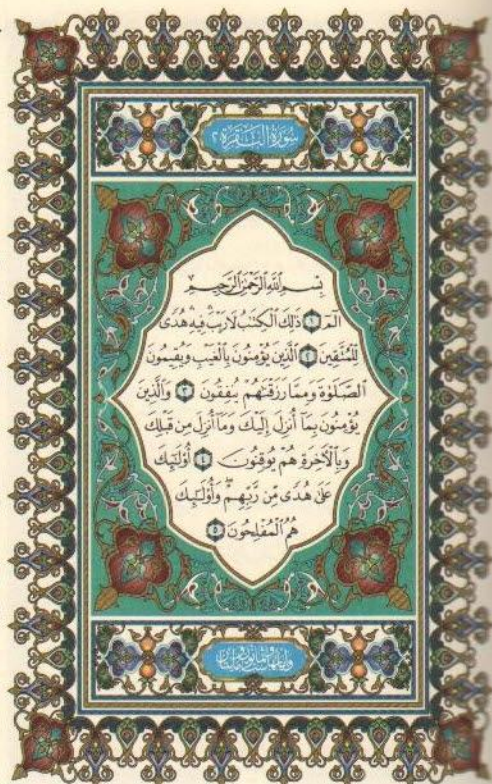


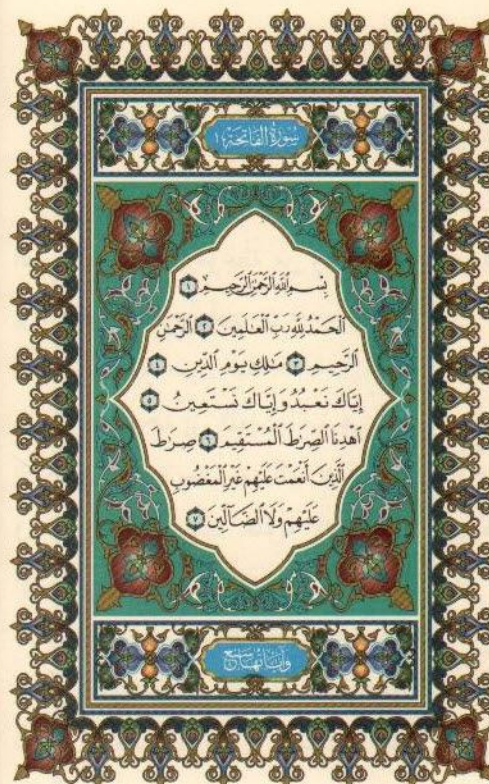
Sūrah al-Baqarah^[6]

Bismillāhir-Raḥmānir-Raḥeem

- (1) Alif, Lām, Meem.^[7]
- (2) This is the Book about which there is no doubt, a guidance for those conscious of Allāh^[8] –
- (3) Who believe in the unseen, establish prayer,^[9] and spend out of what We^[10] have provided for them,
- (4) And who believe in what has been revealed to you, [O Muḥammad], and what was revealed before you, and of the Hereafter they are certain [in faith].
- (5) Those are upon [right] guidance from their Lord, and it is those who are the successful.

Sūrah al-Fūtiḥah^1 In the name of Allāh,^[2] the Entirely Merciful, the Especially Merciful.^[3]

- (2) [All] praise is [due] to Allāh, Lord^[4] of the worlds –
- (3) The Entirely Merciful, the Especially Merciful,
- (4) Sovereign of the Day of Recompense.^[5]
- (5) It is You we worship and You we ask for help.
- (6) Guide us to the straight path –
- (7) The path of those upon whom You have bestowed favor, not of those who have earned [Your] anger or of those who are astray.



6- *Al-Baqarah*: The Cow. The name is taken from the story in verses 67-73.

7- These are among the fourteen opening letters which occur in various combinations at the beginning of twenty-nine *sūrahs* in the Qur'ān. Although there has been much speculation as to their meaning, it was not, in fact, revealed by Allāh to anyone and is known only to Him.

8- Literally, "those who have *taqwā*," i.e., who have piety, righteousness, fear and love of Allāh, and who take great care to avoid His displeasure.

9- At its proper times and according to its specified conditions.

10- It is to be noted that the reference of Allāh (*subḥānahu wa ta'ālā*) to Himself as "We" in many Qur'ānic verses is necessarily understood in the Arabic language to denote grandeur and power, as opposed to the more intimate singular form "I" used in specific instances.

1- *Al-Fātiḥah*: The Opening (of the Qur'ān). Note: *Sūrah* titles are not an integral part of the Qur'ān. A distinguishing word in a particular *sūrah* or a word defining its subject matter often became a common means of identification among the Prophet's companions and later scholars. Although some names, such as *al-Fātiḥah*, were used by the Prophet (ﷺ) in reference to a particular *sūrah*, they were not specifically designated by him as titles.

2- Allāh is a proper name belonging only to the one Almighty God, Creator and Sustainer of the heavens and the earth and all that is within them, the Eternal and Absolute, to whom alone all worship is due.

3- *Ar-Raḥmān* and *ar-Raḥeem* are two names of Allāh derived from the word "*raḥmah*" (mercy). In Arabic grammar both are intensive forms of "merciful" (i.e., extremely merciful). A complimentary and comprehensive meaning is intended by using both together.

Raḥmān is used only to describe Allāh, while *raḥeem* might be used to describe a person as well. The Prophet (ﷺ) was described in the Qur'ān as *raḥeem*. *Raḥmān* is above the human level (i.e., intensely merciful). Since one usually understands intensity to be something of short duration, Allāh describes Himself also as *raḥeem* (i.e., continually merciful).

Raḥmān also carries a wider meaning – merciful to all creation. Justice is a part of this mercy. *Raḥeem* includes the concept of speciality – especially and specifically merciful to the believers. Forgiveness is a part of this mercy. In addition, *Raḥmān* is adjectival, referring to an attribute of Allāh and is part of His essence. *Raḥeem* is verbal, indicating what He does: i.e., bestowing and implementing mercy.

4- When referring to Allāh (*subḥānahu wa ta'ālā*), the Arabic term "*rabb*" (translated as "Lord") includes all of the following meanings: "owner, master, ruler, controller, sustainer, provider, guardian and caretaker."

5- i.e., repayment and compensation for whatever was earned of good or evil during life on this earth.

(17) Their example is that of one who kindled a fire, but when it illuminated what was around him, Allāh took away their light and left them in darkness [so] they could not see.

(18) Deaf, dumb and blind – so they will not return [to the right path].

(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^[14] of the disbelievers.

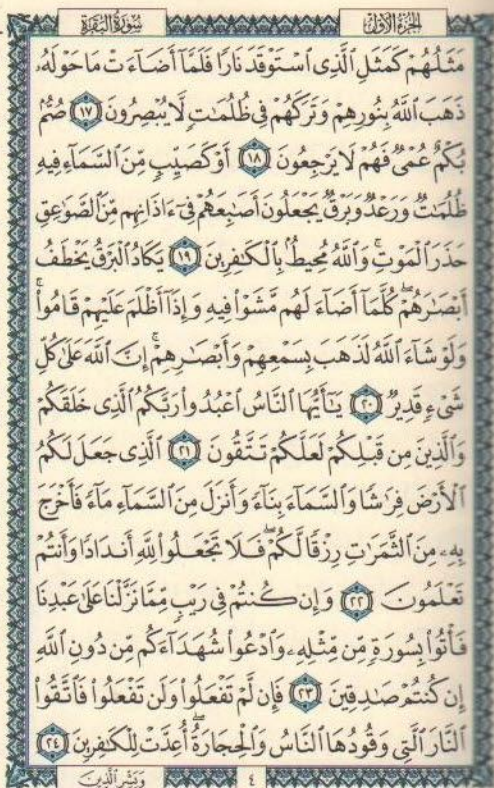
(20) The lightning almost snatches away their sight. Every time it lights [the way] for them, they walk therein; but when darkness comes over them, they stand [still]. And if Allāh had willed, He could have taken away their hearing and their sight. Indeed, Allāh is over all things competent.

(21) O mankind, worship your Lord, who created you and those before you, that you may become righteous –

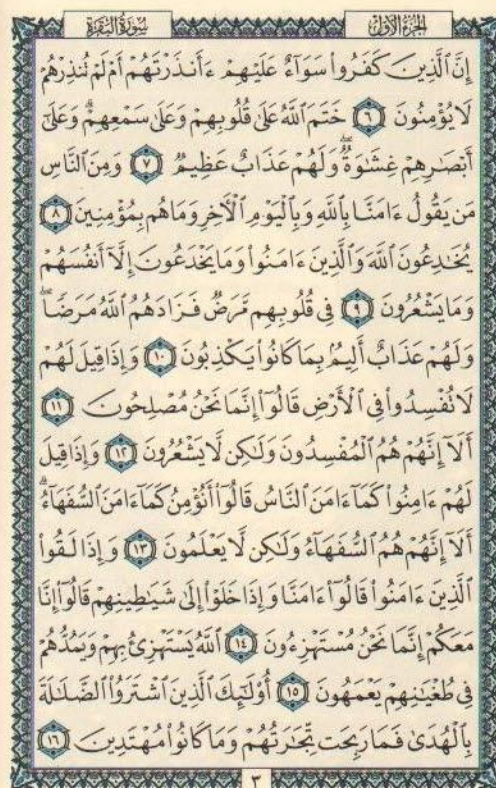
(22) [He] who made for you the earth a bed [spread out] and the sky a ceiling and sent down from the sky, rain and brought forth thereby fruits as provision for you. So do not attribute to Allāh equals while you know [that there is nothing similar to Him].

(23) And if you are in doubt about what We have sent down [i.e., the Qur'an] 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.

(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.



14- Allāh states in the Qur'an that He has certain attributes such as hearing, sight, hands, face, mercy, anger, coming, encompassing, being above the Throne, etc. Yet, He has disassociated Himself from the limitations of human attributes or human imagination. Correct Islāmic belief requires faith in the existence of these attributes as Allāh has described them without applying to them any allegorical meanings or attempting to explain how a certain quality could be (while this is known only to Allāh) and without comparing them to creation or denying that He (*subḥānahu wa ta'ālā*) would have such a quality. His attributes are befitting to Him alone, and "There is nothing like unto Him." (42:11)



they say, "Should we believe as the foolish have believed?" Unquestionably, it is they who are the foolish, but they know [it] not.

(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."

(15) [But] Allāh mocks them and prolongs them in their transgression [while] they wander blindly.

(16) Those are the ones who have purchased error [in exchange] for guidance, so their transaction has brought no profit, nor were they guided.

(6) Indeed, those who disbelieve^[11] – it is all the same for them whether you warn them or do not warn them – they will not believe.

(7) Allāh has set a seal upon their hearts and upon their hearing, and over their vision is a veil.^[12] And for them is a great punishment.

(8) And of the people are some who say, "We believe in Allāh and the Last Day," but they are not believers.

(9) They [think to] deceive Allāh and those who believe, but they deceive not except themselves and perceive [it] not.

(10) In their hearts is disease, so Allāh has increased their disease;^[13] and for them is a painful punishment because they [habitually] used to lie.

(11) And when it is said to them, "Do not cause corruption on the earth," they say, "We are but reformers."

(12) Unquestionably, it is they who are the corrupters, but they perceive [it] not.

(13) And when it is said to them, "Believe as the people have believed,"

11- Literally, "cover" or "conceal" (faith or truth).

12- A covering preventing them from discerning guidance. This condition is a direct result of their arrogance and persistence in sin.

13- The "disease" mentioned here includes doubt, hypocrisy, arrogance and disbelief.

