

## Surah 2. Al-Baqara

Asad: BEHOLD, as for those who suppress aught of the evidence of the truth and of the guidance which We have bestowed from on high, after We have made it clear unto mankind through the divine writ - these it is whom God will reject, and whom all who can judge will reject. <sup>129</sup>

Malik: Those who conceal the clear proofs and the guidance, after We have made it clear in the Book for mankind, will have Allah's curse and that of those who are entitled to curse;

Mustafa Khattab:

Those who hide the clear proofs and guidance that We have revealed—after We made it clear for humanity in the Book—will be condemned by Allah and all those who condemn.

Pickthall: Those who hide the proofs and the guidance which We revealed, after We had made it clear in the Scripture: such are accursed of Allah and accursed of those who have the power to curse.

Yusuf Ali: Those who conceal the clear (Signs) We have sent down and the guidance after We have made it clear for the people in the book on them shall be Allah's curse and the curse of those entitled to curse. <sup>163</sup>

Transliteration: Inna allatheena yaktumoona ma anzala mina albayyinati waalhuda min baAAadi ma bayyannahu liInnasi fee alkitabi olaika yaAAanuhumu Allahu wayalAAanuhumu allaAAinoona

### Author Comments

129 - Lit., "whom all who reject will reject" - i.e., all righteous persons who are able to judge moral issues. God's rejection (la'nah) denotes "exclusion from His grace" (Manar II, 50). In classical Arabic usage, the primary meaning of la'nah is equivalent to ib'ad ("estrangement" or "banishment"); in the terminology of the Qur'an, it signifies "rejection from all that is good" (Lisan al-'Arab). According to Ibn 'Abbas and several outstanding scholars of the next generation, the divine writ mentioned here is the Bible; thus, the above verse refers to the Jews and the Christians.

163 - Those entitled to curse: i.e., angels and mankind (see ii. 161 below): the cursed ones will deprive themselves of the protection of God and of the angels, who are the Powers of God, and of the good wishes of mankind, because by contumaciously rejecting Faith, they not only sin against God but are false to their own manhood, which God created in the "best of moulds" (Q xcv. 4). The terrible curses denounced in the Old Testament are set out in Deut. xxviii. 15-68. There is one difference. Here it is for the deliberate rejection of Faith, a theological term for the denying of our higher nature. There it is for a breach of the lease part of the ceremonial Law.

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