

## 2. *Sūrat al-Baqara* [Sūra of the Cow]

### The Opening of *Sūrat al-Baqara*

First part (Verses 1-141)

**Bismi'llāhi 'r-Rahmāni 'r-Rahīmi < 1 >**

[In the Name of Allāh, the All-Merciful, the All-Compassionate].

**Alif-Lām-Mīm: < 1 >**

**dhālika 'l-Kitābu lā raiba fī-h:**

**hudan li'l-muttaqīn: < 2 >**

**alladhīna yu'minūna bi'l-ghaibi**

**wa yuqīmūna 'ṣ-ṣalāta**

**wa mim mā razaqnā-hum yunfiqūn: < 3 >**

**wa 'lladhīna yu'minūna**

**bi-mā unẓila ilai-ka**

**wa mā unẓila min qabli-k:**

**wa bi'l-ākhirati hum yūqinūn: < 4 >**

**ulā'ika 'alā hudan min Rabbi-him**

**wa ulā'ika humu 'l-muflihūn. < 5 >**

Alif, Lām, Mīm.

That is the Book, no doubt about it;

a guidance for the righteous,

who believe in the Unseen,

and perform the prayer,

and spend out of what We have  
provided for them;

and those who believe

in what has been sent down to you,

and what has been sent down before you,

and are certain of the Hereafter.

These follow guidance from their Lord,

and it is they who will prosper.

### Interpretation by

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• **Bismi'llāhi** • The Solitary [*al-Mutawahhīd*], the Unique [*al-Mutafarrīd*], the Self-Sufficient [*al-Mustaghni bi-Dhāti-hi*] who is independent of all the beings involved by means of His Names and His Attributes, the garments of occurrence and possibility.

• **'r-Rahmāni** • For His servants whose external appearances are His Names and His Attributes, He has bestowed His Light upon them and extended His Shade toward them in their ways of life.

• **'r-Rahīmi** • For them in their afterlife, He will deliver them from the darkness of the possibility expressed in the language of the Sacred Law as the Inferno [*as-Sa'ir*] and Hellfire [*al-Jahīm*], and He will guide them to the meadow of contentment and the garden of surrender.

1st Verse : • **Alif-Lām-Mīm** • O perfect human being, worthy of Our Caliphate, adhering to the disclosure of the secrets of Our Lordship, the blessings of Our Essential Identity, effective according to the sheets of the creations conflicting with it and those taken from it.

2nd Verse : • **dhālika 'l-Kitābu** • [The Book] from neither the front nor the back whereof does the heretical innovator bring falsehood. The degree of its perfection is based on providing understanding of all the grades of the Names and the Attributes in the realm of the unseen and the visible. Bestowed on your degree, O most perfect of the Messengers, is the totality of all the degrees of the entities from sempiternity until everlasting eternity, so that no degree whatsoever is separated from it. • **lā raiba fī-h** • Since it is revealed from Our presence both literally and in meaningfully.

As for literally, it makes it impossible for the masses of the eloquent and the celebrities skilful in the literary language to contradict the shortest Verse of it, in spite of the superabundance of their claims.

As for meaningfully, it embraces in all its states the visible realities and the invisible secrets, including what has been and what will be in the two generations, and it is not made easy to study them and act upon them in this unprecedented manner, except for someone who is completely familiar with the Unseen.

We have only revealed it to you, O worthy of Messengership and Prophethood, in order that you may be guided by it to the ocean of reality, and guided by it also may be someone who follows you among the wanderers in the desert of error, since in it there is a splendid • *hudan* • [guidance] • *li'l-muttaqīn* • [for the righteous] who devote themselves to compliance with its commands and avoidance of its prohibitions, shunning the evils of the acts of sinful disobedience that obstruct genuine ritual purity and attainment of the fundamental degree.

3rd Verse: • *alladhīna yu'minūna* • Those who are convinced and submissive to its secrets and its education. • *bi'l-ghaibi* • That is the invisibility of the identity of the One who is the source of the ocean of reality, and to whom is the ultimate destination of the words, and after that they confront the requirements of His rules and are guided to Him because of it. • *wa yuqīmūna* • They perpetuate. • *'s-ṣalāta* • The inclination with all the limbs and organs in favor of humility and self-abasement toward Him, since He is the object for everyone in general and in detail, and for every limb and organ a special self-abasement, and it has a particular method consistent with it. You are directed toward the details of the methods by the conduct of the Prophet (Allāh bless him and give him peace) in his ritual prayer, in the manner that has come to us from the reports of the diligent independent legists (may Allāh's good pleasure be upon them all), and when they paid attention to it by emulating him, and inclined toward it with the genuine inclination entirely, there remained for them no inclination in favor of anything other than the ephemeral decorations because of that. • *mimmā razaqnā-hum* • We have urged them that it should be lasting for their lifetime and valuable for their temperament. • *yunfiqūn* • On their path in quest of our gratification and as an escape from what distracts them from us, and how should be the expenditure of the remnants.

To be continued, *inshā' Allāh!*