

Question #7

Allah SWT says in Surah Al Baqara in Ayah 58:

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَادْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَيَزِيدُ الْمُحْسِنِينَ (58)

And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]."

Allah SWT says in Surah Al Araf in Ayah 161:

وَإِذْ قِيلَ لَهُمْ اسْكُنُوا هَذِهِ الْقَرْيَةَ وَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ وَقُولُوا حِطَّةً وَادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيئَاتِكُمْ سَيَزِيدُ الْمُحْسِنِينَ 161

And [mention, O Muhammad], when it was said to them, "Dwell in this city and eat from it wherever you will and say, 'Relieve us of our burdens,' and enter the gate bowing humbly; We will [then] forgive you your sins. We will increase the doers of good [in goodness and reward]."

As you investigate the two Ayahs carefully, please answer the following questions to show the difference in the meaning between the two Ayahs:

Why was the word (رغدا) omitted from the Ayah in Surah Al Araf?

Why were the following phrases reversed in the two Ayahs (ادخلوا الباب سجدا وقولوا حطة)?

Why was the word (خطاياكم) changed to (خطيئاتكم) in the Ayah in Surah Al Araf?

Why was the (و) removed before the word (سنزيد) in the Ayah from Surah Al Araf?

Our community members rose up to the occasion and answered a very challenging question. Great job from all the participants!

The word (ادخلوا) in the ayah in Surah Al Baqara and the word (اسكنوا) in Surah Al Araf play a significant role in the choice of words that followed in each of the two Ayahs.

The word (ادخلوا) indicates that Bani Israel entered the village for the first time. And here Allah SWT did not mention the name of the village as the name of the village is not important as the emphasis here is on obeying the command of Allah SWT. Bani Israel were commanded to enter the village after they have gone a stray in the desert, so they were hungry and weak and so, Allah SWT told them to eat as they wished in plenty (Raghada). Allah SWT commanded them to enter first time while prostrating as away to purify them from their sins due to their disobedience and them taking an idol as God, then ask Allah SWT for forgiveness after entering for the first time. If they do that, Allah says that he will forgive their sins (خطاياكم) and the word Khatayakum here means their sins they committed before entering the village and they were so many, and that why (جمع التوكسير) used in this context. The letter (و) in (و سنزيد المحسنين) used to reflect the sequence of the events and also shows there is lapse of time in the sequence of the events. They must enter while prostrating, then ask for forgiveness, then Allah will forgive them and then will increase his favors on those who are (محسنين)

In the Ayah in Surah Al Araf, the word (رغدا) was not needed anymore because now they dwelled in the village and no longer weak and hungry and as such have no need to eat in abundance. Now since they already settled and lived in the village, Allah commanded them that every time they leave the village, and before coming back, they have to make istghfar before they enter the village again. Since they now live in the village and dwelled in it and made istghfar, their sins are fewer now, so the word khateea'tikum in the form of (جمع مؤنث سالم) is used to mean that their sins are fewer, and as a result, the increase in their hasanat will be immediate with no laps in time, which is why the (و) was omitted.

It is clear here that no once can miss with the text of the Quran as the meaning will change. Allah SWT says in the Quran. (و لو كان من عند غير الله لوجدوا فيه اختلافا كثيرا) meaning that if the Quran had come from other than Allah, then people would have found so many discrepancies in it.

And Allah knows best.