

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

يَعْمَرُ	أَلْفَ	سَنَةٍ	وَمَا	هُوَ	بِمُرَحْرَجِهِ
he could be granted a life	(of) a thousand	year(s).	But not	it	(will) remove him
مِنَ الْعَذَابِ	أَنْ	يَعْمَرَ	وَاللَّهُ	بَصِيرٌ	بِمَا
from the punishment	that	he should be granted life.	And Allah	(is) All-Seer	of what
يَعْمَلُونَ	﴿٩٦﴾	قُلْ	مَنْ	كَانَ	عَدُوًّا
they do.	96	Say,	Whoever	is	an enemy
نَزَّلَهُ	عَلَى	قَلْبِكَ	بِإِذْنِ	اللَّهِ	مُصَدِّقًا
brought it down	on	your heart	by the permission	(of) Allah	confirming
بَيْنَ يَدَيْهِ	وَهَدَى	وَأَشْرَى	لِلْمُؤْمِنِينَ	﴿٩٧﴾	مَنْ
(was) before it	and a guidance	and glad tiding(s)	for the believers.	97	Whoever
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﴾
and Meekael,	then indeed	Allah	(is) an enemy	to the disbelievers.	98
أَنْزَلْنَا	إِلَيْكَ	آيَاتٍ	بَيِّنَاتٍ	وَمَا	يَكْفُرُ
We revealed	to you	Verses	clear,	and not	disbelieves in them
الْفَاسِقُونَ	﴿٩٩﴾	أَوْ كَلَّمَا	عَاهَدُوا	عَهْدًا	
the defiantly disobedient.	99	And is (it not that) whenever	they took	a covenant,	
نَبَدَهُ	فَرِيقٌ	مِّنْهُمْ	بَلْ	أَكْثَرُهُمْ	لَا
threw it away	a party	of them?	Nay,	most of them	they believe.
وَلَمَّا	جَاءَهُمْ	رَسُولٌ	مِّنْ	عِنْدِ	اللَّهِ
And when	came to them	a Messenger	from Allah	confirming what	
مَعَهُمْ	بَدَّ	فَرِيقٌ	مِّنَ	الَّذِينَ	أُوتُوا
(was) with them,	threw away	a party	of	those who	were given
كَتَبَ	اللَّهُ	وَرَاءَ	ظُهُورِهِمْ	كَأَنَّهُمْ	لَا
Allah's Book	behind	their backs	as if they	(do) not.	know
وَاتَّبَعُوا	مَا	تَنَلُّوا	الشَّيَاطِينُ	عَلَى	مُلْكِ
And they followed	what	recite(d)	the devils	over	(the) kingdom
وَمَا	كَفَرَ	سُلَيْمَانُ	وَلَكِنَّ	الشَّيَاطِينَ	كَفَرُوا
And not	Sulaiman	disbelieved	[and] but	the devils	they teach

Surah 2: The cow (v. 97-102)

Part - 1

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. 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 بِهِ 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 وَيَنْعَلَمُونَ 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 شَرَوْا بِهِ أَنْفُسَهُمْ لَوْ كَانُوا	they were	if	themselves,	with it	they sold	(is) what	And surely evil	
يَعْلَمُونَ ﴿١٠٢﴾ وَلَوْ أَنَّهُمْ ءَامَنُوا وَأَتَّقُوا	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 ﴿١٠٣﴾ يَأْتِيهَا 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 ﴿١٠٤﴾ مَا يَوَدُّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ	the People of the Book	from	disbelieved	those who	like	(Did) not	104	painful.
وَلَا الْمَشْرِكِينَ 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

Surah 2: The cow (v. 103-105)

Part - 1

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﴾						
105	[the] Great.	(is) the Possessor of [the] Bounty	And Allah	He wills.	whom	
﴿١٠٦﴾ مَا نَسَخَ مِنْ آيَةٍ أَوْ نُنسِهَا نَأْتِ بِخَيْرٍ						
better	We bring	[We] cause it to be forgotten,	or	a sign (of)	What We abrogate	
مِنْهَا أَوْ مِثْلَهَا أَلَمْ تَعْلَمْ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ						
everything	over	Allah	that	you know	Do not	similar (to) it. or than it
﴿١٠٧﴾ قَدِيرٌ أَلَمْ تَعْلَمْ أَنَّ اللَّهَ لَهُ مُلْكُ						
(is) the Kingdom	for Him	Allah	that,	you know	Do not	106 (is) All-Powerful?
السَّمَوَاتِ وَالْأَرْضِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ						
any	Allah	besides	(is) for you	And not	and the earth?	(of) the heavens
وَلِيٍّ وَلَا نَصِيرٍ ﴿١٠٨﴾ أَمْ تَرِيدُونَ أَنْ تَسْأَلُوا						
you ask	that	(do) you wish	Or	107	any helper.	and not protector
رُسُلَكُمْ كَمَا سَأَلَ مُوسَىٰ مِنْ قَبْلُ وَمَنْ يَتَّبِعِ						
exchanges	And whoever	before?	Musa	was asked	as	your Messenger
الْكَفَرَ بِالْإِيمَانِ فَقَدْ ضَلَّ سَوَاءَ						
the evenness	he went astray (from)	so certainly	with [the] faith,	[the] disbelief		
السَّبِيلِ ﴿١٠٩﴾ وَذَكَرْنَا مِنْ أَهْلِ الْكِتَابِ لَوْ						
if	of the Book	the People	from	Wish[ed] many	108	(of) the way.
يُرُدُّونَكُمْ مِنْ بَعْدِ إِيمَانِكُمْ كَفَارًا حَسَدًا						
(out of) jealousy	(to) disbelievers,	your (having) faith	after	they could turn you back		
مِّنْ عِنْدِ أَنفُسِهِمْ مِنْ بَعْدِ مَا بَيَّنَّ لَهُمُ الْحَقَّ						
the truth.	to them,	became clear	[what]	(even) after	themselves,	from
فَاعْفُوا وَاصْفَحُوا حَتَّىٰ يَأْتِيَ اللَّهُ بِأَمْرِهِ إِنَّ اللَّهَ عَلَىٰ						
on	Allah	Indeed,	His Command.	Allah brings	until	and overlook
كُلِّ شَيْءٍ قَدِيرٌ ﴿١١٠﴾ وَأَقِيمُوا الصَّلَاةَ وَآتُوا						
and give	the prayer	And establish	109	(is) All-Powerful.	thing	every
الزَّكَاةَ وَمَا تَقَدَّمُوا لَأَنفُسِكُمْ مِنْ خَيْرٍ						
good (deeds),	of	for yourselves	you send forth	And whatever	[the] zakah.	
تَجِدُوهُ عِنْدَ اللَّهِ إِنَّ اللَّهَ بِمَا تَعْمَلُونَ بَصِيرٌ ﴿١١٠﴾						
110	(is) All-Seer.	you do	of what	Indeed, Allah	with Allah.	you will find it

Surah 2: The cow (v. 106-110)

Part - 1

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,
نَصْرِيُّ	تِلْكَ	أَمَانِيَّتُهُمْ	قُلْ	هَاتُوا	بُرْهَانَكُمْ					
your proof	'Bring	Say,	(is)	their wishful thinking.	That	(a)	Christian[s].			
إِنْ	كُنْتُمْ	صَادِقِينَ	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	وَقَالَتْ				
And said	112	(will)	grieve.	they	and not	(will be)	on them	fear	And no	
الْيَهُودُ	لَيْسَتْ	النَّصْرِيُّ	عَلَىٰ	شَيْءٍ	وَقَالَتْ	النَّصْرِيُّ				
the Christians,	and said	anything,	(are)	on	the Christians	'Not	the Jews,			
لَيْسَتْ	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	الْقِيَامَةِ	فِيمَا	كَانُوا	فِيهِ	يَخْتَلِفُونَ				
differing.	[in it]	they were	in what	of Resurrection	(on)	the Day	between them			
وَمَنْ	أَظْلَمُ	مِمَّنْ	مَنَعَ	مَسْجِدَ	اللَّهِ					
(of)	Allah	the masjid	prevents	than one who	(is)	more unjust	And who	113		
أَنْ	يُذَكَرَ	فِيهَا	أَسْمُهُ	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		
وَلِلَّهِ	الْمَشْرِقُ	وَالْمَغْرِبُ	فَإَيْنَمَا	تَوَلَّوْا	فَشَمَّ					
[so]	there	you turn	so wherever	and the west,	(is)	the east	And for Allah	114		
وَجْهَهُ	اللَّهُ	إِنَّ	اللَّهَ	وَاسِعٌ	عَلِيمٌ					
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 سُبْحٰنَهُۥٓ بَلْ لَّهُۥ مَا							
(is) what	for Him	Nay,	Glory be to Him!	a son.`	`Allah has taken	And they said,	
فِي السَّمٰوٰتِ وَالْاَرْضِ كُلُّ لَّهُۥ قٰنِیۡنُوۡنٌ ﴿۱۱۶﴾							
116	(are) humbly obedient.	to Him	All	and the earth.	the heavens	(is) in	
بِدِیۡعِ السَّمٰوٰتِ وَالْاَرْضِؕ وَاِذَا قَضٰی اَمْرًا							
a matter,	He decrees	And when	and the earth!	(of) the heavens	The Originator		
فَاِنَّمَا یَقُوۡلُ لَهٗۥ كُنْ فِیۡكُوۡنُ ﴿۱۱۷﴾ وَقَالَ الَّذِیۡنَ لَا							
(do) not	those who	And said	117	and it becomes.	`Be,`	to it	He says [so] only
یَعْلَمُوۡنَ لَوْلَا یُكَلِّمُنَا اللّٰهُ اَوْ تَاۡتِیۡنَاۤءِیۡةٌۭ كَذٰلِكَ قَالَ							
said	Like that	a sign?`	comes to us	or	Allah speaks to us	`Why not	know,
الَّذِیۡنَ مِنْ قَبْلِہِم مِّثْلَ قَوْلِہِمۡۙ نَشَبَہَتۡ قُلُوۡبُہُمۭۡۗۙ قَدْ							
Indeed,	their hearts.	Became alike	their saying.	similar	before them	those	
بَیۡنًاۙ اٰیٰتِ لِقَوْمٍ یُّوقِنُوۡنَ ﴿۱۱۸﴾ اِنَّا							
Indeed We !	118	(who) firmly believe.	for people	the signs	We have made clear		
اَرۡسَلۡنَاكَ بِالْحَقِّۙ بَشِیۡرًا وَّنَذِیۡرًا							
and (as) a warner.	(as) a bearer of good news	with the truth,	[We] have sent you				
وَلَا تُسۡئَلُ عَنْ اَصۡحٰبِ الْجَحِیۡمِ ﴿۱۱۹﴾ وَلَنْ							
And never	119	(of) the blazing Fire.	the companions	about	you will be asked	And not	
تَرۡضٰی عَنْكَ الْیَہُوۡدُ وَلَا النَّصٰرٰی حَتّٰی تَتَّبِعَ							
you follow	until	the Christians	and [not]	the Jews	with you	(will) be pleased	
مِلَّتِہُمۭۡۗۙ قُلْ اِنَّ هُدٰی اللّٰهُ هُوَ الْهُدٰیۙ وَلَیۡنَ							
And if	(is) the Guidance.`	it	the Guidance of Allah,	`Indeed,	Say,	their religion.	
اَتَّبَعَتۡ اَهۡوَاءَہُمۭۡۙۙ بَعۡدَ الَّذِیۡ جَاۡءَكَ مِنَ الْعِلۡمِۭۙۙ مَا							
not	the knowledge,	of	has come to you	what	after	their desires	you follow
لَكَ مِنَ اللّٰهِ مِنْ وَّلِیٍّ وَّلَا نَصِیۡرٍ ﴿۱۲۰﴾ الَّذِیۡنَ							
Those,	120	any helper.	and not	protector	any	Allah from	for you
ءَاۡتٰیۡنَہُمۭۡۗۙ الْکِتٰبَ یَتْلُوۡنَہُۭۙۙ حَقّٰۭۙۙ تِلَاوَتِہٖۭۙ							
(of) its recitation.	(as it has) the right	recite it	the Book	We have given them			
اَوَّلٰتِیۡكَ یُؤْمِنُوۡنَ بِہٖۭۙ وَمَنْ یَّکْفُرۡ بِہٖۭۙ فَاُوَّلٰتِیۡكَ ہُمۡ							
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,

الْخٰسِرُوْنَ	۞	يٰۤاَيُّهَا	اِسْرٰءِيْلَ	اَذْكُرُوْا	نِعْمَتِيْ	الَّتِيْ
(are) the losers.	121	O Children	(of) Israel!	Remember	My Favor	which
اَنْعَمْتُ	عَلَيْكُمْ	وَاِنِّيْ	فَضَّلْتُكُمْ	عَلَى	الْعٰلَمِيْنَ	۞
I bestowed	upon you	and that I	preferred you	over	the worlds.	122
وَاتَّقُوا	يَوْمًا	لَّا	تَجْزِي	نَفْسٌ	عَنْ	نَفْسٍ
And fear	a day	not	will avail	a soul	(another) soul	anything
يُقْبَلُ	مِنْهَا	عَدْلٌ	وَلَا	تَنْفَعُهَا	شَفَعَةٌ	۞
will be accepted	from it	any compensation,	and not	will benefit it	any intercession,	
وَلَا	هُمْ	يُصْرَوْنَ	۞	وَإِذْ	اَبْتَلٰى	اِبْرٰهِيْمَ
and not	they	will be helped.	123	And when	Ibrahim	tried
بِكَلِمٰتٍ	فَاَتَمَّهُنَّ	۞	قَالَ	اِنِّيْ	جَاعِلُكَ	۞
with words	and he fulfilled them,	He said,	'Indeed I	will [be the One to] make you		
لِلنَّاسِ	اِمَامًا	قَالَ	وَمِنْ	ذُرِّيَّتِيْ	قَالَ	لَا
for the mankind	a leader.	He said,	And from	'(Does) not He said,	my offsprings?'	
يَتٰلُ	عَهْدِيْ	الظٰلِمِيْنَ	۞	وَإِذْ	جَعَلْنَا	الْبَيْتَ
reach	My Covenant	(to) the wrongdoers.'	124	And when	We made	the House
مَثَابَةً	لِّلنَّاسِ	وَأَمْنَا	وَأَتَّخِذُوا	مِنْ		
a place of return	for mankind	and (a place of) security	and (said), 'Take	[from]		
مَقَامٍ	اِبْرٰهِيْمَ	مُصَلًّى	وَعَهْدَنَا			
(the) standing place	(of) Ibrahim,	(as) a place of prayer.'	And We made a covenant			
اِلَىٰ	اِبْرٰهِيْمَ	وَاِسْمٰعِيْلَ	اَنْ	طَهَّرَا	بَيْتِيْ	
with	Ibrahim	and Ismail	[that],	'[You both] purify	My House	
لِلطّٰٓئِفِيْنَ	وَالْعٰكِفِيْنَ					
for those who circumambulate	and those who seclude themselves for devotion and prayer					
وَالرُّكَّعِ	السُّجُوْدِ	۞	وَإِذْ	قَالَ	اِبْرٰهِيْمُ	
and those who bow down	and those who prostrate.'	125	And when	Ibrahim,	said	
رَبِّ	اَجْعَلْ	هٰذَا	بَلَدًا	اٰمِنًا	وَارْزُقْ	اَهْلَهُ
'My Lord	make	this	a city	secure	and provide	its people
مَنْ	ءَاْمَنَ	مِنْهُمْ	بِاللّٰهِ	وَالْيَوْمِ	الْاٰخِرِ	قَالَ
(to) whoever	believed	from them	in Allah	and the Day	the Last,'	He said,

Surah 2: The cow (v. 122-126)

Part - 1

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 فَأُمْتِعْهُ قَلِيلًا ثُمَّ أَضْطَرُّهُ إِلَىٰ عَذَابِ النَّارِ وَنُزُولِهَا فِيهَا وَالْعَلِيَمُ الْغَلِيَمُ	I will force him then a little; [then] I will grant him enjoyment disbelieved, `And whoever
وَأِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ	And when 126 (is) the destination. and evil of the Fire, the punishment to (saying), `Our Lord! and Ismail, of the House the foundations Ibrahim (was) raising
رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ الرَّحِيمُ الرَّحِيمُ	our offsprings And from to You . both submissive [and] Make us Our Lord! to us. and turn our ways of worship And show us to You . submissive a community
رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ آيَاتِكَ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُزَكِّيهِمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ	Our Lord! 128 the Most Merciful the Oft-returning, [You] (are) Indeed You ! from us. Accept Your Verses to them (who) will recite from them a Messenger in them [and] Raise up
وَمَنْ يَرْغَبْ عَنَّا فَلْيَعْبُدْ إِلَهَ اللَّهِ الْمَسْتَضِيءَ وَارْتَضِئْ لَدُنَّ اللَّهِ رَبِّكَ وَسِئَمْتَ لِحُكْمِهِ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ	Indeed You ! and purify them. and the wisdom the Book and will teach them will turn away from And who 129 the All-Wise. the All-Mighty You (are)
وَمَنْ يَرْغَبْ عَنَّا فَلْيَعْبُدْ إِلَهَ اللَّهِ الْمَسْتَضِيءَ وَارْتَضِئْ لَدُنَّ اللَّهِ رَبِّكَ وَسِئَمْتَ لِحُكْمِهِ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ	We chose him And indeed himself? fooled who except Ibrahim's religion the righteous. surely (will be) among the Hereafter in, and indeed he, (in) the world,
وَإِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ	he said, `Submit (yourself),` his Lord to him said When 130 [it] And enjoined 131 of the worlds. to the Lord `I (have) submitted (myself)
وَإِذْ يَأْتِيَنَّكَ أُولَادُكَ أَشْرَافُ بَنِي إِسْرَائِيلَ يَنْبَغِي عَلَيْكَ أَسْلَمَتُمْ عَلَيْهِمْ وَأَنْتَ الْمُسْلِمُ	has chosen Indeed, Allah `O my sons! and Yaqub, (upon) his sons Ibrahim

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.

فَقَدِ	أَهْتَدُوا	وَإِنْ	تَوَلَّوْا	فَأِنَّمَا هُمْ فِي
(are) in	they	then only	they turn away,	But if they are (rightly) guided.
ثِقَاتٍ	فَسَيَكْفِيكَهُمُ اللَّهُ	وَهُوَ	السَّمِيعُ	
(is) the All-Hearing,	and He	So Allah will suffice you against them,	dissension.	
أَلْعَلِيمُ	صِبْغَةَ	اللَّهِ	وَمَنْ أَحْسَنُ مِنْ	
than	(is) better	And who	of Allah!	The color (religion)
أَللَّهُ صِبْغَةَ	وَنَحْنُ	لَهُ	عَبِيدُونَ	قُلْ
Say,	138	(are) worshippers.	to Him	And we
أَتُحَاجُّونَنَا	فِي	اللَّهِ	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	نَصَارَى
Say,	Christians?	or	Jews	were
ءَأَنْتُمْ	أَعْلَمُ	أَمْ	اللَّهُ	وَمَنْ
(is) more unjust	And who	or (is) Allah?	better knowing	`Are you
مِمَّنْ	كَتَمَ	شَهَادَةً	عِنْدَهُ	مِنَ
Allah?	from	(that) he has	a testimony	concealed
وَمَا	اللَّهُ	يَعْلَمُ	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