

Surah 2. Al-Baqara

Asad: the truth from thy Sustainer!¹²² Be not, then, among the doubters:

Malik: Nevertheless, a group of them deliberately conceal the truth. The truth is from your Rabb; therefore, you should never be among the doubters.

Pickthall: It is the Truth from thy Lord (O Muhammad), so be not thou of those who waver.

Yusuf Ali: The truth is from thy Lord so be not at all in doubt. ¹⁵⁴

Transliteration: Alḥaqqu min rabbika falā takoonanna mina almumtareena

Khattab:

?This is? the truth from your Lord, so do not ever be one of those who doubt.

Author Comments

122 - This refers, in the first instance, to the fact that the Ka'bah was Abraham's qiblah, as well as to the Biblical prophecies relating to Ishmael as the progenitor of a "great nation" (Genesis xxi, 13 and 18) from whom a prophet "like unto Moses" would one day arise: for it was through Ishmael's descendant, the Arabian Prophet, that the commandment relating to the qiblah was revealed. (Regarding the still more explicit predictions of the future advent of the Prophet Muhammad, forthcoming from the canonical Gospels, see [61:6](#) and the corresponding note.)

154 - The simile of a race is continued, and so the Qibla command is repeated from that point of view. In ii. 144 it was mentioned as the new symbol of the new nation (Muslim): now it is shown as the symbol of Good, at which we should all aim, from whichever point we started, e.g., as Jews or Christians, or our individual point of view; the Qibla will unite us as a symbol of the Goal of the Future. In ii. 150 below, it is repeated: First for the individual, on the ground of uniformity and the removal of all occasions of dispute and argument; and secondly for the Muslim people, on the same ground, as a matter of discipline. There is another little harmony in the matter of the repetitions. Note that the race and starting point argument begins at ii. 149 and is rounded off in the latter part of ii. 150. The latter argument includes the former, and is more widely worded: "wheresoever ye are": which in the Arabic expression would imply three things; in whatever circumstances ye are, or at whatever time ye are, or in whatever place ye are. I have spoken before of a sort of musical harmony in verbal repetitions: here there is a sort of pictorial harmony, as of a larger circle symmetrically including a smaller concentric circle.

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