

49 Say: Then bring some (other) Book from Allāh which is a better guide than these two, I will follow it — if you are truthful.<sup>a</sup>

50 But if they answer thee not, know that they only follow their low desires. And who is more erring than he who follows his low desires without any guidance from Allāh? Surely Allāh guides not the iniquitous people.

قُلْ فَأْتُوا بِكِتَابٍ مِّنْ عِنْدِ اللَّهِ هُوَ أَهْدَىٰ مِنْهُمَا أَتَّبَعُهُ إِنْ كُنْتُمْ صَادِقِينَ ﴿٤٩﴾

فَإِنْ لَّمْ يَسْتَجِيبُوا لَكَ فَاعْلَمْ أَنَّهُ لَا يُغَيِّرُونَ أَهْوَاءَهُمْ وَمَنْ أَضَلُّ مِمَّنِ اتَّبَعَ هَوَاهُ بِغَيْرِ هُدًى مِّنَ اللَّهِ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿٥٠﴾

### SECTION 6: The Truth of Revelation

51 And certainly We have made the Word to have many connections for their sake, so that they may be mindful.<sup>a</sup>

52 Those to whom We gave the Book before it, they are believers in it.<sup>a</sup>

53 And when it is recited to them they say: We believe in it; surely it is

وَلَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُونَ ﴿٥١﴾

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ مِنْ قَبْلِهِ هُمْ بِهِ يُؤْمِنُونَ ﴿٥٢﴾

وَإِذَا يُتْلَىٰ عَلَيْهِمْ قَالُوا آمَنَّا بِهِ إِنَّهُ الْحَقُّ مِن رَّبِّنَا إِنَّنَا كُنَّا

49a. The meaning is that, if you do not admit the truth of either revelation, you should show some other revelation existing in the world, which should offer better guidance. This statement only draws attention to the fact that the revelation granted to Moses and that granted to the Holy Prophet both occupy a higher position than any other revelation. And this is in fact true, for among all the sacred books of the world the Bible occupies a position second only to the Holy Qur'ān. The words, however, do not signify that the Bible occupies a position equal to the Holy Qur'ān. For their comparative merits see 5:44a, 48a. See also 2:106a.

51a. *Waṣṣala* signifies *he joined* or *connected much* or *he made* (a string) *to have many joinings* (T, LL). What is implied here is that the word of Allāh, as contained in the Qur'ān, is made to have many points of connection with previous revelation, so that it may be the easier for them to be reminded of its truth. Even if they did not believe in previous revelation, the broad points of likeness in the principles of two different prophets appearing at such a distance of time from each other, among entirely different nations, and under totally different circumstances, and the fulfilment of the prophecies uttered by one in the other, afforded conclusive evidence of the truth of them both. That the reference is to the connection with the previous revelation is also shown by the verse that follows, where those who have been given the Book are clearly spoken of.

52a. It is not meant that all those who have previously been given the Scriptures believe in the Qur'ān. The verse only draws attention to the fact that all believe in the truth of revelation from Allāh, and they cannot deny the points of connection between the two revelations, the truth of the fundamental principles and the fulfilment of prophecies. But only those would believe who have submitted themselves already to Allāh, as the verse that follows shows.

the Truth from our Lord; we were indeed before this submitting ones.

**54** These will be granted their reward twice, because they are steadfast, and they repel evil with good and spend out of what We have given them.<sup>a</sup>

**55** And when they hear idle talk, they turn aside from it and say: For us are our deeds and for you your deeds. Peace be to you! We desire not the ignorant.

**56** Surely thou canst not guide whom thou lovest, but Allāh guides whom He pleases; and He knows best those who walk aright.<sup>a</sup>

**57** And they say: If we follow the guidance with thee, we should be carried off from our country. Have We not settled them in a safe, sacred territory to which fruits of every kind are drawn? A sustenance from Us — but most of them know not.<sup>a</sup>

**58** And how many a town have We destroyed which exulted in its means

مِنْ قَبْلِهِ مُسْلِمِينَ ﴿٥٧﴾

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا وَ يَدْرَأُونَ بِالْحَسَنَةِ السَّيِّئَةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ﴿٥٨﴾

وَإِذَا سَمِعُوا اللَّغْوَ أَعْرَضُوا عَنْهُ وَقَالُوا إِنَّا أَعْمَالُنَا وَلكُمْ أَعْمَالُكُمْ سَلَامٌ عَلَيْكُمْ وَلَا تَتَّبِعُوا الجُهْلِينَ ﴿٥٩﴾

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿٦٠﴾

وَ قَالُوا إِن تَتَّبِعِ الْهُدَى مَعَكَ تَتَخَلَّفَ مِنْ أَرْضِنَا أَوْ لَمْ نُمَكِّنْ لَهُمْ حَرَمًا آمِنًا يُجْبَى إِلَيْهِ تَمَرَاتٌ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٦١﴾

وَ كَمْ أَهْلَكْنَا مِنْ قَرِيبٍ بَطَرَتْ

54a. The reason for a double reward — which only means a *greater reward* — is given in the words that follow: *Because they are steadfast and they repel evil with good and spend out of what We have given them.* They had to suffer persecution, and not only did they remain steadfast in these great trials, but they repelled the evil of their persecutors with good, and in addition to all this made great sacrifices in the cause of Truth. See also 33:31a, 57:28a.

56a. It is related that when Abū Tālib was on his deathbed, the Holy Prophet asked him to believe in Divine Unity. Abū Jahl, being by him at the time, dissuaded him from doing so, saying that he should not desert the religion of his fathers. Abū Tālib died an unbeliever, and the words *thou canst not guide whom thou lovest* were a comfort to the Prophet (B. 65:xxviii, 1). But the words are true in a general sense as well. The Prophet wished that all people should accept the Truth and better their lives. But all this was to be brought about gradually.

57a. The verse speaks first of the unfounded fears of those who thought that the weakness of the Muslims would result in the seizure, death, or expulsion of those who accepted the faith of Islām. In reply they are told that the prophecies which declare Makkah to be a safe and sacred territory, to which people will flock in all ages, must come to fulfilment, and Makkah will ultimately be theirs for whose sake these prophecies were uttered.

of subsistence! So those are their abodes: they have not been dwelt in after them except a little. And We are ever the Inheritors.<sup>a</sup>

**59** And thy Lord never destroyed the towns, until He had raised in their metropolis a messenger, reciting to them Our messages, and We never destroyed the towns except when their people were iniquitous.

**60** And whatever things you have been given are only a provision of this world's life and its adornment, and whatever is with Allāh is better and more lasting. Do you not then understand?

مَعِيشَتَهَا<sup>٥٨</sup> فَتِلْكَ مَسْجِدُهُمْ لَمْ  
تُسْكَنْ مِنْ بَعْدِهِمْ إِلَّا قَلِيلًا وَ  
كُنَّا نَحْنُ الْوَارِثِينَ<sup>٥٩</sup>

وَ مَا كَانَ رَبُّكَ مُهْلِكَ الْقُرَى حَتَّى  
يَبْعَثَ فِي أُمَّهَاتِ رُسُلًا يَلْقَوْنَ عَلَيْهِمْ  
الْآيَاتِ وَمَا كُنَّا مُهْلِكِي الْقُرَى  
إِلَّا وَ أَهْلَهَا ظَالِمُونَ<sup>٦٠</sup>

وَمَا أَوْتِينَهُمْ مِنْ شَيْءٍ فَمَتَاعَ الْحَيَاةِ  
الدُّنْيَا وَ زِينَتِهَا وَ مَا عِنْدَ اللَّهِ خَيْرٌ  
وَ أَبْقَى أَفَلَا تَعْقِلُونَ<sup>٦١</sup>

#### SECTION 7: Opponents shall be brought low

**61** Is he to whom We have promised a goodly promise, which he will meet with, like him whom We have provided with the provisions of this world's life, then on the day of Resurrection he will be of those brought up (for punishment)?<sup>a</sup>

**62** And the day when He will call them and say: Where are those whom you deemed to be My associates?

**63** Those against whom the word has proved true will say: Our Lord, these are they whom we caused to deviate — we caused them to deviate

أَفَمَنْ وَعَدْنَاهُ وَعَدًا حَسَنًا فَهُوَ  
لَا يَجِدُ بِهِ كَمَنْ مَتَّعْنَاهُ مَتَاعَ الْحَيَاةِ  
الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيَامَةِ مِنَ الْمُحْضَرِينَ<sup>٦١</sup>

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِي  
الَّذِينَ كُنْتُمْ تَزْعُمُونَ<sup>٦٢</sup>

قَالَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا  
هَؤُلَاءِ الَّذِينَ أَغْوَيْنَا<sup>٦٣</sup> أَغْوَيْنَهُمْ كَمَا  
أَغْوَيْنَا<sup>٦٣</sup> تَبَرَّأْنَا إِلَيْكَ<sup>٦٣</sup> مَا كُنَّا نَدْعُوا

58a. That is, even now the Divine kingdom will be established, and the true believers in God will be made masters of the country.

61a. There are two parties spoken of here: the Prophet and his followers, who have received a goodly promise from Allāh, though weak and oppressed at the time, and the powerful enemy, who has all the provisions of life in his possession, but who will one day be called upon to receive judgment.

as we ourselves deviated. We declare our innocence before Thee. Us they never worshipped.<sup>63a</sup>

إِنَّا نَا يَعْبُدُونَ ﴿٣٧﴾

**64** And it will be said: Call your associate-gods. So they will call upon them, but they will not answer them, and they will see the chastisement. Would that they had followed the right way!

وَقِيلَ ادْعُوا شُرَكَاءَكُمْ فَادْعُوهُمْ  
فَلَمْ يَسْتَجِيبُوا لَهُمْ وَرَأَوُا الْعَذَابَ  
لَوْ أَنَّهُمْ كَانُوا يَهْتَدُونَ ﴿٣٨﴾

**65** And the day He will call them, then say: What was the answer you gave to the messengers?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ مَاذَا أَجَبْتُمُ  
الْمُرْسَلِينَ ﴿٣٩﴾

**66** On that day excuses will become obscure to them, so they will not ask each other.<sup>64</sup>

فَصَبَّحَتْ عَلَيْهِمُ الْأَنْبَاءُ يَوْمَئِذٍ فَهُمْ  
لَا يَسْأَلُونَ ﴿٤٠﴾

**67** But as to him who repents and believes and does good, maybe he will be among the successful.

فَأَمَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا  
فَعَسَىٰ أَن يَكُونَ مِنَ الْمُفْلِحِينَ ﴿٤١﴾

**68** And thy Lord creates and chooses whom He pleases. To choose is not theirs. Glory be to Allāh and exalted be He above what they associate (with Him)!

وَسَرِّكَ يَخْلُقُ مَا يَشَاءُ وَيَخْتَارُ مَا  
كَانَ لَهُمُ الْخِيَرَةُ سُبْحَانَ اللَّهِ وَتَعَالَى  
عَمَّا يُشْرِكُونَ ﴿٤٢﴾

**69** And thy Lord knows what their breasts conceal and what they proclaim.

وَرَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُورُهُمْ  
وَمَا يُعْلِنُونَ ﴿٤٣﴾

**70** And He is Allāh, there is no God but He! His is the praise in this (life) and the Hereafter; and His is the judgment, and to Him you will be brought back.

وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ طَهُ الْخِزْدُ  
فِي الْأُولَىٰ وَالْآخِرَةِ نَزُولَهُ الْحُكْمُ  
وَإِلَيْهِ تُرْجَعُونَ ﴿٤٤﴾

63a. All commentators agree that by *those against whom the word has proved true* are meant *the leaders in unbelief* (JB, Kf). Their saying *Us they never worshipped* shows that these very leaders are spoken of as the gods whom their followers worship.

64a. They will not be able to offer an excuse, for the vanity of the false excuses, which satisfied them here, would then become manifest to them. Nor will they ask each other, for each will know the falsity of the excuses of the others.

71 Say: Do you see if Allāh were to make the night to continue incessantly on you till the day of Resurrection, who is the god besides Allāh who could bring you light? Will you not then hear?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الَّيْلَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ  
إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ  
أَفَلَا تَسْمَعُونَ ﴿٧١﴾

72 Say: Do you see if Allāh were to make the day to continue incessantly on you till the day of Resurrection, who is the god besides Allāh that could bring you the night in which you take rest? Do you not then see?

قُلْ أَرَأَيْتُمْ إِنْ جَعَلَ اللَّهُ عَلَيْكُمُ  
الْيَوْمَ سَرْمَدًا إِلَى يَوْمِ الْقِيَامَةِ مَنْ  
إِلَهُ غَيْرُ اللَّهِ يَأْتِيكُمْ بِاللَّيْلِ تَسْكُنُونَ  
فِيهِ أَفَلَا تَبْصُرُونَ ﴿٧٢﴾

73 And out of His mercy He has made for you the night and the day, that you may rest therein, and that you may seek of His grace, and that you may give thanks.

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ  
وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَلِتَبْتَغُوا  
مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

74 And the day when He will call them and say: Where are My associates whom you pretended?

وَيَوْمَ يُنَادِيهِمْ فَيَقُولُ أَيْنَ شُرَكَائِيَ  
الَّذِينَ كُنتُمْ تَزْعُمُونَ ﴿٧٤﴾

75 And We shall draw forth from among every nation a witness and say: Bring your proof. Then shall they know that the Truth is Allāh's and that which they forged will fail them.

وَنَرَعْنَا مِنْ كُلِّ أُمَّةٍ شَهِيدًا فَقُلْنَا  
هَاتُوا بُرْهَانَكُمْ فَعَلِمُوا أَنَّ الْحَقَّ لِلَّهِ  
وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٧٥﴾

### SECTION 8: Korah's Wealth leads him to Ruin

76 Korah was surely of the people of Moses, but he oppressed them, and We gave him treasures, so much so that his hoards of wealth would weigh down a body of strong men.<sup>a</sup> When

إِنَّ قَارُونَ كَانَ مِنْ قَوْمِ مُوسَى فَبَغَى  
عَلَيْهِمْ وَآتَيْنَاهُ مِنَ الْكُنُوزِ مَا إِنَّ  
مَفَاتِحَهُ لَتَنُوزُ بِالْعِصْبَةِ أُولَى الْقُوَّةِ  
إِذْ قَالَ لَهُ قَوْمُهُ لَا تَفْرَحْ إِنَّ

76a. The story of Korah, or *Qārūn*, his revolt against the leadership of Moses and Aaron, and his being swallowed up by the earth, is given in Num. 16. The only addition of any importance to the story as given in the Qur'an is the mention of his wealth, a fact noticed in Rabbinical literature (Jewish En.), according to which the fabulous renown of his wealth was so great that the keys of his treasures formed a load for three hundred mules. The word *mafātiḥ* as occurring in the Qur'an is plural of *maftaḥ*, which means a

his people said to him: Exult not; surely Allāh loves not the exultant.

77 And seek the abode of the Hereafter by means of what Allāh has given thee, and neglect not thy portion of the world, and do good (to others) as Allāh has done good to thee, and seek not to make mischief in the land. Surely Allāh loves not the mischief-makers.

78 He said: I have been given this only on account of the knowledge I have. Did he not know that Allāh had destroyed before him generations who were mightier in strength than he and greater in assemblage? And the guilty are not questioned about their sins.<sup>a</sup>

79 So he went forth to his people in his finery. Those who desired this world's life said: O would that we had the like of what Korah is given! Surely he is possessed of mighty good fortune!

80 But those who were given the knowledge said: Woe to you! Allāh's reward is better for him who believes and does good, and none is made to receive this except the patient.

81 So We made the earth to swallow him up<sup>a</sup> and his abode. He had

اللَّهُ لَا يُحِبُّ الْفَرِحِينَ ﴿٧٧﴾

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ  
وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا  
وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ  
وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ  
يُحِبُّ الْمُفْسِدِينَ ﴿٧٨﴾

قَالَ إِنَّمَا أُوتِيتُهُ عَلَىٰ عِلْمٍ  
عِنْدِي أَوَلَمْ يَعْلَم أَنَّ اللَّهَ  
قَدْ أَهْلَكَ مِنْ قَبْلِهِ مِنَ  
الْقُرُونِ مَنْ هُوَ أَشَدُّ مِنْهُ  
قُوَّةً وَآكْثَرُ جَمْعًا وَلَا يُسْأَلُ  
عَنْ ذُنُوبِهِمُ الْمُجْرِمُونَ ﴿٧٩﴾

فَخَرَجَ عَلَىٰ قَوْمِهِ فِي زِينَتِهِ  
قَالَ الَّذِينَ يَرِيدُونَ الدُّنْيَا  
لِيَلْبَسُوا لَهَا كَمَا لَبَسَ  
كُورَاحُ قَوْمٌ لَا يَتَذَكَّرُ  
أَلَّا يُغْنِي عَنْهُمْ كَثْرَتُهُمْ  
وَلَا حَسْبُهُمْ ﴿٨٠﴾

وَقَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيُؤْمِنُونَ  
بِآيَاتِ اللَّهِ وَيَتَّقُونَهُمْ  
وَأَعْمَلُوا الصَّالِحَاتِ  
وَلَا يُلْقُوا أَعْيُنَهُمْ  
عَنِ الدُّنْيَا إِنَّمَا هِيَ  
ذَاتُ بَدَأٍ وَإِنَّا لَنَنشُرُ  
حَدِيثَهُمْ وَالنَّافِلَةَ  
إِنَّ كَثِيرًا مِمَّا نَسُوا  
لَئِن لَّمْ يَلْمُوكَ الْفَرِيقَ  
الَّذِينَ اتَّخَذُوا الدُّنْيَا  
مِثْلَ آيَاتِنَا لَخَشَفْتُمْ  
عَنْهَا وَإِنَّكُمْ لَخَائِفُونَ  
الَّذِينَ كَفَرُوا وَإِنَّهُمْ  
لَكَاذِبُونَ ﴿٨١﴾

hoard, or treasure, or buried property (LL). It is also plural of *miftāh*, meaning a key, but *kunūz* (meaning treasures, sing., *kānz*) being in the plural, the personal pronoun in *mafātiha-hū* does not refer to *kunūz* but to Korah; accordingly *mafātiḥ* denotes treasures.

There may be a reference in the mention of Korah's wealth to the modern materialistic tendency of making the accumulation of wealth the great object of life to the utter neglect of the Truth. The hankering after wealth and the amassing of gold leads undoubtedly to ruin, as it is leading the world today.

78a. They will not be asked to give any explanation for their sins, as Allāh is All-Knowing.

81a. see next page.

no host to help him against Allāh, nor was he of those who can defend themselves.

**82** And those who had yearned for his place the day before began to say: Ah! (know) that Allāh amplifies and straitens the means of subsistence for whom He pleases of His servants; had not Allāh been gracious to us, He would have abased us. Ah! (know) that the ungrateful are never successful.

فَمَا كَانَ لَهُ مِنْ فِئَةٍ يَنْصُرُونَهُ  
مِنْ دُونِ اللَّهِ وَمَا كَانَ مِنَ  
الْمُنْتَصِرِينَ ﴿٨٢﴾

وَاصْبَحَ الَّذِينَ تَمَتَّعُوا مَكَانَهُ  
بِالْإِيمَانِ يَقُولُونَ وَيُكَانَ اللَّهُ  
يَسْطُرُ الرِّزْقَ لِمَنْ يَشَاءُ مِنْ عِبَادِهِ  
وَيَقْدِرُ لَوْ لَا أَنْ مَنَّ اللَّهُ عَلَيْنَا لَخَسَفَ  
بِنَاطِ وَيُكَانَهُ لَا يَفْلِحُ الْكٰفِرُونَ ﴿٨٣﴾

### SECTION 9: The Prophet will return to Makkah

**83** That abode of the Hereafter, We assign it to those who have no desire to exalt themselves in the earth nor to make mischief. And the good end is for those who keep their duty.

**84** Whoever brings good, he will have better than it; and whoever brings evil, those who do evil will be requited only for what they did.

**85** He Who has made the Qur'ān binding on thee will surely bring thee back to the Place of Return.<sup>a</sup> Say: My Lord knows best him who has brought the guidance and him who is in manifest error.

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ  
لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا  
فَسَادًا طَوَّاعًا لِلْمُتَّقِينَ ﴿٨٣﴾

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ خَيْرٌ مِنْهَا وَمَنْ  
جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِينَ عَمِلُوا  
السَّيِّئَاتِ إِلَّا مَا كَانُوا يَعْمَلُونَ ﴿٨٤﴾

إِنَّ الَّذِي قَرَضَ عَلَيْكَ الْقُرْآنَ  
لَرَادُّكَ إِلَى مَعَادٍ قُلْ رَبِّي أَعْلَمُ  
مَنْ جَاءَ بِالْهُدَى وَمَنْ هُوَ فِي  
ضَلَالٍ مُبِينٍ ﴿٨٥﴾

81a. The meaning conveyed is that he perished. *Khasaf* also signifies *abasing*, *humbling*, or *lowering* another, and the verb is *khasafa* in this case (T, Q, LL). I adopt this significance of *khasafa bi-nā* ("abased us") in the next verse.

85a. The word *ma'ād* means *the ultimate place of one's returning* (from 'āda, meaning *he returned*) (LL). The word *ma'ād* here has been taken to mean Makkah according to an interpretation given by I'Ab, and T accepts this interpretation, because the conquest of it was promised to the Prophet, so that it was the place to which he would return. But Makkah is really called *ma'ād*, or Place of Return, because the pilgrims return to it (LL). According to some this verse was revealed on the Prophet's departure from Makkah, i.e., on his way to Madinah. It contains a clear promise of the Prophet being brought back to the city from which he was now being expelled.

**86** And thou didst not expect that the Book would be inspired to thee, but it is a mercy from thy Lord, so be not a backer up of the disbelievers.

**87** And let them not turn thee aside from the messages of Allāh after they have been revealed to thee, and call (men) to thy Lord and be not of the polytheists.

**88** And call not with Allāh any other god. There is no God but He. Everything will perish but He. His is the judgment, and to Him you will be brought back.

وَمَا كُنْتَ تَرْجُو أَنْ يُلْقَىٰ إِلَيْكَ  
الْكِتَابُ إِلَّا رَحْمَةً مِّنْ رَبِّكَ  
فَلَا تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ٨٦  
وَلَا يَصُدُّكَ عَنْ آيَاتِ اللَّهِ بَعْدَ  
إِذْ أُنزِلَتْ إِلَيْكَ وَادْعُ إِلَىٰ سَبِيلِ  
رَبِّكَ ٨٧  
وَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا إِلَهَ  
إِلَّا هُوَ تَعَلَّىٰ شَيْءٌ هَالِكٌ إِلَّا وَجْهَهُ  
لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ ٨٨