

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 بِمُرَحِّزٍ بِهِ									
(will) remove him	it	But not	year(s).	(of) a thousand	he could be granted a life				
مِنَ الْعَذَابِ أَنْ يُعَمَّرَ وَاللَّهُ بَصِيرٌ بِمَا									
of what	(is) All-Seer	And Allah	he should be granted life.			that	the punishment	from	
يَعْمَلُونَ ﴿٩٦﴾ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ									
then indeed he	to Jibreel -	an enemy	is	'Whoever	Say,	96	they do.		
نَزَّلَهُ عَلَى قَلْبِكَ بِإِذْنِ اللَّهِ مُصَدِّقًا لِّمَا									
what	confirming	(of) Allah	by the permission	your heart	on	brought it down			
بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَى لِلْمُؤْمِنِينَ ﴿٩٧﴾ مَنْ									
Whoever	97	for the believers.	and glad tiding(s)	and a guidance	(was) before it				
كَانَ عَدُوًّا لِلَّهِ وَمَلَائِكَتِهِ وَرُسُلِهِ وَجِبْرِيلَ									
and Jibreel,	and His Messengers,	and His Angels,	to Allah	an enemy	is				
وَمِيكَائِيلَ فَإِنَّ اللَّهَ عَدُوٌّ لِلْكَافِرِينَ ﴿٩٨﴾ وَلَقَدْ									
And indeed	98	to the disbelievers.	(is) an enemy	Allah	then indeed	and Meekael,			
أَنْزَلْنَا إِلَيْكَ آيَاتِنَا بَيِّنَاتٍ وَمَا يَكْفُرُ بِهَا إِلَّا									
except	disbelieves in them	and not	clear,	Verses	to you	We revealed			
أَلْفَ فَسَاقٍ ﴿٩٩﴾ أَوْ كَلَّمَا									
a covenant,	they took	And is (it not that) whenever			99	the defiantly disobedient.			
نَبَذَهُ فَرِيقٌ مِّنْهُمْ بَلْ أَكْثَرُهُمْ لَا يُؤْمِنُونَ ﴿١٠٠﴾									
100	they believe.	not	most of them	Nay,	of them?	a party	threw it away		
وَلَمَّا جَاءَهُمْ رَسُولٌ مِّنْ عِنْدِ اللَّهِ مُصَدِّقٌ لِّمَا									
confirming what	from Allah	a Messenger	came to them			And when			
مَعَهُمْ بَدَأَ فَرِيقٌ مِّنَ الَّذِينَ أُوتُوا الْكِتَابَ									
the Book	were given	those who	of	a party	threw away	(was) with them,			
كَتَبَ اللَّهُ وَرَاءَ ظُهُورِهِمْ كَانَتْهُمْ لَا يَعْلَمُونَ ﴿١٠١﴾									
101	know	(do) not.	as if they	their backs	behind	Allah's Book			
وَاتَّبَعُوا مَا تَتْلُوا الشَّيَاطِينُ عَلَىٰ مُلْكٍ سُلَيْمَانَ									
(of) Sulaiman.	(the) kingdom	over	the devils	recite(d)	what	And they followed			
وَمَا كَفَرَ سُلَيْمَانُ وَلَكِنَّ الشَّيَاطِينَ كَفَرُوا يُعَلِّمُونَ									
they teach	disbelieved,	the devils	[and] but	Sulaiman	disbelieved	And not			

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

النَّاسَ السِّحْرَ وَمَا أُنزِلَ عَلَى الْمَلَائِكَةِ بِبَابِلَ	in Babylon,	the two angels	to	was sent down	and what	[the] magic	the people
هَارُوتَ وَمَارُوتَ وَمَا يُعَلِّمَانِ مِنْ أَحَدٍ حَتَّى يَقُولَا	they [both] say,	unless	one	any	they both teach	And not	and Marut.
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 وَيَنْتَعِلُونَ 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 خَلَقٍ	share.	any	the Hereafter	in	for him	not	buys it,
وَلَيْسَ مَا شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا	they were	if	themselves,	with it	they sold	(is) what	And surely evil
يَعْلَمُونَ ﴿١٠٣﴾ 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 ﴿١٠٤﴾ يَتَأْتِيهَا الَّذِينَ ءَامَنُوا لَا تَقُولُوا	say	'(Do) not	believe[d]!	who	O you	103	(to) know.
رَعَيْنَا وَقُولُوا أَنْظِرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ عَذَابٌ	(is) a punishment	And for the disbelievers	and listen.	'Unzurna'	and say	'Raina'	
أَلِيمٌ ﴿١٠٥﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ	the People of the Book	from	disbelieved	those who	like	(Did) not	104
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	١٠٥
whom	And Allah	(is) the Possessor of [the] Bounty	[the] Great.
مَا نَنْسَخْ مِنْ آيَةٍ أَوْ نُنسِهَا	نَأْتِ بِخَيْرٍ		
What We abrogate	or a sign (of)	[We] cause it to be forgotten,	We bring better
مِنْهَا أَوْ مِثْلَهَا	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ		
similar (to) it.	Do not	you know	Allah that
قَدِيرٌ	١٠٦	أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ	مُلْكُ
(is) All-Powerful?	106	Do not	(is) the Kingdom for Him Allah that,
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ			
(of) the heavens	And not	(is) for you	any Allah besides
وَلِيٍّ وَلَا نَصِيرٍ	١٠٧	أَمْ تُرِيدُونَ أَنْ تَسْأَلُوا	
and not	107	Or	any helper. that (do) you wish you ask
رُسُلَكُمْ كَمَا سَأَلَ مُوسَى مِنْ قَبْلُ وَمَنْ يَتَّبَدَّلِ			
your Messenger	as	Musa was asked	before? And whoever exchanges
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءً			
[the] disbelief	with [the] faith,	so certainly	he went astray (from) the evenness
السَّبِيلِ	١٠٨	وَدَكْثِيرٌ مِّنْ أَهْلِ الْكِتَابِ لَوْ	
(of) the way.	108	Wish[ed] many	if of the Book the People from
يُرُدُّونَكُمْ	مِّنْ بَعْدِ إِيمَانِكُمْ كَفَّارًا حَسَدًا		
they could turn you back	after	your (having) faith	(to) disbelievers, (out of) jealousy
مِّنْ عِنْدِ أَنْفُسِهِمْ	مِّنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقُّ		
themselves, from	(even) after	[what] became clear	to them, the truth.
فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ اللَّهَ بِأَمْرِهِ	إِنَّ اللَّهَ عَلَى		
So forgive	and overlook	Allah brings	until His Command. on Allah Indeed,
كُلِّ شَيْءٍ قَدِيرٌ	١٠٩	وَأَقِيمُوا الصَّلَاةَ وَآتُوا	
(is) All-Powerful.	109	And establish	the prayer and give
الزَّكَاةَ وَمَا تَقَدَّمُوا لَأَنْفُسِكُمْ	مِّنْ خَيْرٍ		
[the] zakah.	And whatever	you send forth	good (deeds), of for yourselves
تَجِدُوهُ عِنْدَ اللَّهِ	إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ		
you will find it	with Allah.	Indeed, Allah	of what you do (is) All-Seer.

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 masjid and strive for their destruction? (As for) those, it is not for them that they enter them (i.e., masjid) 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 يَتَّبِعُونَ 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) Allah	the masjid	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 فَشَمَّ	[so] there	you turn	so wherever	and the west,	(is) the east	And for Allah	114		
وَجْهَهُ اللَّهُ 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 أَخَذَ اللَّهُ وَلَدًا سُبْحَنَهُ بَلْ لَمْ يَمَّا									
(is) what	for Him	Nay,	Glory be to Him!	a son.	`Allah has taken	And they said,			
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				
فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ وَيَقَالَ 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	know,		
الَّذِينَ مِنْ قَبْلِهِمْ مِثْلَ قَوْلِهِمْ تَشَبَهَتْ قُلُوبُهُمْ قَدْ									
Indeed,	their hearts.	Became alike	their saying.	similar	before them	those			
بَيِّنَاتٍ الْآيَاتِ لِقَوْمٍ يُوقِنُونَ 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 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			
مِلَّتِهِمْ 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	you follow		
لَكَ مِنَ اللَّهِ وَلِيٌّ وَلَا نَصِيرٌ الَّذِينَ									
Those,	120	any helper.	and not	protector	any	Allah	from	for you	
ءَاتَيْنَاهُمْ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ									
(of) its recitation.	(as it has) the right	recite it	the Book	We have given them					
أُولَئِكَ يُؤْمِنُونَ بِهِ وَمَنْ يَكْفُرْ بِهِ فَأُولَئِكَ 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 (Kabah) 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 ﴿١٢١﴾ يٰٓبَنِي إِسْرٰٓءِيلَ اذْكُرُوا نِعْمَتِيَ الَّتِي							
which	My Favor	Remember	(of) Israel!	O Children	121	(are) the losers.	
اَنْعَمْتُ عَلَيْكُمْ وَاِنِّي فَضَّلْتُكُمْ عَلَى الْعٰلَمِينَ ﴿١٢٢﴾							
122	the worlds.	over	(I) preferred you	and that I	upon you	I bestowed	
وَاتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا وَلَا							
and not	anything	(another) soul	a soul	will avail	not	a day	And fear
يُقْبَلُ مِنْهَا عَدْلٌ وَلَا تَنْفَعُهَا شَفَعَةٌ							
any intercession,	will benefit it	and not	any compensation,	from it	will be accepted		
وَلَا هُمْ يُنصَرُونَ ﴿١٢٣﴾ وَاِذْ اٰتٰنَا اِبْرٰٓهٖمَ رِٔىٰهُ							
his Lord	Ibrahim	tried	And when	123	will be helped.	they	and not
بِكَلِمٰتٍ فَاَتَمَّهٖنَّ ۖ قَالَ اِنِّي جَاعِلُكَ							
will [be the <b>One</b> to]	make you	'Indeed I	<b>He</b> said,	and he fulfilled them,	with words		
لِلنَّاسِ اِمَامًا ۖ قَالَ وَ مِنْ ذُرِّيَّتِي ۖ قَالَ لَا							
'(Does) not	<b>He</b> said,	my offsprings?'	'And from	He said,	a leader.'	for the mankind	
يَنَالُ عَهْدِي الظَّٰلِمِينَ ﴿١٢٤﴾ وَاِذْ جَعَلْنَا الْبَيْتَ							
the House	<b>We</b> made	And when	124	(to) the wrongdoers.'	<b>My</b> Covenant	reach	
مَثَابَةً لِّلنَّاسِ وَاٰمَنًا وَاَتَّخِذُوا مِنْ							
[from]	and (said), 'Take	and (a place of) security	for mankind	a place of return			
مَقَامٍ ۖ اِبْرٰٓهٖمَ مُصَلًّٔا وَعَهْدَنَا							
And <b>We</b> made a covenant	(as) a place of prayer.'	(of) Ibrahim,	(the) standing place				
اِلَيَّ اِبْرٰٓهٖمَ وَاِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِيَ							
<b>My</b> House	'[You both] purify	[that],	and Ismail	Ibrahim	with		
لِلطَّٰٓفِيْنَ وَالْعٰكِفِيْنَ							
and those who seclude themselves for devotion and prayer	for those who circumambulate						
وَالرُّكَّعِ السُّجُوْدِ ﴿١٢٥﴾ وَاِذْ قَالَ اِبْرٰٓهٖمُ							
Ibrahim,	said	And when	125	and those who prostrate.'	and those who bow down		
رَبِّ اَجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَاَرْزُقْ اَهْلَهُ مِنْ الشَّمَرِ							
fruits,	with	its people	and provide	secure	a city	this	make
مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ							
<b>He</b> 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., Kabah) 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 فَأُمَتِّعُهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ	I will force him	then	a little;	[then] I will grant him enjoyment	disbelieved,	And whoever
إِلَىٰ عَذَابٍ أَلْتَارٍ وَيُؤَسَّ الْمَصِيرُ وَإِذْ	And when	126	(is) the destination.	and evil	of the Fire,	the punishment to
يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا	(saying),	Our Lord!	and Ismail,	of the House	the foundations	Ibrahim (was) raising
نَقْبَلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ	127	the All-Knowing.	the All-Hearing,	[You] (are)	Indeed <b>You</b> !	from us. Accept
رَبَّنَا وَاجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَا	our offsprings	And from	to <b>You</b> .	both submissive	[and] Make us	Our Lord!
أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا	to us.	and turn	our ways of worship	And show us	to <b>You</b> .	submissive a community
إِنَّكَ أَنْتَ الرَّحِيمُ الْرَّحِيمُ رَبَّنَا	Our Lord!	128	the Most Merciful	the Oft-returning,	[You] (are)	Indeed <b>You</b> !
وَأَبْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ	<b>Your</b> Verses	to them	(who) will recite	from them	a Messenger	in them [and] Raise up
وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ	Indeed <b>You</b> !	and purify them.	and the wisdom	the Book	and will teach them	
أَنْتَ الْعَزِيزُ الْحَكِيمُ وَمَنْ يَرْغَبُ عَنْ	will turn away from	And who	129	the All-Wise.	the All-Mighty	<b>You</b> (are)
مِلَّةِ إِبْرَاهِيمَ إِلَّا مَنْ سَفِهَ نَفْسَهُ وَلَقَدْ اصْطَفَيْنَاهُ	<b>We</b> chose him	And indeed	himself?	fooled	who	except Ibrahim's religion
فِي الدُّنْيَا وَإِنَّهُ فِي الْآخِرَةِ لَمِنَ الصَّالِحِينَ	the righteous.	surely (will be) among	the Hereafter	in,	and indeed he,	(in) the world,
إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ	he said,	'Submit (yourself),'	his Lord	to him	said	When
أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ وَوَصَّىٰ بِهَا	[it]	And enjoined	131	of the worlds.	to the Lord	'I (have) submitted (myself)
إِبْرَاهِيمَ بَيْنَهُ وَيَعْقُوبُ يٰبَنِيَّ إِنَّ اللَّهَ اصْطَفَىٰ	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		
أَمْ كُنْتُمْ شُهَدَاءَ إِذْ حَضَرَ يَعْقُوبَ الْمَوْتُ إِذْ							
when	[the] death,	Yaqub	came to	when	witnesses	were you	Or 132
قَالَ لِبَنِيهِ مَا تَعْبُدُونَ مِنْ بَعْدِي قَالُوا نَعْبُدُ							
`We will worship	They said,	after me?`	will you worship	`What	to his sons,	he said	
إِلَهَكَ وَإِلَهَ آبَائِكَ إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ							
and Ishaq -	and Ismail	Ibrahim	(of) your forefathers,	and (the) God	your God		
إِلَهًا وَاحِدًا وَنَحْنُ لَهُمْ مُسْلِمُونَ ﴿١٣٣﴾ تِلْكَ أُمَّةٌ							
(was) a community	This	133	(are) submissive.`	to Him	And we	One.	God
قَدْ خَلَتْ لَهَا مَا كَسَبَتْ وَلَكُمْ مَا كَسَبْتُمْ							
you earned.	what	and for you	what it earned	for it	(which) has passed away,		
وَلَا تُسْأَلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٣٤﴾ وَقَالُوا							
And they said,	134	to do.	they used	about what	you will be asked	And not	
كُونُوا هُودًا أَوْ نَصَارَى تَهْتَدُوا قُلْ بَلْ							
`Nay,	Say,	(then) you will be guided.`	Christians,	or	Jews	`Be	
مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنْ							
of	he was	and not	(the) upright;	of Ibrahim,	the religion		
الْمُشْرِكِينَ ﴿١٣٥﴾ قُولُوا ءَامَنَّا بِاللَّهِ							
in Allah	`We have believed	Say,	135	those who associated partners (with Allah).`			
وَمَا أُنْزِلَ إِلَيْنَا وَمَا أُنْزِلَ إِلَىٰ إِبْرَاهِيمَ وَإِسْمَاعِيلَ							
and Ismail	Ibrahim	to	was revealed	and what	to us	(is) revealed	and what
وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطَ وَمَا أُوتِيَ مُوسَىٰ							
(to) Musa	was given	and what	and the descendants,	and Yaqub	and Ishaq		
وَعِيسَىٰ وَمَا أُوتِيَ النَّبِيُّونَ مِنْ رَبِّهِمْ لَا							
Not	their Lord.	from	(to) the Prophets	was given	and what	and Isa	
نُفَرِّقُ بَيْنَ أَحَدٍ مِنْهُمْ وَنَحْنُ لَهُمْ مُسْلِمُونَ							
(are) submissive.`	to Him	And we	of them.	any	between	we make distinction	
﴿١٣٦﴾ فَإِنْ ءَامَنُوا بِمِثْلِ مَا ءَامَنْتُمْ 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	فَإِنَّمَا 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.			
أَلْعَلِيمُ	صِبْغَةً	اللَّهُ	وَمَنْ أَحْسَنُ مِنْ			
than	(is) better	And who	of Allah!	The color (religion)	137	the All-Knowing.
اللَّهُ صِبْغَةً	وَنَحْنُ	لَهُ	عَبِيدُونَ	قُلْ		
Say,	138	(are) worshippers.	to Him	And we	Allah at coloring?	
أَتُحَاجُّونَنَا	فِي	اللَّهُ	وَهُوَ	رَبُّنَا		
(is) our Lord	while He	Allah	about	`Do you argue with us		
وَرَبُّكُمْ	وَلَنَّا	أَعْمَلْنَا	وَلَكُمْ	أَعْمَلُكُمْ		
(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	and we	
إِنَّ	إِبْرَاهِيمَ	وَإِسْمَاعِيلَ	وَإِسْحَاقَ	وَيَعْقُوبَ		
and Yaqub	and Ishaq	and Ismail	Ibrahim	that		
وَالْأَسْبَاطَ	كَانُوا	هُودًا	أَوْ	نَصَارَى	قُلْ	
Say,	Christians?	or	Jews	were	and the descendants	
ءَأَنْتُمْ	أَعْلَمُ	أَمْ	اللَّهُ	وَمَنْ	أَظْلَمُ	
(is) more unjust	And who	or (is) Allah?	better knowing	`Are you		
مِمَّنْ	كَتَمَ	شَهَادَةً	عِنْدَهُ	مِنْ	اللَّهُ	
Allah?	from	(that) he has	a testimony	concealed	than the one who	
وَمَا	اللَّهُ	يَعْفِلُ	عَمَّا	تَعْمَلُونَ		
140	you do.	of what	unaware	(is) Allah	And not	
تِلْكَ	أُمَّةٌ	قَدْ خَلَتْ	لَهَا			
For it	(which) has passed away.	(was) a community	This			
مَا	كَسَبَتْ	وَلَكُمْ	مَا	كَسَبْتُمْ	وَلَا	
And not	you have earned.	what	and for you	it earned	what	
تُسْأَلُونَ	عَمَّا	كَانُوا	يَعْمَلُونَ			
141	to do.	they used	about what	you will be asked		