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## Surah Baqarah Last 2 Ayat In Arabic



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

لِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ، وَإِنْ تُبَدُّوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفَوُا يُحَاسِبْكُمْ بِهِ اللَّهُ فَيَغْفِرُ لِمَنْ يَشَاءُ وَيُعَذِّبُ مَنْ يَشَاءُ، وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٨٤﴾ آمَنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَأَتْهُ وَكُتِبَ عَلَيْهِ وَرُسُلِهِ لَا نَفَرِقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إَصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ وَاعْفُ عَنَّا وَاعْفُ لَنَا وَارْحَمْنَا أَنْتَ مَوْلَانَا فَانصُرْنَا عَلَى الْقَوْمِ الْكَافِرِينَ ﴿٢٨٦﴾

## Surah Baqarah Last 2 Ayat Transliteration

Bismillaahir Rahmanir Raheem

(284) Lillaahi maa fissamaawaati wa maa fil ard; wa in tubdoo maa fee anfusikum aw tukhfoohu yuhaasibkum bihil laa; fayaghfiru li mai yashaaa'u wa yu'azzibu mai yashaaa'u; wallaahu 'alaa kulli shai in qadeer

(285) Aamanar-Rasoolu bimaaa unzila ilaihi mir-Rabbihee walmu'minoon; kullun aamana billaahi wa Malaaa'ikathihee wa Kutubhihee wa Rusulihee laa nufarriqu baina ahadim-mir-Rusulih wa qaaloo sami'naa wa ata'naa ghufraanaka Rabbanaa wa ilaikal-maseer

(286) Laa yukalliful-laahu nafsan illaa wus'ahaa; lahaa maa kasabat wa 'alaihaa maktasabat; Rabbanaa laa tu'aakhiznaaa in naseenaaa aw akhtaanaa; Rabbanaa wa laa tahmil-'alainaaa isran kamaa hamaltahoo 'alal-lazeena min qablinaa; Rabbanaa wa laa tuhammilnaa maa laa taaqata lanaa bih; wa'fu 'anna waghfir lanaa warhamnaa; Anta mawlaanaa fansurnaa 'alal qawmil kaafireen (section 40)

## **Surah Baqarah Last 2 Ayat Translation**

(284) Unto Allah (belongeth) whatsoever is in the heavens and whatsoever is in the earth; and whether ye make known what is in your minds or hide it, Allah will bring you to account for it. He will forgive whom He will and He will punish whom He will. Allah is Able to do all things.

(285) The messenger believeth in that which hath been revealed unto him from his Lord and (so do) believers. Each one believeth in Allah and His angels and His scriptures and His messengers – We make no distinction between any of His messengers – and they say: We hear, and we obey. (Grant us) Thy forgiveness, our Lord. Unto Thee is the journeying.

(286) Allah tasketh not a soul beyond its scope. For it (is only) that which it hath earned, and against it (only) that which it hath deserved. Our Lord! Condemn us not if we forget, or miss the mark! Our Lord! Lay not on us such a burden as thou didst lay on those before us! Our Lord! Impose not on us that which we have not the strength to bear! Pardon us, absolve us and have mercy on us, Thou, our Protector, and give us victory over the disbelieving folk.

[From Holy Quran Translation by Muhammad Marmaduke Pickthall]

## **Surah Baqarah Last 2 Explanation**

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ وَاِنْ تُبَدُّوا مَا فِيْ اَنْفُسِكُمْ اَوْ تَخْفَوْهُ يُحٰسِبْكُمْ بِهٖ اللّٰهُ الْخ...

## Commentary

The earlier verse mentioned the injunction to reveal evidence and forbade its concealment. This verse is also a complement of the same subject. Here, warning has been given that it is haram (unlawful) to conceal evidence. ‘If you concealed the truth of a matter knowingly, your Lord who is all-Knowing and all-Aware, will make you account for it’ – this interpretation of the verse has been reported from Sayyidna Ibn ` Abbas, ` Ikrimah, Sha`bi and Mujahid (رض) (Qurtubi).

Taken in the general sense of the words, this verse is universal, and covers all articles of faith, modes of worship and mutual dealings (I`tiqadat ، عبادته Ibadat and Mu`amalat معاملات). This is exactly what Sayyidna ` Abdullah ibn ` Abbas (رض) has said in his well-known commentary on this verse.

The verse means that Allah Almighty will make all His created beings give an account of all their deeds. It will include deeds they have actually done, and those they were determined to do but kept them secret in their hearts and were never able to do. This conforms to the report of Sayyidna Ibn ` Umar (رض) appearing in Sahih al-Bukhari and Muslim: ‘I have heard from the Holy Prophet (ﷺ) that the believer will be drawn near his most exalted Lord when Allah Almighty will make him recall his sins one by one and will ask him if he knew that he had committed those sins. The believer will confess. Allah Almighty will say: ‘I concealed your sins in the life of the world and never allowed this to be known to others. Today, I forgive that.’ He will be given the Book of Good Deeds, while the sins committed by disbelievers and hypocrites will be announced before everybody.

It appears in another hadith that Allah Almighty will say on the day of Doom (Qiyamah): ‘This is the Day when hidden things will be surveyed and secrets concealed in hearts will be laid out in the open. And (forget not that) My angels charged with writing down your deeds wrote down only those visible on the outside, and I know what angels do not know, nor did they write those in your Book of Deeds. Now I tell you all about it and ask you to stand’ and answer. I shall forgive anyone I will and I shall punish anyone I will.’ True

believers will then be forgiven and the disbelievers (kuffar كُفَّار) will be punished. (Qurtub)

Here a doubt may arise in view of the hadith in which the Holy Prophet (ﷺ) has been reported to have said:

عَنْ أَبِي هُرَيْرَةَ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «إِنَّ اللَّهَ تَجَاوَزَ لِأُمَّتِي مَا حَدَّثَتْ بِهِ أَنْفُسَهَا، مَا لَمْ يَتَكَلَّمُوا، أَوْ يَعْمَلُوا بِهِ». (صحيح مسلم: 127)

Allah Almighty has forgiven my ummah all that they thought of in their hearts unless they said or did it.

It shows that there is no punishment or wrath on the volition of the heart. Imam al-Qurtubi (رح) has said that this hadith relates to the worldly effects of an act. Divorce, freeing of slaves, sales, and gifts are not authentically concluded by a simple volition of the heart unless they are done verbally or practically. Since the verse refers to the effects of an act appearing in the Hereafter, there is no contradiction here. However, other `ulama' have answered this doubt by saying that the hadith, in which forgiveness of things hidden in the heart has been mentioned, refers to the involuntary thoughts that enter the human heart without volition; in fact, they would still keep coming even if one tried to stop them. Allah Almighty has forgiven such involuntary thoughts for this ummah.

The accounting that has been identified in the above-mentioned verse relates to what man intends and proposes with his choice and volition. It means that he not only nurses these in his heart, but also tries to put into them in practice. It does not matter if he is unable to act upon them due to accidental causes. He will still have to account for these firm intentions on the Day of Doom (Qiyamah). There from things rest with Allah Almighty. He, in His grace, may then forgive anyone He wills and punish anyone He wills, as it has already appeared in the hadith of al-Bukhari and Muslim referred to above.

Since a surface view of the words used in the verse under discussion includes both kinds of thoughts, be they voluntary or involuntary, the noble Companions got extremely worried when this verse was revealed. They asked themselves if involuntary thoughts too became subject to accounting and censure, who could escape and stay safe? When they carried their anxiety to the Holy Prophet (ﷺ) he instructed them all to firmly resolve to

obey and act in accordance with the Divine imperatives, and say سَمِعْنَا وَأَطَعْنَا that is, we heard, and we obeyed. The noble Companions, may Allah be pleased with them all, did exactly what they were told to do, upon which the following statement of the Qur'an was revealed:

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا

Allah burdens not anyone beyond his or her capacity.

This verse clarified that involuntary thoughts will not be subjected to accounting and censure. This gave the noble Companions their peace of mind. This hadith has been reported in Sahih Muslim on the authority of Sayyidna Ibn ` Abbas (رض) (Qurtubi). The whole verse is coming next.

According to al-Tafsir al-Mazhari, out of the deeds made fard فرض (obligatory) or haram (unlawful) for human beings, some have a physical aspect. Included there are Salah, Sawm , Hajj and all dealings. Then there are injunctions and deeds that relate to man's heart, his inner dimension, his batin باطن . Everything concerning matters of belief and articles of faith (Iman ايمان and I`tiqad اعتقاد ) belongs right there. As for kufr كفر and shirk شرك , disbelief and polytheistic associationism, they are most unlawful and impermissible; and these too belong to the human heart. Also related to the heart are good morals, such as, humility, patience, contentment, generosity and many more. Similar is the case of bad morals, such as, arrogance, envy, grudge, greed and the craze for worldly gains and others of their kind. All these are absolutely haram (unlawful) in a certain degree. They too do not relate to man's outward physique – his limbs, his body parts. They belong to the heart, to the batin باطن , the inner dimension.

In this verse, it has been made known that the way an accounting of outward deeds will be taken in Qiyamah, very similarly, inward deeds too will have to be accounted for. Even unintentional sins will be called to account. The placement of this verse at the end of Surah al-Baqarah has great wisdom behind it because Surah al-Baqarah is such an important and consequential Surah of the Holy Qur'an, that a fairly large part of Divine injunctions appears in it. It gives important fundamental and subsidiary instructions regarding life in this world and in the life to come. Then it holds within its fold details concerning Salah, Zakah, Sawm , Qisas قصاص (even retaliation), Hajj, Jihad,

Taharah طهاره (prescribed state of purity), Talaq (divorce), ` Iddah (waiting period), Khul' (divorcement sought by wife), Rad'ah (suckling), unlawfulness of liquor and interest and methods which are permissible or impermissible in matters of loans and deals. It is for this reason that, in hadith, this Surah has also been called (Sinam al-Qur'an: the highest peak of the Qur'an).

Let us bear in mind that ikhlas or pristine sincerity is the essence behind what we do in carrying out all these injunctions. In other words, doing something or abstaining from something should both be for nothing but the pleasure of Allah Almighty. On no account should these be tainted with a desire for public recognition or some other selfish motives. It is obvious that ikhlas (sincerity) is related to human heart, the batin. If ikhlas is there, everything comes out right.

It was for this reason that man was warned through this verse at the end of the Surah, by telling him that, in carrying out obligations or in abstaining from the prohibited, it was quite possible to dodge people around, to find an excuse and to get away with it. But, Allah Almighty is Alim العليم and Khabir الخبير (All-Knowing and All-Aware). Nothing is hidden from Him. Therefore, let one do what one must but let him be sure that there is someone there – his Raqib and Hafiz, the One Who is watching and guarding over him, and Who is recording all that is happening to him, externally and internally, and a full accounting of which has to be given on the day of Resurrection. The noble Qur'an, by cultivating this unique spirit in human beings, has posted on human hearts a sentry on guard, in the form of the fear of Allah and the concern of the Hereafter. So, before and after every law, the sentry whistles, as a result of which, they are scared of breaking any Divine Law even in the darkness of nights and the privacy of homes.

أَمِنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلُّ آمِنَ بِاللَّهِ وَمَلَأَتْهُ وُكُتِبَهُ وَرُسُلِهِ الْخ.

## Commentary

These are the last two verses of Sarah al-Baqarah. Great merits have been attributed to these two verses in authentic ahadith. The Holy Prophet (ﷺ) has said that one who recites these two verses during the night, they will be sufficient for him.

As narrated by Sayyidna Ibn ` Abbas (رض) ‘the Holy Prophet (ﷺ) said that Allah Almighty has sent forth these two verses out of the treasures of Paradise and the ‘Rahman’ رحمان had already written them by His own hand two thousand years earlier than the creation of all things and beings. One who is able to recite them after the Salah of ` Isha’, they will stand for Tahajjud in his case. As it appears in the Mustadrak of al-Hakim and in Bayhaqi, the Holy Prophet (ﷺ) said that Allah Almighty has concluded Sarah al-Baqarah with these two verses, which have been given to me in His grace from out of the special treasure that lies under the ` Arsh عرش (Divine Throne). Therefore, you should make special effort to learn these verses, and at the same time, teach your women and children how to recite them. This is why Sayyidna ` Umar and Sayyidna ` Ali (رض) ‘ said that they thought that anybody who has any sense in him would never go to sleep without having recited these two verses.

Meaning-wise, these verses have many special features. One of the distinct ones is that they come at the end of Sarah al-Baqarah where most of the injunctions of Shari` ah appear briefly, or in detail, such as, those dealing with the articles of faith, modes of worship, mutual deal-ings, morals and social living etc. Here, the first of the two verses opens with words of praise for the Muslims who are true and obedient, those who said yes with all their heart to all injunctions ordained by Allah, and were all set to carry them out. In addition to being an as-ertion of Allah’s infinite mercy, the second verse also answers the doubt which started bothering the noble Companions when verse 284, the one preceding these two, was revealed. The words of the said verses, as mentioned earlier briefly, were: **وَإِنْ تُبَدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبُكُمْ بِهِ اللَّهُ** , that is, whether you manifest that which is in your hearts, or conceal it, Allah will call you to account for it. Here the verse was actually re-ferring to the accounting of whatever one does with his or her choice and volition.

Unintentional thoughts and errors were just not included under its purview. However, the words of the Qur’an were general because of which people surmised that man will be taken to account even for thoughts that entered his mind without his intention. Nervously excited, the noble Companion presented themselves before the Holy Prophet g and said: ia Rasool Allah, till now we thought that we shall be called to account for only those deeds that we do with our will and choice, and we shall not be called to account for

thoughts that cross our minds involuntarily. But this verse seems to tell us that every thought that enters our minds will be subject to accounting.

This way it is extremely difficult to escape punishment.’ Although, the Holy Prophet g knew the correct intended meaning of the verse but he, in view of the generality of its words, did not elect to say anything on his own. Instead, he waited for the Wahy وحى (revelation) and instructed the Companions that they should obey whatever Allah Almighty ordains for them. It may be easy or difficult to carry out, but it is not the way of a true Muslim to show the slightest of hesitation in accepting Allah’s command when it comes. As soon as you hear the command of Allah, say: سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْبَصِيرُ, that is, We have listened, and obeyed. Our Lord, Your pardon! And to You is the return’.

The noble Companions (رض) did exactly what they were told by the Holy Prophet ( صلى الله عليه وآله وسلم ) , although their minds were still ticking with the apprehension that building a security shield against involuntary intrusions of thoughts was enormously difficult indeed! Thereupon, Allah Almighty revealed these last two verses of Surah al-Baqarah. Here the first one praises Muslims while the other gives a correct explanation of the verse that created doubt in the minds of the noble Companions. Now let us look at the words of the first verse. These are:

أَمَّنَ الرَّسُولُ بِمَا أُنزِلَ إِلَيْهِ مِنْ رَبِّهِ وَالْمُؤْمِنُونَ كُلٌّ آمَنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْ رُسُلِهِ وَقَالُوا سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ ﴿٢٨٥﴾

The Messenger has believed in what has been revealed to him from his Lord, and the believers as well. All have believed in Allah and His angels and His Books and His Messengers. “We make no division between any of His Messengers,” and they have said: “We have listened, and obeyed. Our Lord, Your par-don! And to You is the return.”

The first seven words of this verse admire the Holy Prophet (ﷺ) . It may be noted that the verse does not address him by his name, but, by calling him Rasul’, his honour and dignity have been made clear. The word, ‘the believers’ follows immediately after that. It

means that just as the Holy Prophet (ﷺ) firmly believes in the revelation (Wahy وحى) from Allah, so do the true Muslims in general.

The style chosen for this sentence is also worth consideration. The major part has been used to describe the state of the ‘iman (belief) of the Holy Prophet (ﷺ) ‘then, the ‘iman ايمان (belief) of the general Muslims has been described separately. This indicates that, although the Holy Prophet and all Muslims share in the wealth of ‘iman ايمان as such, still there is a great difference between the two in terms of the relative degrees of ‘iman ايمان . The knowledge of the Holy Prophet (ﷺ) is based on seeing and hearing while the knowledge of other Muslims takes the form of ‘iman bi l’ghayb ايمان بالغيب or ‘believing without seeing’ as based on the ‘ru’yat’ or ‘seeing’ of the Holy Prophet (ﷺ) .

After that come details of the ‘irman (belief) which was common between the Holy Prophet (ﷺ) and the Muslims in general. This ‘iman consisted of the belief that Allah Almighty does exist and that He is One and that He is endowed with all the perfect attributes, and that there are angels, and that all Scriptures and all Messengers sent by Allah are true.

After that it was clearly stressed that the ‘believers’ of this ummah (Muslim community) will do nothing as was done by past communities when they planted seeds of discord among messengers of Allah by accepting some as prophets and by denying that status to others. The Jews accepted that Sayyidna Musa (عليه السلام) was a prophet, the Christians accepted that Sayyidna `Isa (عليه السلام) was a prophet, but that the Last of the prophets, Sayyidna Muhammad (ﷺ) was a prophet was not accepted by them.

Praised here is the distinction of this ummah which is made of people who do not reject any prophet. This is followed by words of admiration for what the noble Companions had said when so directed by the Holy Prophet (ﷺ) :

سَمِعْنَا وَأَطَعْنَا غُفْرَانَكَ رَبَّنَا وَإِلَيْكَ الْمَصِيرُ

We have listened, and obeyed. Our Lord, Your pardon! And to You is the return.

لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا  
اخ.

After that comes the second verse where the doubt, which could have risen during the comprehension of some sentences in the previous verse, has been removed in a style that is very special. It will be recalled that the question was as to how one would escape punishment if thoughts concealed in hearts were also made subject to accounting. It was said: 'Allah burdens not anyone beyond his or her capacity.' Therefore, thoughts that enter the heart without one's intention and control and are not translated into action, stand all excused in the sight of Allah Almighty. Deeds, that are undertaken with choice and volition will be the only ones apprehended and called to account.

A little detail will show that there is an outward aspect of human deeds which concerns what is done with the hand, head, eye, tongue and other parts of the body. This is further divided into two kinds. The first reflects what is done with choice and volition. This is voluntary, such as, to speak by choice or to beat somebody by choice. The second kind is involuntary, that which just issues forth without choice or volition, for instance, saying something other than what one actually intended to say, or a palsied hand moving unintentionally caused pain to somebody. Here everyone knows that accounting and retribution, reward and punishment are particularly related to voluntary deeds. As far as non-voluntary deeds are concerned man is neither obligated nor constrained therein, and certainly, there is no ثواب thawab (reward) or عذاب ` adhab (punishment) on them.

Similarly, the deeds relating to one's heart are also of two kinds. The first one is voluntary, for instance, the belief in كفر kufr and shirk شرك which one has. Implanted firmly in one's heart with intention and choice, or the arrogance one assumes as a result of conscious and wilful self-pride, or the making of firm resolution to start drinking. The second kind is the non-voluntary, for instance, the entry of some evil thought in one's heart without volition and intention. Here too, the accounting, the reckoning and the reprehensibility covers voluntary deeds only, and does not cover non-voluntary deeds.

By this explanation given by the Qur'an itself, peace was restored in the hearts of the noble Companions. They were satisfied that there was no accounting, reckoning,

punishment or reward on non-voluntary thoughts. The same subject has been further clarified towards the end by saying: **لَهَا مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ** that is, man is rewarded for what he intends to do and is punished for what he elects to do.

But it should be borne in mind that the drive of the meaning of this verse is that, one will initially face direct reward or punishment for what is done with intention and volition. However, the indirect coming of reward or punishment after any such deed which was not intended is not contrary to this. This provides an answer to the doubt that there are times when man faces reward or punishment even without intention and volition. In this context, several other verses of the Qur'an and many reports from ahadith prove that one who does something good which persuades others to act similarly, then its reward will continue reaching the original doer of the good deed as long as the later followers of the original deed continue with their good deeds. Similar is the case with one who gives currency to an evil way; he too will be incurring its curse as the original innovator of this evil way when later people follow him, and keep getting involved with the sin for all times to come.

Similarly, narrations in hadith prove that one can transmit the reward of one's good deeds to any other person. It is clear that in all these situations, man is receiving reward or punishment without intention and volition.

Here is an answer to this doubt. It is obvious that this reward and punishment did not reach a person directly, but it reached him through the medium of another person. In addition to that, one's own act and choice do surely play a role in making another person a medium of thawab **ثواب** for oneself. The reason is that whoever adopts a good or evil way initiated by someone, then in his doing, there certainly is a role played by the voluntary act of the original person, even if he did not intend to release such particular effect. Similar is the case of a person who does his **isal al-thawab** **ايصال الثواب** (the prayer for transmittal of reward) for somebody only when he has done him some favour. In view of this, the said reward and punishment of somebody else is, in reality, the reward and punishment of one's own deeds.

The noble Qur'an, towards the far end, teaches Muslims to make a special du`a or prayer in which forgiveness has been sought on commission of some act because of forgetfulness or neglect or mistake. It was said:

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

Our Lord, do not hold us accountable, if we forget or make a mistake.

Then it was further said:

رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَا إِصْرًا كَمَا حَمَلْتَهُ عَلَى الَّذِينَ مِنْ قَبْلِنَا رَبَّنَا وَلَا تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهِ

Our Lord, do not place on us a burden such as You have placed on those before us. And our Lord, do not make us bear that for which we have no strength.

Indicated here are the severe restrictions placed on the Bani Isra'il (Israelites), such as, a piece of cloth could not be made fully pure unless cut or burnt, or that repentance could not be accepted without killing. Alternately, it could mean that punishment should not visit us as it visited the Bani Isra'il following their evil deeds.

In short, Allah Almighty bestowed His best when He promised the acceptance of all these prayers through His Rasul (ﷺ) 'the last among the prophets, may the peace and blessings of Allah be upon him.

[From Ma'ariful Quran English by Mufti Taqi Uthmani]

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