

Tafseer Al-Baqarah (2: 2)

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,

﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾

“This is the Book in which there is no doubt, a guidance to Al-Muttaqeen” [TMQ Surah Al-Baqarah 2:2].

After drawing their ears to meet what is recited to them, as we mentioned about the first verse, Allah (swt) teaches them the reality of this Book.

It is from Allah in truth and its *ayaat* are a guidance for the pious God-fearing *al-Muttaqoon*, as the ones who are guided and benefit from it are *al-Muttaqoon*. That is the explicit (منطوق mantoq) meaning. As for the implicit (مفهوم mafhoom) meaning, it is that the one who is guided by this Book becomes one of *al-Muttaqoon*.

So, the God-fearing Muslims are guided by the *ayaat* of this book and are increased in guidance. The disbelievers who are guided by its *ayaat* become believers, so they become of *al-Muttaqoon*. With that meaning the pause (waqoof) in recitation is upon ﴿لَا رَيْبَ﴾ “There is no doubt” within ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ “This is the Book in which there is no doubt, a guidance to Al-Muttaqeen”.

Also, the meaning is that the Quran that is recited to you has no doubt in its *ayaat*; its *ayaat* are definitely from Allah. And the book is a guidance for *al-Muttaqoon*. With this meaning the recitation is paused after ﴿لَا رَيْبَ﴾ “There is no doubt.” within ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ “This is the Book in which there is no doubt, a guidance to Al-Muttaqeen”.

With the **first** pause, the negation of doubt is about the whole book ﴿ذَلِكَ الْكِتَابُ لَا رَيْبَ﴾ “This is the Book in which there is no doubt,” and the guidance is in its *ayaat* ﴿فِيهِ هُدًى لِّلْمُتَّقِينَ﴾ “in it there is a guidance to Al-Muttaqeen” which means inside it is guidance.

With the **second** pause the negation of doubt is about the *ayaat* of Allah ﴿لَا رَيْبَ فِيهِ﴾ “There no doubt within it” which means there is no doubt inside of it, which means no doubt in its *ayaat*. The guidance is within the whole Book with ﴿هُدًى لِّلْمُتَّقِينَ﴾ “guidance to Al-Muttaqoon,” which is musnad (attributing back) to ﴿ذَلِكَ الْكِتَابُ﴾ “This Book.”

Both of the pauses are authentic and the overall meaning is one, because the Book of Allah (swt) is the collection of its *ayaat*, and being certain about its *ayaat* is to be certain about the Book, whilst the guidance within the *ayaat* is the guidance within the Book.