

Tafseer Al-Baqarah (2: 3-5)

From the Book, Introduction to the Tafseer of the Quran,
by the Ameer of Hizb ut Tahrir, Eminent Jurist and Statesman, Ata Bin
Khalil Abu Al-Rashtah

(Translated)

Allah (swt) said,

﴿الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4) أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (5)﴾

“Who believe in the Ghayb and perform Salah, and spend out of what we have provided for them (3) And who believe in what has been sent down to you and in what was sent down before you, and they believe with certainty in the Hereafter. (4) They are on guidance from their Lord, and they are the successful. (5)” [TMQ Surah Al-Baqarah 2:3-5].

After Allah mentioned al-Muttaqeen in the second verse, He mentioned in these verses some of their characteristics that made them among the guided and successful. So, He (swt) mentioned their Iman in the Ghayb (the Unseen) and in what Allah sent of books to His messengers. Then He mentioned their Iman in the Akhirah (Afterlife). Likewise, He (swt) mentioned their establishing of Salah and their spending of what He provided for them.

The one who contemplates on these verses finds the following:

1. Allah (swt) made success the consequence of two matters: The first linked to Iman, with the verse, ﴿يُؤْمِنُونَ بِالْغَيْبِ﴾ “Who believe in the Ghayb” [TMQ Surah Al-Baqarah: 3] and the verse ﴿يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ﴾ “And who believe in what has been sent down to you and in what was sent down before you, and they believe with certainty in the Hereafter” [TMQ Surah Al-Baqarah 4]. And the second matter is linked to the al-‘amal as-Salih (good actions), with the verse ﴿وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ﴾ “and perform Salah, and spend out of what we have provided for them.” [TMQ Surah Al-Baqarah: 3]. This is just as Allah (swt) connected Iman and good actions in many verses, such as ﴿الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ﴾ “those who have iman and do right actions.” [TMQ Surah Al-Baqarah: 25].

2. After Allah (swt) mentioned the Iman in the Ghayb, He came back to mentioning Iman in the Akhirah, which is a part of the Ghayb. This is from the style of mentioning the specific after the general, in order to make its importance stand out. Iman in the Ghayb is from the Aqeedah (creed) and Iman in the Akhirah is an important matter within it. The Muslim must remember the Akhirah continuously striving for it, multiples of multiples more than his striving for the dunya.

3. When Allah (swt) mentioned Ghayb, Akhirah and the revealed Book, He (swt) explicitly mentioned Iman in them. However, when Allah (swt) mentioned the good actions and spending, He mentioned performing them, which indicates that Iman is other than the Shariah rulings for action. **Iman** is confined to At-Tasdeeq Al-Jazim (decisive belief) like Iman in Allah, the day of judgment, the angels, the Books, the Prophets and the Decree (Al-Qadr), both the khair (good) and the shar (bad) within it.

The practical Shariah **rulings (Ahkam)** are in that which its implementation was requested, which is doing the action. What confirms that Iman is other than action, is that Allah (swt) mentioned a series of matters in the previous verses, the Ghayb, the Salah, spending, the revealed Book, the Akhirah. When He mentioned the requested stance towards them, He mentioned **Iman** in the Ghayb, the revealed Book and the Akhirah; in relation to what has decisive belief in it. However, he mentioned performance in relation to that which action was requested, like the Salah and spending, despite the fact that the mention of Salah and spending in the verse came between the types of Iman.