

Tafseer Al-Baqarah (2: 200-202)

From the book, Introduction to the Tafseer of the Quran,
by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Ata Bin
Khalil Abu Al-Rashtah:

﴿فَإِذَا قَضَيْتُمْ مَنَاسِكَكُمْ فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا فَمِنَ النَّاسِ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا وَمَا لَهُ فِي
الْآخِرَةِ مِنْ خَلَاقٍ (200) وَمِنْهُمْ مَنْ يَقُولُ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ (201)
أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ (202)﴾.

“And when you have completed your rites, remember Allah like your [previous] remembrance of your fathers or with [much] greater remembrance. And among the people is he who says, "Our Lord, give us in this world," and he will have in the Hereafter no share (200). But among them is he who says, "Our Lord, give us in this world [that which is] good and in the Hereafter [that which is] good and protect us from the punishment of the Fire (201). Those will have a share of what they have earned, and Allah is swift in account (202).” [Surah al-Baqarah 2: 200-202]

In these Noble Verses, Allah (swt) clarifies the following:

1. When the pilgrimages of Hajj completed their rites, let them remember Allah (swt) like their remembrance of their forefathers or with much greater remembrance.

The word (أَوْ) ‘Or’ here means ‘rather’ i.e. let them remember Allah (swt) not just as their remembrance of their forefathers, rather with much greater remembrance. It had been a habit of pilgrimages of Hajj (during the days of Jahiliyya), after their completion of Hajj, to stand between Masjid al-Haram, Mina and the Mountain to boast of their forefathers by enumerating their virtues and of what they did in their days. So Allah (swt) commands them to leave this activity and remember Allah (swt) instead, with much greater remembrance than their previous remembrance of their forefathers.

Ibn Abbas (radi) said: “People of Ignorance used to stand during the season (of Hajj) and a man amongst them would say: ‘my father used to feed (the poor), carry the burden (of poor with his money), and pay the Diah (i.e., blood money)’. The only Dhikr that they had was that they would remember the deeds of their fathers and so Allah revealed to His Messenger (saaw): ﴿فَاذْكُرُوا اللَّهَ كَذِكْرِكُمْ آبَاءَكُمْ أَوْ أَشَدَّ ذِكْرًا﴾ “Remember Allah like your [previous] remembrance of your fathers, rather with [much] greater remembrance”. [TMQ 2:200]”

2. Then Allah (swt) clarifies that the pilgrimage of Hajj are of two groups:

a) A group which is concerned with this world and so they ask Allah (swt) to give them an abundance of life and beauties of this worldly life, without looking into the Hereafter and without asking Allah for the success therein. This group of people will have no share in the Hereafter, as they are only concerned about their fortune in this world alone.

b) A second group which asks Allah (swt) for the bounty of this world and the reward of the Hereafter, that which is good in this world and that which is good in Hereafter, and so they will attain the pleasure of Allah (swt) and get protection from the punishment of Hellfire.

Allah (swt) will reward each for what they earned and Allah (swt) is swift in accounting. Accounting them will not prevent Allah (swt) from being swift, irrespective of how vast their numbers and how numerous their actions are. ﴿أُولَئِكَ لَهُمْ نَصِيبٌ مِمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ﴾ “Those will have a share of what they have earned, and Allah is swift in account” [TMQ 2:202]