

## Surah 2. Al-Baqara

Asad: THERE SHALL BE no coercion in matters of faith.<sup>249</sup> Distinct has now become the right way from [the way of] error: hence, he who rejects the powers of evil<sup>250</sup> and believes in God has indeed taken hold of a support most unailing, which shall never give way: for God is all-hearing, all-knowing.

Malik: There is no compulsion in religion. True guidance has been made clearly distinct from error. Therefore, whoever renounce 'Taghut' (forces of Shaitan) and believes in Allah has grasped the firm hand-hold that will never break. Allah, Whose hand-hold you have grasped, hears all and knows all.

Mustafa Khattab:

Let there be no compulsion in religion, for the truth stands out clearly from falsehood.<sup>1</sup> So whoever renounces false gods and believes in Allah has certainly grasped the firmest, unailing hand-hold. And Allah is All-Hearing, All-Knowing.

Pickthall: There is no compulsion in religion. The right direction is henceforth distinct from error. And he who rejecteth false deities and believeth in Allah hath grasped a firm handhold which will never break. Allah is Hearer, Knower.

Yusuf Ali: Let there be no compulsion in religion. Truth stands out clear from error; whoever rejects evil and believes in Allah hath grasped the most trustworthy hand-hold that never breaks. And Allah heareth and knoweth all things. <sup>300 301</sup>

Transliteration: La ikrahā fee alddeeni qad tabayyana alrrushdu mina alghayyi faman yakfur biat-taghooti wayumin biAllāhi faqadi istamsaka biAAurwati alwuthqā la infisama lahā waAllāhu sameeAAun AAaleemun

### Author Comments

249 - The term *din* denotes both the contents of and the compliance with a morally binding law consequently, it signifies "religion" in the widest sense of this term, extending over all that pertains to its doctrinal contents and their practical implications, as well as to man's attitude towards the object of his worship, thus comprising also the concept of "faith". The rendering of *din* as "religion", "faith", "religious law" or "moral law" (see note [3] on [109:6](#)) depends on the context in which this term is used. On the strength of the above categorical prohibition of coercion (*ikrah*) in anything that pertains to faith or religion, all Islamic jurists (*fuqaha'*), without any exception, hold that forcible conversion is under all circumstances null and void, and that any attempt at coercing a non-believer to accept the faith of Islam is a grievous sin: a verdict which disposes of the widespread fallacy that Islam places before the unbelievers the alternative of "conversion or the sword".

250 - *At-taghut* denotes, primarily, anything that is worshipped instead of God and, thus, all that may turn

man away from God and lead him to evil. It has both a singular and a plural significance (Razi) and is, therefore, best rendered as "the powers of evil".

28944 -

This verse was revealed when some new Muslims tried to force their Jewish and Christian children to convert to Islam after the Prophet's emigration (Hijrah) to Medina. The verse prohibits forced conversion.

300 - Compulsion is incompatible with religion; because 1) religion depends upon faith and will, and these would be meaningless if induced by force; 2) Truth and Error have been so clearly shown up by the mercy of God that there should be no doubt in the minds of any persons of goodwill as to the fundamentals of faith; 3) God's protection is continuous and His Plan is always to lead us from the depths of darkness into the clearest light.

301 - Hand-hold: something which the hands can grasp for safety in a moment of danger. It may be a loop or a handle, or anchor. If it is without flaw, so that there is no danger of breaking, our safety is absolutely assured so long as we hold fast to it. Our safety then depends on our own will and faith; God's help and protection will always be unfailing if we hold firmly to God and trust in Him.

[View Page](#)

Source : *Alim.org-Compare Translation-Surah 2-Ayah 256*