

98. Whoever is an enemy to Allāh and His angels and His messengers and Gabriel and Michael – then indeed, Allāh is an enemy to the disbelievers.
99. And We have certainly revealed to you verses [which are] clear proofs, and no one would deny them except the defiantly disobedient.
100. Is it not [true] that every time they took a covenant a party of them threw it away? But, [in fact], most of them do not believe.
101. And when a messenger from Allāh came to them confirming that which was with them, a party of those who had been given the Scripture threw the Scripture of Allāh [i.e., the Torah] behind their backs as if they did not know [what it contained].
102. And they followed [instead] what the devils had recited during the reign of Solomon. It was not Solomon who disbelieved, but the devils disbelieved, teaching people magic and that which was revealed to the two angels at Babylon, Hārūt and Mārūt. But they [i.e., the two angels] do not teach anyone unless they say, "We are a trial, so do not disbelieve [by practicing magic]."³⁰ And [yet] they learn from them that by which they cause separation between a man and his wife. But they do not harm anyone through it except by permission of Allāh. And they [i.e., people] learn what harms them and does not benefit them. But they [i.e., the Children of Israel] certainly knew that whoever purchased it [i.e., magic] would not have in the Hereafter any share. And wretched is that for which they sold themselves, if they only knew.
103. And if they had believed and feared Allāh, then the reward from Allāh would have been [far] better, if they only knew.
104. O you who have believed, say not [to Allāh's Messenger], "Rā'inā" but say, "Unthurnā"³¹ and listen. And for the

³⁰They warn people against the misuse of what they have learned.

³¹The word "rā'inā" in Arabic literally means "consider us," i.e., give us time to hear you and listen to us. The Jews used to use the same word with the meaning of an insult. Therefore, the believers were ordered to →

disbelievers is a painful punishment.

105. Neither those who disbelieve from the People of the Scripture [i.e., the Jews and Christians] nor the polytheists wish that any good should be sent down to you from your Lord. But Allāh selects for His mercy whom He wills, and Allāh is the possessor of great bounty.
106. We do not abrogate a verse or cause it to be forgotten except that We bring forth [one] better than it or similar to it. Do you not know that Allāh is over all things competent?
107. Do you not know that to Allāh belongs the dominion of the heavens and the earth and [that] you have not besides Allāh any protector or any helper?
108. Or do you intend to ask³² your Messenger as Moses was asked before? And whoever exchanges faith for disbelief has certainly strayed from the soundness of the way.
109. Many of the People of the Scripture wish they could turn you back to disbelief after you have believed, out of envy from themselves [even] after the truth has become clear to them. So pardon and overlook until Allāh delivers His command. Indeed, Allāh is over all things competent.
110. And establish prayer and give zakāh, and whatever good you put forward for yourselves – you will find it with Allāh. Indeed Allāh, of what you do, is Seeing.
111. And they say, "None will enter Paradise except one who is a Jew or a Christian." That is [merely] their wishful thinking. Say, "Produce your proof, if you should be truthful."
112. Yes, [on the contrary], whoever submits his face [i.e., self] in Islām to Allāh while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve.

avoid this expression and use instead the word "*unthurnā*," i.e., "wait for us [so that we may understand]."

³²i.e., persistently question or, as in the case of the disbelievers, demand a miracle of the Prophet (ﷺ).