

Surah 7. Al-A'raf

Asad: We should be guilty of blaspheming against God⁷⁰ were we to return to your ways after God has saved us from them! It is not conceivable that we should return to them - unless God, our Sustainer, so wills.⁷¹ All things does our Sustainer embrace within His knowledge; in God do we place our trust. O our Sustainer! Lay Thou open the truth between us and our people - for Thou art the best of all to lay open the truth!"⁷²

Malik: We shall indeed invent a lie against Allah if we return to your ways after Allah has rescued us therefrom. It is not possible for us to turn back unless Allah, our Rabb, want us to. Our Rabb has vast knowledge of everything. We put our trust in Allah." Then they prayed: "Our Rabb! Decide between us and our nation with truth, for you are the best to decide."

Pickthall: We should have invented a lie against Allah if we returned to your religion after Allah hath rescued us from it. It is not for us to return to it unless Allah should (so) will. Our Lord comprehendeth all things in knowledge. In Allah do we put our trust. Our Lord! Decide with truth between us and our folk, for Thou art the best of those who make decision.

Yusuf Ali: "We should indeed invent a lie against Allah if we returned to your ways after Allah hath rescued us therefrom: nor could we by any manner of means return thereto unless it be as in the Will and plan of Allah Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In Allah is our trust. Our Lord! decide thou between us and our people in truth for thou art the best to decide." ^{1059 1060 1061}

Transliteration: Qadi iftarayna AAala Allahi kathiban in AAudna fee millatikum baAAda ith najjana Allahu minha wama yakoonu lana an naAAooda feeha illa an yashaa Allahu rabbuna wasiAAa rabbuna kulla shayin AAilman AAala Allahi tawakkalna rabbana iftah baynana wabayna qawmina bialhaqqi waanta khayru alfatiheena

Khatab:

We would surely be fabricating a lie against Allah if we were to return to your faith after Allah has saved us from it. It does not befit us to return to it unless it is the Will of Allah, our Lord. Our Lord has encompassed everything in His knowledge. In Allah we trust. Our Lord! Judge between us and our people with truth. You are the best of those who judge."

Author Comments

70 - Lit., "inventing a lie about God".

71 - An expression of humility, and not of the idea that God might "will" them to blaspheme.

72 - Or: "Thou art the best of all deciders" - since the verb fataha can also be rendered as "he decided". However, Shu'ayb's prayer could not have implied a request for God's "decision" (for there was no doubt in his mind as to who was right), and therefore the primary significance of iftah ("lay open") and fatih ("one who lays open", i.e., the truth) is preferable.

1059 - The answer of the righteous is threefold. (1) "Coming back is all very well. But do you mean that we should practise the vices we detest?" (2) "You want us to lie against our conscience and our Lord, after we have seen the evil of your ways." (3) "Neither bribes nor threats, nor specious appeals to patriotism or ancestral religion can move us: the matter rests with Allah, Whose will and pleasure we obey, and on Whom alone we rely. His knowledge will search out all your specious pretences."

1060 - This, of course, does not mean that anyone can ever return to evil ways with Allah's consent. Shu'aib has already emphatically repudiated the idea of returning "to your ways after Allah hath rescued us therefrom." But even if their ways had been good, the human will, he goes on to say, has no data to rely upon, and he and his followers would only be guided by Allah's Will and Plan.

1061 - Having answered the insincere quibblers among the godless, the righteous turn to Allah in earnest prayer. The endless controversies in this world about abstract or speculative things never end even where both sides are sincere in their beliefs. The decision must be taken to Allah, Who sits on the throne of Truth, and Whose decisions will, therefore, be free from the errors and imperfections of all human judgment. The sincere have nothing to fear in the appeal to Him, as their motives are pure.

[View Page](#)

Source : *Alim.org-Compare Translation-Surah 7-Ayah 89*