

Surah 2. Al-Baqara

Asad: AND DO NOT allow your oaths in the name of God to become an obstacle to virtue and God-consciousness and the promotion of peace between men:²¹² for God is all-hearing, all-knowing.

Malik: Do not use Allah's name in your oaths as an excuse to prevent you from dealing justly, guarding against evil and making peace between people; Allah hears and knows everything.

Mustafa Khattab:

Do not use Allah's Name in your oaths as an excuse for not doing good, not guarding against evil, or not making peace between people. And Allah is All-Hearing, All-Knowing.

Pickthall: And make not Allah, by your oaths, a hindrance to your being righteous and observing your duty unto Him and making peace among mankind. Allah is Hearer, Knower.

Yusuf Ali: And make not Allah's (name) an excuse in your oaths against doing good or acting rightly or making peace between persons; for Allah is one who heareth and knoweth all things.²⁵¹

Transliteration: Walā tajAaloo Allāha AAurđatan liaymanikum an tabarroo watattaqoo watuslihoo bayna alInnāsi waAllāhu sameeAAun AAaleemun

Author Comments

212 - Lit., "do not make God, because of your oaths...", etc. As can be seen from verse {226}, this injunction refers primarily to oaths relating to divorce but is, nevertheless, general in its import. Thus, there are several authentic Traditions to the effect that the Prophet Muhammad said: "If anyone takes a solemn oath [that he would do or refrain from doing such-and such a thing], and thereupon realizes that something else would be a more righteous course, then let him do that which is more righteous, and let him break his oath and then atone for it" (Bukhari and Muslim; and other variants of the same Tradition in other compilations). As regards the method of atonement, see [5:89](#).

251 - The Arabs had many special kinds of oaths, for each of which they had a special name in their language. Some of them related to sex matters, and caused misunderstanding, alienation, division, or separation between husband and wife. This and the following three verses refer to them. In ii. 224 we are first of all told in perfectly general terms that we are not to make an oath in the name of God an excuse for not doing the right thing when it is pointed out to us, or for refraining from doing something which will bring people together. If we were swayed by anger or passion or mere caprice, God knows our inmost hearts, and right conduct and not obstinacy or quibbling is what He demands from us.

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