

111. And even if We had sent down to them the angels [with the message] and the dead spoke to them [of it] and We gathered together every [created] thing in front of them, they would not believe unless Allāh should will. But most of them, [of that], are ignorant.
112. And thus We have made for every prophet an enemy – devils from mankind and jinn, inspiring to one another decorative speech in delusion. But if your Lord had willed, they would not have done it, so leave them and that which they invent.
113. And [it is] so the hearts of those who disbelieve in the Hereafter will incline toward it [i.e., deceptive speech] and that they will be satisfied with it and that they will commit that which they are committing.
114. [Say], "Then is it other than Allāh I should seek as judge while it is He who has revealed to you the Book [i.e., the Qur‘ān] explained in detail?" And those to whom We [previously] gave the Scripture know that it is sent down from your Lord in truth, so never be among the doubters.
115. And the word of your Lord has been fulfilled in truth and in justice. None can alter His words, and He is the Hearing, the Knowing.
116. And if you obey most of those upon the earth, they will mislead you from the way of Allāh. They follow not except assumption, and they are not but falsifying.³⁰²
117. Indeed, your Lord is most knowing of who strays from His way, and He is most knowing of the [rightly] guided.
118. So eat of that [meat] upon which the name of Allāh has been mentioned,³⁰³ if you are believers in His verses [i.e., revealed law].
119. And why should you not eat of that upon which the name of Allāh has been mentioned while He has explained in detail to

³⁰²Out of ignorance, conjecture and supposition.

³⁰³At the time of slaughter.

- you what He has forbidden you, excepting that to which you are compelled.³⁰⁴ And indeed do many lead [others] astray through their [own] inclinations without knowledge. Indeed, your Lord – He is most knowing of the transgressors.
120. And leave [i.e., desist from] what is apparent of sin and what is concealed thereof. Indeed, those who earn [blame for] sin will be recompensed for that which they used to commit.
121. And do not eat of that upon which the name of Allāh has not been mentioned, for indeed, it is grave disobedience. And indeed do the devils inspire their allies [among men] to dispute with you. And if you were to obey them, indeed, you would be associators [of others with Him].³⁰⁵
122. And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing.
123. And thus We have placed within every city the greatest of its criminals to conspire therein. But they conspire not except against themselves, and they perceive [it] not.
124. And when a sign comes to them, they say, "Never will we believe until we are given like that which was given to the messengers of Allāh." Allāh is most knowing of where [i.e., with whom] He places His message. There will afflict those who committed crimes debasement before Allāh and severe punishment for what they used to conspire.
125. So whoever Allāh wants to guide – He expands his breast to [contain] Islām; and whoever He wants to misguide³⁰⁶ – He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allāh place defilement upon those who do not believe.

³⁰⁴In cases of dire necessity, what is normally prohibited becomes permissible, but only to the extent of the need.

³⁰⁵i.e., by your obedience to them – obedience being the basis of worship.

³⁰⁶As a result of the person's arrogance and persistence in sin.