

## Surah 2. Al-Baqara

Asad: Would you, perchance, ask of the Apostle who has been sent unto you what was asked aforetime of Moses? But whoever chooses to deny the [evidence of the] truth, instead of believing in it,<sup>88</sup> has already strayed from the right path.

Malik: Do you intend to ask questions from your Rasool (Muhammad) as Musa (Moses) was questioned before? But whoever barter belief for unbelief, he indeed has lost the direction of the Right Way.

Mustafa Khattab:

Or do you ?believers? intend to ask of your Messenger as Moses was asked before?<sup>1</sup> But whoever trades belief for disbelief has truly strayed from the Right Way.

Pickthall: Or would ye question your messenger as Moses was questioned aforetime? He who chooseth disbelief instead of faith, verily he hath gone astray from a plain road.

Yusuf Ali: Would ye question your Apostle as Moses was questioned of old? But whoever changeth from faith to unbelief hath strayed without doubt from the even way.<sup>108 109</sup>

Transliteration: Am tureedoona an tasaloo rasoolakum kama suila moosa min qablu waman yatabaddali alkufra bialeemani faqad dalla sawaa alssabeeli

### Author Comments

88 - Lit., "whoever takes a denial of the truth in exchange for belief" - i.e., whoever refuses to accept the internal evidence of the truth of the Qur'anic message and demands, instead, an "objective" proof of its divine origin (Manar I, 416 f.). - That which was "asked of Moses aforetime" was the demand of the children of Israel to "see God face to face" (cf. [2:55](#)). The expression rendered by me as "the Apostle who has been sent unto you" reads, literally, "your Apostle", and obviously refers to the Prophet Muhammad, whose message supersedes the earlier revelations.

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i.e., asking to make Allah visible to them and make the angels talk to them.

108 - Moses was constantly harassed with foolish, impertinent, or disingenuous questions by his own people. We must not follow that bad example. Questions should be asked only for real instruction.

109 - "Even way": the Arabic word sawaa signifies smoothness as opposed to roughness; symmetry as opposed to want of plan; equality or proportion as opposed to want of design; rectitude as opposed to crookedness; a mean as opposed to extremes; and fitness for the object held in view as opposed to faultiness.

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