

that he could be granted a life of a thousand years. But the grant of such life will not save him in the least from (due) punishment. And Allah is All-Seer of what they do.

97. Say, "Whoever is an enemy to Jibreel – for indeed he has brought it (i.e., Qur'an) down upon your heart (O Muhammad!) by the permission of Allah, confirming what came before it and a guidance and glad tidings for the believers."

98. Whoever is an enemy to Allah and His Angels, and His Messengers, and Jibreel and Meekael, then indeed Allah is an enemy to the disbelievers.

99. And indeed We revealed to you clear Verses, and none disbelieve in them except the defiantly disobedient.

100. Is it (not the case that) whenever they made a covenant, a party of them threw it away? Nay, most of them do not believe.

101. And when a Messenger of Allah came to them confirming that which was with them, a party of those who were given the Book threw away the Book of Allah behind their backs as if they did not know.

102. And they followed what the devils had recited over the kingdom of Sulaiman. It was not Sulaiman who disbelieved, but the devils disbelieved, teaching

يُعَمَّرُ	أَلْفَ	سَنَةٍ وَمَا هُوَ بِمُزَحَّزَجَةٍ				
he could be granted a life	(of) a thousand	year(s).	But not	it	(will) remove him	
مِنَ الْعَذَابِ أَنْ	يُعَمَّرَ	وَاللَّهُ بِصِيرٍ بِمَا				
from	that	he should be granted life.	And Allah	(is) All-Seer	of what	
يَعْمَلُونَ ﴿٩٦﴾	قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ					
they do.	Say,	Whoever	is	an enemy	to Jibreel –	then indeed he
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِمَا						
brought it down	on	your heart	by the permission	(of) Allah	confirming	what
بَيِّنَاتٍ يَدِيهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾						
(was) before it	and a guidance	and glad tiding(s)	for the believers."	Whoever	97	
كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ						
is	an enemy	to Allah	and His Angels,	and His Messengers,	and Jibreel,	
وَمِيكَالَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ						
and Meekael,	then indeed	Allah	(is) an enemy	to the disbelievers.	98	And indeed
أَنْزَلْنَا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا						
We revealed	to you	Verses	clear,	and not	disbelieves in them	except
الْفَاسِقُونَ ﴿٩٩﴾	أَوْ كَلَّمَا	عَاهَدُوا عَهْدًا				
the defiantly disobedient.	99	And is (it not that) whenever	they took	a covenant,		
نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾						
a party	threw it away	of them?	Nay,	not	they believe.	100
وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِمَا						
And when	a Messenger	came to them	from Allah	confirming what		
مَعَهُمْ نَبَذَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ						
(was) with them,	threw away	a party	of	those who	were given	the Book
كَيْتَابَ اللَّهِ وَرَاءَ ظُهُورِهِمْ كَأَنَّهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾						
Allah's Book	behind	their backs	as if they	(do) not.	know	101
وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ						
And they followed	what	recite(d)	the devils	over	(the) kingdom	(of) Sulaiman.
وَمَا كَفَرَ سُلَيْمَانُ وَلَٰكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ						
And not	disbelieved	Sulaiman	[and] but	the devils	disbelieved,	they teach

people magic and that which was sent down to the two angels, Harut and Marut in Babylon. But neither of these two taught anyone unless they had said, "We are only a trial, so do not disbelieve (by practicing magic)." And (yet) they learnt from those two that by which they cause separation between a man and his wife. But they could not harm anyone with it except by Allah's permission. And they learn that which harms them and does not profit them. And indeed they knew that whoever purchased it (i.e., magic) would not have any share in the Hereafter. And surely evil is that for which they sold themselves, if they only knew.

103. And if they had believed (the truth) and feared Allah, then indeed the reward from Allah would have been better, if they only knew.

104. O you who believe! Do not say 'Raina,' but say 'Unzurna' and listen. And for the disbelievers is a painful punishment.

105. Neither those who disbelieve among the People of the Book, nor those who associate partners with Allah like (it at all) that any good should be sent down to you from your Lord. But Allah chooses for His Mercy

النَّاسِ السَّحَرِ وَمَا أُنْزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ	in Babylon, the two angels to was sent down and what [the] magic the people
هَرُوتَ وَمَرُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا	they [both] say, unless one any they both teach And not and Marut. Harut
إِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ فَيَتَعَلَّمُونَ مِنْهُمَا	from those two But they learn disbelieve." so (do) not (are) a trial, we "Only
مَا يُفَرِّقُونَ بَيْنَ الْمَرْءِ وَزَوْجِهِ وَمَا	And not and his spouse. the man between with it [they] causes separation what
هُمْ بِضَارِّينَ بِهِ مِنْ أَحَدٍ إِلَّا بِإِذْنِ	by permission except one any with it at all [be those who] harm they (could)
اللَّهِ وَيَتَعَلَّمُونَ مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ وَلَقَدْ	And indeed profits them. and not harms them what And they learn of Allah.
عَلِمُوا لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ خَلْقٍ	share. any the Hereafter in for him not buys it, that whoever they knew
وَلَيْسَ مَا شَكَّرُوا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا	they were if themselves, with it they sold (is) what And surely evil
يَعْلَمُونَ وَلَوْ أَنَّهُمْ ءَامَنُوا وَاتَّقَوْا	and feared (Allah), (had) believed [that] they And if 102 (to) know.
لَمَثُوبَةٌ مِّنْ عِنْدِ اللَّهِ خَيْرٌ لَّوْ كَانُوا	they were if (would have been) better, Allah from surely the reward
يَعْلَمُونَ يَتَأَيَّاهُ الَّذِينَ ءَامَنُوا لَا تَقُولُوا	say "(Do) not believe[d]! who O you 103 (to) know.
رَاعِنَا وَقُولُوا أَنْظِرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ	(is) a punishment And for the disbelievers and listen. 'Unzurna' and say 'Raina'
أَلِيمٌ أَلَيْمٌ مَّا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ	the People of the Book from disbelieved those who like (Did) not 104 painful.
وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ	(there should) be sent down that those who associate partners (with Allah), and not
عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ وَاللَّهُ يَخْتَصُّ بِرَحْمَتِهِ	for His Mercy chooses And Allah your Lord. from good any to you

whom **He** wills. And Allah is the Possessor of Great Bounty.

**106.** Whatever **We** abrogate of a sign or cause it to be forgotten, **We** bring a better one or similar to it. Do you not know that Allah has Power over everything?

**107.** Do you not know that to Allah belongs the Kingdom of the heavens and the earth? And you have not, besides Allah, any protector or any helper.

**108.** Or do you intend to ask your Messenger as Musa was asked before? And whoever exchanges faith for disbelief has certainly strayed from the right path.

**109.** Many of the People of the Book wish they could turn you back to disbelief after you have believed, out of jealousy from themselves, (even) after the truth has become clear to them. So forgive them and overlook until Allah brings **His** Command. Indeed, Allah has Power over everything.

**110.** And establish prayer and give zakah. And whatever good you send forth for yourselves, you will find it with Allah. Indeed, Allah is All-Seer of what you do.

مَنْ يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ	105	[the] Great. (is) the Possessor of [the] Bounty And Allah He wills. whom
مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ		better We bring [We] cause it to be forgotten, or a sign (of) What We abrogate
مِمَّنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ		everything over Allah that you know Do not similar (to) it. or than it
أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ	106	(is) the Kingdom for Him Allah that, you know Do not (is) All-Powerful?
أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا سُئِلَ مُوسَى مِنْ قَبْلُ		any Allah besides (is) for you And not and the earth? (of) the heavens
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ	107	you ask that (do) you wish Or any helper. and not protector
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ		exchanges And whoever before? Musa was asked as your Messenger
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ		the evenness he went astray (from) so certainly with [the] faith, [the] disbelief
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ	108	if of the Book the People from Wish[ed] many (of) the way.
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ		(out of) jealousy (to) disbelievers, your (having) faith after they could turn you back
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ		the truth. to them, became clear [what] (even) after themselves, from
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ		on Allah Indeed, His Command. Allah brings until and overlook So forgive
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ	109	and give the prayer And establish (is) All-Powerful. thing every
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ		good (deeds), of for yourselves you send forth And whatever [the] zakah.
وَمَنْ يَتَّبِعِ الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ السَّبِيلِ	110	(is) All-Seer. you do of what Indeed, Allah with Allah. you will find it

111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is their wishful thinking. Say, "Bring your proof if you are truthful."

112. Nay, whoever submits his face (i.e., himself) to Allah and is a good-doer, then his reward is with his Lord. And no fear will be on them, nor will they grieve.

113. The Jews say, "The Christians have nothing (true to stand) upon." And the Christians say, "The Jews have nothing (true to stand) upon," although they both recite the Book. Thus say those who do not know (the Book, making) similar statements. Allah will judge between them on the Day of Resurrection in (all those matters over) which they were differing (between themselves).

114. And who are more unjust than those who prevent the name of Allah from being mentioned in His masajid and strive for their destruction? (As for) those, it is not for them that they enter them (i.e., masajid) except in fear. For them, there is disgrace in this world and a great punishment in the Hereafter.

115. And to Allah belongs the east and the west, so wherever you turn, there is the face of Allah. Indeed, Allah is All-Encompassing, All-Knowing.

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَنْ كَانَ هُودًا أَوْ	or	(a) Jew[s]	is	who	except	the Paradise	will enter	"Never	And they said,
نَصْرَىٰ تِلْكَ أَمَانِيُّهُمْ قُلْ هَاتُوا بُرْهَانَكُمْ	your proof	"Bring	Say,	(is) their wishful thinking.	That	(a) Christian[s]."			
إِنْ كُنْتُمْ صَادِقِينَ ﴿١١١﴾ بَلَىٰ مَنْ أَسْلَمَ	submits	whoever	Nay,	111	[those who are] truthful."	you are	if		
وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرُهُ عِنْدَ رَبِّهِ	his Lord.	with	(is) his reward	so for him	(is) a good-doer,	and he	to Allah	his face	
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١٢﴾ وَقَالَتِ	And said	112	(will) grieve.	they	and not	(will be) on them	fear	And no	
الْيَهُودُ لَيْسَتِ النَّصْرَىٰ عَلَىٰ شَيْءٍ وَقَالَتِ النَّصْرَىٰ	the Christians,	and said	anything,"	(are) on	the Christians	"Not	the Jews,		
لَيْسَتِ الْيَهُودُ عَلَىٰ شَيْءٍ وَهُمْ يَتْلُونَ الْكِتَابَ كَذَلِكَ	Like that	the Book.	recite	although they	anything,"	(are) on	the Jews	"Not	
قَالَ الَّذِينَ لَا يَعْلَمُونَ مِثْلَ قَوْلِهِمْ فَاللَّهُ يَحْكُمُ	will judge	[So] Allah	their saying.	similar	know,	(do) not	those who	said	
بَيْنَهُمْ يَوْمَ الْقِيَمَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ	differing.	[in it]	they were	in what	of Resurrection	(on) the Day	between them		
﴿١١٣﴾ وَمَنْ أَظْلَمُ مِمَّن مَّنَعَ مَسَاجِدَ اللَّهِ	(of) Allah0	the masajid	prevents	than one who	(is) more unjust	And who	113		
أَنْ يُذَكَّرَ فِيهَا اسْمُهُ وَسَعَىٰ فِي خَرَابِهَا أُولَٰئِكَ	Those!	their destruction?	for	and strives	His name,	in them	mentioned	to be	
مَا كَانَ لَهُمْ أَنْ يَدْخُلُوهَا إِلَّا خَائِفِينَ لَهُمْ فِي	in	For them	(like) those in fear.	except	they enter them	that	for them	it is	Not
الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ	great.	(is) a punishment	the Hereafter	in	and for them	(is) disgrace	the world		
﴿١١٤﴾ وَلِلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ فَأَيْنَمَا تُولُوا فَثَمَّ	[so] there	you turn	so wherever	and the west,	(is) the east	And for Allah	114		
وَجْهٌ اللَّهِ إِنَّ اللَّهَ وَاسِعٌ عَلِيمٌ ﴿١١٥﴾	115	All-Knowing.	(is) All-Encompassing,	Allah	Indeed,	of Allah.	(is) the face		

116. And they say, "Allah has taken a son." Glory be to **Him**! Nay, to **Him** belongs whatever is in the heavens and the earth. All are humbly obedient to **Him**.

117. The Originator of the heavens and the earth! When **He** decrees a matter, **He** only says to it, "Be," and it becomes.

118. And those who do not know say, "Why does Allah not speak to us or a sign come to us?" Thus said those before them, (uttering) similar statements. Their hearts resemble each other. **We** have indeed made the signs clear for the people who firmly believe.

119. Indeed, **We** have sent you (O Muhammad SAWS!) with the truth, as a bearer of good news and a warner. And you will not be asked about the companions of the blazing Fire.

120. And the Jews and the Christians will never be pleased with you until you follow their religion. Say, "Indeed, the Guidance of Allah is the (only) Guidance." And if you follow their desires after what has come to you of the knowledge, you will have neither any protector from Allah nor any helper.

121. Those to whom **We** have given the Book, recite it as it should be recited. They (are the ones) who believe in it. And whoever disbelieves in it - it is those who

وَقَالُوا اتَّخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَّهُ مَا	(is) what	for Him	Nay,	Glory be to Him!	a son."	"Allah has taken	And they said,
فِي السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَّهُ قَانُونَ ﴿١١٦﴾	116	(are) humbly obedient.	to Him	All	and the earth.	the heavens	(is) in
بَدِيعُ السَّمَوَاتِ وَالْأَرْضِ وَإِذَا قَضَىٰ أَمْرًا	a matter,	He decrees	And when	and the earth!	(of) the heavens	The Originator	
فَأِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿١١٧﴾ وَقَالَ الَّذِينَ لَا	(do) not	those who	And said	117	and it becomes.	"Be,"	to it He says [so] only
يَعْلَمُونَ لَوْلَا يُكَلِّمُنَا اللَّهُ أَوْ تَأْتِينَا آيَةٌ كَذَلِكَ قَالَ	said	Like that	a sign?"	comes to us	or	Allah speaks to us	"Why not
الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ	Indeed,	their hearts.	Became alike	their saying.	similar	before them	those
بَيَّنَّا الْآيَاتِ لِقَوْمٍ يُوقِنُونَ ﴿١١٨﴾ إِنَّا	Indeed We!	118	(who) firmly believe.	for people	the signs	We have made clear	
أَرْسَلْنَاكَ بِالْحَقِّ بَشِيرًا وَنَذِيرًا	and (as) a warner.	(as) a bearer of good news	with the truth,	[We] have sent you			
وَلَا تُسْأَلُ عَنْ أَصْحَابِ الْجَحِيمِ ﴿١١٩﴾ وَلَنْ	And never	119	(of) the blazing Fire.	the companions	about	you will be asked	And not
تَرْضَىٰ عَنْكَ الْيَهُودُ وَلَا النَّصَارَىٰ حَتَّىٰ تَتَّبِعَ	you follow	until	the Christians	and [not]	the Jews	with you	(will) be pleased
مِلَّتَهُمْ قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَىٰ وَلَئِنْ	And if	(is) the Guidance."	it	the Guidance of Allah,	"Indeed,	Say,	their religion.
أَتَّبَعْتَ أَهْوَاءَهُمْ بَعْدَ الَّذِي جَاءَكَ مِنَ الْعِلْمِ مَا	not	the knowledge,	of	has come to you	what	after	their desires
لَكَ مِنَ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿١٢٠﴾ الَّذِينَ	Those,	120	any helper.	and not	protector	any	Allah from for you
ءَاتَيْنَاهُمْ الْكِتَابَ يَتْلُونَهُ حَقَّ	(of) its recitation.	(as it has) the right	recite it	the Book	We have given them		
أَوْلَٰئِكَ يُؤْمِنُونَ بِهِ ۖ وَمَنْ يَكْفُرْ بِهِ ۖ فَأُولَٰئِكَ هُمُ	they	then those,	in it,	disbelieves	And whoever	in it.	believe Those (people)

are the losers.

122. O Children of Israel! Remember **My** Favor which **I** bestowed upon you and **I** preferred you over the worlds.

123. And fear a Day when no soul will avail another in the least, and no compensation will be accepted from it, nor will any intercession benefit it, nor will they be helped.

124. And (remember) when his Lord tried Ibrahim with words (i.e., commandments) and he fulfilled them, **He** said, "Indeed **I** will make you a leader for mankind." He (Ibrahim) said, "And of my offsprings?" **He** said, "**My** Covenant does not include the wrongdoers."

125. And (remember) When **We** made the House (Ka'bah) a place of (frequent) return (i.e., pilgrimage) for mankind and a place of security and said, "Take the standing place of Ibrahim as a place of prayer." And **We** made a covenant with Ibrahim and Ismail, (saying), "Purify **My** House for those who circumambulate it, and those who seclude themselves for devotion and prayer and those who bow down and prostrate."

126. And when Ibrahim said, "My Lord, make this a secure city and provide its people with fruits – whoever of them believes in Allah and the Last Day," **He** said,

الْخٰسِرُونَ	يٰۤاَيُّهَا اِسْرٰٓءِیْلَ اذْكُرُوْا نِعْمَتِیَ الَّتِیْ	
(are) the losers.	which My Favor Remember (of) Israel! O Children	121
اَنْعَمْتُ عَلَیْكُمْ وَاِنِّیْ فَضَّلْتُكُمْ عَلٰی الْعٰلَمِیْنَ		
I bestowed upon you I preferred you and that I	122 the worlds. over [I]	
وَاتَّقُوا یَوْمًا لَا تَجْزٰی نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا	and not anything (another) soul a soul will avail not a day	
یُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةُ	any intercession, will benefit it and not any compensation, from it	
وَلَا هُمْ یُنصَرُونَ	his Lord Ibrahim tried And when	123
بِكَلِمَتٍ فَاَتَمَّهُنَّ	will [be the One to] make you "Indeed I He said, and he fulfilled them, with words	
لِلنَّاسِ اِمَامًا قَالَ وَ مِنْ ذُرِّیَّتِیْ قَالَ لَا	"(Does) not He said, my offsprings?" "And from He said, a leader." for the mankind	
یٰۤاٰیُّهَا عَهْدِیَ الظَّالِمِیْنَ	the House We made And when	124
مَثَابَةً لِّلنَّاسِ وَاٰمَنًا وَاَتَّخِذُوْا مِنْ	[from] and (said), "Take and (a place of) security for mankind a place of return	
مَّقَامِ اِبْرٰهٖمَ مُصَلًّی وَاَعٰهَدْنَا	And We made a covenant (as) a place of prayer." (of) Ibrahim, (the) standing place	
اِلَیَّ اِبْرٰهٖمَ وَاِسْمٰعِیْلَ اَنْ طَهِّرَا بَیْتِیْ	My House "[You both] purify [that], and Ismail Ibrahim with	
لِلطَّٰیِفِیْنَ	and those who seclude themselves for devotion and prayer for those who circumambulate	
وَالرُّكَّعِ	Ibrahim, said And when	125
رَبِّ اَجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَاَرْزُقْ اَهْلَهُ مِنْ اَشْمَرٰتِ	fruits, with its people and provide secure a city this make "My Lord	
مَنْ ءَامَنَ مِنْهُمْ بِاللّٰهِ وَالْیَوْمِ الْاٰخِرِ قَالَ	He said, the Last, and the Day in Allah from them believed (to) whoever	

“And whoever disbelieves – I will grant him enjoyment for a little; then I will force him to the punishment of the Fire, and evil is the destination.”

127. And when Ibrahim was raising the foundations of the House (i.e., Ka'bah) together with Ishmael, (they prayed), “Our Lord! Accept (this service) from us. Indeed **You** Alone are the All-Hearing, the All-Knowing.

128. Our Lord! Make us submissive (i.e., Muslim) to **You** and from our offsprings a community submissive to **You**. And show us our ways of worship and turn to us (in Mercy). Indeed, **You** Alone are the Oft-returning, the Most Merciful.

129. Our Lord! Raise up in them a Messenger, who will recite to them **Your** Verses and teach them the Book and wisdom and purify them. Indeed, **You** Alone are the All-Mighty, the All-Wise.

130. And who will turn away from the religion of Ibrahim except the one who makes a fool of himself? And indeed **We** chose him (i.e., Ibrahim) in this world, and in the Hereafter he surely will be among the righteous.

131. When his Lord said to him, “Submit (yourself),” he said, “I have submitted myself to the Lord of the worlds.”

132. And Ibrahim enjoined upon his sons and so did Yaqub (saying), “O my sons! Indeed, Allah has chosen

وَمَنْ كَفَرَ فَاْمُتَّعُهُ قَلِيلًا ثُمَّ اَصْطَرُّهُ	I will force him then a little; [then] I will grant him enjoyment
اِلَىٰ عَذَابِ النَّارِ وَيَسَّ الْمَصِيْرُ	disbelieved, “And whoever to the punishment of the Fire, and evil is the destination.
وَإِذْ يَرْفَعُ اِبْرٰهِيْمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ رَبَّنَا	And when 126 (is) the destination. and evil of the Fire, the punishment to
نَقْبَلْ مِنْا اِنَّكَ اَنْتَ السَّمِيعُ الْعَلِيْمُ	Yرفع ابراهيم القواعد من البيت واسماعيل ربنا (saying), “Our Lord! and Ismail, of the House the foundations Ibrahim (was) raising
رَبَّنَا وَاَجْعَلْنَا مُسْلِمِيْنَ لَكَ وَمِنْ ذُرِّيَّتِنَا	127 the All-Knowing, the All-Hearing, [You] (are) Indeed You! from us. Accept
اُمَّةً مُّسْلِمَةً لَّكَ وَاَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا	ربنا واجعلنا مسلمين لك ومن ذريتنا our offsprings And from to You. both submissive [and] Make us Our Lord!
اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ	اممة مسلمة لك وارنا مناسكنا وتب علينا to us. and turn our ways of worship And show us to You. submissive a community
وَاَبْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ	انك انت التواب الرحيم ربنا Our Lord! 128 the Most Merciful the Oft-returning, [You] (are) Indeed You!
وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ اِنَّكَ	وابعث فيهم رسولا منهم يتلوا عليهم آياتك Your Verses to them (who) will recite from them a Messenger in them [and] Raise up
اَنْتَ الْعَزِيْزُ الْحَكِيْمُ	ويعلمهم الكتاب والحكمة ويزكيهم انك Indeed You! and purify them. and the wisdom the Book and will teach them
وَمَنْ يَّرْغَبْ عَنَّا	انت العزيز الحكيم ومن يرغب عن will turn away from And who 129 the All-Wise.” the All-Mighty You (are)
مَلَا اِبْرٰهِيْمَ اِلَّا مَن سَفِهَ نَفْسَهُ وَلَقَدْ اَصْطَفَيْنٰهُ	ملا ابراهيم الا من سفه نفسه ولقد اصطفيناه We chose him And indeed himself? fooled who except Ibrahim's religion
فِي الدُّنْيَا وَاِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ	في الدنيا وانه في الآخرة لمن الصالحين the righteous. surely (will be) among the Hereafter in, and indeed he, (in) the world,
اِذْ قَالَ لِهٖ رَبُّهٗ اَسْلِمْ	اذ قال له ربه اسلم he said, “Submit (yourself),” his Lord to him said When 130
اَسْلَمْتُ لِرَبِّ الْعٰلَمِيْنَ وَوَصَّيْ بِهَا	اسلمت لرب العالمين ووصي بها [it] And enjoined 131 of the worlds.” to the Lord “I (have) submitted (myself)
اِبْرٰهِيْمَ بَنِيْهِ وَيَعْقُوْبُ يٰبَنِيَّ اِنَّ اللّٰهَ اَصْطَفٰنِيْ	ابراهيم بنيه ويعقوب يا بني ان الله اصطفاني has chosen Indeed, Allah “O my sons! and Yaqub, (upon) his sons Ibrahim

for you the (true) religion, so do not die except as submissive (i.e., Muslims)."

133. Or were you witnesses when death came to Yaqub, when he said to his sons, "What will you worship after me?" They said, "We will worship your God and the God of your forefathers, Ibrahim and Ishmael and Ishaq - One God. And we are submissive to Him."

134. That was a community which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

135. And they said, "Be Jews or Christians, then you will be guided." Say, "Nay, (we follow) the religion of Ibrahim, the upright; and he was not of those who associated partners with Allah."

136. Say, "We have believed in Allah and what is revealed to us and what was revealed to Ibrahim and Ismail and Ishaq and Yaqub and the descendants, and what was given to Musa and Isa and what was given to the Prophets from their Lord. We make no distinction between any of them. And to Him we are submissive (i.e., Muslims)."

137. So if they believe in the like of what you believe,

لَكُمْ الدِّينَ فَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ	(are) submissive."	while you	except	so you should not die	the religion,	for you
﴿١٣٢﴾ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ إِلَهًُا وَاحِدًا وَنَحْنُ لَهُ مُسْلِمُونَ	when [the] death,	Yaqub	came to	when	witnesses	were you Or 132
﴿١٣٣﴾ قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ	And they said,	134	to do.	they used	about what	you will be asked And not
﴿١٣٤﴾ قُلْ بَلْ كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ الْأُمِّشْرِكِينَ	"Nay,	Say,	(then) you will be guided."	Christians,	or	Jews "Be
﴿١٣٥﴾ وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَمَا أُوتِيَ مُوسَى وَعِيسَى وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُ مُسْلِمُونَ	in Allah	"We have believed	Say,	135	those who associated partners (with Allah)."	
﴿١٣٦﴾ فَإِنْ آمَنُوا بِمِثْلِ مَا آمَنْتُمْ بِهِ	in [it],	you have believed	(of) what	in the like	they believe[d]	So if 136



then indeed, they are rightly guided. But if they turn away, then they are only in dissension. So Allah will suffice you against them, and **He** is the All-Hearing, the All-Knowing.

138. (Ours is) the color (religion) of Allah! And who is better than Allah at coloring (ordaining religion)? And we are **His** worshippers.

139. Say, "Do you argue with us about Allah while **He** is our Lord and your Lord? For us are our deeds, and for you are your deeds. And we are sincere (in intentions and deeds) to **Him**."

140. Or do you say that Ibrahim and Ismail and Ishaq and Yaqub and the descendants were Jews or Christians?" Say, "Are you better knowing or is Allah?" And who is more unjust than the one who conceals a testimony that he has from Allah? And Allah is not unaware of what you do.

141. That was a community, which has passed away. It will have what (deeds) it earned and you will have what you have earned. And you will not be asked about what they used to do.

فَقَدْ	أَهْتَدَوْا	وَإِنْ	تَوَلَّوْا	فَأِنَّمَا هُمْ فِي
(are) in	they	then only	they turn away,	But if they are (rightly) guided. then indeed,
شِقَاقٍ	فَسَيَكْفِيكَهُمُ اللَّهُ	وَهُوَ	السَّمِيعُ	
(is) the All-Hearing,	and He	So Allah will suffice you against them,	dissension.	
أَلْعَلَّيْكُمْ	صِبْغَةً	اللَّهُ	وَمَنْ أَحْسَنُ مِنْ	
than	(is) better	And who	of Allah!	The color (religion)
اللَّهُ صِبْغَةً	وَنَحْنُ لَهُ	عَبِيدُونَ	قُلْ	
Say,	138	(are) worshippers.	to Him	And we
أَتُحَاجُّونَنَا	فِي	اللَّهُ	وَهُوَ رَبُّنَا	
(is) our Lord	while He	Allah	about	"Do you argue with us
وَرَبُّكُمْ	وَلَنَا	أَعْمَلْنَا	وَلَكُمْ	أَعْمَلَكُمْ
(are) your deeds	and for you	(are) our deeds	And for us	and your Lord?
وَنَحْنُ لَهُ	مُخْلِصُونَ	أَمْ	نَقُولُونَ	
(do) you say	Or	139	(are) sincere.	to Him
إِنَّ	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ
and Yaqub	and Ishaq	and Ismail	Ibrahim	that
وَالْأَسْبَاطَ	كَانُوا	هُودًا	أَوْ	نَصَرَى
Say,	Christians?"	or	Jews	were
أَأَنْتُمْ	أَعْلَمُ	أَمْ	اللَّهُ	وَمَنْ أَظْلَمُ
(is) more unjust	And who	or (is) Allah?"	better knowing	"Are you
مِمَّنْ	كَتَمَ	شَهَادَةً	عِنْدَهُ	مِنْ
Allah?	from	(that) he has	a testimony	concealed
وَمَا	اللَّهُ	يَغْفِلُ	عَمَّا	تَعْمَلُونَ
140	you do.	of what	unaware	(is) Allah
تِلْكَ	أُمَّةٌ	قَدْ خَلَتْ	لَهَا	
For it	(which) has passed away.	(was) a community	This	
مَا	كَسَبَتْ	وَلَكُمْ	مَا	كَسَبْتُمْ
And not	you have earned.	what	and for you	it earned
تُسْأَلُونَ	عَمَّا	كَانُوا	يَعْمَلُونَ	
141	to do.	they used	about what	you will be asked

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