ
وَبَرْقٌ يَّجْعَلُونَ أَصَابِعَهُمْ فِي آذَانِهِمْ مِّنَ
الصَّوَاعِقِ حَذَرَ الْمَوْتِ وَاللَّهُ مُحِيطٌ
بِالْكَافِرِينَ

2:19 Or like those who, under a cloudburst
from the sky with darkness, thunder
and lightning, thrust their fingers in
their ears at the sound of every
thunder-clap for fear of death: and

SURAH 2:

"Al-Baqara"

Allah thus encompasses the unbelievers.

يَكَادُ الْبَرْقُ يَخْطَفُ أَبْصَارَهُمْ ۖ كُلَّمَا أَضَاءَ
لَهُمْ مَشَوْا فِيهِ وَإِذَا أَظْلَمَ عَلَيْهِمْ قَامُوا ۚ وَلَوْ
شَاءَ اللَّهُ لَذَهَبَ بِسَمْعِهِمْ وَأَبْصَارِهِمْ ۚ إِنَّ اللَّهَ
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

2:20 The lightning almost takes away their sight: whenever it flashes upon them they walk on, but as soon as it darkens they stand still. Indeed, if Allah pleased, He could take away their sight and hearing: He has power over all things.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ
وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

2:21 O Men, serve your Lord, who has created you and those who have gone before you, so that you may guard yourselves against evil;

SURAH 2:

"Al-Baqara"

الَّذِي جَعَلَ لَكُمُ الْأَرْضَ فِرَاشًا وَالسَّمَاءَ بِنَاءً
وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ
الثَّمَرَاتِ رِزْقًا لَّكُمْ ۖ فَلَا تَجْعَلُوا لِلَّهِ أَنْدَادًا
وَأَنْتُمْ تَعْلَمُونَ

2:22 who has made the earth a bed for you and the sky a dome, and has sent down water from the sky to bring forth fruits for your sustenance. Do not knowingly set up other gods beside Him.

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا
فَأْتُوا بِسُورَةٍ مِّثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِّنْ
دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

2:23 If you are in doubt of what we have revealed to Our Servant, produce one chapter comparable to it. Call upon your helpers besides God to assist you, if what you say be true,

SURAH 2:

"Al-Baqara"

فَإِنْ لَّمْ تَفْعَلُوا وَلَنْ تَفْعَلُوا فَاتَّقُوا النَّارَ الَّتِي
وَقُودُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكَافِرِينَ

2:24 But if you fail, as you are sure to fail, then guard yourselves against the fire whose fuel is men and stones, prepared for the unbelievers.

وَبَشِّرِ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ
جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ كُلَّمَا رُزِقُوا
مِنْهَا مِنْ ثَمَرَةٍ رِزْقًا قَالُوا هَذَا الَّذِي رُزِقْنَا
مِنْ قَبْلُ ۖ وَأُتُوا بِهِ مُتَشَابِهًا ۖ وَلَهُمْ فِيهَا أَزْوَاجٌ
مُطَهَّرَةٌ ۖ وَهُمْ فِيهَا خَالِدُونَ

2:25 Proclaim good tidings to those who have faith and do good works. They shall dwell in gardens watered by running streams: whenever they are given fruit to eat they will say: "This is what we were given before," for they shall be given the like. Therein they will have pure spouses, and shall abide there forever

SURAH 2:

"Al-Baqara"

إِنَّ اللَّهَ لَا يَسْتَحْيِي أَنْ يَضْرِبَ مَثَلًا مَّا
بَعُوضَةً فَمَا فَوْقَهَا ۚ فَأَمَّا الَّذِينَ آمَنُوا فَيَعْلَمُونَ
أَنَّهُ الْحَقُّ مِنْ رَبِّهِمْ ۖ وَأَمَّا الَّذِينَ كَفَرُوا
فَيَقُولُونَ مَاذَا أَرَادَ اللَّهُ بِهَذَا مَثَلًا ۖ يُضِلُّ بِهِ
كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا ۚ وَمَا يُضِلُّ بِهِ إِلَّا
الْفَاسِقِينَ

2:26 Allah does not disdain to give a parable about a gnat or larger creature. The faithful know that it is the truth from their Lord, but the unbelievers ask: 'What could Allah mean by this parable?

الَّذِينَ يَنْقُضُونَ عَهْدَ اللَّهِ مِنْ بَعْدِ مِيثَاقِهِ
وَيَقْطَعُونَ مَا أَمَرَ اللَّهُ بِهِ أَنْ يُوصَلَ
وَيُفْسِدُونَ فِي الْأَرْضِ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ

2:27 By it, Allah leaves many in error and enlightens many. But He leaves in error none except the evil-doers, who break His covenant after accepting it and divide what Allah has bidden to be united and commit evil in the land. Truly these shall have much to lose.

SURAH 2:

"Al-Baqara"

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ
يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ

2:28 How can you deny Allah? Did He not give you life, when you were dead, and will He not cause you to die and then restore you to life? Will you not return to Him at last?

هُوَ الَّذِي خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ
اَسْتَوَىٰ إِلَى السَّمَاءِ فَسَوَّاهُنَّ سَبْعَ سَمَاوَاتٍ ۚ
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

2:29 He created for you all that the earth contains; then, ascending to the sky, fashioned it into seven heavens. He has knowledge of all things.

وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي
الْأَرْضِ خَلِيفَةً ۖ قَالُوا أَتَجْعَلُ فِيهَا مَن يُفْسِدُ
فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ
وَنُقَدِّسُ لَكَ ۖ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ

2:30 When your Lord said to the angels: 'I am placing on the earth one that shall

SURAH 2:

"Al-Baqara"

be My deputy,' they replied: "Will You put there one that will do evil and shed blood. when we have for so long sung Your praises and sanctified Your name?" He said: 'I know what you do not know.'

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى
الْمَلَائِكَةِ فَقَالَ أَنْبِئُونِي بِأَسْمَاءِ هَؤُلَاءِ إِنْ كُنْتُمْ
صَادِقِينَ

2:31 He taught Adam the names of all things and then set them before the angels, saying: 'Tell Me the names of these, if what you say be true.'

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ
أَنْتَ الْعَلِيمُ الْحَكِيمُ

2:32 "Glory to you,' they replied, 'we have no knowledge except that which You have given us. You alone are Wise, Knowing.'

SURAH 2:

"Al-Baqara"

قَالَ يَا آدَمُ أَنْبِئُهُمْ بِأَسْمَائِهِمْ ۖ فَلَمَّا أَنْبَأَهُمْ
بِأَسْمَائِهِمْ قَالَ أَلَمْ أَقُلْ لَّكُمْ إِنِّي أَعْلَمُ غَيْبَ
السَّمَاوَاتِ وَالْأَرْضِ وَأَعْلَمُ مَا تُبْدُونَ وَمَا
كُنْتُمْ تَكْتُمُونَ

2:33 Then said He to Adam: 'Tell them their names.' And when Adam had named them, He said: "Did I not tell you that I know the secrets of heaven and earth, and all that you reveal and all that you hide?"

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا
إِبْلِيسَ أَبَىٰ وَاسْتَكْبَرَ وَكَانَ مِنَ الْكَافِرِينَ

2:34 And when we said to the angels: 'Prostrate yourselves before Adam,' they all prostrated themselves except Satan, who in his pride refused and became an unbeliever.

SURAH 2:

"Al-Baqara"

وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا
مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ
الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ

2:35 To Adam We said: 'Dwell with your wife in Paradise and eat of it as much as you wish and wherever you will. But never approach this tree or you shall both become transgressors.'

فَأَزَلَّهُمَا الشَّيْطَانُ عَنْهَا فَأَخْرَجَهُمَا مِمَّا كَانَا
فِيهِ ۖ وَقُلْنَا اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ
فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَاعٌ إِلَىٰ حِينٍ

2:36 But Satan made them slip from it and caused them to depart from that in which they had been. 'Go hence,' We said, 'and be enemies to each other. The earth will for a while provide your dwelling-place and sustenance.'

فَتَلَقَّى آدَمُ مِنْ رَبِّهِ كَلِمَاتٍ فَتَابَ عَلَيْهِ ۚ إِنَّهُ هُوَ
التَّوَّابُ الرَّحِيمُ

2:37 Then Adam received commandments from his Lord, and his Lord relented

SURAH 2:

"Al-Baqara"

towards him. He is the Forgiving One,
the Merciful.

قُلْنَا اهْبِطُوا مِنْهَا جَمِيعًا ۖ فَإِمَّا يَأْتِيَنَّكُمْ مِنِّي
هُدًى فَمَنْ تَبَعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

2:38 "Go down hence, all,' We said. "When
Our guidance is revealed, those that
accept it shall have nothing to fear

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ
النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ

2:39 or to regret; but those that deny and
reject Our revelations shall be the
people of the Fire, and there they shall
abide forever.'

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَوْفُوا بِعَهْدِي أُوفِ بِعَهْدِكُمْ وَإِيَّايَ
فَارْهَبُونَ

2:40 Children of Israel, remember the
favours I have 2:40 bestowed upon

SURAH 2:

"Al-Baqara"

you. Keep your covenant, and I will be true to My covenant with you. Me you must fear.

وَأْمِنُوا بِمَا أُنزِلَتْ مُصَدِّقًا لِّمَا مَعَكُمْ وَلَا تَكُونُوا أَوَّلَ كَافِرٍ بِهِ ۖ وَلَا تَشْتَرُوا بِآيَاتِي ثَمَنًا قَلِيلًا وَإِيَّايَ فَاتَّقُونَ

2:41 Have faith in My revelations, which confirm your Scriptures, and do not be the first to deny them. Do not sell My revelations for a paltry price and guard yourselves from me.

وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَأَنْتُمْ تَعْلَمُونَ

2:42 Do not confound truth with falsehood, nor knowingly hide the truth.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ

2:43 Attend to your prayers, pay the alms-tax, and bow down with those who bow down.

SURAH 2:

"Al-Baqara"

أَتَأْمُرُونَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ أَنْفُسَكُمْ وَأَنْتُمْ
تَتْلُونَ الْكِتَابَ ۚ أَفَلَا تَعْقِلُونَ

2:44 Would you enjoin righteousness on others and forget it yourselves? Yet you read the Scriptures. Have you no sense?

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ ۚ وَإِنَّهَا لَكَبِيرَةٌ إِلَّا
عَلَى الْخَاشِعِينَ

2:45 Fortify yourselves with patience and prayer. This may indeed be an exacting discipline, but not to the devout,

الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلَاقُوا رَبِّهِمْ وَأَنََّّهُمْ إِلَىٰ
رَاجِعُونَ

2:46 who know that they will meet their Lord and that to Him they will return.

SURAH 2:

"Al-Baqara"

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

2:47 Children of Israel, remember the blessing I have bestowed on you, and that I have exalted you above the nations.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا
وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ
وَلَا هُمْ يُنصَرُونَ

2:48 Guard yourselves against the day when no soul can avail another in the least: when neither intercession nor ransom shall be accepted from it, nor will they be helped.

وَإِذْ نَجَّيْنَاكُمْ مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ
الْعَذَابِ يُدَبِّحُونَ أَبْنَاءَكُمْ وَيَسْتَحْيُونَ نِسَاءَكُمْ
وَفِي ذَلِكُمْ بَلَاءٌ مِّنْ رَبِّكُمْ عَظِيمٌ

2:49 (Remember) how We delivered you from Pharaoh's people who had oppressed you cruelly, slaying your

SURAH 2:

"Al-Baqara"

sons and sparing your women. Surely that was a great trial from your Lord.

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ
فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

2:50 We parted the sea for you and, taking you to safety, drowned Pharaoh's men before your very eyes.

وَإِذْ وَاعَدْنَا مُوسَىٰ أَرْبَعِينَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ
الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

2:51 We treated with Musa for forty nights, but in his absence you took up the calf and worshipped it, thus committing evil.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْ بَعْدِ ذَلِكَ لَعَلَّكُمْ تَشْكُرُونَ

2:52 Yet after that We pardoned you, so that you might give thanks.

SURAH 2:

"Al-Baqara"

وَإِذْ آتَيْنَا مُوسَى الْكِتَابَ وَالْفُرْقَانَ لَعَلَّكُمْ
تَهْتَدُونَ

2:53 And (recall) when We gave Musa the Scriptures and knowledge of right and wrong, so that you might be rightly guided;

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ يَا قَوْمِ إِنَّكُمْ ظَلَمْتُمْ
أَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوبُوا إِلَى بَارِئِكُمْ
فَاقتُلُوا أَنْفُسَكُمْ ذَلِكَ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ
فَتَابَ عَلَيْكُمْ إِنَّهُ هُوَ التَّوَّابُ الرَّحِيمُ

2:54 and when Musa said to his people: 'You have wronged yourselves, my people, in worshipping the calf. Turn in repentance to your Creator and slay the culprits among you. That will be best for you in His sight.' And He relented towards you. He is the Forgiving One, the Merciful.

SURAH 2:

"Al-Baqara"

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَن نُّؤْمِنَ لَكَ حَتَّىٰ نَرَى
اللَّهَ جَهْرَةً فَأَخَذَتْكُمُ الصَّاعِقَةُ وَأَنْتُمْ تَنْظُرُونَ

2:55 And when you said to Musa: 'We will not believe in you until we see Allah with our own eyes,' a thunderbolt struck you whilst you were looking on.

ثُمَّ بَعَثْنَاكُم مِّن بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُونَ

2:56 Then We raised you from your stupor, so that you might give thanks.

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَأَنْزَلْنَا عَلَيْكُمُ الْمَنَّ
وَالسَّلْوَىٰ كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَمَا
ظَلَمُونَا وَلَكِن كَانُوا أَنفُسَهُمْ يَظْلِمُونَ

2:57 We caused the clouds to cast their shadow over you and sent down for you manna and quails, saying: 'Eat of the good things We have given you.' Indeed, they did not wrong Us, but they wronged themselves.

SURAH 2:

"Al-Baqara"

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ
شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا
حِطَّةً نَّغْفِرْ لَكُمْ خَطَايَاكُمْ ۖ وَسَنَزِيدُ الْمُحْسِنِينَ

2:58 'Enter this city,' We said, 'and eat where you will and as much as you wish. Make your way reverently through the gates, saying: "Forgive us." We shall forgive you your sins and bestow abundance on the righteous.'

فَبَدَّلَ الَّذِينَ ظَلَمُوا قَوْلًا غَيْرَ الَّذِي قِيلَ لَهُمْ
فَأَنزَلْنَا عَلَى الَّذِينَ ظَلَمُوا رِجْزًا مِّنَ السَّمَاءِ
بِمَا كَانُوا يَفْسُقُونَ

2:59 But the wrongdoers perverted Our words and We let loose on the wrongdoers a scourge from heaven as a punishment for their misdeeds.

SURAH 2:

"Al-Baqara"

وَإِذِ اسْتَسْقَىٰ مُوسَىٰ لِقَوْمِهِ فَقُلْنَا اضْرِبْ
بِعَصَاكَ الْحَجَرَ ۖ فَانْفَجَرَتْ مِنْهُ اثْنَتَا عَشْرَةَ
عَيْنًا ۖ قَدْ عَلِمَ كُلُّ أُنَاسٍ مَّشْرَبَهُمْ ۖ كُلُوا
وَشَرِبُوا مِنْ رِزْقِ اللَّهِ وَلَا تَعْثَوْا فِي
الْأَرْضِ مُفْسِدِينَ

2:60 When Musa prayed for water for his people. We said to him: 'Strike the Rock with your staff. Thereupon twelve springs gushed from it, and each tribe knew their drinking-place. We said: 'Eat and drink of that which Allah has provided and do not corrupt the land with evil.

SURAH 2:

"Al-Baqara"

وَإِذْ قُلْتُمْ يَا مُوسَىٰ لَنْ نَصْبِرَ عَلَىٰ طَعَامٍ
وَاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا تُنْبِتُ
الْأَرْضُ مِنْ بَقْلِهَا وَقِثَّائِهَا وَفُومِهَا وَعَدَسِهَا
وَبَصِلِهَا^{٥٦} قَالَ أَتَسْتَبْدِلُونَ الَّذِي هُوَ أَدْنَىٰ بِالَّذِي
هُوَ خَيْرٌ^{٥٧} اهْبِطُوا مِصْرًا فَإِنَّ لَكُمْ مَّا سَأَلْتُمْ^{٥٨}
وَضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ وَبَاءُوا
بِغَضَبٍ مِّنَ اللَّهِ^{٥٩} ذَلِكَ بِأَنَّهُمْ كَانُوا يَكْفُرُونَ
بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ الْحَقِّ^{٦٠} ذَلِكَ
بِمَا عَصَوْا وَكَانُوا يَعْتَدُونَ

2:61 "Musa,' you said, 'we will no longer put up with this monotonous diet. Call on your Lord to give up some of the varied produce of the earth, green herbs and cucumbers, corn and lentils and onions. 'What!' he answered. "Would you exchange that which is good for what is worse? Go back to one of the cities. There you shall find all that you have asked for.' Humiliation and abasement were stamped upon them and they incurred the wrath of Allah; because they disbelieved His signs and slew His prophets unjustly; because they were rebels and transgressors.

SURAH 2:

"Al-Baqara"

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَادُوا وَالنَّصَارَى
وَالصَّابِئِينَ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَعَمِلَ صَالِحًا فَلَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ

2:62 Believers, Jews, Christians, and Sabaeans-whoever believes in Allah and the Last Day and does what is right-shall be rewarded by their Lord; they have nothing to fear or to regret.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّورَ
خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاذْكُرُوا مَا فِيهِ لَعَلَّكُمْ
تَتَّقُونَ

2:63 And when We made a covenant with you and raised the Mount above you, saying: "Receive what we have given you with earnestness and bear in mind its precepts, that you may guard yourselves against evil,"

SURAH 2:

"Al-Baqara"

ثُمَّ تَوَلَّيْتُمْ مِّنْ بَعْدِ ذَلِكَ فَلَوْلَا فَضْلُ اللَّهِ
عَلَيْكُمْ وَرَحْمَتُهُ لَكُنْتُمْ مِنَ الْخَاسِرِينَ

2:64 yet after that you turned away, and but for Allah's grace and mercy you would have surely been among the lost.

وَلَقَدْ عَلِمْتُمُ الَّذِينَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ
فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ

2:65 You have surely heard of those of you that violated the Sabbath. We said to them: 'You shall be changed into detested apes.

فَجَعَلْنَاهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا
وَمَوْعِظَةً لِّلْمُتَّقِينَ

2:66 'We made them an example to their own generation and to those who followed them, and a lesson to the righteous.

SURAH 2:

"Al-Baqara"

وَإِذْ قَالَ مُوسَىٰ لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ
تَذْبَحُوا بَقْرَةً ۖ قَالُوا أَتَتَّخِذُنَا هُزُوًا ۖ قَالَ أَعُوذُ
بِاللَّهِ أَنْ أَكُونَ مِنَ الْجَاهِلِينَ

2:67 When Musa said to his people: 'Allah commands you to sacrifice a cow,' they replied: 'Are you making game of us?'

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ ۚ قَالَ إِنَّهُ
يَقُولُ إِنَّهَا بَقْرَةٌ لَا فَارِضٌ وَلَا بَكْرٌ عَوَانٌ بَيْنَ
ذَٰلِكَ ۖ فَافْعَلُوا مَا تُؤْمَرُونَ

2:68 Allah forbid that I should be so mocking!' he said. 'Call on your Lord,' they said, 'to make known to us what kind of cow she shall be. Musa replied: 'Your Lord says: "Let her be neither an old cow nor a young heifer, but in between." Do, therefore, as you are bidden.'

SURAH 2:

"Al-Baqara"

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْنُهَا ۚ قَالَ إِنَّهُ
يَقُولُ إِنَّهَا بَقَرَةٌ صَفْرَاءُ فَاقِعٌ لَوْنُهَا تَسُرُّ
النَّاظِرِينَ

2:69 'Call on your Lord,' they said, 'to make known to us what her colour shall be. Musa replied: 'Your Lord says: "Let the cow be yellow, a rich yellow pleasing to the eye.'"

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ
تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ

2:70 'Call on your Lord,' they said, 'to make known to us the exact type of cow she shall be; for to us cows look all alike. If Allah wills, we shall be rightly guided.'

قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقَرَةٌ لَا ذَلُولٌ تُثِيرُ الْأَرْضَ
وَلَا تَسْقِي الْحَرْثَ مُسَلَّمَةٌ لَا شِيَةَ فِيهَا ۚ قَالُوا
الْآنَ جِئْتَ بِالْحَقِّ ۚ فَذَبَحُوهَا وَمَا كَادُوا
يَفْعَلُونَ

2:71 Musa replied: 'Your Lord says: "Let her be a healthy cow, not worn out with

SURAH 2:

"Al-Baqara"

ploughing the earth or watering the field; a cow free from any blemish.'
 ""Now you have told us the truth,' they answered. And they slaughtered her, after they had been reluctant to do so.

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا وَاللَّهُ مُخْرِجٌ مَّا
 كُنْتُمْ تَكْتُمُونَ

2:72 And when you slew a man and then fell out with one another concerning him, Allah made known what you concealed.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۚ كَذَلِكَ يُخَيِّ اللَّهُ
 الْمَوْتَىٰ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

2:73 We said: 'Strike him with a piece of it.' Thus Allah restores the dead to life and shows you His signs, that you may grow in understanding

SURAH 2:

"Al-Baqara"

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

2:74 Yet after that your hearts became as hard as rock or even harder, for from some rocks rivers take their course: some break asunder and water gushes from them; and others tumble down through fear of Allah. Allah is not unaware of what you do.

أَفَتَطْمَعُونَ أَنْ يُؤْمِنُوا لَكُمْ وَقَدْ كَانَ فَرِيقٌ
 مِّنْهُمْ يَسْمَعُونَ كَلَامَ اللَّهِ ثُمَّ يُحَرِّفُونَهُ مِن بَعْدِ
 مَا عَقَلُوهُ وَهُمْ يَعْلَمُونَ

2:75 Do you then hope that they will believe in you, when some of them have already heard the Word of Allah and knowingly perverted it, although they understood its meaning?

SURAH 2:

"Al-Baqara"

وَإِذَا لَفُوا الَّذِينَ آمَنُوا قَالُوا آمَنَّا وَإِذَا خَلَا
بَعْضُهُمْ إِلَى بَعْضٍ قَالُوا أَتُحَدِّثُونَهُمْ بِمَا فَتَحَ
اللَّهُ عَلَيْكُمْ لِيُحَاجُّوكُمْ بِهِ عِنْدَ رَبِّكُمْ أَفَلَا
تَعْقِلُونَ

2:76 When they meet the faithful, they declare: 'We, too, are believers.' But when alone, they say to each other: "Must you preach to them what Allah has revealed to you so that they may dispute with you concerning it in the Hereafter? Have you no sense? '

أَوَلَا يَعْلَمُونَ أَنَّ اللَّهَ يَعْلَمُ مَا يُسِرُّونَ وَمَا
يُغْلِنُونَ

2:77 Do they not know that Allah has knowledge of all they hide and all that they reveal?

وَمِنْهُمْ أُمِّيُونَ لَا يَعْلَمُونَ الْكِتَابَ إِلَّا أَمَانِيٍّ
وَإِنْ هُمْ إِلَّا يَظُنُّونَ

2:78 There are illiterate men among them who, ignorant of the Scriptures, know

SURAH 2:

"Al-Baqara"

of nothing except lies and vague
fancies.

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

2:79 Woe to those that write the Scriptures
with their own hands and then declare:
"This is from Allah," in order to gain a
small (wordly) price for it. So woe to
them because of what their hands
have written, because of that which
they gain.

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

2:80 They declare: 'The Fire will never
touch us except for a few days.' Say:
"Did Allah make you such a promise-
Allah will not break His promise-or do
you assert about Allah what you have
no means of knowing?"

SURAH 2:

"Al-Baqara"

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

2:81 Truly, those that commit evil and become engrossed in sin are the people of the Fire; in it they shall remain forever.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ أُولَٰئِكَ
أَصْحَابُ الْجَنَّةِ ۖ هُمْ فِيهَا خَالِدُونَ

2:82 But those that have faith and do good works are the people of Paradise; forever they shall abide in it.

وَإِذْ أَخَذْنَا مِيثَاقَ بَنِي إِسْرَٰئِيلَ لَا تَعْبُدُونَ إِلَّا
اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ
وَالْمَسَاكِينِ وَقُولُوا لِلنَّاسِ حُسْنًا وَأَقِيمُوا
الصَّلَاةَ وَآتُوا الزَّكَاةَ ثُمَّ تَوَلَّيْتُمْ إِلَّا قَلِيلًا مِّنْكُمْ
وَأَنْتُمْ مُّعْرِضُونَ

2:83 When We made a covenant with the Children of Israel: You serve none but Allah. Show kindness to your parents, to your kinsfolk, to the orphans, and to

SURAH 2:

"Al-Baqara"

the destitute. Exhort men to righteousness. Attend to your prayers and pay the alms-tax. But you all turned your backs except a few, and gave no heed.

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا
تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ وَأَنْتُمْ
تَسْهَدُونَ وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ
وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِيَارِكُمْ ثُمَّ أَقْرَرْتُمْ
وَأَنْتُمْ تَسْهَدُونَ

2:84 And when We made a covenant with you: You shall not shed your kinsmen's blood or turn them out of their dwellings, to this you consented and bore witness.

SURAH 2:

"Al-Baqara"

ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقْتُلُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ
 فَرِيقًا مِّنْكُمْ مِّن دِيَارِهِمْ تَظَاهَرُونَ عَلَيْهِمْ
 بِالْإِثْمِ وَالْعُدْوَانِ وَإِن يَأْتُوكُمْ أُسَارَىٰ تُفَادُوهُمْ
 وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ ۚ أَفَتُؤْمِنُونَ
 بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ ۚ فَمَا جَزَاءُ
 مَن يَفْعَلُ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ
 الدُّنْيَا ۖ وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَىٰ أَشَدِّ الْعَذَابِ ۗ^{٢٨٥}
 وَمَا اللَّهُ بِغَافِلٍ عَمَّا تَعْمَلُونَ

2:85 Yet there you are, slaying your own kinsfolk, and turning a number of them out of their dwellings, and helping each other against them with sin and aggression. Though should they come to you as captives, you would ransom them. Surely their expulsion was unlawful. Do you then believe in one part of the Scriptures and deny another? Those of you that act thus shall be rewarded with disgrace in this world and with the most grievous punishment on the Day of Resurrection). Allah is watching over all your actions.

SURAH 2:

"Al-Baqara"

أُولَٰئِكَ الَّذِينَ اشْتَرُوا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ ۖ
فَلَا يُخَفَّفُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ يُنصَرُونَ

2:86 Such are they who buy the life of this world at the price of the life to come. Their punishment shall not be lightened, nor shall they be helped.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَقَفَّيْنَا مِنْ بَعْدِهِ
بِالرُّسُلِ ۖ وَآتَيْنَا عِيسَى ابْنَ مَرْيَمَ الْبَيِّنَاتِ
وَأَيَّدْنَاهُ بِرُوحِ الْقُدُسِ ۖ أَفَكُلَّمَا جَاءَكُمْ رَسُولٌ
بِمَا لَا تَهْوَىٰ أَنْفُسُكُمْ اسْتَكْبَرْتُمْ فَفَرِيقًا كَذَّبْتُمْ
وَفَرِيقًا تَقْتُلُونَ

2:87 To Musa We gave the Scriptures and after him We sent other messengers. We gave Isa, the son of Mariam, veritable signs and strengthened him with the Holy Spirit. Will you then scorn each apostle whose message does not suit your fancies, charging some with imposture and slaying others?

SURAH 2:

"Al-Baqara"

وَقَالُوا قُلُوبُنَا غُلْفٌ ۚ بَلْ لَعَنَهُمُ اللَّهُ بِكُفْرِهِمْ
فَقَلِيلًا مَّا يُؤْمِنُونَ

2:88 They say: "Our hearts are sealed." But Allah has cursed them for their unbelief. They have but little faith.

وَلَمَّا جَاءَهُمْ كِتَابٌ مِّنْ عِندِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ وَكَانُوا مِن قَبْلُ يَسْتَفْتِحُونَ
عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَّا عَرَفُوا
كَفَرُوا بِهِ ۚ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ

2:89 And when a Book confirming their own has come to them from Allah, while before that they used to pray for help against those who disbelieved when there came to them what they knew (to be true), they denied it. May Allah's curse be upon the infidels!

SURAH 2:

"Al-Baqara"

بِئْسَمَا اشْتَرَوْا بِهِ أَنْفُسَهُمْ أَنْ يَكْفُرُوا
بِمَا أَنْزَلَ اللَّهُ بَغْيًا أَنْ يَنْزِلَ اللَّهُ مِنْ فَضْلِهِ
عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ ۖ فَبَاءُوا بِغَضَبٍ
عَلَى غَضَبٍ ۚ وَلِلْكَافِرِينَ عَذَابٌ مُهِينٌ

2:90 Evil is that for which they have bartered away their souls: that they should deny Allah's own revelation, grudging that He should reveal His bounty to whom He chooses from His servants! They have incurred Allah's most inexorable wrath. An ignominious punishment awaits the unbelievers.

وَإِذَا قِيلَ لَهُمْ آمِنُوا بِمَا أَنْزَلَ اللَّهُ قَالُوا
نُؤْمِنُ بِمَا أَنْزَلَ عَلَيْنَا وَيَكْفُرُونَ بِمَا وَرَاءَهُ
وَهُوَ الْحَقُّ مُصَدِّقًا لِمَا مَعَهُمْ ۗ قُلْ فَلِمَ تَقْتُلُونَ
أَنْبِيَاءَ اللَّهِ مِنْ قَبْلُ إِنْ كُنْتُمْ مُؤْمِنِينَ

2:91 When it is said to them: "Believe in what Allah has revealed," they reply: "We believe in what was revealed to us. But they deny what has since been revealed, although it is the truth, corroborating their own Scriptures. Say:

SURAH 2:

"Al-Baqara"

'Why did you kill the prophets of Allah,
if you are true believers?

وَلَقَدْ جَاءَكُمْ مُوسَىٰ بِالْبَيِّنَاتِ ثُمَّ
اتَّخَذْتُمُ الْعِجْلَ مِنْ بَعْدِهِ وَأَنْتُمْ ظَالِمُونَ

2:92 Musa came to you with clear signs, but
in his absence you worshipped the calf
and committed evil.'

وَإِذْ أَخَذْنَا مِيثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ
الطُّورَ خُذُوا مَا آتَيْنَاكُمْ بِقُوَّةٍ وَاسْمَعُوا ۖ قَالُوا
سَمِعْنَا وَعَصَيْنَا وَأَشْرَبُوا فِي قُلُوبِهِمُ الْعِجْلَ
بِكُفْرِهِمْ ۖ قُلْ بِئْسَمَا يَأْمُرُكُمْ بِهِ إِيمَانُكُمْ إِنْ كُنْتُمْ
مُؤْمِنِينَ

2:93 When We made a covenant with you
and raised the Mount above you
(saying): "Take what we have given
you with willing hearts and hear (Our
commandments), they replied: "We
hear, but disobey. For their unbelief,
they were made to imbibe (the love of)
the calf into their very hearts. Say: "Evil

SURAH 2:

"Al-Baqara"

is that to which your faith prompts you
if you are indeed Believers.

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

2:94 Say: 'If the abode of the Hereafter with
Allah is for you alone to the exclusion
of all others, then invoke death if you
are truthful.'

وَلَنْ يَتَمَنَّوْهُ أَبَدًا بِمَا قَدَّمْت أَيْدِيهِمْ ۗ
وَاللَّهُ عَلِيمٌ بِالظَّالِمِينَ

2:95 But they will never invoke death,
because of what they did; and Allah
knows the evil-doers.

SURAH 2:

"Al-Baqara"

وَلَتَجِدَنَّهُمْ أَحْرَصَ النَّاسِ عَلَى حَيَاةٍ
وَمِنَ الَّذِينَ أَشْرَكُوا يَوَدُّ أَحَدُهُمْ لَوْ يُعَمَّرُ أَلْفَ
سَنَةٍ وَمَا هُوَ بِمُزَحَّزِّجٍ مِنَ الْعَذَابِ أَنْ
يُعَمَّرَ ۚ وَاللَّهُ بَصِيرٌ بِمَا يَعْمَلُونَ

2:96 Indeed, you will find that they love this life more than other men: more than the pagans do. Every one of them wishes to live a thousand years. But his prolonged life will surely not save him from torture. Allah is watching over all their actions.

قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ
عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا بَيْنَ يَدَيْهِ
وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ

2:97 Say: "Whoever is an enemy of Gabriel!" For surely he has revealed it by Allah's grace to your heart, confirming what was revealed) earlier and a guidance and good tidings to the believers.

SURAH 2:

"Al-Baqara"

مَنْ كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ
وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ

2:98 Whoever is an enemy of Allah, His angels, or His apostles, or of Gabriel or Michael, (will surely find that) Allah is the enemy of the unbelievers.

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ
بِهَا إِلَّا الْفَاسِقُونَ

2:99 We have sent down to you clear revelations: none will deny them except the evil-doers.

أَوْكَلَمَا عَاهَدُوا عَهْدًا نَبَذَهُ فَرِيقٌ مِّنْهُمْ
بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ

2:100 What! Whenever they make a covenant, must some of them cast it aside? Most of them do not believe.

SURAH 2:

"Al-Baqara"

وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِندِ اللَّهِ
مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا
الْكِتَابَ كِتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا
يَعْلَمُونَ

2:101 And now that an apostle has come to them from Allah confirming their own Scriptures, some of those to whom the Scriptures were given cast off the Book of Allah behind their backs, as though they know nothing

SURAH 2:

"Al-Baqara"

وَاتَّبِعُوا مَا تَتْلُو الشَّيَاطِينُ عَلَىٰ مُلْكٍ
 سُلَيْمَانَ ۖ وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينُ
 كَفَرُوا يُعَلِّمُونَ النَّاسَ السِّحْرَ وَمَا أُنْزِلَ عَلَى
 الْمَلَائِكَةِ بَبَائِلَ هَارُوتَ وَمَارُوتَ ۚ وَمَا يُعَلِّمَانِ
 مِنْ أَحَدٍ حَتَّىٰ يَقُولَا إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ
 فَيَتَعَلَّمُونَ مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ
 وَزَوْجِهِ ۚ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا
 بِإِذْنِ اللَّهِ ۚ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۚ
 وَلَقَدْ عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ
 خَلَقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ ۚ لَوْ كَانُوا
 يَعْلَمُونَ

2:102 and accept what the devils tell of Sulayman's kingdom. Not that Sulayman disbelieved: it is the devils who disbelieved. They teach men witchcraft and that which was revealed to the angels Harut and Marut in Babylon. Yet they never instruct any man without saying to him beforehand: "We have been sent to tempt you; do not disbelieve. From these two, they learn that by which they can create discord between husband and wife, although they can harm none with what

SURAH 2:

"Al-Baqara"

they learn except by Allah's leave. They learn, indeed, what harms them and does not profit them; yet they know full well that anyone who chose it would have no share in the life to come. Vile is that for which they have sold their souls, if they but knew it!

وَلَوْ أَنَّهُمْ آمَنُوا وَاتَّقَوْا لَمَثُوبَةٌ مِّنْ عِندِ
اللَّهِ خَيْرٌ لَّوْ كَانُوا يَعْلَمُونَ

2:103 Had they embraced the Faith and kept from evil far better for them would His reward have been, if they but knew it.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا انظُرْنَا وَاسْمَعُوا^١ وَلِلْكَافِرِينَ عَذَابٌ
أَلِيمٌ

2:104 Believers, do not say (to Our Apostle) Ra'ina, but say Undhurna. Take heed; the unbelievers shall be sternly punished.

SURAH 2:

"Al-Baqara"

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ
وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ
رَّبِّكُمْ ۖ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۚ
وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ

2:105 The unbelievers among the People of the Book, and the polytheists, resent that any blessings should have been sent down to you from your Lord. But Allah chooses whom He will for His mercy. And Allah's grace is infinite

مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ
مِّنْهَا أَوْ مِثْلَهَا ۗ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ
شَيْءٍ قَدِيرٌ

2:106 If We abrogate any verse or cause it to be forgotten, We will replace it by a better one or one similar. Do you not know that Allah has power over all things?

SURAH 2:

"Al-Baqara"

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَاوَاتِ
وَالْأَرْضِ ۚ وَمَا لَكُمْ مِّنْ دُونِ اللَّهِ مِن وَلِيٍّ
وَلَا نَصِيرٍ

2:107 Do you not know that it is to Allah that the control over the heavens and the earth belongs, and that there is none besides Him to protect or help you?

أَمْ تُرِيدُونَ أَن تَسْأَلُوا رَسُولَكُمْ كَمَا
سُئِلَ مُوسَىٰ مِن قَبْلُ ۚ وَمَن يَتَّبِعِ الْكُفْرَ
بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ

2:108 Would you rather demand of your Apostle that which was once demanded of Musa? He that barter faith for unbelief has surely strayed from the right path.

SURAH 2:

"Al-Baqara"

وَدَّ كَثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ يَرُدُّونَكُمْ
مِّنْ بَعْدِ إِيمَانِكُمْ كُفَّارًا حَسَدًا مِّنْ عِنْدِ أَنْفُسِهِمْ
مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْحَقُّ فَاعْفُوا وَاصْفَحُوا
حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ ۚ إِنَّ اللَّهَ عَلَىٰ كُلِّ
شَيْءٍ قَدِيرٌ

2:109 Many of the People of the Book wish, through envy, to lead you back to unbelief, now that you have embraced the faith and the truth has been made plain to them. Forgive them and bear with them until Allah makes known His will. He has power over all things.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۚ وَمَا
تُقَدِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ عِنْدَ اللَّهِ ۚ إِنَّ
اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ

2:110 Attend to your prayers and pay the alms-tax. Whatever good you do shall be rewarded by Allah. He is watching over all your actions.

SURAH 2:

"Al-Baqara"

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ
هُودًا أَوْ نَصَارَىٰ ۚ تِلْكَ أَمَانِيُّهُمْ ۚ قُلْ هَاتُوا
بُرْهَانَكُمْ إِن كُنْتُمْ صَادِقِينَ

2:111 They declare: 'None but Jews and Christians shall be admitted to Paradise.' Such are their wishful fancies. Say: 'Let us have your proof, if what you say be true.

بَلَىٰ مَن أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ
فَلَهُ أَجْرُهُ عِندَ رَبِّهِ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
يَحْزَنُونَ

2:112 'Indeed, those that surrender themselves to Allah and do good works shall be rewarded by their Lord: they shall have nothing to fear or to regret.

SURAH 2:

"Al-Baqara"

وَقَالَتِ الْيَهُودُ لَيْسَتِ النَّصَارَى عَلَى شَيْءٍ وَقَالَتِ النَّصَارَى لَيْسَتِ الْيَهُودُ عَلَى شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ قَالَ لَهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ

2:113 The Jews say the Christians follow nothing that is good, and the Christians say it is the Jews who follow nothing that is good. Yet they both read the Scriptures. Even thus speak those who do not know. Allah will judge their disputes on the Day of Resurrection

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1. These words mean 'Listen to us' and 'Look upon us' respectively; but in Hebrew the sound of the first conveys the sense, 'Our evil one'. The Jews used the expression as a derisive pun.

SURAH 2:

"Al-Baqara"

وَمَنْ أَظْلَمُ مِمَّنْ مَنَعَ مَسَاجِدَ اللَّهِ أَنْ يُذْكَرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ

2:114 Who is more unjust than the men who seek to destroy the mosques of Allah and forbid His name to be mentioned in them? These men may not enter them except stricken with fear. They shall be held to shame in this world and sternly punished in the next.

وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَأَيْنَمَا تُوَلُّوا فَنَمَّ وَجْهُ اللَّهِ ۚ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ

2:115 To Allah belongs the east and the west. Whichever way you turn, there is the face of Allah. He is Omnipresent and All-knowing.

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا ۚ سُبْحَانَهُ ۚ بَلْ لَهُ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۚ كُلُّ لَّهُ قَانِتُونَ

2:116 They say: 'Allah has begotten a son.' Glory be to Him. His is what the

SURAH 2:

"Al-Baqara"

heavens and the earth contain; all things are obedient to Him.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ ۖ وَإِذَا قَضَىٰ
أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ

2:117 Creator of the heavens and the earth!
When He decrees a thing, He need
only say "Be," and it is.

وَقَالَ الَّذِينَ لَا يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ
أَوْ تَأْتِينَا آيَةً ۖ كَذَلِكَ قَالَ الَّذِينَ مِن قَبْلِهِم مِّثْلَ
قَوْلِهِمْ ۖ تَشَابَهَتْ قُلُوبُهُمْ ۖ قَدْ بَيَّنَّا الْآيَاتِ لِقَوْمٍ
يُوَفِّقُونَ

2:118 And those who do not know ask: 'Why
does Allah not speak to us or give us a
sign?' The same demand was made by
those before them: their hearts are all
alike. But to those whose faith is firm,
We have already revealed Our signs.

SURAH 2:

"Al-Baqara"

إِنَّا أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا ۖ وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ

2:119 We have sent you forth to proclaim the truth and to give warning. You shall not be questioned about the people of Hell.

وَلَنْ تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ مِلَّتَهُمْ ۖ قُلْ إِنَّ هُدَىٰ اللَّهِ هُوَ الْهُدَىٰ ۚ وَلَئِنَّ اتِّبَعَتْ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ ۚ مَا لَكَ مِنَ اللَّهِ مِن وَلِيٍّ وَلَا نَصِيرٍ

2:120 You will please neither the Christians nor the Jews unless you follow their faith. Say: "The guidance of Allah is the only guidance." And if after all the knowledge you have been given you yield to their desires, there shall be none to help or protect you from the wrath of Allah.

SURAH 2:

"Al-Baqara"

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ
تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَن يَكْفُرْ بِهِ
فَأُولَٰئِكَ هُمُ الْخَاسِرُونَ

2:121 Those to whom We have given the Book, and who read it as it ought to be read, truly believe in it; those that deny it shall assuredly be the losers.

يَا بَنِي إِسْرَائِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ
عَلَيْكُمْ وَأَنِّي فَضَّلْتُكُمْ عَلَى الْعَالَمِينَ

2:122 Children of Israel, remember My favour which I have bestowed upon you and that I exalted you above the nations.

وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ
شَيْئًا وَلَا يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنفَعُهَا شَفَاعَةٌ
وَلَا هُمْ يُنصَرُونَ

2:123 Fear the day when no soul avails another: when neither ransom nor intercession shall be accepted from it, nor any help be given it.

SURAH 2:

"Al-Baqara"

وَإِذِ ابْتَلَىٰ إِبْرَاهِيمَ رَبُّهُ بِكَلِمَاتٍ فَأَتَمَّهُنَّ ۖ قَالَ
 إِنِّي جَاعِلُكَ لِلنَّاسِ إِمَامًا ۖ قَالَ وَمِنْ ذُرِّيَّتِي ۖ
 قَالَ لَا يَنَالُ عَهْدِي الظَّالِمِينَ

2:124 When his Lord put Ibrahim to the proof by enjoining on him certain commandments and Ibrahim fulfilled them, He said: "I have appointed you a leader of mankind." "And what of my descendants?" asked Ibrahim. 'My covenant,' said He, 'does not apply to the evil-doers.'

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَأَمْنًا
 وَاتَّخِذُوا مِن مَّقَامِ إِبْرَاهِيمَ مُصَلًّى ۖ وَعَهِدْنَا
 إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَن طَهِّرَا بَيْتِيَ
 لِلطَّائِفِينَ وَالْعَاكِفِينَ وَالرُّكَّعِ السُّجُودِ

2:125 And when We made the House a resort and a sanctuary for mankind saying: 'Make the place where Ibrahim stood a house of worship,' We enjoined Ibrahim and Ismail to cleanse Our House for those who walk round it, who meditate in it, and who kneel and prostrate themselves.

SURAH 2:

"Al-Baqara"

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا
وَارْزُقْ أَهْلَهُ مِنَ الثَّمَرَاتِ مَنْ آمَنَ مِنْهُمْ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأُمَتِّعُهُ
قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَبِئْسَ
الْمَصِيرُ

2:126 'Lord,' said Ibrahim, 'make this a land of peace and bestow plenty upon its people, those of them that believe in Allah and the Last Day. "As for those that do not,' He answered, I shall let them prosper a while and then drag them to the scourge of the Fire. Evil shall be their fate.'

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ
وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ
الْعَلِيمُ

2:127 And when Ibrahim and Ismail built the House and dedicated it, (they said): "Accept this from us, Lord. You are the Hearing, the Knowing.

SURAH 2:

"Al-Baqara"

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً
مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ
أَنْتَ التَّوَّابُ الرَّحِيمُ

2:128 Lord, make us submissive to You; make of our descendants a nation that will submit to You. Teach us our rites of worship and turn to us mercifully; You are the Forgiving, the Merciful.

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو
عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ
وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

2:129 Lord, send forth to them an apostle of their own people who shall declare to them your revelations and instruct them in the Book and in wisdom and purify them of sin. You are the Mighty, the Wise one.

1. Ka'ba

SURAH 2:

"Al-Baqara"

وَمَنْ يَرْغَبُ عَنْ مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ
سَفِهَ نَفْسَهُ ۚ وَلَقَدْ اصْطَفَيْنَاهُ فِي الدُّنْيَا ۖ وَإِنَّهُ
فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ

2:130 Who but a foolish man would forsake the faith of Ibrahim? We chose him in this world, and in the world to come he shall dwell among the righteous.

إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ ۖ قَالَ أَسْلَمْتُ لِرَبِّ
الْعَالَمِينَ

2:131 When his Lord said to him: "Submit," he answered: 'I have submitted to the Lord of the Worlds.

وَوَصَّىٰ بِهَا إِبْرَاهِيمُ بَنِيهِ وَيَعْقُوبُ يَا
بَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ لَكُمُ الدِّينَ فَلَا تَمُوتُنَّ
إِلَّا وَأَنْتُمْ مُسْلِمُونَ

2:132 Ibrahim enjoined the same on his children, and so did Yaqub, saying: 'My children, Allah has chosen for you the true faith. Do not depart this life except as men who have submitted to Him.

SURAH 2:

"Al-Baqara"

أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ
 الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِن بَعْدِي
 قَالُوا نَعْبُدُ إِلَهَكَ وَالِلّٰهَ آبَائِكَ إِبْرَاهِيمَ
 وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَٰهًا وَاحِدًا وَنَحْنُ لَهُ
 مُسْلِمُونَ

2:133 Or were you present when death came to Yaqub? He said to his children: "What will you worship when I am gone?" They replied: "We will worship your God and the God of your forefathers Ibrahim and Ismail and Ishaq: the One God. To Him , we will surrender ourselves.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ
 مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

2:134 That was a nation which has passed away. Theirs is what they earned, and yours what you have earned. You shall not be questioned about what they did.

SURAH 2:

"Al-Baqara"

وَقَالُوا كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا ۚ
قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا ۖ وَمَا كَانَ مِنَ
الْمُشْرِكِينَ

2:135 They say: 'Accept the Jewish or the Christian faith and you shall be rightly guided.'

قُولُوا آمَنَّا بِاللَّهِ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى
إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ
وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا
أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ
مِّنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ

2:136 Say: "By no means! We believe in the faith of Ibrahim, the upright one. He was no polytheist." Say: "We believe in Allah and that which is revealed to us, and in what was revealed to Ibrahim, Ismail, Ishaq, Yaqub, and the tribes; to Musa and Isa and the other prophets from their lord. We make no distinction between any of them, and to Allah we have surrendered ourselves."

SURAH 2:

"Al-Baqara"

فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ فَقَدْ اهْتَدَوْا ۖ وَإِنْ تَوَلَّوْا فَإِنَّمَا هُمْ فِي شِقَاقٍ ۖ فَسَيَكْفِيكَهُمُ اللَّهُ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ

2:137 If they believe as you have done they shall be rightly guided; if they reject it, they shall surely be in schism. Against them, Allah is your all-sufficient defender. He is the Hearing, the Knowing.

صِبْغَةَ اللَّهِ ۖ وَمَنْ أَحْسَنُ مِنَ اللَّهِ صِبْغَةً ۖ وَنَحْنُ لَهُ عَابِدُونَ

2:138 We take on Allah's own dye. And who has a better dye than Allah's? And we are His worshippers.

قُلْ أَتُحَاجُّونَنَا فِي اللَّهِ وَهُوَ رَبُّنَا وَرَبُّكُمْ وَلَنَا أَعْمَالُنَا وَلَكُمْ أَعْمَالُكُمْ وَنَحْنُ لَهُ مُخْلِصُونَ

2:139 Say: "Would you dispute with us about God, Who is our Lord and your Lord? We shall both be judged by our works. To Him alone we are devoted.

SURAH 2:

"Al-Baqara"

أَمْ تَقُولُونَ إِنَّ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ
وَيَعْقُوبَ وَالْأَسْبَاطَ كَانُوا هُودًا أَوْ نَصَارَىٰ
قُلْ أَأَنْتُمْ أَعْلَمُ أَمِ اللَّهُ ۚ وَمَنْ أَظْلَمُ مِمَّنْ كَتَمَ
شَهَادَةً عِنْدَهُ مِنَ اللَّهِ ۚ وَمَا اللَّهُ بِغَافِلٍ عَمَّا
تَعْمَلُونَ

2:140 Or do you claim that Ibrahim, Ismail, Ishaq, Yaqub, and the tribes, were all Jews or Christians? Say: "Who knows better, you or Allah? Who is more unjust than the man who hides a testimony which he has received from Allah? He is watching over all your actions.

تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۖ لَهَا مَا كَسَبَتْ وَلَكُمْ
مَا كَسَبْتُمْ ۚ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ

2:141 That nation has passed away. Theirs is what they earned and yours what you have earned. You shall not be questioned about what they did.

Historic Background

Surah Al-Fatihah

Ayahs
7

Revelation Place
Makkah

Name

This Surah is named Al-Fatihah because of its subject-matter. Fatihah is that which opens a subject or a book or any other thing. In other words, Al-Fatihah is a sort of preface.

Period of Revelation

It is one of the very earliest Revelations to As a matter of fact, we learn from authentic Traditions that it was the first complete Surah which was revealed to Muhammad (may Allah bless him and grant him peace). Before this, only a few miscellaneous verses were revealed which form parts of surah `Alaq, Muzzammil and Muddaththir, etc.

Theme: This Surah is in fact a prayer which Allah has taught to all those who want to make a study of His book. It has been placed at the very beginning of the book to teach this lesson to the reader: if you sincerely want to benefit from the Quran, you should offer

this prayer to the Lord of the Universe. This preface is meant to create a strong desire in the heart of the reader to seek guidance from the Lord of the Universe, Who alone can grant it. Thus Al-Fatihah indirectly teaches that the best thing for a man is to pray for guidance to the straight path, to study the Quran with the mental attitude of a seeker- after-truth and to recognize the fact that the Lord of the Universe is the source of all knowledge. He should, therefore, begin the study of the Quran with a prayer to him for guidance. From this theme, it becomes clear that the real relation between Al-Fatihah and the Quran is not that of an introduction to a book but that of a prayer and its answer. Al-Fatihah is the prayer from the servant and the Quran is the answer from the Master to his prayer. The servant prays to Allah to show him guidance and the Master places the whole of the Quran before him in answer to his prayer, as if to say, "This is the Guidance you begged from Me."

Surah Al-Baqarah

Ayahs
286

Revelation Place
Madinah

Name

Why the name **Al-Baqarah**?

Al-Baqarah (the Cow) has been so named from the story of the Cow occurring in this Surah . It has not, however, been used as a title to indicate the subject of the Surah. It will, therefore, be as wrong to translate the name Al-Baqarah into "The Cow" or "The Heifer" as to translate any English name, say Mr. Baker, Mr. Rice, Mr. Wolf etc., into their equivalents in other languages or *vice versa*, because this would imply that the Surah dealt with the subject of "The Cow". Many more Surahs of the Quran have been named in the same way because no comprehensive words exist in Arabic (in spite of its richness) to denote the wide scope of the subject discussed in them. As a matter of fact all human languages suffer from the same limitation.

Sequence

Though it is a Madani Surah, it follows naturally a *Makki* Surah Al- Fatihah, which ended with the prayer: "Show us the straight way." It begins with the answer to that prayer, "This is the Book (that)...is guidance..."The greater part of Al-Baqarah was revealed during the first two years of the Holy Prophet's life at Al-Madinah. The smaller part which was revealed at a later period has been included in this Surah because its contents are closely related to those dealt with in this Surah. For instance, the verses prohibiting interest were revealed during the last period of the Holy prophet's life but have been inserted in this Surah. For the same reason, the last verses of this Surah which were revealed at Makkah before the migration of to Al-Madinah have also been included in it.

Historical Background: In order to understand the meaning of this Surah, we should know its historical background:At Makkah the Quran generally addressed the mushrik Quraish who were ignorant of Islam, but at Al-Madinah it was

also concerned with the Jews who were acquainted with the creed of the Unity of Allah, Prophethood, Revelation, the Hereafter and angels. They also professed to believe in the law which was revealed by Allah to their Prophet Moses (may Allah bless him and

grant him peace), and in principle, their way was the same (Islam) that was being taught by Prophet Muhammad (may Allah bless him and grant him peace). But they had strayed away from it during the centuries of degeneration and had adopted many un-Islamic creeds, rites and customs of which there was no mention and for which there was no sanction in the Torah. Not only this : they had tampered with the Torah by inserting their own explanations and interpretations into its text. They had distorted even that part of the Word of God which had remained intact in their Scriptures and taken out of it the real spirit of true religion and were now clinging to a lifeless frame of rituals. Consequently their beliefs, their morals and their conduct had gone to the lowest depths of degeneration. The pity is that they were not only satisfied with their condition but loved to cling to it. Besides this, they had no intention or inclination to accept any kind of reform. So they became bitter enemies of those who came to teach them the Right Way and did their worst to defeat

every such effort. Though they were originally Muslims, they had swerved from the real Islam and made innovations and alterations in it and had fallen victims to hair splitting and sectarianism. They had forgotten and

forsaken Allah and begun to serve mammon. So much so that they had even given up their original name "Muslim" and adopted the name "Jew" instead, and made religion the sole monopoly of the children of Israel. This was their religious condition when went to Al-Madinah and invited the Jews to the true religion. That is why more than one third of this Surah has been addressed to the children of Israel. A critical review of their history, their moral degeneration and their religious perversions has been made; side by side with this the high standard of morality and the fundamental principles of the pure religion have been put forward in order to bring out clearly the nature of the degeneration of the community of a prophet when it goes astray and to draw clear lines of demarcation between real piety and formalism, and the essentials and non-essentials of the true religion. At Makkah Islam was mainly concerned with the propagation of its fundamental principles and the moral training of its followers. But after the migration to Al-Madinah, where Muslims had come to settle from all over Arabia and where a tiny Islamic State had been set up with the help of the Ansar (local supporters), naturally the Quran had to turn its attention to the social, cultural, economic, political and legal problems as well. This accounts for the difference between

the themes of the surahs revealed at Makkah and those at Al-Madinah. Accordingly about half of this Surah deals with those principles and regulations which are essential for the integration and solidarity of a community and for the solution of its problems. After the migration to Al-Madinah, the struggle between Islam and un-Islam had also entered a new phase. Before this the Believers, who propagated Islam among their own clans and tribes, had to face its opponents at their own risk. But the conditions had changed at Al-Madinah, where Muslims from all parts of Arabia had come and settled as one community, and had established an independent city state. Here it became a struggle for the 'survival of the Community itself, for the whole of non-Muslim Arabia was bent upon and united in crushing it totally. Hence the following instructions, upon which depended not only its success but its very survival, were revealed in this Surah :-The Community should work

with the utmost zeal to propagate its ideology and win over to its side the greatest possible number of people. It should so expose its opponents as to leave no room for doubt in the mind of any sensible person that they were adhering to an absolutely wrong position. It should infuse in its members (the

majority of whom were homeless and indigent and surrounded on all sides by enemies) that courage and fortitude which is so indispensable to their very existence in the adverse circumstances in which they were struggling and to prepare them to face these boldly. It should also keep them ready and prepared to meet any armed menace, which might come from any side to suppress and crush their ideology, and to oppose it tooth and nail without minding the overwhelming numerical strength and the material resources of its enemies. It should also create in them that courage which is needed for the eradication of evil ways and for the establishment of the Islamic Way instead. That is why Allah has revealed in this Surah such instructions as may help achieve all the above mentioned objects. During this period a new type of "Muslims," *munafiqin* (hypocrites), had begun to appear. Though signs of duplicity had been noticed during the last days at Makkah, they took a different shape at Al-Madinah. At Makkah there were some people who professed Islam to be true but were not prepared to abide by the consequences of this profession and to sacrifice their worldly interests and relations and bear the afflictions which inevitably follow the acceptance of this creed. But at Al-Madinah different kinds of *munafiqin* (hypocrites) began to appear.

There were some who had entered the Islamic fold merely to harm it from within. There were others who were surrounded by Muslims and, therefore, had become "Muslims" to safeguard their worldly interests. They, therefore, continued to have relations with the enemies so that if the latter became successful, their interests should remain secure. There were still others who had no strong conviction of the truth of Islam but had embraced it along with their clans. Lastly, there were those who were intellectually convinced of the truth of Islam but did not have enough moral courage to give up their former traditions, superstitions and personal ambitions and live up to the Islamic moral standards and make sacrifice in its way. At the time of the revelation of Al-Baqarah, all sorts of hypocrites had begun to appear. Allah has, therefore, briefly pointed out their characteristics here. Afterwards when their evil characteristics and mischievous deeds became manifest, Allah sent detailed instructions about them.

Theme: Guidance: This Surah is an invitation to the Divine Guidance and all the stories, incidents etc., revolve round this central theme. As this Surah has particularly been addressed to the Jews, many historical events have been cited from their own

traditions to admonish and advise them that their own good lies in accepting the Guidance revealed to Them should, therefore, be the first to accept it because it was basically the same that was revealed to Prophet Moses (may Allah bless him and grant him peace).

Topics and their Interconnection

These introductory verses declare the Quran to be the Book of Guidance : enunciate the articles of the Faith belief in Allah, Prophethood and Life-after-death; divide mankind into three main groups with regard to its acceptance or rejection -- Believers, disbelievers and hypocrites. Allah invites mankind to accept the Guidance voluntarily and to submit to Him, the Lord and the Creator of the Universe and to believe in the Quran, His Guidance, and in the Life-after-death. The story of the appointment of Adam as Allah's Vicegerent on Earth, of his life in the Garden, of his falling a prey to the temptations of Satan, of his repentance and its acceptance, has been

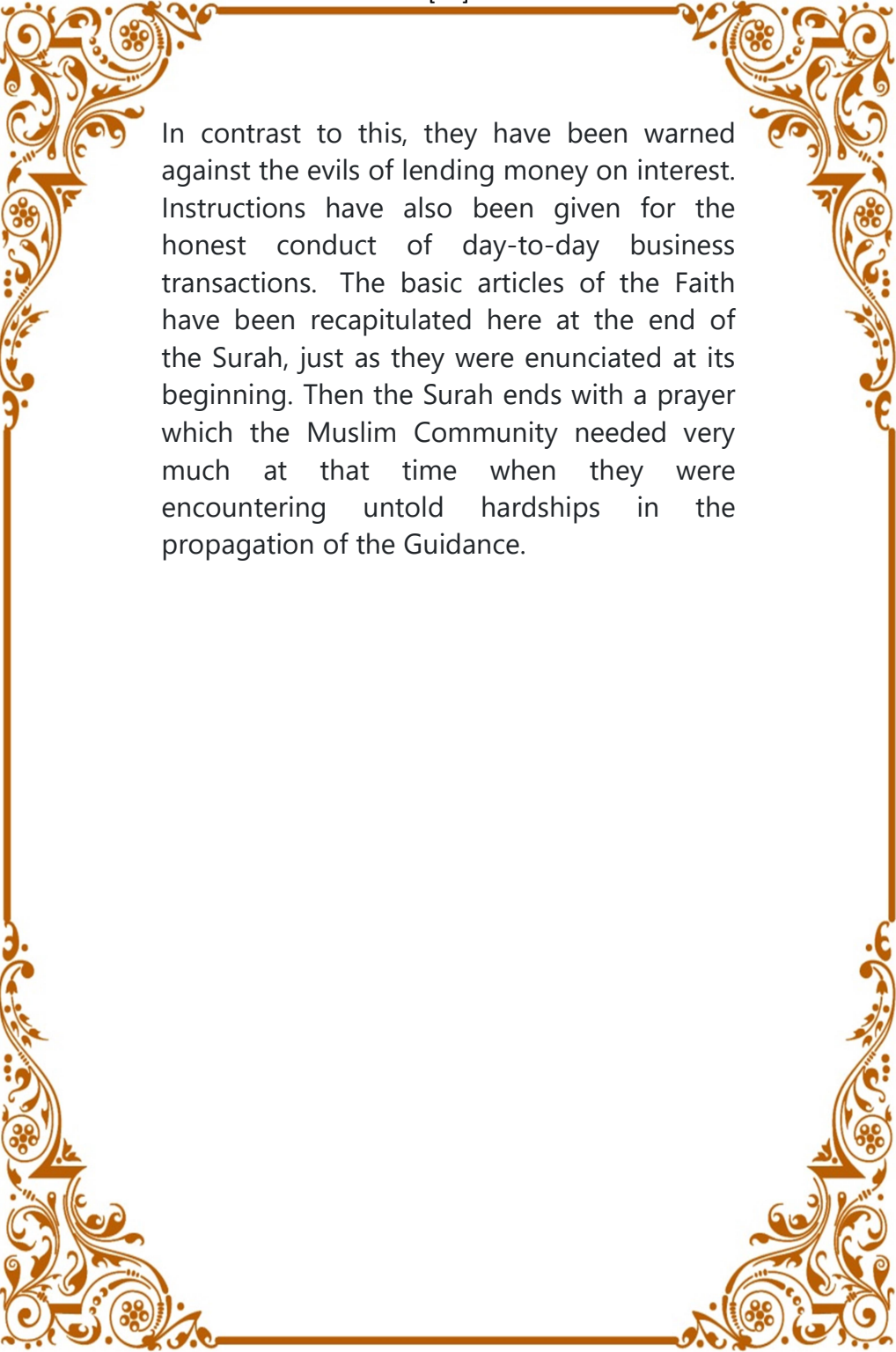
related to show to mankind (Adam's offspring), that the only right thing for them is to accept and follow the Guidance. This story also shows that the Guidance of Islam is the same that was given to Adam and that it is the original religion of mankind. In this portion invitation to the Guidance has

particularly been extended to the children of Israel and their past and present attitude has been criticized to show that the cause of their degradation was their deviation from the Guidance. The Jews have been exhorted to follow Prophet Muhammad (may Allah bless him and grant him peace)) who had come with the same Guidance and who was a descendant and follower of Prophet Abraham whom they highly honoured as their ancestor, and professed to follow as a prophet. The story of the building of the Ka`abah by him has been mentioned because it was going to be made the *qiblah* of the Muslim Community. In this portion, the declaration of the change of *qiblah* from the Temple (Jerusalem) to the Ka`abah (Makkah) has been made as a symbol of the change of leadership from the children of Israel to the Muslim Community, which has also been fore-warned to guard against those transgressions against the Guidance that had led to the deposition of the Jews.

In this portion practical measures have been prescribed to enable the Muslims to discharge the heavy responsibilities of the leadership that had been entrusted to them for the promulgation of Guidance. Salat, Fast, Zakat, Haj and Jihad have been prescribed for the moral training of the *Ummat*. The

Believers have been exhorted to obey authority, to be just, to fulfill pledges, to observe treaties, to spend wealth etc., in the way of Allah. Laws, rules and regulations have been laid down for their organization, cohesion and conduct of day-to-day life and for the solution of social, economic, political and international problems; on the other hand, drinking, gambling, lending money on interest etc., have been prohibited to keep the *Ummat* safe from disintegration. In between these, the basic articles of the Faith have been reiterated at suitable places, for these alone can enable and support one to stick to the Guidance. These verses serve as an introduction to the prohibition of lending money on interest. The true conception of Allah, Revelation and Life-after-death has been emphasized to keep alive the sense of accountability. The stories of Prophet Abraham (may Allah bless him and grant him peace) and of the one who woke up after a sleep of hundred years have been related to

show that Allah is All-Powerful and is able to raise the dead and call them to account. The Believers, therefore, should keep this fact in view and refrain from taking interest on money. The theme of has been resumed and the Believers have been exhorted to spend in the way of Allah in order to please Him alone.



In contrast to this, they have been warned against the evils of lending money on interest. Instructions have also been given for the honest conduct of day-to-day business transactions. The basic articles of the Faith have been recapitulated here at the end of the Surah, just as they were enunciated at its beginning. Then the Surah ends with a prayer which the Muslim Community needed very much at that time when they were encountering untold hardships in the propagation of the Guidance.