

be forbearing, easy-going with everyone, and patient in the face of any annoyance he encounters from people, in obedience to the command of Allah and in hope of attaining His reward.

Then Allah enjoined them to establish prayer and give zakâh, because of what has been discussed above, namely that prayer is indicative of sincere devotion to Allah and zakâh is indicative of kindness towards other people.

«Then» after these are good commands which, if one who has insight and wisdom ponders them, he will realise that Allah enjoined them upon His slaves out of kindness and mercy towards them, and He took a covenant from you, but «you turned away», not caring at all about the matter. It may be that the one who turns away does so with the intention of coming back, but these people had no desire to come back to these commands. We seek refuge with Allah from misguidance.

«except a few of you». This exception is noted, lest anyone think that all of them turned away; this tells us that Allah protected a few of them and made them steadfast.



﴿وَإِذْ أَخَذْنَا مِيثَاقَكُمْ لَا تَسْفِكُونَ دِمَاءَكُمْ وَلَا تُخْرِجُونَ أَنْفُسَكُمْ مِنْ دِينِكُمْ ثُمَّ أَقَرَّرْتُمْ وَأَنْتُمْ تَشْهَدُونَ ﴿٨٤﴾ ثُمَّ أَنْتُمْ هَؤُلَاءِ تَقُولُونَ أَنْفُسَكُمْ وَتُخْرِجُونَ فَرِيقًا مِنْكُمْ مِنْ دِينِهِمْ تَبْلُغُونَ عَلَيْهِمْ بِالْإِيمَانِ وَالْعَدْوَانِ وَإِنْ يَأْتُواكُمْ أُسْرَى تَقْدُوهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ إِخْرَاجُهُمْ أَفَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ فَمَا جَزَاءُ مَنْ يَفْعَلْ ذَلِكَ مِنْكُمْ إِلَّا خِزْيٌ فِي الْحَيَاةِ الدُّنْيَا وَيَوْمَ الْقِيَامَةِ يُرَدُّونَ إِلَى أَسَدِّ الْعَذَابِ وَمَا اللَّهُ بِغَفِيلٍ عَمَّا تَعْمَلُونَ ﴿٨٥﴾ أُولَئِكَ الَّذِينَ اشْتَرَوُا الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ فَلَا يَحْقُقُ عَنْهُمْ الْعَذَابُ وَلَا هُمْ

يُنصَرُونَ ﴿٨٦﴾ (سورة البقرة: ٨٤-٨٦)