

Allāh is like the case of Adam. He created him out of dust, then He
* said to him, 'Be!', and he was.

61. *This is the truth from thy Lord, so be thou not of those who doubt.*

62. Now whoso disputes with thee concerning him, after what has come to thee of knowledge, say *to him*, 'Come, let us call our sons and your sons, and our women and your women, and our people and your people; then let us pray fervently and invoke the curse of Allāh on those who lie.'

63. This certainly is the true account. There is none worthy of worship save Allāh; and surely, it is Allāh Who is the Mighty, the Wise.

64. But if they turn away, then *remember that* Allāh knows the mischief-makers well.

R. 7.

65. Say, 'O People of the Book! come to a word equal between us and you—that we worship none but Allāh, and that we associate no partner with Him, and that some of us take not others for lords beside Allāh.' But if they turn away, then say, 'Bear witness that we have submitted *to God*.'

أَدَمَ ۖ خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ
كُنْ فَيَكُونُ ﴿٦٠﴾

الْحَقُّ مِنْ رَبِّكَ فَلَا تَكُنْ مِنَ
الْمُمْتَرِينَ ﴿٦١﴾

فَمَنْ حَاجَبَكَ فِيهِ مِنْ بَعْدِ مَا جَاءَكَ
مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ أَبْنَاءَنَا
وَأَبْنَاءَكُمْ وَنِسَاءَنَا وَنِسَاءَكُمْ
وَأَنْفُسَنَا وَأَنْفُسَكُمْ ۖ ثُمَّ تَبْتَهِلْ
فَنَجْعَلُ لَعْنَتَ اللَّهِ عَلَى الْكَاذِبِينَ ﴿٦٢﴾
إِنَّ هَذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا
مِنْ إِلَهٍ إِلَّا اللَّهُ ۚ وَإِنَّ اللَّهَ لَهُوَ
الْعَزِيزُ الْحَكِيمُ ﴿٦٣﴾

فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ عَلِيمٌ
بِالْمُفْسِدِينَ ﴿٦٤﴾

قُلْ يَٰٓأَهْلَ الْكِتَابِ تَعَالَوْا إِلَىٰ كَلِمَةٍ
سَوَاءٍ بَيْنَنَا وَبَيْنَكُمْ أَلَّا نَعْبُدَ إِلَّا
اللَّهَ وَلَا نُشْرِكَ بِهِ شَيْئًا وَلَا يَتَّخِذَ
بَعْضُنَا بَعْضًا أَرْبَابًا مِنْ دُونِ اللَّهِ ۚ
فَإِنْ تَوَلَّوْا فَقُولُوا اشْهَدُوا بِأَنَّا
مُسْلِمُونَ ﴿٦٥﴾

* 60. See the explanation of "كُنْ فَيَكُونُ" ("Be! And it is") under 2:118. (Publisher)

66. O People of the Book! why do you dispute concerning Abraham, when the Torah and the Gospel were not revealed till after him? Will you not then understand?

يَا أَهْلَ الْكِتَابِ لِمَ تُحَاجُّونَ فِي
إِبْرَاهِيمَ وَمَا أُنْزِلَتِ التَّوْرَةُ
وَالْإِنْجِيلُ إِلَّا مِنْ بَعْدِهِ ؕ أَفَلَا
تَعْقِلُونَ ﴿٦٦﴾

67. Behold! you are those who disputed about that whereof you had knowledge. Why then do you *now* dispute about that whereof you have no knowledge *at all*? Allāh knows, and you know not.

هَآأَنْتُمْ هَآؤَآءُ حَآجَجْتُمْ فِيمَا لَكُمْ
بِهِ عِلْمٌ فَلِمَ تُحَاجُّونَ فِيمَا لَيْسَ
لَكُمْ بِهِ عِلْمٌ ؕ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
تَعْلَمُونَ ﴿٦٧﴾

68. Abraham was neither a Jew nor a Christian, but he was ever inclined *to God and obedient to Him*, and he was not of those who associate gods *with God*.

مَا كَانَ إِبْرَاهِيمَ يَهُودِيًّا وَلَا نَصْرَانِيًّا
وَلَكِنْ كَانَ حَنِيفًا مُّسْلِمًا ؕ وَمَا
كَانَ مِنَ الْمُشْرِكِينَ ﴿٦٨﴾

69. Surely, the nearest of men to Abraham are those who followed him, and this Prophet and those who believe; and Allāh is the friend of believers.

إِنَّ أَوَّلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ
اتَّبَعُوهُ وَهَذَا النَّحْيُ وَالَّذِينَ
آمَنُوا ؕ وَاللَّهُ وَرِيُّ الْمُؤْمِنِينَ ﴿٦٩﴾

70. A section of the People of the Book would fain lead you astray; but they lead astray none except themselves, only they perceive not.

وَدَّتْ طَّآئِفَةٌ مِنْ أَهْلِ الْكِتَابِ
لَوْ يُضِلُّوكُمْ ؕ وَمَا يُضِلُّونَ إِلَّا
أَنْفُسَهُمْ وَمَا يَشْعُرُونَ ﴿٧٠﴾

71. O People of the Book! why do you deny the Signs of Allāh, while you are witnesses thereof?

يَا أَهْلَ الْكِتَابِ لِمَ تَكْفُرُونَ بِآيَاتِ
اللَّهِ وَأَنْتُمْ تَشْهَدُونَ ﴿٧١﴾

72. O People of the Book! why do you confound truth with falsehood and hide the truth knowingly?

يَا أَهْلَ الْكِتَابِ لِمَ تَلْبِسُونَ الْحَقَّ
بِالْبَاطِلِ وَتَكْتُمُونَ الْحَقَّ وَأَنْتُمْ
تَعْلَمُونَ ﴿٧٢﴾

R. 8.

73. And a section of the People of the Book say, ‘Believe in that which has been revealed unto the believers, in the early part of day, and disbelieve in the latter part thereof; perchance they may return;

وَقَالَتْ طَائِفَةٌ مِّنْ أَهْلِ الْكِتَابِ
آمِنُوا بِالَّذِي أُنْزِلَ عَلَى الَّذِينَ آمَنُوا
وَجْهَ النَّهَارِ وَاكْفُرُوا آخِرَهُ لَعَلَّهُمْ
يَرْجِعُونَ ﴿٧٣﴾

*74. ‘And obey none but him who follows your religion;’—Say, ‘Surely, the *true* guidance, the guidance of Allāh, is that one may be given the like of that which has been given to you’—‘or they would dispute with you before your Lord.’ Say, ‘All bounty is in the hand of Allāh. He gives it to whomsoever He pleases. And Allāh is Bountiful, All-Knowing.

وَلَا تُؤْمِنُوا إِلَّا لِمَن تَبِعَ دِينَكُمْ ؕ
قُلْ إِنَّ الْهُدَىٰ هُدَىٰ اللَّهِ ؕ أَن يُؤْتَىٰ أَحَدٌ
مِّثْلَ مَا أُوتِيتُمْ أَوْ يُحَاجُّوكُمْ عِندَ
رَبِّكُمْ ؕ قُلْ إِنَّ الْفَضْلَ بِيَدِ اللَّهِ
يُؤْتِيهِ مَن يَشَاءُ ؕ وَاللَّهُ وَاسِعٌ
عَلِيمٌ ﴿٧٤﴾

75. ‘He chooses for His mercy whomsoever He pleases. And Allāh is Lord of exceeding bounty.’

يَخْتَصُ بِرَحْمَتِهِ مَن يَشَاءُ ؕ وَاللَّهُ
دُو الْفَضْلِ الْعَظِيمِ ﴿٧٥﴾

76. Among the People of the Book there is he who, if thou trust him with a treasure, will return it to thee; and among them there is he who, if thou trust him with a dīnār, will not return it to thee, unless thou keep standing over him. That is

وَمِنْ أَهْلِ الْكِتَابِ مَن إِنْ تَأْمَنَهُ
بِقِطَارٍ يُؤَدِّهِ إِلَيْكَ ؕ وَمِنْهُمْ مَّنْ إِنْ
تَأْمَنَهُ بِدِينَارٍ لَا يُؤَدِّهِ إِلَيْكَ إِلَّا
مَا دُمْتَ عَلَيْهِ قَائِمًا ؕ ذَٰلِكَ بِأَنَّهُمْ

*74. ‘And obey none but him who follows your religion;’—Say, ‘*O Prophet, verily the guidance is the guidance from Allāh whatever He please. What is essential is that everyone should be bestowed with a teaching like you were bestowed earlier. Otherwise they would have a right to argue against you in the presence of your Lord.*’

74. **Note:** This indicates that it was not the Jews who had a case to argue against the Holy Prophet (may peace and blessings of Allāh be upon him) merely because the teachings granted to him were not exactly the same as theirs. On the contrary, it would rather have been the right of the people of Islām to argue against them, had they been deprived of a Divine teaching altogether indicating the partiality of God in favour of the people of the Book. The difference in teaching against which the Jews were taking exception is totally irrelevant.