

disbelieved, teaching people falsehood and deception. And *they pursue* what was revealed to the two angels in Babylon, Hārūt and Mārūt. But these two taught no one until they had said: 'We are but a trial, do not therefore disbelieve.' So men learnt from them that by which they made a difference between a man and his wife, but they harmed no one thereby, except by the command of Allāh; *on the contrary*, these people are learning that which would harm them and do them no good. And they have certainly known that he who trafficks therein has no share of good in the Hereafter; and surely, evil is that for which they have sold their souls; had they but known!

104. And if they had believed and acted righteously, better surely would have been the reward from Allāh, had they but known!

R. 13.

105. O ye who believe! say not 'Rā'inā,' but say, 'Unẓurnā' and hearken. And for the disbelievers is a painful punishment.

106. They who disbelieve from among the People of the Book, or from among those who associate gods *with Allāh*, desire not that any good should be sent down to you from your Lord; but Allāh chooses for His mercy whomsoever He

النَّاسِ السَّحَرَاءِ وَمَا أُنْزِلَ عَلَى
الْمَلَائِكَةِ بِبَابِلَ هَارُوتَ وَمَارُوتَ
وَمَا يُعَلِّمِينَ مِنْ أَحَدٍ حَتَّى يَقُولَا إِنَّمَا
نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ۖ فَيَتَعَلَّمُونَ
 مِنْهُمَا مَا يُفَرِّقُونَ بِهِ بَيْنَ الْمَرْءِ
وَزَوْجِهِ ۖ وَمَا هُمْ بِضَارِّينَ بِهِ مِنْ
أَحَدٍ إِلَّا بِإِذْنِ اللَّهِ ۖ وَ يَتَعَلَّمُونَ مَا
يُضُرُّهُمْ وَلَا يَنْفَعُهُمْ ۖ وَلَقَدْ عَلِمُوا
لَمَنِ اشْتَرَاهُ مَا لَهُ فِي الْآخِرَةِ مِنْ
خَلَاقٍ ۚ وَلَبِئْسَ مَا شَرَوْا بِهِ
أَنْفُسَهُمْ ۖ لَوْ كَانُوا يَعْلَمُونَ ﴿١٠٤﴾

وَلَوْ أَنَّهُمْ آمَنُوا وَ اتَّقَوْا لَمَثُوبَةٌ
مِّنْ عِنْدِ اللَّهِ خَيْرٌ ۖ لَّوْ كَانُوا
يَعْلَمُونَ ﴿١٠٥﴾
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا
وَقُولُوا انْظُرْنَا وَاسْمَعُوا وَلِلْكَافِرِينَ
عَذَابٌ أَلِيمٌ ﴿١٠٦﴾

مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ
الْكِتَابِ وَلَا الْمُشْرِكِينَ أَنْ يُنَزَّلَ
عَلَيْكُمْ مِنْ خَيْرٍ مِّنْ رَبِّكُمْ ۖ وَاللَّهُ
يَخْتَصُّ بِرَحْمَتِهِ مَنْ يَشَاءُ ۖ وَاللَّهُ

pleases; and Allāh is Lord of exceeding bounty.

107. Whatever Sign We abrogate or cause to be forgotten, We bring one better than that or the like thereof. Dost thou not know that Allāh has the power to do all that He wills?

108. Dost thou not know that the kingdom of the heavens and the earth belongs to Allāh alone? And there is no protector or helper for you beside Allāh.

109. Would you question the Messenger sent to you as Moses was questioned before this? And whoever takes disbelief in exchange for belief has undoubtedly gone astray from the right path.

110. Many of the People of the Book wish out of *sheer* envy from their own selves that, after you have believed, they could turn you again into disbelievers after the truth has become manifest to them. But forgive and turn away from them, till Allāh brings about His decree. Surely, Allāh has the power to do all that He wills.

111. And observe Prayer and pay the Zakāt; and whatever good you send on before you for yourselves, you shall find it with Allāh; surely, Allāh sees all that you do.

دُو الْفَضْلِ الْعَظِيمِ ١٠٧

مَا نُنْسَخُ مِنْ آيَةٍ أَوْ نُنْسَهَا نَاتٍ
بِخَيْرٍ مِنْهَا أَوْ مِثْلَهَا ۖ أَلَمْ تَعْلَمْ
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ١٠٨

أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ السَّمُوتِ
وَالْأَرْضِ ۖ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ
ذِي وَلَا نَصِيرٍ ١٠٩

أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا رَسُولَكُمْ كَمَا
سُئِلَ مُوسَى مِنْ قَبْلُ ۖ وَمَنْ يَتَّبِعِ
الْكُفْرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ
السَّبِيلِ ١١٠

وَكَثِيرٌ مِنَ أَهْلِ الْكِتَابِ لَوِ يُرَدُّوكُمْ
مِنْ بَعْدِ إِيْمَانِكُمْ كُفْرًا ۖ حَسَدًا مِّنْ
عِنْدِ أَنْفُسِهِمْ مِّنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ
الْحَقُّ ۖ فَاعْفُوا وَاصْفَحُوا حَتَّى يَأْتِيَ
اللَّهُ بِأَمْرِهِ ۗ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ١١١

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ ۖ وَمَا
تُقَرِّمُوا لِأَنْفُسِكُمْ مِنْ خَيْرٍ تَجِدُوهُ
عِنْدَ اللَّهِ ۗ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ
بَصِيرٌ ١١٢

112. And they say, 'None shall ever enter Heaven unless he be a Jew or a Christian.' These are their vain desires. Say, 'Produce your proof, if you are truthful.'

وَقَالُوا لَنْ يَدْخُلَ الْجَنَّةَ إِلَّا مَن كَانَ
هُودًا أَوْ نَصْرَى ۚ تِلْكَ أَمَانِيُّهُمْ ۚ
قُلْ هَاتُوا بُرْهَانَكُمْ إِن كُنْتُمْ
صَادِقِينَ ﴿١١٣﴾

* 113. Nay, whoever submits himself completely to Allāh, and is the doer of good, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve.

بَلَىٰ ۖ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ
مُحْسِنٌ فَلَا أَجْرَ لَهُ عِنْدَ رَبِّهِ ۖ وَلَا
خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿١١﴾

R. 14.

114. And the Jews say, 'The Christians stand on nothing;' and the Christians say, 'The Jews stand on nothing;' while they *both* read the *same* Book. Even thus said those who had no knowledge, like what they say. But Allāh shall judge between them on the Day of Resurrection concerning that wherein they disagree.

وَقَالَتِ الْيَهُودُ لَيْسَتْ النَّصْرَى
عَلَى شَيْءٍ ۖ وَقَالَتِ النَّصْرَى لَيْسَتْ
الْيَهُودُ عَلَى شَيْءٍ ۚ وَهُمْ يَثْلَوْنَ
الْكِتَابَ ۚ كَذَلِكَ قَالَ الَّذِينَ لَا
يَعْلَمُونَ مِثْلَ قَوْلِهِمْ ۚ فَاللَّهُ يَحْكُمُ
بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ
يَخْتَلِفُونَ ﴿١٢٧﴾

115. And who is more unjust than he who prohibits the name of Allāh being glorified in Allāh's temples and seeks to ruin them? It was not proper for such men to enter therein except in fear. For them is disgrace in this world; and theirs shall be a great punishment in the next.

وَمَنْ أَظْلَمُ مِمَّنْ مَنَّ اللَّهُ عَلَيْهِ ثُمَّ مَنَّ اللَّهُ عَلَى الْيَهُودِ وَآلِ عِيسَى ابْنِ مَرْيَمَ وَآلِ إِبْرَاهِيمَ إِذْ يُذَكِّرُ فِيهَا اسْمَهُ وَسَعَىٰ فِي خَرَابِهَا ۚ أُولَٰئِكَ مَا كَانَ لَهُمْ أَن يَدْخُلُوهَا إِلَّا خَائِفِينَ ۚ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَلَهُمْ فِي الْآخِرَةِ عَذَابٌ عَظِيمٌ ﴿١١٥﴾

* 113. Nay, whoever submits himself completely to Allāh, **while he is excellent in conduct**, shall have his reward with his Lord.