

## Surah 2. Al-Baqara

Asad: And yet, even if thou wert to place all evidence<sup>121</sup> before those who have been vouchsafed earlier revelation, they would not follow thy direction of prayer; and neither mayest thou follow their direction of prayer, nor even do they follow one another's direction. And if thou shouldst follow their errant views after all the knowledge that has come unto thee, thou wouldst surely be among the evildoers.

Malik: Even if you give every proof to the people of the Book, they will not accept your Qiblah, nor will you accept theirs. Neither of them (the Jews and Christians) are the followers of each other's Qiblah. If, after all the knowledge you have been given, you yield to their desires then surely you will be among the wrongdoers.

Mustafa Khattab:

Even if you were to bring every proof to the People of the Book, they would not accept your direction of prayer, nor would you accept theirs; nor would any of them accept the direction of prayer of another. And if you were to follow their desires after all the knowledge that has come to you, then you would certainly be one of the wrongdoers.

Pickthall: And even if thou broughtest unto those who have received the Scripture all kinds of portents, they would not follow thy qiblah, nor canst thou be a follower of their qiblah; nor are some of them followers of the qiblah of others. And if thou shouldst follow their desires after the knowledge which hath come unto thee, then surely wert thou of the evil doers.

Yusuf Ali: Even if thou wert to bring to the people of the Book all the signs (together) they would not follow thy Qiblah; nor art thou going to follow their Qiblah; nor indeed will they follow each other's Qiblah. If thou after the knowledge hath reached thee wert to follow their (vain) desires then wert thou indeed (clearly) in the wrong.<sup>150</sup>

Transliteration: Walain atayta allatheena ootoo alkitaba bikulli ayatin ma tabiAAoo qiblataka wama anta bitabiAAin qiblatahum wama baAAduhum bitabiAAin qiblata baAAdin walaini ittabaAAata ahwaahum min baAAadi ma jaaka mina alAAilmi innaka ithan lamina al<sup>th</sup>thlimeena

### Author Comments

121 - Lit., "every sign (ayah)", i.e., of its being a revealed commandment.

150 - See n. 147 to ii. 144 above. The Jews and Christians had a glimmering of the Qibla idea, but in their attitude of self-sufficiency they were not likely to welcome the Qibla idea as perfected in Islam. Nor is Islam, after the fuller knowledge which it has received, likely to revert to the uncertain, imperfect, and varying ideas of orientation held previously.

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