

## Tafseer Al-Baqarah (2: 151-152)

From the Book, Introduction to the Tafseer of the Quran,

by the Ameer of Hizb ut Tahrir, the eminent jurist and statesman, Sheikh  
Ata Bin Khalil Abu Al-Rashtah:

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ  
\* فَادْكُرُونِي أَدْكُرْكُمْ وَاشْكُرُوا لِي وَلَا تَكْفُرُونِي﴾

“(151. Just as We have sent among you a messenger from yourselves reciting to you Our verses and purifying you and teaching you the Book and wisdom and teaching you that which you did not know).

(152. So remember Me; I will remember you. And be grateful to Me and do not deny Me).” [Surah Al-Baqarah 2: 151-152]

Allah (swt) clarifies in these Ayaat the following:

1. Indeed Allah (swt) bestowed favour upon this Ummah by His clarification for it to face towards the Sacred House (al-Ka'abah), cutting off the argument of the stubborn Disbelievers, and He made that a complete blessing for the Ummah, just as He bestowed a blessing upon it by sending a Messenger for it from it - Muhammad RasulAllah (saaw) - reciting verses of Allah (swt) before the Ummah, and purifying them from Shirk (شرك) Polytheism) and teaching them the Qur'an and Sunnah, clarifying for them everything that they could possibly know, except that it is inspired by Allah (swt).

﴿كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا﴾ “Just as We have sent among you a messenger” is connected to that before it and the Kaaf (ك) is to liken i.e. We bestowed blessing upon you by the Qiblah and cut the argument of the stubborn Disbelievers, just as we bestowed blessing upon you by sending a messenger amongst you.

﴿يُزَكِّيكُمْ﴾ “Purifying you” purifying you from Shirk (شرك) Polytheism).

2. In the last verse, Allah (swt) commands His servants to remember Him (swt) in all manner of Zikr (ذكر Remembrance), by tongue, heart and limbs, which means the Call to Islam by all that pleases Allah (swt) so that He gives them a great reward. In the two Sahih (Bukhari and Muslims) «من ذكرني في نفسه ذكرته في نفسي، ومن ذكرني في ملأ خير من ملأ» “If he remembers Me inwardly, I will remember him inwardly, and if he remembers Me in an assembly, I will remember him in a better assembly (i.e., in the assembly of angels).” And that they thank Him for His blessings and they do not deny it for its continuation for them. ﴿لَئِن شَكَرْتُمْ لَأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِي لَشَدِيدٌ﴾ “And [remember] when your Lord proclaimed, 'If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.'” [Surah Ibrahim 14:7]

﴿أَدْكُرْكُمْ﴾ “I will remember you” i.e. I will compensate you with Reward for your Remembrance of me is in the Mijaazee (مجازي Metaphorical) use from Baabul Kinaya باب الكناية the Aspect of Metonymy. So the Zikr of Allah is the metaphor for His rewarding of us. A bounty from what came of good through comparison with that which came before it ﴿فَادْكُرُونِي﴾ “So remember Me; I will remember you”.