

Surah 2. Al-Baqara

Asad: How can you refuse to acknowledge God, seeing that you were lifeless and He gave you life, and that He will cause you to die and then will bring you again to life, whereupon unto Him you will be brought back?

Malik: How can you deny Allah? Did He not give you life when you were lifeless; and will He not cause you to die and again bring you to life; and will you not ultimately return to Him ?

Mustafa Khattab:

How can you deny Allah? You were lifeless and He gave you life, then He will cause you to die and again bring you to life, and then to Him you will ?all? be returned.

Pickthall: How disbelieve ye in Allah when ye were dead and He gave life to you! Then he will give you death, then life again, and then unto Him ye will return.

Yusuf Ali: How can ye reject the faith in Allah? Seeing that ye were without life and He gave you life; then will He cause you to die and will again bring you to life; and again to Him will ye return. ⁴⁶

Transliteration: Kayfa takfuroona biAllahi wakuntum amwatan faahyakum thumma yumeetukum thumma yuhyeekum thumma ilayhi turjaAAoona

Author Comments

46 - In the preceding verses God has used various arguments. He has recalled His goodness (ii. 21-22); resolved doubts (ii. 23); plainly set forth the penalty of wrong-doing (ii. 24); given glad tidings (ii. 25), shown how misunderstandings arise from a deliberate rejection of the light and breach of the Covenant (ii. 26-27). Now (ii. 28-29) He pleads with His creatures and appeals to their own subjective feelings. He brought you into being. The mysteries of life and death are in His hands. When you die on this earth, that is not the end. You were of Him, and you must return to Him. Look around you and realize your own dignity; it is from Him. The immeasurable depths of space above and around you may stagger you. They are part of His plan. What you have imagined as the seven firmaments (and any other scheme you may construct) bears witness to His design of order and perfection, for His knowledge (unlike yours) is all-comprehending. And yet will you deliberately reject or obscure or deaden the faculty of Faith which has been put into you?

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