

## Surah 2. Al-Baqara

Asad: Out of their selfish envy, many among the followers of earlier revelation would like to bring you back to denying the truth after you have attained to faith - [even] after the truth has become clear unto them. None the less, forgive and forbear, until God shall make manifest His will: behold, God has the power to will anything.

Malik: Many among the people of the Book (Jews and Christian) wish they could somehow turn you back to unbelief; due to their selfish envy, after the truth has become quite clear to them. Forgive them and bear with them until Allah brings about His decision; rest assured that Allah has power over everything.

Mustafa Khattab:

Many among the People of the Book wish they could turn you ?believers? back to disbelief because of their envy, after the truth has been made clear to them. Pardon and bear with them until Allah delivers His decision. Surely Allah is Most Capable of everything.

Pickthall: Many of the People of the Scripture long to make you disbelievers after your belief, through envy on their own account, after the truth hath become manifest unto them. Forgive and be indulgent (toward them) until Allah give command. Lo! Allah is Able to do all things.

Yusuf Ali: Quite a number of the people of the Book wish they could turn you (people) back to infidelity after ye have believed from selfish envy after the truth hath become manifest unto them; but forgive and overlook till Allah accomplish His purpose; for Allah hath power over all things. <sup>110 111 112</sup>

Transliteration: Wadda katheerun min ahli alkitabi law yaruddoonakum min baAAadi eemanikum kuffaran hasadan min AAindi anfusihim min baAAadi ma tabayyana lahumu alhaqu faoAAfoo waisfahoo hatta yatiya Allahu biamrihi inna Allaha AAala kulli shayin qadeerun

### Author Comments

110 - There words are used in the Qur-an, with a meaning akin to "forgive" but each with a different shade of meaning. Afa (here translated "forgive") means to forget, to obliterate from one's mind. Safaha (here translated "overlook") means to turn away from, to ignore, to treat a matter as if it did not affect one. Gafara (which does not occur in this verse) means to cover up something as God does to our sins with His grace; this word is particularly appropriate in God's attribute of Gaffar, the One who forgives again and again.

111 - The word Amr is comprehensive and includes (1) an order or command as in xcvi. 12; or (2) a purpose, design, will as in xviii. 82; or (3) affairs, working, doing, carrying out or execution of a design, as in lxxxix 5. In many cases some of these meanings run together.

112 - Note how this phrase, seemingly repeated from ii. 106, and occurring in many other places, has an appropriate signification in each place. In ii. 106 we were told about progressive revelation, how the same thing may take different forms and seeming human infirmity contribute to the fulfillment of God's design, for God's power is unlimited. Here we are told to be patient and forgiving against envy and injustice: this too may be fulfilling God's purpose, for His power is infinite.

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