

Surah 2. Al-Baqara

Asad: who believe in [the existence of] that which is beyond the reach of human perception,³ and are constant in prayer, and spend on others out of what We provide for them as sustenance;⁴

Malik: who believe in the Unseen, who establish Salah (five regular daily prayers) and spend in charity out of what We have provided for their sustenance;

Mustafa Khattab:

who believe in the unseen,¹ establish prayer, and donate from what We have provided for them,

Pickthall: Who believe in the unseen, and establish worship, and spend of that We have bestowed upon them;

Yusuf Ali: Who believe in the Unseen are steadfast in prayer and spend out of what We have provided for them.²⁷

Transliteration: Allatheena yuminoona bialghaybi wayuqeemoona alssalata wamimma razaqnahum yunfiqoona

Author Comments

3 - Al-ghayb (commonly, and erroneously, translated as "the Unseen") is used in the Qur'an to denote all those sectors or phases of reality which lie beyond the range of human perception and cannot, therefore, be proved or disproved by scientific observation or even adequately comprised within the accepted categories of speculative thought: as, for instance, the existence of God and of a definite purpose underlying the universe, life after death, the real nature of time, the existence of spiritual forces and their inter-action, and so forth. Only a person who is convinced that the ultimate reality comprises far more than our observable environment can attain to belief in God and, thus, to a belief that life has meaning and purpose. By pointing out that it is "a guidance for those who believe in the existence of that which is beyond human perception", the Qur'an says, in effect, that it will - of necessity - remain a closed book to all whose minds cannot accept this fundamental premise.

4 - Ar-rizq ("provision of sustenance") applies to all that may be of benefit to man, whether it be concrete (like food, property, offspring, etc.) or abstract (like knowledge, piety, etc.). The "spending on others" is mentioned here in one breath with God-consciousness and prayer because it is precisely in such selfless acts that true piety comes to its full fruition. It should be borne in mind that the verb anfaqa (lit., "he spent") is always used in the Qur'an to denote spending freely on, or as a gift to, others, whatever the motive may be.

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i.e., the belief in Allah, the angels, and the Day of Judgment.

27 - All bounties proceed from God. They may be physical gifts, e.g., food, clothing, houses, gardens, wealth, etc. or intangible gifts, e.g., influence, power, birth and the opportunities flowing from it, health, talents, etc. or spiritual gifts, e.g, insight into good and evil, understanding of men, the capacity for love, etc. We are to use all in humility and moderation. But we are also to give out of every one of them something that contributes to the well-being of others. We are to be neither ascetics nor luxurious sybarites, neither selfish misers nor thoughtless prodigals.

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