

12. It is Allāh who subjected to you the sea so that ships may sail upon it by His command and that you may seek of His bounty; and perhaps you will be grateful.
13. And He has subjected to you whatever is in the heavens and whatever is on the earth – all from Him. Indeed in that are signs for a people who give thought.
14. Say, [O Muḥammad], to those who have believed that they [should] forgive those who expect not the days of Allāh [i.e., of His retribution] so that He may recompense a people¹³⁶⁸ for what they used to earn.
15. Whoever does a good deed – it is for himself; and whoever does evil – it is against it [i.e., the self or soul]. Then to your Lord you will be returned.
16. And We did certainly give the Children of Israel the Scripture and judgement¹³⁶⁹ and prophethood, and We provided them with good things and preferred them over the worlds.
17. And We gave them clear proofs of the matter [of religion]. And they did not differ except after knowledge had come to them – out of jealous animosity between themselves. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.
18. Then We put you, [O Muḥammad], on an ordained way concerning the matter [of religion]; so follow it and do not follow the inclinations of those who do not know.
19. Indeed, they will never avail you against Allāh at all. And indeed, the wrongdoers are allies of one another; but Allāh is the protector of the righteous.
20. This [Qur'ān] is enlightenment for mankind and guidance and mercy for a people who are certain [in faith].

¹³⁶⁸In the Hereafter, where those who forgive will be rewarded and those who earned evil will be punished. This was at the outset of *da'wah* (invitation to Allāh) before permission for *jihād*.

¹³⁶⁹Understanding of the law.

21. Or do those who commit evils think We will make them like those who have believed and done righteous deeds – [make them] equal in their life and their death?¹³⁷⁰ Evil is that which they judge [i.e., assume].
22. And Allāh created the heavens and earth in truth and so that every soul may be recompensed for what it has earned, and they will not be wronged.
23. Have you seen he who has taken as his god his [own] desire, and Allāh has sent him astray due to knowledge¹³⁷¹ and has set a seal upon his hearing and his heart and put over his vision a veil? So who will guide him after Allāh? Then will you not be reminded?
24. And they say, "There is not but our worldly life; we die and live,¹³⁷² and nothing destroys us except time." And they have of that no knowledge; they are only assuming.
25. And when Our verses are recited to them as clear evidences, their argument is only that they say, "Bring [back] our forefathers, if you should be truthful."
26. Say, "Allāh causes you to live, then causes you to die; then He will assemble you for the Day of Resurrection, about which there is no doubt, but most of the people do not know."
27. And to Allāh belongs the dominion of the heavens and the earth. And the Day the Hour appears – that Day the falsifiers will lose.
28. And you will see every nation kneeling [from fear]. Every nation will be called to its record [and told], "Today you will be recompensed for what you used to do."
29. This, Our record, speaks about you in truth. Indeed, We were

¹³⁷⁰ Another meaning is "...[the evildoers being] equal in their life and their death," i.e., unresponsive to guidance.

¹³⁷¹ This can refer to Allāh's knowledge of that person and of his preference for his own inclinations or to that person's knowledge of the truth while he refuses it.

¹³⁷² i.e., some people die and others live, replacing them.