

2:105. It is never the wish of the disbelievers among the People of the Book, or of the polytheists, that anything good should come down to you from your Lord. But Allah singles out for His mercy whomever He wills – for Allah is Possessor of abundant grace.

When the Muslims addressed the Messenger (ﷺ) as he was teaching them about their religion, they would say: *râ'inâ*, meaning pay attention to us, giving the word an acceptable meaning. The Jews, however, gave the same word an offensive meaning; they took advantage of this opportunity to address the Messenger (ﷺ) with this word, intending the offensive meaning. So Allah told the believers not to use this word, so as to put a stop to this problem. This shows us that something permissible may be disallowed, if it becomes a means that leads to something haram. It also shows us that we should adopt good manners and use words that can only be interpreted in a good way; we should also avoid foul speech and offensive words, or words that are ambiguous and may be interpreted in an inappropriate manner. So Allah instructed them to use words that could only be interpreted in a good way, as He said:

﴿rather say *undhurnâ*﴾, for this word is sufficient to convey the desired meaning without any reservations.

﴿and listen﴾. Who or what is to be listened to is not specified, so as to include everything that it is enjoined to listen to, such as the Qur'an and Sunnah. We should listen to them, understand them and respond to them. This is proper manners and obedience.

Then Allah warns the disbelievers of the painful punishment, and speaks of the enmity of the Jews and polytheists towards the believers, for they do not wish that ﴿anything good﴾ whether it be great or small ﴿should come down to you from your Lord﴾. This stems from envy

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= pronunciation, the former had an offensive meaning in Hebrew, which the Jews took advantage of to mock the Prophet (ﷺ). Hence the believers were instructed to use a word that could not be twisted in this manner.