

113. And in like manner have We made for every Prophet an enemy, evil ones from among men and Jinn. They suggest one to another gilded speech in order to deceive— and if thy Lord had *enforced* His will, they would not have done it; so leave them alone with that which they fabricate—

114. And in order that the hearts of those who believe not in the Hereafter may incline thereto and that they may be pleased therewith and that they may *continue* to earn what they are earning.

115. Shall I seek for judge other than Allāh, when He it is Who has sent down to you the Book, clearly explained? And those to whom We gave the Book know that it has been sent down from thy Lord with truth; so be thou not of those who doubt.

116. And the word of thy Lord has been fulfilled in truth and justice. None can change His words; and He is the All-Hearing, the All-Knowing.

117. And if thou obey the majority of those on earth, they will lead thee astray from Allāh's way. They follow nothing but *mere* conjecture,

*and they do nothing but lie.

وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا
شَاطِطِينَ ۚ إِنَّهُمْ يَوَسُّوْنَ
إِلَىٰ بَعْضِ زُخْرَفِ الْقَوْلِ
غُرُورًا ۚ وَلَوْ شَاءَ
رَبُّكَ مَا فَعَلُوهُ ۚ فَذَرْهُمْ
وَمَا يَفْتَرُونَ ﴿١١٣﴾

وَلِيَتَصَغَّىٰ إِلَيْهِ أَفِيدَةُ
الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ ۚ وَلِيَرْضَوْهُ
وَلِيَقْتَرِفُوا مَا هُمْ
مُقْتَرِفُونَ ﴿١١٤﴾

أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا
وَهُوَ الَّذِي
أَنْزَلَ إِلَيْكُمُ الْكِتَابَ
مُفَصَّلًا ۚ وَالَّذِينَ
آتَيْنَهُمُ الْكِتَابَ
يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ
مِّن رَّبِّكَ بِالْحَقِّ
فَلَا تَكُونَنَّ مِنَ
الْمُمْتَرِينَ ﴿١١٥﴾

وَتَكَمَّتْ كَلِمَتُ رَبِّكَ
صِدْقًا وَعَدْلًا ۚ
لَا مُبَدِّلَ لِكَلِمَاتِهِ ۚ
وَهُوَ السَّمِيعُ
الْعَلِيمُ ﴿١١٦﴾

وَإِنْ تَطِعْ أَكْثَرُ مَنْ
فِي الْأَرْضِ يُضِلُّوكَ
عَنْ سَبِيلِ اللَّهِ ۚ
إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ
وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٧﴾

*117. **Note:** Here the word 'lie' is not sufficient to do justice to the fuller meaning of the word *yakhrusūn* (يَخْرُصُونَ) which covers wider connotations like fabrication or professing to be able to predict the future while they only indulge in wild guesses.

118. Surely, thy Lord knows best those who go astray from His way; and He knows best those who are rightly guided.

119. Eat, then, of that over which the name of Allāh has been pronounced, if you are believers in His Signs.

120. And what reason have you that you should not eat of that over which the name of Allāh has been pronounced, when He has already explained to you that which He has forbidden unto you—save that which you are forced to? And surely many mislead *others* by their evil desires through lack of knowledge. Assuredly, thy Lord knows best the transgressors.

*121. And eschew open sins as well as secret ones. Surely, those who earn sin will be rewarded for that which they have earned.

122. And eat not of that on which the name of Allāh has not been pronounced, for surely that is disobedience. And certainly the evil ones inspire their friends that they may dispute with you. And if you obey them, you will indeed be setting up gods *with God*.

R. 15.

123. Can he, who was dead and We gave him life and made for him a light whereby he walks among men, be like him whose condition

إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَفْضَلُ عَنْ سِبِيلِهِ ۚ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٨﴾

فَكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٩﴾

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِّرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ۗ وَإِنَّ كَثِيرًا لَّيُفْضِلُونَ بَاهْوَاهُمْ بِغَيْرِ عِلْمٍ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١٢٠﴾

وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ ۚ إِنَّ الَّذِينَ يَكْسِبُونَ الْإِثْمَ سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢١﴾

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرِ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِشْقٌ ۖ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَىٰ أَوْلِيَائِهِمْ لِيُجَادِلُوكُمْ ۚ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٢﴾ ع

أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا ۚ

*121. And eschew **sin** be it apparent or hidden.

ا ا i u ا | th ث | h ح | kh خ | dh ذ | s س | 196 د | ض | ط | ظ | ع | gh غ | q ق | ع

(See details of transliteration on page 'p').

is *that he is* in utter darkness whence he cannot come forth? Thus have the doings of the disbelievers been made to seem fair to them.

- *124. And thus have We made in every town the great ones from among its sinners *such as are in utter darkness* with the result that they plot therein; and they plot not except against their own souls; but they perceive not.

125. And when there comes to them a Sign, they say, 'We will not believe until we are given the like of that which Allāh's Messengers have been given.' Allāh knows best where to place His Message. Surely, humiliation before Allāh and a severe punishment shall smite the offenders because of their plotting.

- *126. So, whomsoever Allāh wishes to guide, He expands his bosom for *the acceptance of Islam*; and as to him whom He wishes to let go astray, He makes his bosom narrow and close, as though he were mounting up into the skies. Thus does Allāh inflict punishment on those who do not believe.

- *124. And thus **We allowed the leaders of the sinners in every township to plot therein against the truth**; ...

Note: The expression *akābira mujrimihā* (أكبر مجرميها) literally means 'the great among the sinful of that township.' The word 'great' here may mean those who have the larger share of sin and as such they stand out among them as leaders or it may mean the great and influential members of a sinful society.

- *126. So whomsoever Allāh wishes to guide, **He opens his heart** for *the acceptance of Islam*; and as to him whom He wishes to let go astray, **He constricts his heart** as if he were climbing a steep height. Thus does Allāh inflict punishment on those who do not believe.

Note: The word *ṣadra* (صدر) can be translated as heart. (See *Al-Munjid*.)

كَذٰلِكَ زَيَّنَّا لِّلْكَافِرِيْنَ مَا كَانُوْا
يَعْمَلُوْنَ ﴿١٢٤﴾

وَكَذٰلِكَ جَعَلْنَا فِيْ كُلِّ قَرْيَةٍ اَكْبَرَ
مُجْرِمِيْهَا لِيَمْكُرُوْا فِيْهَا ۚ وَمَا يَمْكُرُوْنَ
اِلَّا بِاَنْفُسِهِمْ ۚ وَمَا يَشْعُرُوْنَ ﴿١٢٥﴾

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوْا لَنْ نُّؤْمِنَ
حَتَّىٰ نُؤْتٰى مِثْلَ مَا أُوتِيَ رُسُلُ
اللّٰهِ ۗ اللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ ۗ
سَيُصِيبُ الَّذِيْنَ اَجْرُمُوْا صَغَارًا
عِنْدَ اللّٰهِ وَعَذَابٌ شَدِيْدٌۢ بِمَا كَانُوْا
يَمْكُرُوْنَ ﴿١٢٥﴾

فَمَنْ يُرِدِ اللّٰهُ اَنْ يَّهْدِيْهٖ يَشْرَحْ صَدْرَهٗ
لِّلْاِسْلَامِ ۚ وَ مَنْ يُرِدْ اَنْ يُضِلّْهٖ يَجْعَلْ
صَدْرَهٗ ضَيِّقًا حَرَجًا ۚ كَاَنَّمَا يَصْعَدُ فِي
السَّمَآءِ ۚ كَذٰلِكَ يَجْعَلُ اللّٰهُ الرِّجْسَ
عَلَى الَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿١٢٦﴾