

وَلَوْ أَنَّا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمُهُمُ الْمُوْقَتَ وَحَشَّرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قَبْلًا مَا كَانُوا
لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَنْكَنَّ أَكْثَرَهُمْ بَجَهَلُونَ ﴿٦﴾ وَكَذَلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ
عُدُوًّا وَأَشِيَّطِينَ أَلِإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرْوَرًا وَلَوْ شَاءَ
رَبُّكَ مَا فَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿٧﴾

111. And even if We had sent down to them angels, and the dead had spoken to them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly. 112. And so We have appointed for every Prophet enemies – *Shayâṭîn* (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications.

وَكَلَّمُهُمْ	الْمَلَائِكَةَ	إِلَيْهِمْ	أَنَّا نَزَّلْنَا	وَلَوْ
and had spoken to them	the angels	to them	[that] We had sent down	and (even) if
مَا كَانُوا	كُلَّ شَيْءٍ قَبْلًا	عَلَيْهِمْ	وَحَشَّرْنَا	الْمُوْقَتَ
they were not	open	thing	before them	and We had gathered
وَلَنْكَنَّ أَكْثَرَهُمْ بَجَهَلُونَ ﴿٦﴾	أَنْ يَشَاءَ اللَّهُ	إِلَّا	لِيُؤْمِنُوا	
[and] but most of them are ignorant	[that] Allah wills	unless	to believe	
أَلِإِنْسِ	شَيَّطِينَ	عَدُوًّا	لِكُلِّ	وَكَذَلِكَ جَعَلْنَا
(of) humans	devils	an enemy	Prophet	for every and thus We have made
الْقَوْلِ	زُخْرُفَ	إِلَى بَعْضٍ	يُوحِي بَعْضُهُمْ	وَالْجِنِّ
speech	adorned	to others	inspiring some of them	and the jinn
مَا فَعَلُوهُ		وَلَوْ شَاءَ رَبُّكَ		غُرْوَرًا
they would not have done it		and if your Lord had willed		(as) a delusion
	وَمَا يَفْتَرُونَ ﴿٧﴾		فَذَرْهُمْ	
	and what they fabricate		so leave them	

وَلَنَصْعَى إِلَيْهِ أَفْعَدَهُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلَيَرَضُوا وَلَيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ۝ أَفَغَيِرُ اللَّهَ أَبْتَغَى حَكْمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَبَ مُفَضَّلًا ۝ وَالَّذِينَ أَتَيْنَاهُمُ الْكِتَبَ يَعْلَمُونَ أَنَّهُ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونُنَّ مِنَ الْمُمْتَرِينَ ۝ ۱۱۳

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds). 114. [Say (O Muhammad ﷺ):] ``Shall I seek a judge other than Allâh while it is He Who has sent down to you the Book (the Qur'ân), explained in detail.'' Those to whom We gave the Scripture [the Taurât (Torah) and the Injîl (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

بِالْآخِرَةِ	الَّذِينَ لَا يُؤْمِنُونَ	أَفْعَدَهُ	إِلَيْهِ	وَلَنَصْعَى
in the Hereafter	(of) those who (do) not believe	(the) hearts	to it	and that incline
هم	ما	وَلَيَقْتَرِفُوا		وَلَيَرَضُوا
they	what	and that they commit	and that they may be pleased with it	
وَهُوَ	حَكَمًا	أَفَغَيِرُ اللَّهَ أَبْتَغَى	۝	مُقْتَرِفُونَ
and (it is) He	a judge	then (shall) I seek other than Allah?		(are) committing
وَالَّذِينَ	مُفَضَّلًا	الْكِتَبَ	إِلَيْكُمْ	الَّذِي أَنْزَلَ
and those	explained in detail	the Book	to you	Who has sent down
مِنْزَلٌ	يَعْلَمُونَ أَنَّهُ	الْكِتَبَ		وَأَتَيْنَاهُمْ
(is) sent down	they know that it	the Scripture	(to) whom We have given (previously)	
۝ مِنَ الْمُمْتَرِينَ	فَلَا تَكُونَنَّ	بِالْحَقِّ	مِنْ رَبِّكَ	
of the doubters	so be not you	in truth	from your Lord	

وَتَمَّتْ كَلِمَتُ رَبِّكَ صَدِقًا وَعَدَ لَا مُبَدِّلَ لِكَلِمَتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ۝ وَإِنْ تُطِعْ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضْلُلُوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنَّهُمْ إِلَّا يَخْرُصُونَ ۝ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضْلِلُ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهَتَّدِينَ ۝ ۱۱۵

فَكُلُّوا مِمَّا ذَكَرَ أَسْمَ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِعَيْنِهِ مُؤْمِنِينَ

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower. 116. And if you obey most of those on the earth, they will mislead you far away from Allāh's path. They follow nothing but conjectures, and they do nothing but lie. 117. Verily, your Lord! It is He Who knows best who strays from His way, and He knows best the rightly guided. 118. So eat of that (meat) on which Allāh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.).

لَا مُبَدِّلَ	وَعَدَلًا	صِدْقًا	رَبِّكَ	وَتَمَّتْ كَلِمَتُ
none can change	and justice	(in) truth	(of) your Lord	and has been perfected (the) Word
وَإِنْ تُطِعْ أَكْثَرَ	الْعَلِيمُ	وَهُوَ السَّمِيعُ	لِكَلِمَتِهِ	
and if you obey most	the All-Knowing	and He (is) the All-Hearing	His Words	
إِنْ يَتَّبِعُونَ	عَنْ سَبِيلِ اللَّهِ	يُضْلُّوكَ	فِي الْأَرْضِ	مَنْ
they follow not	from (the) way (of) Allah	they will mislead you	on the earth	(of) those
إِنَّ رَبَّكَ	إِلَّا يَخْرُصُونَ	وَإِنْ هُمْ	إِلَّا الظَّنُّ	
indeed your Lord	but guessing	and they (do) nothing	but the conjecture	
أَعْلَمُ	وَهُوَ	مَنْ يَضْلُّ	أَعْلَمُ	هُوَ
knows best	and He	from His way	who strays	knows best (is) He (Who)
ذَكَرَ أَسْمَ اللَّهِ	مَمَّا	فَكُلُّوا	بِالْمُهَدِّدِينَ	
(the) Name (of) Allah has been pronounced	of what	so eat	the guided ones	
مُؤْمِنِينَ	بِعَيْنِهِ	إِنْ كُنْتُمْ	عَلَيْهِ	
believers	in His Signs	if you are	on which	

وَمَا لَكُمْ إِلَّا تَأْكُلُوا مِمَّا ذَكَرَ أَسْمَ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا أَضْطُرْتُمْ إِلَيْهِ وَإِنْ كَثِيرًا يُضْلُّونَ بِأَهْوَاهِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِّينَ
وَذَرُوا ظَاهِرَ الْإِثْمِ وَبَاطِنَهُ إِنَّ الظَّرِيفَ يَكْسِبُونَ الْإِثْمَ سَيْجَزُونَ بِمَا كَانُوا

يَقْرَفُونَ

119. And why should you not eat of that (meat) on which Allâh's Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely, many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors. 120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

مَمَّا	أَلَا تَأْكُلُوا	لَكُمْ	وَمَا
of what	that you (do) not eat	to you	and what (happened)
وَقَدْ فَصَّلَ	عَلَيْهِ	ذِكْرُ أَسْمَاءِ اللَّهِ	
while indeed He has explained	on which	(the) Name (of) Allah has been pronounced	
إِلَّا مَا أَضْطَرَرْتُمْ	حَرَمٌ عَلَيْكُمْ	مَا	لَكُمْ
unless that you are constrained	He has forbidden to you	what	to you
بِغَيْرِ	يَأْهُوَ إِلَيْهِمْ	لَيُضْلُّونَ	وَإِنَّ كَثِيرًا إِلَيْهِ
for lack of	by their (vain) desires	lead astray	and surely many to it
بِالْمُعْتَدِينَ	أَعْلَمُ	هُوَ	عِلْمٌ إِنَّ رَبَّكَ
the transgressors	knows best	(is) He (Who)	certainly your Lord knowledge
إِنَّ الَّذِينَ يَكْسِبُونَ	وَبَاطِنَهُ	الْإِثْمُ	وَذَرُوا ظَاهِرَ
indeed those who earn	and inwardness thereof	(of) sin	and forsake outwardness
يَقْرَفُونَ	بِمَا كَانُوا	سَيُجْزَوْنَ	الْإِثْمُ
committed	for what they have	soon they shall be requited	sin

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكُرْ أَسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفُسُقٌ وَإِنَّ الشَّيْطَانَ لَيُوْحُونَ إِلَيْهِ أَوْلَى بِإِيمَانِهِ لِيُجَدِّلُوكُمْ وَإِنَّ أَطْعَمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ أَوْ مَنْ كَانَ مَيْتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلْمَاتِ لَيْسَ بِخَارِجٍ مِّنْهَا كَذَلِكَ زُيْنَ لِلْكُفَّارِ مَا كَانُوا يَعْمَلُونَ

121. Eat not (O believers) of that (meat) on which Allâh's Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is *Fisq* (a sin and disobedience of Allâh). And certainly, the *Shayâtîn* (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making *Al-Maitah* (a dead animal) legal by eating it], then you would indeed be *Mushrikûn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allâh has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allâh is polytheism]. 122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men – like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

عَلَيْهِ	لَمْ يُذَكُّرْ أَسْمَهُ اللَّهُ		مِمَّا	وَلَا تَأْكُلُوا
on it	(the) Name (of) Allah has not been pronounced		of that	and eat not
إِلَيْهِ أَوْلَيَاءُهُمْ	لَيُوحُونَ	وَإِنَّ الشَّيَاطِينَ	أَفِسْقٌ	وَإِنَّهُ
[to] their friends	do inspire	and indeed the devils	(is) a transgression	and indeed it
لَمْ شَرِكُونَ	إِنْ كُمْ	وَإِنَّ أَطْعَمُوهُمْ	لَيُجَدِّلُوكُمْ	
(would) be polytheists	surely you	and if you obeyed them	so that they dispute with you	
لَهُ	وَجَعَلْنَا	فَأَحْيَنَنَا	كَانَ مَيْتًا	أَوْ مَنْ
for him	and We made	and We gave him life	was dead	is (he) who
مَثْلُهُ	كَمَنْ	فِي النَّاسِ	يَمْشِي بِهِ	نُورًا
[similar to him]	like (the one) who	among men	he (can) walk by it	a light
كَذَلِكَ زُرْنَ	مِنْهَا	لَيْسَ بِخَارِجٍ	فِي الظُّلُمَتِ	
thus was made fair-seeming	of it	he (can) not come out	(is) in the darknesses	
يَعْمَلُونَ	مَا كَانُوا	لِلْكَافِرِينَ		
do	what they used to	to the disbelievers		

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكَبَرَ مُجَرِّمِهَا الْيَمْكُرُوْفُ وَمَا يَمْكُرُوْنَ

إِلَّا بِأَنفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٧﴾ وَإِذَا جَاءَهُمْ أَيَّةٌ قَالُوا لَنْ تُؤْمِنَ حَتَّى نُؤْتَنَ مِثْلَ مَا أُوتِيَ رَسُولُ اللَّهِ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَفَّارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٨﴾

123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not. 124. And when there comes to them a sign (from Allâh) they say: "We shall not believe until we receive the like of that which the Messengers of Allâh had received." Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

مُجْرِمِيهَا	أَكَبَرُ	قرِيَةٌ	فِي كُلِّ	وَكَذِلِكَ جَعَلْنَا
(of) its wicked ones	leaders	town	in every	and thus We have made
بِأَنفُسِهِمْ	إِلَّا	وَمَا يَمْكُرُونَ	فِيهَا	لِيَمْكُرُوا
against themselves	except	but they plot not	therein	to plot
لَنْ قَالُوا	أَيَّةٌ	جَاءَهُمْ	وَإِذَا	وَمَا يَشْعُرُونَ ﴿١٧﴾
never they say	a sign	comes to them	and when	and they perceive (it) not
رُسُلُ اللَّهِ	مَا أُوتِيَ	حَتَّى نُؤْتَنَ	مِثْلَ	نُؤْمِنَ
(to the) Messengers (of) Allah	what was given	until we are given like		we shall believe
سَيُصِيبُ	رِسَالَتَهُ	حَيْثُ يَجْعَلُ		اللَّهُ أَعْلَمُ
will meet	His Message	where to place		Allah knows best
وَعَذَابٌ	عِنْدَ اللَّهِ	صَفَّارٌ		الَّذِينَ أَجْرَمُوا
and a torment	from Allah	humiliation	(with) those who have committed crimes	
يَمْكُرُونَ	بِمَا كَانُوا			
plot	for what they used to			
		شَدِيدٌ		
		severe		

فَمَنْ يُرِدُ اللَّهُ أَنْ يَهْدِيَهُ يُشَرِّحْ صَدَرَهُ لِلإِسْلَامِ وَمَنْ يُرِدُ أَنْ يُضْلَلَ يَجْعَلْ صَدَرَهُ ضَيْقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذِلِكَ يَجْعَلُ اللَّهُ أَرْجُسَ عَلَى الَّذِينَ

لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطٌ رَّبِّكَ مُسْتَقِيمًا قَدْ فَصَلَنَا أَلْآيَتِ لِقَوْمٍ يَدْكُونَ

125. And whomsoever Allāh wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allāh puts the wrath on those who believe not. 126. And this is the path of your Lord (the Qur'ān and Islam) leading straight. We have detailed Our Revelations for a people who take heed.

لِلْإِسْلَامِ	يَشْرَحْ صَدْرَهُ،	أَنْ يَهْدِيَهُ،	فَمَنْ يُرِدُ اللَّهُ
for Islam	He opens his breast	that He guides him	and whomsoever Allah wills
ضَيْقًا	يَجْعَلْ صَدْرَهُ،	أَنْ يُضْلِلَهُ،	وَمَنْ يُرِدُ
closed	He makes his breast	that He lets him go astray	and whomsoever He wills
يَجْعَلُ اللَّهُ الْرِّجْسَ	كَذَلِكَ	فِي السَّمَاءِ	كَأَنَّمَا يَصْعَدُ
Allah sets the impurity	thus	to the heaven	حَرَجًا
رَبِّكَ	صِرَاطٌ	وَهَذَا	عَلَى الَّذِينَ
(of) your Lord	(is the) way	and this	لَا يُؤْمِنُونَ
لِقَوْمٍ يَدْكُونَ	قَدْ فَصَلَنَا أَلْآيَتِ		مُسْتَقِيمًا
for a people who take heed	surely We have detailed	the Signs	straight

لَهُمْ دَارُ الْسَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيَهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٦﴾ وَيَوْمَ يَحْشُرُهُمْ جَمِيعًا^١
يَمْعَشُرُ الْجِنِّينَ قَدْ أَسْتَكْرِرْتُمْ مِنَ الْإِنْسِنَ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِنِ رَبُّنَا أَسْتَمْعَ
بَعْضُنَا بِعَضٍ وَبَلَغْنَا أَجْلَنَا الَّذِي أَجْلَتَ لَنَا قَالَ النَّارُ مَثُونُكُمْ خَلِيلِينَ فِيهَا إِلَّا مَا شَاءَ
اللَّهُ إِنَّ رَبَّكَ حَرَكِيمٌ عَلَيْهِمْ

127. For them will be the home of peace (Paradise) with their Lord. And He will be their *Wali* (Helper and Protector) because of what they used to do. 128. And on the Day when He will gather them (all) together (and say): ``O you assembly of jinn! Many did you mislead of men," and their *Auliya'* (friends and helpers) amongst men will say: ``Our Lord! We benefited one from the other, but now we have reached our appointed term which You did appoint for us."

He will say: ``The Fire be your dwelling place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing.''

وَلِيَهُمْ	وَهُوَ	رَبِّهِمْ	عِنْدَ	الْسَّلَمُ	دَارُ	لَهُمْ
(is) their Protector	and He	their Lord	with	(of) peace	(is the) abode	for them
يَحْشِرُهُمْ		وَيَوْمَ		يَعْمَلُونَ	بِمَا كَانُوا	
He will gather them together	and (on the) Day (when)			do	for what they used to	
قَدْ أَسْتَكْرِرُتُمْ		الْجِنِّ		يَمْعَشُرَ	جَمِيعًا	
surely you have taken a lot to mislead		(of) the jinn		0 (you) assembly		all
رَبَّنَا	مِنَ الْإِنْسِ	وَقَالَ أَوْلِيَاؤُهُمْ			مِنَ الْإِنْسِ	
our Lord	among the humans	and said (will say) their friends			from humans	
الَّذِي	وَبَلَغْنَا أَجَلَنَا	بَعْضٌ			أَسْتَمْتَعُ بَعْضُنَا	
which	and we have reached our term	from others			benefited some of us	
خَالِدِينَ	مَشْوِنَكُمْ	قَالَ النَّارُ			أَجَّلَتْ لَنَا	
to abide forever	(is) your abode	He said the Fire			You had appointed for us	
عَلِيمٌ	حَكِيمٌ	إِنَّ رَبَّكَ			إِلَّا مَا شَاءَ اللَّهُ	فِيهَا
All-Knowing	(is) All-Wise	indeed your Lord			except what Allah willed	therein

وَكَذَلِكَ نُوَلِّ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ١٣٩ يَمْعَشُرَ الْجِنِّ وَالْإِنْسُ الَّذِي يَأْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ إِذَا تَقْتَلُونَكُمْ لِقَاءَ يَوْمَكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنفُسِنَا وَغَرَّهُمُ الْحَيَاةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُوا

كَفِيرِينَ

129. And thus We do make the *Zâlimûn* (polytheists and wrongdoers) *Auliâ'* (supporters and helpers) of one another (in committing crimes), because of that which they used to earn. 130. O you assembly of jinn and mankind! ``Did not there come to you Messengers from amongst you, reciting to you My Verses and warning you of the Meeting of this Day of yours?'' They will say:

“We bear witness against ourselves.” It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

بِمَا كَانُوا	بَعْضًا	الظَّالِمِينَ	بَعْضَ	وَكَذَلِكَ نُوَلِّ
for what they used to	(to) others	(of) the wrongdoers	some	and thus We make friends
أَلَمْ يَأْتِكُمْ	وَالْإِنْسَانُ	الْجِنْ	يَمْعَشُ	يَكْسِبُونَ
(did) not come to you?	and humans	(of) the jinn	O assembly	earn
وَيُنذِرُونَكُمْ	إِيَّاهُ	يَقُصُّونَ عَلَيْكُمْ	مِنْكُمْ	رُسُلٌ
and warning you	My Verses	reciting to you	from (among) you	Messengers
شَهَدَنَا عَلَى أَنفُسِنَا	قَالُوا	هَذَا	يَوْمَكُمْ	لِقَاءَ
we bear witness against ourselves	they said	this	(of) your Day	(of the) Meeting
وَشَهَدُوا	الْأَرْضُ	الْحَيَاةُ	وَغَرَّهُمْ	
and they did bear witness	(of) the world	the life	and deluded them	
كَانُوا كَافِرِينَ	أَنَّهُمْ	عَلَى أَنفُسِهِمْ		
were disbelievers	that they	against themselves		

ذَلِكَ أَنَّ لَمْ يَكُنْ رَبُّكَ مُهَلِّكَ الْقَرَى بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ۝ وَلَكُلُّ دَرَجَتٌ مِمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ۝ وَرَبُّكَ أَفْغَنَ ذُو الرَّحْمَةِ إِنْ يَشَأْ يُدْهِبَكُمْ وَيَسْتَخْلِفُ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنْشَأَكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ أَخْرَى ۝

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent). 132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do. 133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

الْقَرَى	مُهْلِكٌ	لَمْ يَكُنْ رَبُّكَ	ذَلِكَ أَنَّ
the towns	one who destroys	your Lord was not	this (is) because
وَلَكُلٌّ	غَنِيَّلُونَ	وَأَهْلُهُمَا	ظُلْمٌ
and for everyone	(were) unaware	while their people	unjustly
بِغَيْلٍ	وَمَارَبُّكَ	مِمَّا عَمِلُوا	دَرَجَاتٌ
unaware	and your Lord (is) not	for what they did	(there are) ranks
ذُو الْرَّحْمَةِ	الْغَنِيُّ	وَرَبُّكَ	عَمَّا يَعْمَلُونَ
Full of Mercy	(is) the Self-Sufficient	and your Lord	of what they do
مِنْ بَعْدِكُمْ	وَيَسْتَخِلُّ	يُذْهِبُكُمْ	إِنْ يَشَاءُ
after you	and lets succeed	He takes you away	if He wills
ءَخْرِيْتَ	قَوْمٌ	مِنْ ذُرِّيْتَهُ	مَا يَشَاءُ
other	(of) people	from offspring	as He raised you
			whom He wills

إِنَّ مَا تُوعَدُونَ لَاتِّ وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٣﴾ قُلْ يَقُومُ أَعْمَلُوا عَلَىٰ مَكَاتِبِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَيْقَبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٤﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَمَ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِرَغْمِهِمْ وَهَذَا شَرَكَانَا فَمَا كَانَ لِشَرِكَانِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شَرِكَانِهِمْ سَاءَ مَا يَحْكُمُونَ

134. Surely, that which you are promised, will verily come to pass, and you cannot escape (from the punishment of Allāh). 135. Say (O Muhammad ﷺ): "O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zālimūn (polytheists and wrongdoers) will not be successful." 136. And they assign to Allāh a share of the tilth and cattle which He has created, and they say: "This is for Allāh" according to their claim, "and this is for our (Allāh's so-called) partners." But the share of their (Allāh's so-

called) "partners" reaches not Allâh, while the share of Allâh reaches their (Allah's so-called) "partners"! Evil is the way they judge!

وَمَا أَنْتُمْ	لَاتِ	إِنَّ مَا تُوعَدُونَ
and you (can) not	(will) verily come to pass	certainly what you are promised
عَاملٌ	إِنِّي	أَعْمَلُوا عَلَىٰ مَكَانَتِكُمْ
(am) at work	verily I (too)	say O my people escape (from Allah)
الَّدَّارُ	عَرِيقَةٌ	فَسَوْفَ تَعْلَمُونَ
(of) the House (Paradise)	(the) reward	مَنْ تَكُونُ لَهُ مَنْ تَكُونُ
مِمَّا	لِلَّهِ	لَا يُفْلِحُ الظَّالِمُونَ
of what	to Allah	وَجَعَلُوا وَجَعَلُوا
هَذَا لِلَّهِ	فَقَالُوا	إِنَّهُمْ لَا يَأْتُونَ بِنَصِيبٍ
this (is) for Allah	and they said	وَأَلَّا نَعْلَمُ نَصِيبًا
فَمَا كَانَ	لِشَرِكَائِنَا	ذَرَأَ مِنَ الْحَرْثِ
but what is	(is) for our partners	وَذَرَأَ مِنَ الْحَرْثِ
وَمَا كَانَ	وَهَذَا	لِرَغْمِهِمْ
لِلَّهِ	فَلَا	لِرَغْمِهِمْ
for Allah	يَصِلُ إِلَى اللَّهِ	لِشَرِكَائِهِمْ
مَا يَحْكُمُونَ	سَاءَ	فَهُوَ
what they judge	يَصِلُ إِلَى شَرِكَائِهِمْ	يَصِلُ إِلَى شَرِكَائِهِمْ
	فَهُوَ	فَهُوَ

وَكَذَلِكَ زَيَّنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتْلَ أَوْلَادِهِمْ
 شُرَكَاؤُهُمْ لِيُرْدُوهُمْ وَلِيُلْسِوْا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
 فَذَرْهُمْ وَمَا يَفْتَرُونَ ٢٣ وَقَالُوا هَذِهِ أَنْعَمٌ وَحَرَثٌ حَجْرٌ لَا يَطْعَمُهَا إِلَّا
 مَنْ نَشَاءُ بِرَغْمِهِمْ وَأَنْعَمٌ حُرْمَتْ ظُهُورُهَا وَأَنْعَمٌ لَا يُذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا أَفْتَرَاهُ
 عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ٢٤

137. And so to many of the *Mushrikûn* (polytheists) their (Allâh's so-called)

“partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allâh had willed, they would not have done so. So leave them alone with their fabrications. 138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allâh is not pronounced; lying against Him (Allâh). He will recompense them for what they used to fabricate.

فَتَلَ	مِنَ الْمُشْرِكِينَ	زَيَّنَ لِكَثِيرٍ	وَكَذَّلَكَ
(the) killing	of the polytheists	made fair-seeming to many	and likewise
لِيُرِدُّوهُمْ	شَرَكَاؤُهُمْ	أَوْلَادِهِمْ	
so that they ruin them	their partners (of Allah)	(of) their children	
وَلَوْ شَاءَ اللَّهُ	دِينَهُمْ	عَلَيْهِمْ	وَلِيَكُلِّسُوا
and if Allah had willed	their religion	[to] them	and that they confound
وَقَالُوا هَذِهِ	وَمَا يَفْتَرُونَ	فَذَرُهُمْ	مَا فَعَلُوا
and they said these	and what they fabricate	so leave them	they would not have done it
إِلَّا مَنْ شَاءَ	لَا يَطْعَمُهَا	حَجْرٌ	أَنْعَمْ وَحَرَثُ
except whom we will	none should eat them	(are) forbidden	and crops cattle
وَأَنْعَمْ	ظُهُورُهَا	وَأَنْعَمْ حِرْمَتْ	بِرْعَمِهِمْ
and cattle	their backs	and cattle are forbidden	(as) they presume
أَفْتَرَاءَ	عَلَيْهَا	أَسْمَ اللَّهِ	لَا يَذْكُرُونَ
false fabrication	on it	(the) Name (of) Allah	they (do) not pronounce
يَفْتَرُونَ	بِمَا كَانُوا	سَيَجْزِيهِمْ	عَلَيْهِ
fabricate	for what they used to	He will recompense them	against Him (Allah)

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ لِذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا
وَإِنْ يَكُنْ مَيْتَةً فَهُمْ فِيهِ شَرَكَاءٌ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ

عَلَيْهِمْ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَمُوا مَا رَزَقَهُمْ
اللَّهُ أَفَتَرَأَ عَلَى اللَّهِ قَدْ ضَلَّوْا وَمَا كَانُوا مُهْتَدِينَ

139. And they say: "What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein." He will punish them for their attribution (of such false orders to Allāh). Verily, He is All-Wise, All-Knower. 140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allāh has provided for them, inventing a lie against Allāh. They have indeed gone astray and were not guided.

لِذَكُورِنَا	خَالِصَةٌ	هَذِهِ الْأَنْعَمُ	بُطُونٌ	مَا فِي	وَقَالُوا
for our males	(is) exclusively	cattle	(of) these	(the) bellies	what (is) in
فِيهِ	فَهُمْ	وَإِنْ يَكُنْ مَيْتَةً	عَلَى أَزْوَاجِنَا	وَمُحَرَّمٌ	وَمُحَرَّمٌ
(are) in it (therein)	then they	but if it is (born) dead	to our females	and forbidden	
إِنَّهُ حَكِيمٌ	وَصَفْهُمْ	سَيَجْزِيهِمْ	شُرَكَاءُ		
indeed He (is) All-Wise	(for) their attribution	He will recompense them	partners		
سَفَهًا	قَاتَلُوا أَوْلَادَهُمْ	قَدْ خَسِرَ الَّذِينَ			عَلِيمٌ
foolishly	killed their children	certainly suffered loss those who			All-Knowing
رَزْقَهُمُ اللَّهُ	وَحَرَمُوا مَا	عِلْمٌ			بِغَيْرِ
Allah has provided them	and they made unlawful what	knowledge			
وَمَا كَانُوا مُهْتَدِينَ	قَدْ ضَلَّوْا				أَفَتَرَأَ عَلَى اللَّهِ
and they are not guided ones	surely they have gone astray				

وَهُوَ الَّذِي أَنْشَأَ جَنَّتٍ مَعْرُوشَاتٍ وَغَيْرِ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّيْرَعَ مُخْلِفًا أَكْلُهُ،
وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَبِّهًا وَغَيْرِ مُتَشَبِّهٍ كُلُّوْا مِنْ ثَمَرَةٍ إِذَا أَثْمَرَ وَأَتْوَا
حَقَّهُ، يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ وَمِنْ الْأَنْعَمِ
حَمُولَةً وَفَرَشًا كُلُّوْا مَمَّا رَزَقَكُمْ اللَّهُ وَلَا تَتَّبِعُوا أَخْطُوَاتِ الشَّيْطَانِ إِنَّهُ لَكُمْ

141. And it is He Who produces gardens trellised and untrellised, and date palms, and crops of different shape and taste (their fruits and their seeds) and olives, and pomegranates, similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its *Zakât*, according to Allâh's Orders, 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifûn* (those who waste by extravagance), 142. And of the cattle (are some) for burden (like camel) and (some are) small (unable to carry burden like sheep and goats for food, meat, milk and wool). Eat of what Allâh has provided for you, and follow not the footsteps of *Shaitân* (Satan). Surely, he is to you an open enemy.

مَعْرُوشَتِ	وَغَيْرِ	جَنَّتِ	الَّذِي أَنْشَأَ	وَهُوَ
trellised	and not	trellised	gardens	Who brought into being and (it is) He
وَالزَّيْتُونَ	أَكْلُهُ	مُخْلِفًا	وَالرَّزْعَ	وَالنَّخْلَ
and the olives	its taste	(of) varying	and crops	and the date-palms
كُلُوا مِنْ ثَمَرَةِ	مُتَشَكِّلَةٍ	وَغَيْرِ	مُتَشَبِّهَةٍ	وَالرُّمَّانَ
eat of its fruit	resembling	and not	resembling	and pomegranates
حَصَادَهُ	يَوْمَ	وَعَاتُوا حَقَهُ	إِذَا أَثْمَرَ	
(of) its harvest	(on the) day	and give its due	when it bears fruit	
لَا يُحِبُّ الْمُسْرِفِينَ	إِنَّهُ		وَلَا سُرْفُوا	
(does) not like those who exceed limits	indeed He		and (do) not exceed the limits	
وَفَرَّشَ		حَمُولَةً	وَمِنْ الْأَنْعَمِ	
and (some) to be laid on ground (small)		(some are for) burden	and of the cattle	
الشَّيْطَانُ	وَلَا تَتَّبِعُوا خُطُوتَ	رَزَقَكُمُ اللَّهُ	كُلُوا مِمَّا	
(of) Satan	and follow not (the) footsteps	Allah has provided you	eat of what	
مُّبِينٌ	عَدُوٌّ	لَكُمْ	إِنَّهُ	
open	(is) an enemy	to you	indeed he	

ثَمَنِيَّةَ أَزْوَاجٍ مِّنَ الْصَّانِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ إِنَّ الَّذِكَرَيْنَ حَرَمَ أَمِ
 الْأَنْثَيْنَ أَمَّا أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأَنْثَيْنَ نَسْعُونِي بِعِلْمٍ إِنْ كُنْتُمْ صَدِقِينَ
 وَمِنَ الْإِبْلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ إِنَّ الَّذِكَرَيْنَ حَرَمَ أَمِ الْأَنْثَيْنَ أَمَّا
 أَشْتَمَلَتْ عَلَيْهِ أَرْحَامُ الْأَنْثَيْنَ أَمْ كُنْتُمْ شُهَدَاءَ إِذَا وَصَنَعْتُمْ كُلُّهُ بِهَذَا
 فَمَنْ أَظْلَمُ مِمَّنْ أَفْتَرَى عَلَى اللَّهِ كَذِبًا لِيُضْلِلَ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ

143. Eight mates: of the sheep two (male and female), and of the goats two (male and female). Say: "Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose? Inform me with knowledge if you are truthful." 144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are *Zâlimûn* (polytheists and wrongdoers)."

ثَمَنِيَّةَ أَزْوَاجٍ	مِنَ الْصَّانِ اثْنَيْنِ	وَمِنَ الْمَعْزِ اثْنَيْنِ	عَلَيْهِ أَمَّا أَشْتَمَلَتْ	أَمِ الْأَنْثَيْنَ	قُلْ إِنَّ الَّذِكَرَيْنَ حَرَمَ
say	two	and of the goats	two	of the sheep	(in) pairs
that which	or contain	or the two females	(has)	He forbidden the two males?	
إِنْ كُنْتُمْ صَدِقِينَ	إِنْ	بِعِلْمٍ	نَسْعُونِي	الْأَنْثَيْنَ	أَرْحَامُ
if you are truthful		with knowledge	tell me	(of) the two females	(the) wombs
إِنَّ الَّذِكَرَيْنَ	قُلْ	أَثْنَيْنِ	وَمِنَ الْبَقَرِ	أَثْنَيْنِ	وَمِنَ الْإِبْلِ
(is it) the two males?	say	two	and of the cows	two	and of the camels
أَرْحَامُ	عَلَيْهِ	أَمَّا أَشْتَمَلَتْ	أَمِ الْأَنْثَيْنَ		حَرَمَ
(the) wombs	that which	or contain	or the two females		He has forbidden

وَصَنَعْتُمْ لِلَّهِ مَا شَاءَ	إِذْ	أَمْ كُنْتُمْ شُهَدَاءَ	الْأَنْثَيْنِ
Allah ordered you	when	or were you witnesses?	(of) the two females
عَلَى اللَّهِ كَذَبَأَ	مِنْ أَفْتَرَى	أَظْلَمُ	فَمَنْ بِهَذَا
a lie against Allah	than (one) who fabricated	(is) more unjust	then who of this
إِنَّ اللَّهَ عَلَىٰ	عِلْمٌ	بِغَيْرِ	لِيُضْلِلَ النَّاسَ
indeed Allah	knowledge	without	so that he may mislead the people
الظَّالِمِينَ		لَا يَهْدِي الْقَوْمَ	
(who are) wrongdoers		(does) not guide the people	

قُلْ لَا أَعْدُ فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ يَطْعَمُهُ، إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوْحًا أَوْ لَحْمَ خِنْزِيرٍ فِي أَنَّهُ رِجْسٌ أَوْ فِسْقًا أَهْلَ لِغَيْرِ اللَّهِ بِهِ، فَمَنْ أُضْطُرَّ غَيْرَ بَاغِعٍ وَلَا عَادِٰ فَإِنَّ رَبَّكَ غَفُورٌ رَّحِيمٌ

145. Say (O Muhammad ﷺ): ``I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be *Maitah* (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely, is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols, or on which Allâh's Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful.''

مُحَرَّمًا	إِلَيَّ	فِي مَا أُوحِيَ	لَا أَعْدُ	قُلْ
(anything) prohibited	to me	in what has been revealed	I (do) not find	say
مَسْفُوْحًا	أَوْ دَمًا	أَنْ يَكُونَ مَيْتَةً	إِلَّا	عَلَىٰ طَاعِمٍ
poured forth	or blood	that it be carrion	except	who intends to eat it to an eater
أَوْ فِسْقًا	رِجْسٌ	فِي أَنَّهُ	خِنْزِيرٌ	أَوْ لَحْمَ
or abomination	(is) unclean	for certainly it	(of) swine	or (the) flesh

عَيْرٌ	فَمَنِ اضْطُرَّ	إِلَيْهِ	أَهْلَ لِغَيْرِ اللَّهِ
neither	but whoever is compelled	on it	having been invoked name of other than Allah
رَحِيمٌ	غَفُورٌ	فَإِنَّ رَبَّكَ	وَلَا عَادٍ
Most Merciful	(is) All-Forgiving	then certainly your Lord	nor transgressing

وَعَلَى الَّذِينَ هَادُوا حَرَمَنَا كُلَّ ذِي ظُفْرٍ وَمِنْ الْبَقَرِ وَالْغَنَمِ حَرَمَنَا عَلَيْهِمْ
شُحُومَهُمَا إِلَّا مَا حَمَلْتُ ظُهُورُهُمَا أَوِ الْحَوَابِيَا أَوْ مَا أَخْتَلَطَ بِعَظَمٍ ذَلِكَ جَزِئُهُمْ
بِغَيْرِهِمْ وَإِنَّا لَصَدِقُونَ ١٤٦ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُورَحَمَةٌ وَسِعَةٌ وَلَا يُرَدُّ

بِأَسْهُلٍ، عَنِ الْقَوْمِ الْمُجْرِمِينَ

146. And to those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of *Ribâ* (usury)]. And verily, We are Truthful. 147. If they (Jews) deny you (Muhammad ﷺ) say: ``Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are *Mujrimûn* (criminals, polytheists or sinners).''

وَمِنْ الْبَقَرِ	ذِي ظُفْرٍ	حَرَمَنَا كُلَّ	وَعَلَى الَّذِينَ هَادُوا
and of the cows	(animal) with claws	We forbade every	and to those who were Jews
ظُهُورُهُمَا	إِلَّا مَا حَمَلْتُ	شُحُومَهُمَا	حَرَمَنَا عَلَيْهِمْ
their backs	except what carried	their fat	وَالْغَنَمِ
بِغَيْرِهِمْ	جَزِئُهُمْ	ذَلِكَ	أَوِ الْحَوَابِيَا
for their rebellion	We recompensed them	thus	أَوْ مَا أَخْتَلَطَ
ذُو	فَقُلْ رَبُّكُمْ	فَإِنْ كَذَّبُوكَ	لَصَدِقُونَ ١٤٦
(is) Owner of	then say your Lord	and if they deny you	وَإِنَّا
الْمُجْرِمِينَ	عَنِ الْقَوْمِ		
(who are) guilty	from the people	but His punishment is not averted	رَحْمَةٌ وَسِعَةٌ
			Vast Mercy

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكَنَا وَلَا أَبَاؤُنَا وَلَا حَرَّمَنَا مِنْ شَيْءٍ
 كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّىٰ ذَاقُوا بِأَسْنَاقُهُمْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
 فَتُخْرِجُوهُ لَنَا إِنْ تَشْيَعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

148. Those who took partners (in worship) with Allâh will say: ``If Allâh had willed, we would not have taken partners (in worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).'' Likewise denied those who were before them, (they argued falsely with Allâh's Messengers), till they tasted Our Wrath. Say: ``Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but conjecture and you do nothing but lie.''

لَوْ شَاءَ اللَّهُ	الَّذِينَ أَشْرَكُوا	سَيَقُولُ
if Allah had willed	those who made partners (with Allah)	will say
وَلَا إِلَهَ إِلَّا أَنْتَ	مَا أَشْرَكَنَا	
nor our forefathers	neither we would have made partners (with Allah)	
كَذَبَ الَّذِينَ	كَذَلِكَ	وَلَا حَرَّمَنَا
denied those who	likewise	nor we would have prohibited
هَلْ عِنْدَكُمْ	قُلْ	مِنْ قَبْلِهِمْ
(is there) with you?	say	until they tasted Our punishment
إِلَّا الظَّنَّ	إِنْ تَشْيَعُونَ	(were) before them
but [the] conjecture	you follow nothing	
	لَنَا	فَتُخْرِجُوهُ
		مِنْ عِلْمٍ
	إِلَّا تَخْرُصُونَ ﴿١٤٨﴾	وَإِنْ أَنْتُمْ
	but guessing	and you (do) nothing

قُلْ فِيلَهُ الْحِجَةُ الْبَلَاغَةُ فَلَوْ شَاءَ لَهُ دِنُوكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلْمَ شَهَدَ أَكُمُ الَّذِينَ يَشَهِّدُونَ
 أَنَّ اللَّهَ حَرَمَ هَذَا فَإِنْ شَهَدُوا فَلَا تَشَهَّدْ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا
 إِنَّمَا أَنْتَ مُعَذِّبٌ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾

149. Say: ``With Allāh is the perfect proof and argument, (i.e. the Oneness of Allāh, the sending of His Messengers and His Holy Books, to mankind); had He so willed, He would indeed have guided you all.'' 150. Say: ``Bring forward your witnesses, who can testify that Allāh has forbidden this.'' Then if they testify, testify not you (O Muhammad ﷺ) with them. And you should not follow the vain desires of such as treat Our *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.

فَلَوْ شَاءَ	الْبَلِغَةُ	قُلْ فِلَلَهِ الْحُجَّةُ
and had He willed	conclusive	say with Allah (is) the argument
شُهَدَاءَ كُمْ	هَلْمُ	أَجَمِيعَنَ
your witnesses	bring	all
فَإِنْ شَهَدُوا	هَذَا	أَنَّ اللَّهَ حَرَمَ
then if they testify	this	الَّذِينَ يَشْهُدُونَ
وَلَا تَتَنَّعِّ أَهْوَاءَ		فَلَا تَشْهَدُ مَعَهُمْ
and you should not follow (the) vain desires		so you testify not with them
لَا يُؤْمِنُونَ	وَالَّذِينَ	الَّذِينَ كَذَّبُوا
(do) not believe	and those who	Our Signs
بِرَبِّهِمْ يَعْدِلُونَ	وَهُمْ	وَالْآخِرَةُ
set up equals with their Lord	and they	in the Hereafter

قُلْ تَعَالَى الْأَنْعَامُ مَا حَرَمَ رَبُّكُمْ عَلَيْكُمْ أَلَا تَشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَنَا
وَلَا نَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَانِنَا نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَمَا بَطَرَ وَلَا تَقْتُلُوا النَّفَسَ أَلَّا حَرَمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ
وَصَنْكُمْ بِهِ لَعَلَّكُمْ تَعْقِلُونَ

151. Say (O Muhammad ﷺ): ``Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty'' – We

provide sustenance for you and for them – ``Come not near to *Al-Fawâhîsh* (great sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.”

عَلَيْكُمْ	حَرَمَ رَبُّكُمْ	أَتْلُ مَا	تَعَالَوْا	فُلْ
to you	your Lord has prohibited	I shall recite what	come	say
إِحْسَنَا	وَبِالْوَالِدَيْنِ	شَيْئًا	بِهِ	أَلَا تَشْرِكُوا
(be) good	and with the parents	anything	with Him	that you associate not
نَرْزُقُكُمْ	نَحْنُ	مِنْ إِمْلَقِ	وَلَا تَقْتُلُوا أُولَادَكُمْ	
provide sustenance for you	We	(for fear) of poverty	and kill	not your children
مِنْهَا	مَآظِهِرَ	وَلَا تَقْرُبُوا الْفَوَاحِشَ	وَإِيَّاهُمْ	
of these	that committed openly	and come not near shameful deeds	and (for) them	
إِلَّا	أُلَّتِي حَرَمَ اللَّهُ	وَلَا تَقْتُلُوا النَّفَسَ	وَمَا بَطَرَ	
except	which Allah has forbidden	and kill not a life	or that committed secretly	
لَعَلَّكُمْ تَعْقِلُونَ	بِهِ	وَصَنَّكُمْ	ذَلِكُمْ	بِالْحَقِّ
so that you may understand	[of it]	He has commanded you	this	in a just cause

وَلَا نَقْرُبُوا مَالَ أُلْيَّيْمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشْدَهُ، وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ
 بِالْقِسْطِ لَا نُكِلْفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْكَانَ ذَاقَرِي وَعَهْدِ
 اللَّهِ أَوْفُوا ذَلِكُمْ وَصَنَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ١٥١ وَأَنَّ هَذَا صَرَاطٌ مُسْتَقِيمًا
 فَاتَّبِعُوهُ وَلَا تَنْبِئُوا أَلْسِنَةَ فَنَفَرَّ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَنَّكُمْ بِهِ لَعَلَّكُمْ
 تَنَقُّونَ ١٥٢

152. ``And come not near to the orphan's property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice'' – We burden not any person, but that which he can bear – ``And whenever you give your word (i.e. judge between men or give evidence), say

the truth even if a near relative is concerned, and fulfil the Covenant of Allâh. This He commands you, that you may remember.” 153. “And verily, this (i.e. Allâh’s Commandments mentioned in the above two Verses 151 and 152) is my straight path, so follow it, and follow not (other) paths, for they will separate you away from His path. This He has ordained for you that you may become *Al-Muttaqûn* (the pious).”

أَحَسَنُ	هِيَ	بِالَّتِي	إِلَّا	أَلْيَتِيمِ	وَلَا نَقْرِبُوا مَالَ
(is) better	which	with that	except	(of) the orphan	and come not near (the) wealth
بِالْقِسْطِ	وَالْمِيزَانَ	وَأَوْفُوا الْكَيْلَ	حَتَّىٰ يَلْعَظَ أَشَدَّهُ		
with justice	and weight	and give full measure	until he reaches his maturity		
فَاعْدِلُوا	وَإِذَا قُلْتُمْ	إِلَّا وَسَعَهَا	لَا نُكَلِّفُ نَفْسًا		
then be just	and when you speak	but (to) his capacity	We burden not anyone		
ذَلِكُمْ	وَبِعَهْدِ اللَّهِ أَوْفُوا	وَلَوْكَانَ ذَا قُرْبَىٰ			
this	and fulfil (the) Covenant (of) Allah		even if he is a near relative		
صَرِطْيِ	وَأَنَّ هَذَا	لَعَلَّكُمْ تَذَكَّرُونَ	بِهِ	وَصَنَّكُمْ	
(is) my way	and that this	so that you may take heed	[of it]	He has commanded you	
بِكُمْ	فَتَرَقَّ	وَلَا تَشْبِهُوا السُّبُّلَ	فَاتَّبِعُوهُ	مُسْتَقِيمًا	
you	lest they scatter	and follow not (other) paths	so follow it	straight	
لَعَلَّكُمْ تَنْقُونَ	بِهِ	وَصَنَّكُمْ	ذَلِكُمْ	عَنْ سَبِيلِهِ	
so that you may become pious	[of it]	He has commanded you	this	from His path	

ثُمَّ أَتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحَسَنَ وَتَفْصِيلًا لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لِعَالَمِينَ يُلِقَّهُمْ يُؤْمِنُونَ ١٥٣ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مَبَارِكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ١٥٤ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ١٥٥

154. Then, We gave Mûsâ (Moses) the Book [the Taurât (Torah)], to complete

(Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the Meeting with their Lord. 155. And this is a blessed Book (the Qur'ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. saved from the torment of Hell). 156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

عَلَى الَّذِي أَحَسَنَ	تَمَامًا	الْكِتَبَ	ثُمَّ أَتَيْنَا مُوسَى
upon him who did good	to complete (Our Favour)	the Book	then We gave Moses
لَعَلَّهُمْ	وَرَحْمَةً	وَهُدًى	شَيْءٍ لِكُلِّ
so that they may	and a mercy	and a guidance	[for] every and explaining
كِتَبٌ	وَهَذَا	رَبِّهِمْ يُؤْمِنُونَ	بِلِقَاءً
(is) a Book	and this	(with) their Lord believe	in (the) Meeting
وَاتَّقُوا	فَاتَّبِعُوهُ	مُبَارَكٌ	أَنْزَلْنَاهُ
and fear (Allah)	so follow it	blessed	which We have sent down
إِنَّمَا أَنْزَلَ الْكِتَبَ	أَنْ تَقُولُوا	لَعَلَّكُمْ تَرَحَمُونَ	
the Book was sent down only	lest you say	so that you may be shown mercy	
لَغَفِيلِينَ	عَنْ دِرَاسَتِهِمْ	وَإِنْ كُنَّا	عَلَى طَالِبَتَيْنِ
[indeed] unaware	about their study	and indeed we were	من قَبْلِنَا
			مِنْ قَبْلِنَا
			بِإِنْ قَبْلَنَا

أَوْ تَقُولُوا لَوْ أَنَا أَنْزَلَ عَلَيْنَا الْكِتَبَ لَكُنَا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيْنَهُ مِنْ
 رَبِّكُمْ وَهُدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِيَأْيَتِ اللَّهِ وَصَدَفَ عَنْهَا سَبَّاجِرِي
 الَّذِينَ يَصْدِفُونَ عَنْهَا يَأْتِنَا سُوءُ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ۝ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمْ
 الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبِّكَ أَوْ يَأْتِيَ بَعْضُهُمْ يَأْتِيَ بَعْضُهُمْ يَأْتِيَ رَبِّكَ لَا يَنْفَعُ نَفْسًا
 إِيمَنُهَا الَّتِي تَكُونُ إِيمَانَنَا خَيْرًا قُلْ أَنْتَنَظِرُوا إِنَّا مُنْتَظِرُونَ ۝

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and

Christians)." So, now has come to you a clear proof (the Qur'ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayât* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requite those who turn away from Our *Ayât* with an evil torment, because of their turning away (from them). 158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour, e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."

الْكِتَبُ	أُنْزِلَ عَلَيْنَا	أَنَا	لَوْ	أَوْ تَقُولُوا
the Book	was sent down to us	verily [we]	if	or you say
فَقَدْ جَاءَ كُمْ	مِنْهُمْ	لَكُنَا أَهْدَى		
so surely has come to you	than they	surely we would have been better guided		
أَظْلَمُ	فَمَنْ	وَرَحْمَةٌ	وَهُدَى	مِنْ رَبِّكُمْ
(is) more unjust	then who	and a mercy	and a guidance	from your Lord
عَنْهَا	وَصَدَفَ	بِعَيْدَتِ اللَّهِ		مِمَّنْ كَذَبَ
from them	and turned away	[with] (the) Signs (of) Allah		than (he) who rejected
الْعَذَابُ	سُوءَ	عَنْ أَيْنَنَا	الَّذِينَ يَصْدِفُونَ	سَنَجْزِي
torment	(with) evil	from Our Signs	those who turn away	We shall requite
أَنْ تَأْتِيَهُمْ	إِلَّا	هَلْ يَنْتَظِرُونَ	يَصْدِفُونَ	بِمَا كَانُوا
that come to them	except	(are) they waiting?	turn away	for what they used to
رَبِّكَ	أَيْدِتِ	أُوْيَاقُ بَعْضُ	أُوْيَاقِ رَبِّكَ	الْمَلَائِكَةُ
(of) your Lord	(of the) Signs	or come some	or your Lord comes	the angels
لَا يَنْفَعُ نَفْسًا	رَبِّكَ	أَيْدِتِ	يَأْتِي بَعْضُ	يَوْمَ
will not benefit a soul	(of) your Lord	(of the) Signs	come some	(the) day (when)

خَيْرًا	فِي إِيمَانِهَا	أَوْ كَسَبَتْ	عَامَنَتْ مِنْ قَبْلُ	لَمْ تَكُنْ	إِيمَانُهَا
good	through its Faith	or earned	believed before	(if) it had not	its belief
مُنَتَّظِرُونَ	إِنَّا	أَنْتَنِيَرُوا	قُلْ		
(are) waiting	indeed we (too)	you wait	say		

إِنَّ الَّذِينَ فَرَقُوا دِينَهُمْ وَكَانُوا شِيَعَالِسَتْ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ شَيْءٌ يُنَتَّهِمُ بِمَا كَانُوا يَفْعَلُونَ ١٥٩ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ١٦٠ قُلْ إِنِّي هَدَنِي رَبِّي إِلَى صِرَاطٍ مُّسْتَقِيمٍ دِينَا قِيمَا مِلَّةُ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ١٦١

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern with them in the least. Their affair is only with Allāh, Who then will tell them what they used to do. 160. Whoever brings a good deed (Islamic Monotheism and deeds of obedience to Allāh and His Messenger) shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allāh and His Messenger) shall have only the recompense of the like thereof, and they will not be wronged. 161. Say (O Muhammad ﷺ): ``Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrāhīm (Abraham), *Haṇīfa* [i.e. the true Islamic Monotheism – to believe in One God (Allāh, i.e. to worship none but Allāh, Alone)] and he was not of *Al-Mushrikūn*.''

وَكَانُوا يُشَيَّعُوا	دِينُهُمْ	إِنَّ الَّذِينَ فَرَقُوا
and became factions	their religion	indeed those who split up
إِلَى اللَّهِ	إِنَّمَا أَمْرُهُمْ	لَسْتَ مِنْهُمْ
(is) with Allah	only their case	you have no concern with them
جَاءَ بِالْحَسَنَةِ	مَنْ	بِمَا كَانُوا
came with a good deed	who	what they used to
يَفْعَلُونَ	وَمَنْ	فَلَمْ يُنَتَّهِمْ
came with an evil deed	and who	then He will tell them
أَمْثَالِهَا	عَشْرُ	فَلَهُ
the like thereof	ten (times)	then he (will) have

لَا يُظْلَمُونَ	وَهُمْ	إِلَّا مِثْلَهَا	فَلَا يُجْزَى
will not be wronged	and they	but the like thereof	so he will not be rewarded
دِينًا	مُسْتَقِيمٍ	إِلَى صِرَاطٍ	رَبِّي
a religion	Straight	to a Way	my Lord
مِنَ الْمُشْرِكِينَ	وَمَا كَانَ	حَنِيفًا	هَدَنِي
of the polytheists	and he was not	upright	has guided me
			قُلْ إِنَّمَا
			قِيمًا
			مِلَةً
			قِيمًا

قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَمَّا فِي وَمَحْيَايَ وَمَمَّا فِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٣﴾ لَا شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٤﴾ قُلْ أَغَيْرُ اللَّهِ أَبْغِي رَبًا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تِزْرُ وَازْرَةٌ وَزِرَّ أُخْرَى شَمَّ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَيِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلِقُونَ ﴿١٦٥﴾

162. Say (O Muhammad ﷺ): ``Verily, my *Salât* (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the 'Âlamîn (mankind, jinn and all that exists). 163. ``He has no partner. And of this I have been commanded, and I am the first of the Muslims.'' 164. Say: ``Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then to your Lord is your return, so He will tell you that wherein you have been differing.''

لِلَّهِ	وَمَمَّا فِي	وَمَحْيَايَ	وَنُسُكِي	قُلْ إِنَّ صَلَاتِي
(are) for Allah	and my dying	and my living	and my sacrifice	say surely my prayer
وَبِذَلِكَ أُمِرْتُ		لَهُ	لَا شَرِيكَ	رَبِّ الْعَالَمِينَ ﴿١٦٣﴾
and of this I have been commanded		He has	no partner	(the) Lord (of) the worlds
أَبْغِي رَبًا	قُلْ أَغَيْرُ اللَّهِ	الْمُسْلِمِينَ ﴿١٦٤﴾	أَوَّلُ	وَأَنَا
I seek a lord	say (shall) other than Allah?	(of) those who surrender	(the) first	and I am
عَلَيْهَا	كُلُّ نَفْسٍ إِلَّا	وَلَا تَكْسِبُ	كُلُّ شَيْءٍ	وَهُوَ رَبُّ
against itself	but soul	every	(of) every	and He (is the) Lord
إِلَيْ رَبِّكُمْ	شَمَّ	أُخْرَى	وَزَرَّ	وَلَا تِزْرُ وَازْرَةٌ
to your Lord	then	(of) another	(the) burden	and a bearer of burdens will not bear

١٦٤	تَخْلِفُونَ	فِيهِ	بِمَا كُنْتُمْ	فَيُنَبِّئُكُمْ	مَرْجِعُكُمْ
	differing	wherein	what you had been	and He will tell you	(is) your return

وَهُوَ الَّذِي جَعَلَكُمْ خَلِيفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوْكُمْ فِي مَا
أَتَكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَّحِيمٌ

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely, your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.

الْأَرْضِ	خَلِيفٌ	جَعَلَكُمْ	الَّذِي	وَهُوَ
(of) the earth	inheritors	has made you	Who	and (it is) He
لِّيَبْلُوْكُمْ	دَرَجَاتٍ	بَعْضٍ	فَوْقَ	وَرَفَعَ بَعْضَكُمْ
that He may try you	(in) ranks	others	over	and exalted some of you
الْعِقَابِ	سَرِيعٌ	إِنَّ رَبَّكَ	إِنَّكُمْ	فِي مَا
(in) retribution	Swift	indeed your Lord	He has given you	in what
رَّحِيمٌ	لَغَفُورٌ	وَإِنَّهُ		
Most Merciful	(is) All-Forgiving	and certainly He		

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَصَ ١ كَتَبَ أُنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدَرِكَ حَرَجٌ مِّنْهُ لِتُنذِرَ بِهِ وَذِكْرَى
لِلْمُؤْمِنِينَ ٢ أَتَيْعُوا مَا أُنْزَلَ إِلَيْكُمْ مِّنْ رَّبِّكُمْ وَلَا تَتَبَعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَا
تَذَكَّرُونَ ٣ وَكَمْ مِنْ قَرِيَّةٍ أَهْلَكْنَاهَا فَجَاءَهَا بِأَسْنَابِنَا أَوْهُمْ قَاتِلُونَ

Sūrah Al-A'rāf [The Heights (or The Wall with Elevations)] 7

In the Name of Allāh, the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm-Sād. [These letters are one of the miracles of the Qur'ān and

none but Allāh (Alone) knows their meanings.] 2. (This is a) Book (the Qur’ān) sent down to you (O Muhammad ﷺ), so let not your breast be narrow therefrom, that you warn thereby; and a reminder to the believers. 3. [Say (O Muhammad ﷺ) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down to you from your Lord (the Qur’ān and Prophet Muhammad’s *Sunnah*), and follow not any *Auliya’* (protectors and helpers who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember! 4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

الرَّحِيمُ	الرَّحْمَنُ	بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful	the Most Gracious	In the Name (of) Allah
فِي صَدْرِكَ	فَلَا يَكُنْ	أُنْزِلَ إِلَيْكَ
in your breast	so let not (there) be	sent down to you
بِهِ	لِتُنذِرَ	مِنْهُ
with it	that you may warn	from it
مَا أَنْزَلَ	أَتَّبِعُوا	لِلْمُؤْمِنِينَ
what has been sent down	follow	وَذِكْرَى
قَلِيلًا	أُولَيَاءُ	مِنْ دُونِهِ
little	(any) protectors	وَلَا تَنْبِعُوا
		مِنْ رَبِّكُمْ
		إِلَيْكُمْ
أَهْلَكْنَاهَا	مِنْ قَرْيَةٍ	وَكَمْ
We destroyed [them]	of towns	مَاذَكَرُونَ
قَائِلُونَ	أَوْهُمْ	
slept at noon	بَيْنَمَا	بَأْسَنَا
	or (when) they	فَجَاءَهَا
	(by) night	Our torment
		and came to them

فَمَا كَانَ دَعَوْنَاهُمْ إِذْ جَاءَهُمْ بِأَسْنَانٍ إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ٦٧ فَلَنَسْكُنَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنُنَسْكُنَ الْمُرْسَلِينَ ٦٨ فَلَنَقْصَنَ عَلَيْهِمْ بِعِلْمٍ وَمَا كَانُوا غَافِلِينَ ٦٩ وَالْوَزْنُ يُوْمَيْدَ الْحَقِّ فَمَنْ تَقْلِتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ٧٠

5. No cry did they utter when Our torment came upon them but this: ``Verily, we were *Zālimūn* (polytheists and wrongdoers).'' 6. Then surely We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers. 7. Then surely We shall narrate to them (their whole story) with knowledge, and indeed We have not been absent. 8. And the weighing on that day (Day of Resurrection) will be the true (weighing). So, as for those whose Scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

أَنْ قَالُوا	إِلَّا	بِأَسْنَا	جَاءَهُمْ	إِذْ	فَمَا كَانَ دَعَوْنَاهُمْ
that they said	but	Our punishment	came to them	when	then their plea was not
فَلَنْسَعَلَنَّ الَّذِينَ			كُنْتَ أَظَلَّمِينَ		إِنَّا
then We shall certainly question those			were wrongdoers		indeed we
وَلَنْسَعَلَنَّ الْمُرْسَلِينَ			أُرْسَلَ إِلَيْهِمْ		
and We shall certainly question the Messengers			to whom (Our Message) was sent down		
وَمَا كَانَ غَائِبِينَ	يَعْلَمُ	عَلَيْهِمْ	فَنَوْصَنَّ		
and We were not absent	with knowledge	to them	then surely We shall narrate		
فَمَنْ	الْحَقُّ	يَوْمَيْنَ	وَالْوَزْنُ		
so whose	(will be) the true (weighing)	that day	and the weighing		
الْمُفْلِحُونَ	هُمْ	فَأُولَئِكَ	ثُقلَتْ مَوَازِينُهُمْ		
(will be) the successful	[they]	then those	[his] Scale (of good) became heavy		

وَمَنْ حَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ حَسِرُوا أَنفُسُهُمْ بِمَا كَانُوا يَعِيْذُنَا يَظْلِمُونَ ١١١ وَلَقَدْ مَكَنَّتُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشٌ قِيلَامًا تَشَكُّرُونَ ١١٢ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَرْنَاكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ أَسْجُدُوا لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَهُ يَكُنْ مِنْ أَلْسِنَجِدِينَ ١١٣

9. And as for those whose Scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayāt

(proofs, evidences, verses, lessons, signs, revelations, etc.). 10. And surely We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give. 11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, ``Prostrate yourselves to Adam," and they prostrated themselves, except *Iblīs* (Satan), he refused to be of those who prostrated themselves.

الَّذِينَ	فَأُولَئِكَ	خَفَّتْ مَوَزِينَهُ	وَمَنْ
(are) who	then those	[his] Scale (of good) became light	and whose
يَعَايِنُنَا يَظْلِمُونَ	بِمَا كَانُوا	خَسِرُوا أَنفُسَهُمْ	
be unjust with Our Signs	for what they used to	incurred loss upon themselves	
مَعِيشَةً فِيهَا لَكُمْ	وَجَعَلْنَا فِي الْأَرْضِ	وَلَقَدْ مَكَّنْنَاكُمْ	
a livelihood in it for you	and We made on the earth	and surely We established you	
ثُمَّ صَوَرْنَكُمْ	وَلَقَدْ خَلَقْنَكُمْ	مَا أَشْكُرُونَ	قَلِيلًا
then We gave you shape	and surely We created you	(is) that you give thanks	little
إِلَّا إِبْلِيسَ	فَسَجَدُوا	لِلْمَلَائِكَةِ	ثُمَّ قَلَنَا
except Iblis	and they prostrated	prostrate to Adam	then We said
١١ مِنَ السَّاجِدِينَ		لَمْ يَكُنْ	
of those who prostrated		he was not	

قَالَ مَا مَنَعَكَ أَلَا تَسْجُدُ إِذْ أَمْرَتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَارٍ وَخَلَقْتَهُ مِنْ طِينٍ ١٢ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَلَا خُرُجٌ إِنَّكَ مِنَ الصَّاغِرِينَ ١٣ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبَعَّثُونَ ١٤ قَالَ إِنَّكَ مِنَ الْمُنَظَّرِينَ ١٥

12. (Allāh) said: ``What prevented you (O *Iblīs*) that you did not prostrate yourself, when I commanded you?" *Iblīs* said: ``I am better than him (Adam), You created me from fire, and him You created from clay." 13. (Allāh) said: ``(O *Iblīs*) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced." 14. (*Iblīs*) said: ``Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." 15.

(Allāh) said: ``You are of those respited.''

إذ	أَلَا تَسْجُدُ		مَنْعَكَ	قَالَ مَا	
when	that you (did) not prostrate		prevented you	He (Allah) said what	
مِنْ تَارِ	خَلَقْنِي	مِنْهُ	خَيْرٌ	قَالَ أَنَا	أَمْرَتُكُ
from fire	You created me	than him	better	he said I am	I commanded you
مِنْهَا	فَاهْبِطْ	قَالَ	١٦ مِنْ طِينٍ	وَخَلَقْتَهُ	
from this	then get down	He said	from clay	and You created him	
إِنَّكَ	فَأَخْرُجْ	فِيهَا	أَنْ تَكْبَرْ	لَكَ	فَمَا يَكُونُ
indeed you	so get out	in this	that you show arrogance	for you	it is not
يُبَعِّثُونَ	إِلَى يَوْمٍ	أَنْظِرْنِي	قَالَ	١٧ مِنْ الْمُصْغَرِينَ	
they are raised up	till (the) Day	reprieve me	he said	(are) of the disgraced ones	
		١٥ مِنَ الْمُنْظَرِينَ	قَالَ إِنَّكَ		
(are) of the reprieved ones		He said indeed you			

قَالَ فِيمَا أَغْوَيْتَنِي لَا قَعَدْنَاهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ١٦ شَمَ لَا تَتَبَاهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَكِيرِينَ ١٧ قَالَ أَخْرُجْ مِنْهَا مَذْءُومُوْمَا مَدْحُورًا لَمَنْ تَعَكَ مِنْهُمْ لَا مَلَانَ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ١٨

16. (*Iblīs*) said: ``Because You have sent me astray, surely, I will lie in wait against them (human beings) on Your straight path. 17. ``Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).'' 18. (Allāh) said (to *Iblīs*): ``Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely, I will fill Hell with you all.''

لَا قَعَدْنَاهُمْ	فِيمَا أَغْوَيْتَنِي	قَالَ
I would surely sit (in ambush) for them	because [that] You have sent me astray	he said
مِنْ	شَمَ لَا تَتَبَاهُمْ	الْمُسْتَقِيمَ
from	then surely I shall come to them	straight

وَعَنْ شَمَائِلِهِمْ	وَعَنْ أَيْمَانِهِمْ	وَمِنْ خَلْفِهِمْ	بَيْنِ أَيْدِيهِمْ
and from their left	and from their right	and from behind them	before them
مَذَمُومًا	أَخْرَجَ مِنْهَا	قَالَ	شَكِيرٌ ١٧
disgraced	get out from this	He said	grateful
أَجْمَعِينَ ١٨	مِنْكُمْ	لَأَمْلأَنَّ جَهَنَّمَ	مِنْهُمْ
all	with you	indeed I would fill Hell	of them
		تَبَعَكَ	لَمَنْ
			مَدْحُورًا

وَيَعَادُمُ أَسْكُنْ أَنَّتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا نَقْرَبَا هَذِهِ الْشَّجَرَةِ فَتَكُونُوا مِنَ الظَّالِمِينَ ١٩ فَوَسَوَسَ لَهُمَا الشَّيْطَنُ لِيُبَدِّيَ لَهُمَا مَا وُرِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا هَذِهِ كَارِبَكُمَا عَنْ هَذِهِ الْشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكِيْنَ أَوْ تَكُونَا مِنَ الْحَلِيلِينَ ٢٠ وَقَاسَمَهُمَا إِنِّي لِكُمَا لِمَنِ الْتَّصْحِيحِينَ ٢١

19. ``And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the *Zālimūn* (unjust and wrongdoers).'' 20. Then *Shaitān* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: ``Your Lord did not forbid you this tree except that you should become angels or become of the immortals.'' 21. And he [*Shaitān* (Satan)] swore by Allāh to them both (saying): ``Verily, I am one of the sincere well-wishers for you both.''

فَكُلَا	الْجَنَّةَ	وَزَوْجُكَ	أَنَّتَ	وَيَعَادُمُ أَسْكُنْ
and eat (you both)	(in) Paradise	and your wife	you	and O Adam dwell
الْشَّجَرَةُ	هَذِهِ	وَلَا نَقْرَبَا	مِنْ حَيْثُ شِئْتُمَا	
tree	this	and (do) not approach (you both)	from wherever you wish	
لَهُمَا	فَوَسَوَسَ	مِنَ الظَّالِمِينَ ١٩	فَتَكُونَا	
to them both	then whispered suggestions	of the wrongdoers	or you (both) will be	
عَنْهُمَا	مَا وُرِيَ	لِيُبَدِّيَ	الْشَّيْطَنُ	
to them (both)	what was concealed	to them (both)	to expose	Satan

عَنْ هَذِهِ	رَبُّكُمَا	مَا نَهَنَّكُمَا	وَقَالَ	مِنْ سَوَاءٍ تَهْمَأُ
from this	your Lord	(did) not forbid you	and he said	from their private parts
مِنْ الْمُخْلِدِينَ	أُوْتَكُونَا	أَنْ تَكُونَا مَلَكِيْنَ	إِلَّا	الشَّجَرَةِ
of the immortals	or you two become	that you two become angels	save	tree
لِيْعِنَ النَّصِيْحِيْنَ	لَكُمَا	إِنِّي	وَقَاسَمَهُمَا	
of the sincere advisors	to you (both)	indeed I am	and he swore to them both	

فَدَلَّهُمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَّ لَهُمَا سَوَاءٌ تَهْمَأُ وَطَفْقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ
الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَّا أَنْهِكُمَا عَنِ تِلْكُمَا الشَّجَرَةِ وَأَقْلَلَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ
مُّبِينٌ ٢٣ قَالَ رَبُّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَسِيرِيْنَ

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): ``Did I not forbid you that tree and tell you: Verily, Shaitān (Satan) is an open enemy to you?'' 23. They said: ``Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.''

ذَاقَا الشَّجَرَةَ	فَلَمَّا	يُغُرُورُ	فَدَلَّهُمَا
they both tasted the tree	but when	with deceit	so he led them (both)
وَطَفْقَا	سَوَاءٌ تَهْمَأُ	بَدَّ لَهُمَا	
and they began	their private parts	become apparent to them (both)	
رَبُّهُمَا	وَنَادَاهُمَا	مِنْ وَرَقِ	يَخْصِفَانِ عَلَيْهِمَا
their Lord	and called out to them	(of) Paradise	with (the) leaves
إِنَّ الشَّيْطَانَ	لَكُمَا	عَنِ تِلْكُمَا	أَلَّا أَنْهِكُمَا
verily Satan	[to] you both	وَأَقْلَلَكُمَا	أَلَّا أَنْهِكُمَا
ظَلَمْنَا أَنفُسَنَا	قَالَ رَبَّنَا	مُّبِينٌ	عَدُوٌّ
we have wronged ourselves	they both said our Lord	open	(is) an enemy
		٢٣	لَكُمَا
			to you both

لَنَكُونَنَّ مِنَ الْخَسِيرِينَ	وَتَرَحَّمْنَا	لَنَا	لَمْ تَغْفِرْ	وَإِنْ
we would certainly be of the losers	and have (no) Mercy on us	us	You (do) not forgive	and if

قَالَ أَهِيَطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقْرٌ وَمَتَّعٌ إِلَى حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَبْيَنِي إَدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُوَرِّي سَوْءَاتِكُمْ وَرِيشًا وَلِبَاسُ النَّقَوْيِ ذَلِكَ خَيْرٌ ذَلِكَ مِنْ مَا أَيَّتَ اللَّهُ لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾

24. (Allāh) said: ``Get down, one of you an enemy to the other [i.e. Adam, Hawwā' (Eve), and Shaitān (Satan)]. On earth will be a dwelling place for you and an enjoyment for a time.'' 25. He said: ``Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).'' 26. O Children of Adam! We have bestowed raiment upon you to cover your private parts, and as an adornment; and the raiment of righteousness, that is better. Such are among the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e. leave falsehood and follow truth).

وَلَكُمْ	عَدُوٌّ	لِبَعْضٍ	بَعْضُكُمْ	أَهِيَطُوا	قَالَ
and for you	an enemy	to others	some of you	get down	He said
قَالَ	إِلَى حِينٍ ﴿٢٤﴾	وَمَتَّعٌ	مُسْتَقْرٌ	فِي الْأَرْضِ	
He said	for a time	and a livelihood	(is) a dwelling place	on the earth	
يَبْيَنِي	وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾		وَفِيهَا تَمُوتُونَ	فِيهَا تَحْيَوْنَ	
O Children	and from it you shall be taken out		and in it you shall die	in it you shall live	
يُوَرِّي سَوْءَاتِكُمْ	لِبَاسًا	عَلَيْكُمْ	قَدْ أَنْزَلْنَا		إَدَمَ
which covers your private parts	clothing	to you	verily We have sent down		(of) Adam
ذَلِكَ	خَيْرٌ	ذَلِكَ	الْنَّقَوْيِ	وَلِبَاسٌ	وَرِيشًا
this	(is) better	that	(of) piety	and (the) garment	and (as) an adornment
لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾		مِنْ مَا أَيَّتَ اللَّهُ			
so that they may remember			(is) from (the) Signs (of) Allah		

يَبْيَنِي إَدَمَ لَا يَفْتَنَنَّكُمُ الشَّيْطَنُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

لِيُرِيهِمَا سَوْءَاتِهِمَا إِنَّهُ يَرَنُكُمْ هُوَ وَقِيلُهُ، مِنْ حَيْثُ لَا نَرَوْهُمْ إِنَّا جَعَلْنَا الشَّيْطَنَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿١٧﴾ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا أَبَاءَنَا وَاللَّهُ أَمْرَ فَإِنَّهَا قُلْ إِنَّ اللَّهَ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿١٨﴾

27. O Children of Adam! Let not *Shaitān* (Satan) deceive you, as he got your parents [Adam and Hawwā' (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and *Qabiluhū* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayātīn* (devils) *Auliyā'* (protectors and helpers) for those who believe not. 28. And when they commit a *Fāhisha* (evil deed, going round the Ka'bah in naked state, great sins and unlawful sexual intercourse), they say: "We found our fathers doing it, and Allāh has commanded it on us." Say: "Nay, Allāh never commands *Fāhisha*. Do you say of Allāh what you know not?"

كَمَا أَخْرَجَ أَبَوَيْكُمْ	الشَّيْطَنُ	لَا يَفْتَنَنَّكُمْ	إَدَمْ	يَبْنَىَ
as he drove out your parents	Satan	let not seduce you	(of) Adam	O Children
سَوْءَاتِهِمَا	لِيُرِيهِمَا	لِبَاسُهُمَا	يَنْزِعُ عَنْهُمَا	مِنْ الْجَنَّةِ
their private parts	to expose to them	their garments	stripping them of	from Paradise
لَا نَرَوْهُمْ	مِنْ حَيْثُ	وَقِيلُهُ	هُوَ	إِنَّهُ،
you (do) not see them	from where	and his host	he	does see you
لَا يُؤْمِنُونَ	لِلَّذِينَ	أَوْلِيَاءَ	جَعَلْنَا الشَّيْطَنَ	إِنَّا
(do) not believe	of those who	guardians	have made the devils	verily We
أَبَاءَنَا	وَجَدْنَا عَلَيْهَا	قَالُوا	فَحِشَةً	وَإِذَا فَعَلُوا
our fathers	we found on it	they say	(some) lewdness	and when they do
لَا يَأْمُرُ	قُلْ إِنَّ اللَّهَ	بِهَا	وَاللَّهُ أَمْرَ	أَنَا
(does) not command	say certainly Allah	of it	and Allah has commanded us	
مَا لَا تَعْلَمُونَ	عَلَى اللَّهِ	أَتَقُولُونَ	بِالْفَحْشَاءِ	
what you know not	of Allah	(do) you say?	[of] lewdness	

قُلْ أَمْرَ رَبِّيْ بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَأَدْعُوهُ مُحْلِصِينَ لَهُ
الَّذِينَ كَمَا بَدَأْ كُمْ تَعُودُونَ ٢٩ فِرِيقًا هَدَى وَفِرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ أَخْذَوْا
الشَّيْطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسِبُونَ أَنَّهُمْ مُهْتَدُونَ ٣٠ يَبْنَىٰ إِادَمَ خُذُوا
رِزْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَكُلُّوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ٣١

29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allāh and face the *Qiblah*, i.e. the Ka'bah at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allāh's sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)]. 30. A group He has guided, and a group deserved to be in error; (because) surely, they took the *Shayātīn* (devils) as *Auliā'* (protectors and helpers) instead of Allāh, and think that they are guided. 31. O Children of Adam! Take your adornment (by wearing your clean clothes) while praying [and going round (the *Tawāf* of) the Ka'bah], and eat and drink but waste not by extravagance, certainly He (Allāh) likes not *Al-Musrīfūn* (those who waste by extravagance).

عِنْدَ	وَأَقِيمُوا وُجُوهَكُمْ	بِالْقِسْطِ	أَمْرَ رَبِّيْ	قُلْ
at	and keep straight your faces (to Him)	[of] justice	my Lord has commanded	say
الَّذِينَ	لَهُ	مُحْلِصِينَ	وَأَدْعُوهُ	كُلِّ مَسْجِدٍ
faith	to Him	(making) sincere	and invoke Him	prayer place/mosque
وَفَرِيقًا حَقَّ	فِرِيقًا هَدَى	تَعُودُونَ	كَمَا بَدَأْ كُمْ	
and a group deserved	a group He has guided	(so) shall you return	as He created you	
مِنْ دُونِ اللَّهِ	أَوْلِيَاءَ	إِنَّهُمْ أَخْذَوْا	عَلَيْهِمُ الضَّلَالَةُ	
instead of Allah	(as) guardians	the devils	verily they took	[on them]
إِادَمَ	يَبْنَىٰ	مُهْتَدُونَ	أَنَّهُمْ	وَيَحْسِبُونَ
(of) Adam	O Children	(are) guided	that they	and they consider

وَأَشْرَبُوا	وَكُلُوا	مَسْجِدٌ	كُلٌّ	عِنْدَ	خُذُوا زِينَتَكُمْ
and drink	and eat	prayer place/mosque	every	at	take your adornment
لَا يُحِبُّ الْمُسْرِفِينَ	إِنَّهُ			وَلَا تُشْرِقُوا	
(does) not like the wasters	indeed He			but waste not by extravagance	

قُلْ مَنْ حَرَمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالْطَّيِّبَتِ مِنْ أُرْزَقِ قُلْ هِيَ لِلَّذِينَ أَمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةٌ يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْأَيَّتِ لِقَوْمٍ يَعْلَمُونَ ٣٢٣ قُلْ إِنَّمَا حَرَمَ رَبِّ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِلَّا مَا يُغَيِّرُ الْحَقَّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنْزِلْ بِهِ سُلْطَنَنَا وَأَنْ تَقُولُوا أَعْلَى اللَّهِ مَا لَا تَعْلَمُونَ ٣٣٤

32. Say (O Muhammad ﷺ): ``Who has forbidden the adornment with clothes given by Allāh, which He has produced for His slaves, and *At-Tayyibāt* [all kinds of *Halāl* (lawful) things] of food?'' Say: ``They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).'' Thus We explain the *Ayāt* (Islamic laws) in detail for a people who have knowledge. 33. Say (O Muhammad ﷺ): ``(But) the things that my Lord has indeed forbidden are *Al-Fawā'ih* (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allāh for which He has given no authority, and saying things about Allāh of which you have no knowledge.''

أَخْرَجَ لِعِبَادِهِ	الَّتِي	زِينَةَ اللَّهِ	مَنْ حَرَمَ	قُلْ
He has produced for His slaves	which	(the) adornment (of) Allah	who has forbidden	say
فِي الْحَيَاةِ	لِلَّذِينَ أَمَنُوا	قُلْ هِيَ	مِنْ أُرْزَقِ	وَالْطَّيِّبَتِ
in the life	(are) for those who believe	say these	of the sustenance	and good things
كَذَلِكَ نَفْصِلُ	الْقِيَمَةِ	يَوْمَ	خَالِصَةً	الْدُّنْيَا
thus We explain in detail	(of) Resurrection	(on the) Day	exclusively	(of) this world
الْفَوَاحِشَ	إِنَّمَا حَرَمَ رَبِّي	قُلْ	لِقَوْمٍ يَعْلَمُونَ	الْأَيَّتِ
shameful deeds	my Lord has only forbidden	say	for a people who know	the Signs

وَمَا بَطَنَ	مِنْهَا	مَا ظَهَرَ
and which were committed secretly	of them	which were committed openly
وَأَنْ	الْحَقُّ	بِغَيْرِ
and that	[the] right	without
وَأَنْ تَقُولُوا	سُلْطَنَنَا	بِهِ
and that you say	any authority	for it
مَا لَا نَعْلَمُونَ		عَلَى اللَّهِ
what you (do) not know		of Allah

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْقُدُ مُؤْتَمَرٌ يَبْنَىَ إِذْمَاءً
 يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ إِيمَانِي فَمَنِ اتَّقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ
 يَحْزَنُونَ وَالَّذِينَ كَذَّبُوا بِعَايَنَنَا وَأَسْتَكْبَرُوا عَنْهَا أُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا
 خَلِيلُونَ وَالَّذِينَ

Part - 8

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment). 35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve. 36. But those who reject Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

جَاءَ أَجَلُهُمْ	فَإِذَا	أَجَلٌ	أُمَّةٌ	وَلِكُلِّ
their term approached	and when	(is) a fixed term	people	and for every
وَلَا يَسْقُدُ مُؤْتَمَرٌ	سَاعَةً	لَا يَسْتَأْخِرُونَ		
nor they will be able to bring (it) earlier	an hour	they will not be able to delay (it)		
يَقُصُّونَ عَلَيْكُمْ	مِّنْكُمْ	رُسُلٌ	إِمَامٌ يَأْتِيَنَّكُمْ	إِذْمَاءً
reciting to you	from (among) you	Messengers	if come to you	(of) Adam
				O Children

فَلَا خَوْفٌ	وَأَصْلَحَ	فَمَنِ اتَّقَى	إِيمَانِي
(will be) no fear	and mended himself	then who feared (Allah)	My Verses
بِعَائِتَشَا	وَالَّذِينَ كَذَّبُوا	وَلَا هُمْ يَحْزُنُونَ	عَلَيْهِمْ
Our Signs	and those who rejected	and they will not grieve	upon them
هُمْ	النَّارُ	أَصْحَابُ	أُولَئِكَ
they	(of) the Fire	(are the) dwellers	those
		عَنْهَا	عَنْهَا
		وَأَسْتَكْبِرُوا	
			and treated with arrogance
		خَلِيلُونَ	فِيهَا
		(would) abide forever	therein

فَمَنِ اظْلَمُ مَمَنِ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِعَائِتَشَةَ أُولَئِكَ يَنَاهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّى
إِذَا جَاءَهُمْ رُسُلُنَا يَتَوَفَّوْنَهُمْ قَالُوا أَيْنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا أَضْلَلُوا عَنَّا

وَشَهَدُوا عَلَى أَنفُسِهِمْ أَنَّهُمْ كَانُوا كُفَّارِينَ

٣٧

37. Who is more unjust than one who invents a lie against Allāh or rejects His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our messengers (the angel of death and his assistants) come to them to take their souls, they (the angels) will say: "Where are those whom you used to invoke and worship besides Allāh," they will reply, "They have vanished and deserted us." And they will bear witness against themselves, that they were disbelievers.

أَوْ كَذَّبَ	عَلَى اللَّهِ كَذِبًا	مِمَّنِ افْتَرَى	أَظْلَمُ	فَمَنْ
or rejected	a lie against Allah	than (one) who invented	(is) more unjust	then who
مِنَ الْكِتَابِ	نَصِيبُهُمْ	يَنَاهُمْ	أُولَئِكَ	بِعَائِتَشَةَ
from the Book (of Decrees)	their share	will reach them	(they are) those	His Verses
يَتَوَفَّوْنَهُمْ	رُسُلُنَا	جَاءَهُمْ	حَتَّى إِذَا	
causing them to die	Our messengers (angels)	come to them	until when	
تَدْعُونَ مِنْ دُونِ اللَّهِ	مَا كُنْتُمْ			
invoke other than Allah	(are) those (whom) you used to			
		قَالُوا أَيْنَ		

عَلَىٰ أَنفُسِهِمْ	وَشَهِدُوا	ضَلَّوْا عَنَّا	قَالُوا
against themselves	and they testify	they have forsaken us	they say
كُفَّارٍ	أَنَّهُمْ كَانُوا		
disbelievers	that they were		

قَالَ أَدْخُلُوا فِي أُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنِّ وَالْإِنْسِ فِي النَّارِ كُلُّمَا دَخَلَتْ أُمَّةٌ لَعِنَتْ
أَخْنَهَا حَتَّىٰ إِذَا أَدَارَ كُوْفَوْفِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لَا أُولَئِنَّهُمْ رَبُّنَا هَؤُلَاءِ أَضْلَلُونَا فَعَاهِمُونَ
عَذَابًا ضَعَفَ أَمِّنَ النَّارِ قَالَ لِكُلِّ ضَعْفٍ وَلَكِنْ لَا يَعْلَمُونَ

38. (Allāh) will say: ``Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.'' Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: ``Our Lord! These misled us, so give them a double torment of the Fire.'' He will say: ``For each one there is double (torment), but you know not.''

مِنَ الْجِنِّ	مِنْ قَبْلِكُمْ	قَدْ خَلَتْ	أَدْخُلُوا فِي أُمَّمٍ	قَالَ
of the jinn	before you	[indeed] who passed away	enter you among nations	He said
لَعِنَتْ أَخْنَهَا	دَخَلَتْ أُمَّةٌ	كُلَّمَا	فِي النَّارِ	وَالْإِنْسِ
it cursed its sister (nation)	a nation entered	every time	in the Fire	and humans
قَالَتْ أُخْرَاهُمْ	جَمِيعًا	فِيهَا	حَتَّىٰ إِذَا أَدَارَ كُوْفَوْ	
(the) last of them will say	all	in it (therein)	until when they will gather	
ضَعَفًا	عَذَابًا	فَعَاهِمُ	رَبَّنَا	لَا أُولَئِنَّهُمْ
double	a torment	so give them	these	to (the) first of them
لَا يَعْلَمُونَ	وَلَكِنْ	ضَعْفٌ	قَالَ لِكُلِّ	مِنَ النَّارِ
you know not	[and] but	(is) double (torment)	He will say for everyone	of the Fire

وَقَالَتْ أُولَئِنَّهُمْ لِأَخْرَاهُمْ فَمَا كَاتَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ
تَكْسِبُونَ إِنَّ الَّذِينَ كَذَبُوا بِإِيمَانِنَا وَأَسْتَكَبَرُوا عَنْهَا لَا نُفَنِّحُ لَهُمْ أَبُوبُ السَّمَاءِ وَلَا

يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَمَلُ فِي سَمَاءِ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ هُمْ مِنْ جَهَنَّمَ مَهَادُ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ

39. The first of them will say to the last of them: ``You were not better than us, so taste the torment for what you used to earn.'' 40. Verily, those who deny Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the *Mujrimūn* (criminals, polytheists, sinners). 41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the *Zālimūn* (polytheists and wrongdoers).

عَلَيْنَا	كَاتَ لَكُمْ	فَمَا	لِآخِرِهِمْ	وَقَالَتْ أُولَئِكُمْ
upon us	is for you	not	to (the) last of them	and (the) first of them will say
تَكْسِبُونَ	بِمَا كُنْتُمْ	فَذُوقُوا الْعَذَابَ	مِنْ فَضْلِ	
earn	for what you used to	so taste the torment	any superiority	
عَنْهَا	وَأَسْتَكَبَرُوا	بِعَيْنِنَا	إِنَّ الَّذِينَ كَذَبُوا	
to them	and showed arrogance	Our Signs	indeed those who rejected	
وَلَا يَدْخُلُونَ الْجَنَّةَ	السَّمَاءَ	أَبْوَابَ	هُمْ	لَا فَتَحَ
nor they will enter Paradise	(of) heaven	(the) gates	for them	will not be opened
وَكَذَلِكَ	الْخِيَاطِ	فِي سَمَاءٍ	حَتَّىٰ يَلِجَ الْجَمَلُ	
and thus	(of) the needle	through (the) eye	until the camel passes	
وَمِنْ فَوْقِهِمْ	مِنْ جَهَنَّمَ مَهَادُ	هُمْ	نَجْزِي الْمُجْرِمِينَ	
and above them	a bed	for them (will be)	We recompense the criminals	
بِنَجْزِي الظَّالِمِينَ		وَكَذَلِكَ	غَوَاشٍ	
do We recompense the wrongdoers		and thus	(its) covering	

وَالَّذِينَ إِيمَانُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أَوْلَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَلِدُونَ وَنَزَّعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَرُ وَقَالُوا

الْحَمْدُ لِلَّهِ الَّذِي هَدَنَا إِلَهَهَنَا وَمَا كَانَ لَنَا إِلَّا أَنْ هَدَنَا اللَّهُ لَقَدْ جَاءَتْ رُسُلٌ رَّبِّنَا بِالْحَقِّ وَنُودُوا أَنْ تَلْكُمُ الْجَنَّةَ أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ

42. But those who believed (in the Oneness of Allāh – Islamic Monotheism), and worked righteousness –We tax not any person beyond his scope – such are the dwellers of Paradise. They will abide therein forever. 43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: ``All praise and thanks are Allāh's, Who has guided us to this, and never could we have found guidance, were it not that Allāh had guided us! Indeed, the Messengers of our Lord did come with the truth.'' And it will be cried out to them: ``This is the Paradise which you have inherited for what you used to do.''

لَا تَكْلِفْ نَفْسًا		وَعَكِمْلُوا الصَّدِيقَاتِ		وَالَّذِينَ إِمَانُوا
We (do) not burden any person		and did righteous deeds		but those who believed
فِيهَا	هُمْ	الْجَنَّةُ	أَصْحَابُ	أُولَئِكَ
in it	they	(of) Paradise	(are the) dwellers	but (to) his capacity
مِنْ غِلْ		فِي صُدُورِهِمْ		وَنَزَّعْنَا مَا
of rancour		(is) in their breasts		خَلِدُونَ
وَقَالُوا		وَنَزَّعْنَا مَا		تَجْرِي مِنْ تَحْتِهِمْ
الَّذِي	الْحَمْدُ لِلَّهِ	الَّذِي	الَّذِي	الَّذِي
Who	all the praise (be) to Allah		and they will say	[the] rivers
لَوْلَا	لَنْهَدِي	وَمَا كَانَ	لِهَنَّا	هَدَنَا
if not	to find guidance		to this	guided us
بِالْحَقِّ	رَبِّنَا	لَقَدْ جَاءَتْ رُسُلٌ	أَنْ تَلْكُمُ	أَنْ هَدَنَا اللَّهُ
with the truth	(of) our Lord	indeed came (the) Messengers	[that]	Allah had guided us
أُورِثْتُمُوهَا		الْجَنَّةُ	أَنْ تَلْكُمُ	وَنُودُوا
which you have inherited		(is) the Paradise	that this	and it will be cried out to them
تَعْمَلُونَ		بِمَا كُنْتُمْ		
do		for what you used to		

وَنَادَىٰ أَصْحَابُ الْجَنَّةَ أَصْحَابَ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدْنَا رَبِّكُمْ حَقًاٰ
قَالُواٰ نَعَمْ فَادْنُ مَوْذِنَ بِنَهْمَ أَنْ لَعْنَةَ اللَّهِ عَلَى الظَّالِمِينَ ١١ الَّذِينَ يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَعْنُونَهَا
عِوْجَانَهُمْ بِالْآخِرَةِ كَفِرُونَ ١٢

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): ``We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warned)?'' They shall say: ``Yes.'' Then a crier will proclaim between them: ``The Curse of Allāh is on the *Zālimūn* (polytheists and wrongdoers).'' 45. Those who hindered (men) from the path of Allāh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

أَنْ	النَّارِ	أَصْحَابَ	الْجَنَّةَ	وَنَادَىٰ أَصْحَابُ
that	(of) the Fire	(to the) dwellers	(of) Paradise	and will call out (the) dwellers
	فَهَلْ وَجَدْتُمْ	رَبُّنَا	وَعَدَنَا	قَدْ وَجَدْنَا مَا
so (have) you found?	true	our Lord	had promised (to) us	verily we have found what
	فَادْنُ مَوْذِنَ	قَالُواٰ نَعَمْ	حَقًاٰ	مَا وَعَدَ
then a herald cried out	they will say yes	true	your Lord	what had promised
	عَلَى الظَّالِمِينَ	أَنْ لَعْنَةَ اللَّهِ		بِنَهْمَ
(be) upon the wrongdoers		that (the) Curse (of) Allah		between them
عِوْجَانَهُمْ	وَيَعْنُونَهَا	عَنْ سَبِيلِ اللَّهِ	الَّذِينَ يَصُدُّونَ	
crooked	and seek to make it	from (the) path (of) Allah	those who hinder (men)	
	كَفِرُونَ	بِالْآخِرَةِ	وَهُمْ	
	(are) disbelievers	in the Hereafter	and they	

وَبَيْنَهُمْ حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلَّاً سِيمَهُمْ وَنَادَوْا أَصْحَابَ الْجَنَّةَ أَنْ سَلِمْ عَلَيْكُمْ لَمْ
يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ١٣ وَإِذَا صَرِفَتْ أَبْصَرُهُمْ ثُلَّةً أَصْحَابَ النَّارِ قَالُوا رَبُّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ
الظَّالِمِينَ ١٤ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ سِيمَهُمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمِيعُكُمْ وَمَا

كُنْتُمْ سَتَّكِبُرُونَ

46. And between them will be a (barrier) screen and on *Al-A'rāf* (a wall with elevated places) will be men (whose good and evil deeds would be equal in Scale), who would recognise all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces). And they will call out to the dwellers of Paradise, " *Salāmu 'Alāikum* " (peace be on you), and at that time they (men on *Al-A'rāf*) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. 47. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are *Zālimūn* (polytheists and wrongdoers)." 48. And the men on *Al-A'rāf* (the wall) will call to the men whom they would recognise by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

رِجَالٌ	وَعَلَى الْأَعْرَافِ	جَحَابٌ	وَبَيْنَهُمَا
(will be) men	and on Al-Araf (heights)	(will be) a barrier	and between them
وَنَادَوْا	بِسِيمَتْهُمْ	يَعْرِفُونَ كُلَّا	
and they will call out to	by their marks	who would recognise everyone	
لَمْ يَدْخُلُوهَا	عَلَيْكُمْ	أَنْ سَلَّمَ	أَصْحَابٌ
they (did) not enter it	(be) on you	that peace	(of) Paradise
أَصْحَابٌ	نِلَقَاءً	صُرِفَتْ أَبْصَرُهُمْ	وَهُمْ يَطْمَعُونَ
(the) dwellers	towards	their eyes will turn	and when
الْقَوْمُ	مَعَ	لَا تَجْعَلْنَا	أَنَّا
the people	with	(do) not place us	they will say our Lord
رِجَالًا	الْأَعْرَافِ	وَنَادَى أَصْحَابٍ	الظَّالِمِينَ
men	(of) Al-Araf (heights)	and will call out (the) dwellers	(who are) the wrongdoers
عَنْكُمْ	مَا أَغْنَى	قَالُوا	يَعْرِفُونَ
you	(did) not avail	saying	by their marks
دَسَّتَكِبُرُونَ		وَمَا كُنْتُمْ	جَمِيعَكُمْ
show arrogance		and what you used to	your number

أَهَنْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنْأِيْهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ٤٩ وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنَّ أَفِضْلُوْا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقْنَاكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَمَهُمَا عَلَى الْكَافِرِينَ ٥٠ الَّذِينَ أَتَخْذَلُوا دِينَهُمْ لَهُوَا وَلَعِبَا وَغَرَّهُمُ الْحَيَاةُ الدُّنْيَا فَالْيَوْمَ نَنْسَهُمْ كَمَا نَسَوْا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِإِيمَانِنَا يَحْدُثُونَ

49. Are they those, of whom you swore that Allāh would never show them mercy. (Behold! It has been said to them): ``Enter Paradise, no fear shall be on you, nor shall you grieve.'' 50. And the dwellers of the Fire will call to the dwellers of Paradise: ``Pour on us some water or anything that Allāh has provided you with.'' They will say: ``Both (water and provision) Allāh has forbidden to the disbelievers.'' 51. ``Who took their religion as an amusement and play, and the life of the world deceived them.'' So this Day We shall forget them as they forgot their Meeting of this Day, and as they used to reject Our Ayāt (proofs, signs, evidences, verses, lessons, revelations, etc.).

رَحْمَةٌ	لَا يَنْأِيْهُمُ اللَّهُ	أَلَّذِينَ أَقْسَمْتُمْ	أَهَنْوَلَاءِ
mercy	(that) Allah will not grant them	those (of) whom you swore	(are) they?
وَلَا أَنْتُمْ تَحْزَنُونَ	عَلَيْكُمْ	لَا خَوْفٌ	أَدْخُلُوا الْجَنَّةَ
Nor shall you grieve	(shall be) on you	no fear	enter Paradise
أَنْ	الْجَنَّةَ	أَصْحَابَ	وَنَادَى أَصْحَابَ
that	(of) Paradise	(to the) dwellers	and will cry out (the) dwellers
قَالُوا	رَزَقْنَاكُمُ اللَّهُ	مِمَّا	مِنَ الْمَاءِ
they will say	Allah has provided you	of what	pour on us
دِينَهُمْ	عَلَى الْكَافِرِينَ	الَّذِينَ أَتَخْذَلُوا	إِنَّ اللَّهَ حَرَمَهُمَا
their religion	those who took	to the disbelievers	indeed Allah has forbidden both
الْدُّنْيَا	الْحَيَاةُ	وَغَرَّهُمْ	لَهُوَا
(of) the world	the life	and deceived them	and play
			(as) amusement

هَذَا	يَوْمَهُمْ	كَمَا نَسُوا لِقَاءَ	نَسَّهُمْ	فَالْيَوْمَ
this	(of) their Day	as they forgot (the) Meeting	We will forget them	so today
بِعَيْنِنَا يَجْحَدُونَ		وَمَا كَانُوا		
reject Our Signs		and (because of) what they used to		

وَلَقَدْ حِذَنَاهُمْ بِكِتَبٍ فَصَلَنَاهُ عَلَى عِلْمٍ هُدَى وَرَحْمَةً لِقَوْمٍ يُؤْمِنُونَ ٥٧ هَلْ يَنْظَرُونَ إِلَّا تَأْوِيلَهُ، يَوْمَ يَأْتِي تَأْوِيلُهُ، يَقُولُ الَّذِينَ نَسُوا مِنْ قَبْلِ قَدْجَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شَفَعَاءَ فَيُشَفِّعُونَا أَوْ نَرُدُّ فَنَعْمَلَ غَيْرَ الَّذِي كَانَ نَعْمَلُ قَدْ خَسِرُوا أَنفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ

52. Certainly, We have brought to them a Book (the Qur'ān) which We have explained in detail with knowledge, – a guidance and a mercy to a people who believe. 53. Await they just for the final fulfillment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: ``Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?'' Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allāh) has gone away from them.

عَلَى عِلْمٍ	فَصَلَنَاهُ	بِكِتَبٍ	وَلَقَدْ حِذَنَاهُمْ
with knowledge	which We have expounded	a Book	and verily We have brought to them
هَلْ يَنْظَرُونَ	لِقَوْمٍ يُؤْمِنُونَ	وَرَحْمَةً	هُدَى
(are) they waiting?	to a people who believe	and a mercy	a guidance
يَقُولُ الَّذِينَ	يَأْتِي تَأْوِيلُهُ	يَوْمَ	إِلَّا تَأْوِيلُهُ
will say those who	(when) its fulfillment will come	(the) Day	but (for) its fulfillment
بِالْحَقِّ	رَبِّنَا	قَدْجَاءَتْ رُسُلُ	مِنْ قَبْلِ
with the truth	(of) our Lord	verily had come (the) Messengers	before had forgot it

أَوْنَرَدْ	لَنَا	فَيَشْفَعُوا	مِنْ شُفَعَاءَ	لَنَا	فَهَلْ
or we are sent back	for us	so (that) they intercede	any intercessors	we have	so (do)?
قَدْ خَسِرُوا	نَعْمَلُ	الَّذِي كَانَ		فَنَعْمَلُ عَيْنَ	
verily they have lost	do	that which we used to	so (that) we do (deeds)	other than	
يَقْتَرُونَ	مَا كَانُوا	عَنْهُمْ	وَضَلَّ	أَنفُسُهُمْ	
fabricate	what they used to	them	and has forsaken	themselves	

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ أَسْتَوَى عَلَى الْعَرْشِ
يُغْشِي الْيَوْلَ النَّهَارَ يَطْلُبُهُ، حَيْثِشَا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ إِلَّا هُوَ
الْخَالقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ۝ أَدْعُوكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ

الْمُعْتَدِينَ ۝

Part - 8

54. Indeed, your Lord is Allāh, Who created the heavens and the earth in Six Days, and then He rose over (*Istawā*) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the creation and commandment. Blessed is Allāh, the Lord of the 'Ālamīn (mankind, jinn and all that exists)! 55. Invoke your Lord with humility and in secret. He likes not the aggressors.

وَالْأَرْضَ	خَلَقَ السَّمَاوَاتِ	الَّذِي	الَّهُ	إِنَّ رَبَّكُمْ
and the earth	created the heavens	Who	(is) Allah	indeed your Lord
يُغْشِي الْيَوْلَ	عَلَى الْعَرْشِ	ثُمَّ أَسْتَوَى	أَيَّامٍ	فِي سِتَّةِ
He lets cover the night	on the Throne	then He ascended	Days	in Six
وَالنُّجُومَ	وَالْقَمَرَ	وَالشَّمْسَ	حَيْثِشَا يَطْلُبُهُ	الْنَّهَارَ
and the stars	and the moon	and the sun	swiftly which seeks it	(over) the day
وَالْأَمْرُ	الْخَلْقُ	لَهُ أَلَا	بِأَمْرِهِ مُسَخَّرَاتٍ	
and the command	(is) the creation	for Him	beware to His Command	(are) subjected

تَضَرَّعًا	أَدْعُوكُمْ	رَبُّ الْعَالَمِينَ	بَارَكَ اللَّهُ
humbly	call upon your Lord	(the) Lord (of) the worlds	blessed is Allah
لَا يُحِبُّ الْمُعْتَدِينَ	إِنَّهُ	وَخْفَيَةٌ	
likes not the transgressors	indeed He	and (in) secret	

وَلَا نُفْسِدُ وَأِنَّ الْأَرْضَ بَعْدَ إِصْلَاحِهَا وَأَدْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ وَهُوَ الَّذِي يُرِسِّلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيِ رَحْمَتِهِ حَتَّىٰ إِذَا
أَقْلَتْ سَحَابًا ثِقَالًا سُقْنَهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الْثَّمَرَاتِ
كَذَلِكَ نُنْجِي الْمَوْقَعَ لَعَلَّكُمْ تَذَكَّرُونَ

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allāh's Mercy is (ever) near to the good-doers. 57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried heavy-laden clouds, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

وَأَدْعُوهُ	إِصْلَاحَهَا	بَعْدَ	فِي الْأَرْضِ	وَلَا نُفْسِدُ وَأِنَّ
and call Him	its being set in order	after	on the earth	and (do) not make mischief
مِنَ الْمُحْسِنِينَ	قَرِيبٌ	إِنَّ رَحْمَتَ اللَّهِ	وَطَمَعًا	خَوْفًا
to the good-doers	(is) close	indeed (the) Mercy (of) Allah	and longing	(with) fear
رَحْمَتِهِ	بَيْنَ يَدَيِ	بُشْرًا	يُرِسِّلُ الرِّيحَ	وَهُوَ الَّذِي
His Mercy	before	(as) glad tidings	sends the winds	Who and (it is) He
مَيِّتٍ	لِبَلَدٍ	ثِقَالًا	سَحَابًا	حَتَّىٰ إِذَا أَقْلَتْ
dead	to a land	We drive it	heavy-laden	a cloud until when they carry
بِهِ	فَأَخْرَجْنَا	الْمَاءَ	بِهِ	فَأَنْزَلْنَا
therewith	then We brought forth	water (rain)	from it	then We sent down

لَعَلَّكُمْ تَذَكَّرُونَ	نُخْرُجُ الْمَوْتَىٰ	كَذَّالِكَ	الثَّمَرَاتِ	مِنْ كُلِّ
so that you may take heed	We will raise up the dead	thus	(of) fruit	every (kind)

وَالْبَلْدُ الْطَّيِّبُ يَخْرُجُ بَنَاتُهُ، بِإِذْنِ رَبِّهِ وَالَّذِي خَبَثَ لَا يَخْرُجُ إِلَّا نَكِدًا كَذَّالِكَ
نُصَرِّفُ الْأَيَّاتِ لِقَوْمٍ يَشْكُرُونَ لَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَقُولُمْ أَعْبُدُو إِلَهَهَ
مَالَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ قَالَ الْمَلَأُ مِنْ قَوْمِهِ
إِنَّا لِنَرَدَكَ فِي ضَلَالٍ مُّبِينٍ قَالَ يَقُولُمْ لَيْسَ بِي ضَلَالٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ

الْعَلَمِينَ

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks. 59. Indeed, We sent Nūh (Noah) to his people and he said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Certainly, I fear for you the torment of a Great Day!" 60. The leaders of his people said: "Verily, we see you in plain error." 61. [Nūh (Noah)] said: "O my people! There is no error in me, but I am a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists)!"

وَالَّذِي	رَبِّهِ	بِإِذْنِ	يَخْرُجُ بَنَاتُهُ،	الْطَّيِّبُ	وَالْبَلْدُ
and that which	(of) its Lord	by (the) Order	its vegetation comes forth	good	and land
نُصَرِّفُ الْأَيَّاتِ	كَذَّالِكَ	إِلَّا نَكِدًا	لَا يَخْرُجُ	خَبَثَ	
We diversely expound the signs	thus	but little	(does) not come forth		is bad
فَقَالَ	إِلَى قَوْمِهِ	لَقَدْ أَرْسَلْنَا نُوحًا	لِقَوْمٍ يَشْكُرُونَ		
and he said	to his people	verily We sent Noah	for a people who give thanks		
غَيْرُهُ	مِنْ إِلَهٍ	لَكُمْ	مَا	أَعْبُدُو إِلَهَهَ	يَقُولُمْ
other than Him	any god	you have	(do) not	worship Allah	O my people
قَالَ الْمَلَأُ	عَظِيمٍ	يَوْمٍ	عَذَابَ	أَخَافُ عَلَيْكُمْ	إِنِّي
said the leaders	Great (awful)	(of) a Day	(the) torment	fear for you	certainly I

قَالَ يَقُولُ	مَبِينٌ	فِي ضَلَالٍ	لَرَدَكَ	إِنَّا	مِنْ قَوْمَهُ
he said O my people	plain	in error	see you	verily we	of his people
مِنْ رَبِّ الْعَالَمِينَ	رَسُولٌ	وَلَكِنِّي	ضَلَالٌ	لَيْسَ بِ	ضَلَالٌ

from (the) Lord (of) the worlds a Messenger [and] but I am an error (there) is not in me

أَبْلَغُكُمْ رِسَالَتِي رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنْ أَنَّ اللَّهَ مَا لَا نَعْلَمُونَ ٦٣ أَوْ عَجَبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِنْ رَبِّكُمْ عَلَى رَجُلٍ مِنْكُمْ لِيُنذِرَكُمْ وَلِنَنْقُوا وَلَعَلَّكُمْ تَرْحَمُونَ ٦٤ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلُكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِإِيمَانِهِمْ كَانُوا قَوْمًا

عَمِيرٌ

62. ``I convey to you the Messages of my Lord and give sincere advice to you. And I know from Allāh what you know not. 63. ``Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allāh and that you may receive (His) Mercy?'' 64. But they denied him, so We saved him and those along with him in the ship, and We drowned those who denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

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وَأَعْلَمُ	لَكُمْ	وَأَنْصَحُ	رَبِّي	رِسَالَتِ	أَبْلَغُكُمْ
and I know	to you	and give advice	(of) my Lord	(the) Messages	I convey to you
أَنْ جَاءَكُمْ		أَوْ عَجَبْتُمْ		مَا لَا نَعْلَمُونَ	مِنْ أَنَّ
that has come to you		(do) you wonder?		that you (do) not know	from Allah
لِيُنذِرَكُمْ	مِنْكُمْ	عَلَى رَجُلٍ	مِنْ رَبِّكُمْ		ذِكْرٌ
that he may warn you	among you	upon a man	from your Lord		a Reminder
فَكَذَّبُوهُ		وَلَعَلَّكُمْ تَرْحَمُونَ		وَلِنَنْقُوا	
but they denied him		and that you may be shown Mercy		and so that you may fear (Allah)	
وَأَغْرَقْنَا الَّذِينَ	فِي الْفُلُكِ	مَعَهُ	وَالَّذِينَ	فَأَنْجَيْنَاهُ	
and We drowned those who	in the ship	with him	and those	and We saved him	

عَمِينَ	قَوْمًا	كَانُوا إِنْهُمْ	كَذَّبُوا بِمَا يَنْهَا
blind	a people	indeed they were	denied Our Signs

وَإِلَىٰ عَادٍ أَخَاهُمْ هُودًا قَالَ يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٌ غَيْرُهُ أَفَلَا يَنْتَهُونَ ٦٥ قَالَ الْمَلَائِكَةِ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرَيْكُمْ فِي سَفَاهَةٍ وَإِنَّا لَنَظُنْكُمْ مِنَ الْكَذَّابِينَ ٦٦ قَالَ يَنْقُومُ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِنْ رَبِّ الْعَالَمِينَ ٦٧ أَبْلَغُكُمْ رِسْلَاتِ رَبِّي وَإِنَّا لَكُمْ نَاصِحٌ أَمِينٌ ٦٨

65. And to 'Ad (people, We sent) their brother Hūd. He said: ``O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Will you not fear (Allāh)?'' 66. The leaders of those who disbelieved among his people said: ``Verily, we see you in foolishness, and verily, we think you are one of the liars.'' 67. (Hūd) said: ``O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the 'Ālamīn (mankind, jinn and all that exists)! 68. ``I convey to you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

يَنْقُومُ أَعْبُدُوا اللَّهَ	قَالَ	هُودًا	أَخَاهُمْ	وَإِلَىٰ عَادٍ
O my people worship Allah	he said	Hud	their brother	and to 'Ad (We sent)
أَفَلَا يَنْتَهُونَ	بِجُوعٍ	مِنْ إِلَهٍ	لَكُمْ	مَا
then (will) you not fear (Allah)?	other than Him	any god	you have	(do) not
إِنَّا	مِنْ قَوْمِهِ	الَّذِينَ كَفَرُوا	قَالَ الْمَلَائِكَةِ	
verily we	of his people	(of) those who had disbelieved	said the leaders	
لَنَظُنْكُمْ	وَإِنَّا	فِي سَفَاهَةٍ	لَنَرَيْكُمْ	
[verily] consider you	and verily we	in folly	[verily] see you	
سَفَاهَةٌ	بِي	يَنْقُومُ لَيْسَ	قَالَ	مِنَ الْكَذَّابِينَ
folly	in me	O my people (there) is not	he said	of the liars
أَبْلَغُكُمْ	مِنْ رَبِّ الْعَالَمِينَ	رَسُولٌ	وَلَكِنِّي	
I convey to you	from (the) Lord (of) the worlds	a Messenger	[and] but I am	

أَمِينٌ	نَاصِحٌ	لَكُمْ	وَأَنَا	رِبِّي	رِسَالَتٍ
trustworthy	an advisor	to you	and I am	(of) my Lord	(the) Messages

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلَى رَجُلٍ مِّنْكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمٍ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصْطَةً فَأَذْكُرُوا إِلَهَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١١﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرْ مَا كَانَ يَعْبُدُهُ أَبَاؤُنَا فَأَنَّا بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ

69. "Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nūh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allāh so that you may be successful." 70. They said: "Have you come to us that we should worship Allāh Alone and forsake that which our fathers used to worship? So bring us that wherewith you have threatened us if you are of the truthful."

عَلَى رَجُلٍ	مِنْ رَّبِّكُمْ	ذِكْرٌ	أَنْ جَاءَكُمْ	أَوْ عَجِبْتُمْ
upon a man	from your Lord	a Reminder	that has come to you	(do) you wonder?
خُلَفَاءَ	جَعَلَكُمْ	إِذْ	وَأَذْكُرُوا	مِنْكُمْ
successors	He made you	when	and remember	that he may warn you
فَأَذْكُرُوا	فَأَذْكُرُوا	بَصْطَةً	وَزَادَكُمْ	قَوْمٌ
so remember	amply	in stature	and increased you	(of) Noah
أَجِئْتَنَا	قَالُوا	لَعَلَّكُمْ تُفْلِحُونَ	نُوحٌ	مِنْ بَعْدِ
(have) you come to us?	they said	so that you may succeed	(the) bounties (of) Allah	قَوْمٍ
يَعْبُدُهُ أَبَاؤُنَا	مَا كَانَ	وَنَذَرَ	لِنَعْبُدَ اللَّهَ وَحْدَهُ	أَلَاءَ اللَّهِ
worship our forefathers	what used to	and forsake	that we worship Allah Alone	
إِنْ كُنْتَ مِنَ الصَّادِقِينَ	إِنْ كُنْتَ	تَعِدُنَا	بِمَا	فَأَنَّا
of the truthful	if you are	you promise us	[of] what	so bring to us

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَدِّلُونَنِي فِي أَسْمَاءِ سَمَيَّتُمُوهَا أَنْتُمْ وَأَبَاؤُكُمْ مَانَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَنٍ فَانْتَظِرُوْا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظَرِينَ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنْنَا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَّبُوا بِعَيْنِنَا وَمَا كَانُوا مُؤْمِنِينَ

71. (Hūd) said: "torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named – you and your fathers – with no authority from Allāh? Then wait, I am with you among those who wait." 72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

وَغَضَبٌ	رِجْسٌ	مِنْ رَبِّكُمْ	وَقَعَ عَلَيْكُمْ	قَالَ قَدْ
and anger	punishment	from your Lord	has fallen upon you	he said verily
سَمَيَّتُمُوهَا		فِي أَسْمَاءِ	أَتُجَدِّلُونَنِي	
which you have named (assigned)		about (mere) names	(do) you dispute with me?	
مِنْ سُلْطَنٍ	بِهَا	مَانَزَّلَ اللَّهُ	وَأَبَاؤُكُمْ	أَنْتُمْ
any sanction	for which	Allah has not sent down	and your fathers	you
فَأَنْجَيْنَاهُ	٧١	مِنَ الْمُنْتَظَرِينَ	إِنِّي	فَانْتَظِرُوْا
then We saved him		of those who wait	I am verily	then wait you
وَقَطَعْنَا دَابِرَ		مِنَّا	مَعَهُ	وَالَّذِينَ
and We cut (the) last remnant		from Us	with him	and those
وَمَا كَانُوا مُؤْمِنِينَ	٧٢	بِعَيْنِنَا	الَّذِينَ كَذَّبُوا	
and they were not believers		Our Signs	(of) those who belied	

وَإِلَيْنَا شَمُودٌ أَخَاهُمْ صَلِحًا قَالَ يَنْقُوْمِ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ، قَدْ جَاءَتْكُمْ بَيِّنَاتٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ أَيَّةٌ فَذَرُوهَا تَأْكُلُ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذُكُمْ عَذَابٌ أَلِيمٌ ٧٣ وَأَذْكُرُوْا إِذْ جَعَلْتُمْ

خُلَفَاءَ مِنْ بَعْدِ عَكَادٍ وَبَوَّأَكُمْ فِي الْأَرْضِ تَنَحَّذُونَ مِنْ سُهُولِهَا قُصُورًا
وَنَنْجِنُونَ الْجِبَالَ بِيُوتَافَادَ كَرُواءَ الَّاَءَ اللَّهِ وَلَا نَعْثُوْفِي الْأَرْضِ مُفْسِدِينَ

73. And to Thamūd (people, We sent) their brother Sālih. He said: "O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. (*Lā ilāha illallāh*: none has the right to be worshipped but Allāh.) Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allāh is a sign to you; so you leave her to graze in Allāh's earth, and touch her not with harm, lest a painful torment should seize you. 74. And remember when He made you successors after 'Ād (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allāh, and do not go about making mischief on the earth."

قالَ يَنْقُومُ	صَلِحًا	أَخَاهُمْ	وَإِلَيْنَا شَمُودٌ
he said O my people	Salih	their brother	and to Thamud (We sent)
فَدَجَأَتْ كُمْ	غَيْرِهُ	مِنْ إِلَهٍ	أَعْبُدُوا إِلَهًا
verily has come to you	other than Him	any god	you have (do) not worship Allah
إِيَّاهُ	لَكُمْ	نَاقَةُ اللَّهِ	بَيْنَهُ مِنْ رَبِّكُمْ
(is) a sign	to you	she-camel (of) Allah	this from your Lord a clear proof
بِسُوءٍ	وَلَا تَمْسُوهَا	فِي أَرْضِ اللَّهِ	تَأْكُلُ فَذَرُوهَا
with harm	and (do) not touch her	in (the) earth (of) Allah	so you leave her
جَعَلَكُمْ	وَأَذْكُرُوا إِذْ	أَلِيمٌ	فَيَأْخُذُكُمْ
He made you	and remember when	painful	a torment
خُلَفَاءَ مِنْ بَعْدِ عَكَادٍ	وَبَوَّأَكُمْ	عَذَابٌ	لَعْنَدَكُمْ
you take in its plains	فِي الْأَرْضِ تَنَحَّذُونَ	وَلَعْنَدَكُمْ	مِنْ سُهُولِهَا
فَادَ كَرُواءَ	بِيُوتَافَادَ	وَلَا نَعْثُوْفِي	قُصُورًا
so remember	(as) homes	وَلَا نَعْثُوْفِي	palaces
مُفْسِدِينَ	فِي الْأَرْضِ	وَلَا نَعْثُوْفِي	عَالَمَةَ اللَّهِ
(as) mischief-makers	and (do) not go about	وَلَا نَعْثُوْفِي	(the) bounties (of) Allah

قَالَ الْمَلَأُ الَّذِينَ أَسْتَكَنَ كَبُرُوا مِنْ قَوْمِهِ لِلَّذِينَ أَسْتُضْعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ
 أَتَعْلَمُونَ أَنَّكُلِحَّا مَرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ
 قَالَ الَّذِينَ أَسْتَكَنَ كَبُرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَفِرُونَ فَعَقَرُوا النَّاقَةَ
 وَعَكَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يَا صَلِحُ أَئْتَنَا بِمَا تَعْدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ

75. The leaders of those who were arrogant among his people said to those who were counted weak – to such of them as believed: ``Know you that Sālih is one sent from his Lord.'' They said: ``We indeed believe in that with which he has been sent.'' 76. Those who were arrogant said: ``Verily, we disbelieve in that which you believe in.'' 77. So they killed the she-camel and insolently defied the Commandment of their Lord, and said: ``O Sālih! Bring about your threats if you are indeed one of the Messengers (of Allāh).''

مِنْ قَوْمِهِ	الَّذِينَ أَسْتَكَنَ كَبُرُوا		قَالَ الْمَلَأُ
of his people	(of) those who behaved arrogantly		said the leaders
أَتَعْلَمُونَ	مِنْهُمْ	لِمَنْ ءَامَنَ	لِلَّذِينَ أَسْتُضْعِفُوا
(do) you know?	among them	to (those) who had believed	to those who were oppressed
أُرْسِلَ	بِمَا	قَالُوا إِنَّا	أَنَّكُلِحَّا مَرْسَلٌ مِنْ رَبِّهِ
he has been sent	in what	they said indeed we	(is) one sent that Salih
إِنَّا		الَّذِينَ أَسْتَكَنَ كَبُرُوا	بِهِ مُؤْمِنُونَ
verily we		those who showed arrogance	said with [it]
فَعَقَرُوا النَّاقَةَ		كَفِرُونَ	بِالَّذِي ءَامَنْتُمْ
then they hamstrung the she-camel		(are) disbelievers	[in it] in that which you believe
أَتَنَا	يَصْلِحُ	وَقَالُوا	عَنْ أَمْرٍ
bring us	O Salih	and they said	(the) Order
مِنَ الْمُرْسَلِينَ		(of) their Lord	and insolently defied
إِنْ كُنْتَ			
(one) of the Messengers		if you are	you have been promising us
			what

فَأَخَذَتْهُمُ الْرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَثِيمِينَ فَتَوَلَّى عَنْهُمْ وَقَالَ يَقُولُ لَقَدْ

أَبْلَغْتُكُمْ رِسَالَةَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تَحِبُّونَ النَّصِحَّةِ
 ٧٨ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَحْشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَلَمِينَ

78. So the earthquake seized them, and they lay (dead), prostrate in their homes. 79. Then he (Sālih) turned from them, and said: ``O my people! I have indeed conveyed to you the Message of my Lord, and have given you good advice but you like not good advisers.'' 80. And (remember) Lüt (Lot), when he said to his people: ``Do you commit the worst sin such as none preceding you has committed in the 'Ālamīn (mankind and jinn)?

جِئْمِينَ	فِي دَارِهِمْ	فَأَصَبَّهُوَا	الْرَّجْفَةُ	فَأَخْذَهُمْ
lay (dead) on their faces	in their homes	and they became	an earthquake	so took them
لَقَدْ أَبْلَغْتُكُمْ	يَقُومُ	وَقَالَ	عَنْهُمْ	فَتَوَلَّ
verily I have conveyed to you	0 my people	and said	from them	then he turned away
وَلَكِنْ	لَكُمْ	وَنَصَحَّ	رَبِّي	رِسَالَةً
[and] but	to you	and gave good advice	(of) my Lord	(the) Message
قَالَ لِقَوْمِهِ	إِذْ	وَلُوطًا	لَا تَحِبُّونَ النَّصِحَّةِ	
he said to his people	when	and Lot	you (do) not like the advisers	
أَتَأْتُونَ الْفَحْشَةَ				
مِنْ أَحَدٍ مِنَ الْعَلَمِينَ	بِهَا	مَا سَبَقَكُمْ		
of the worlds	anyone	therein	has not preceded you	(do) you commit lewdness?

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُوْنِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُسْرِفُونَ
 ٨١ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِنْ قَرِيَّتِكُمْ إِنَّهُمْ أَنَّاسٌ يُنْظَهُرُونَ فَأَنْجَيْنَاهُ وَهُلَّهُ إِلَّا أُمَّرَأَتُهُ كَانَتْ مِنَ الْغَنِّيرِينَ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَذِيقَةُ الْمُجْرِمِينَ

81. ``Verily, you practise your lusts on men instead of women. Nay, but you are a people transgressing beyond bounds (by committing great sins).'' 82. And the answer of his people was only that they said: ``Drive them out of your town, these are indeed men who want to be pure (from sins)!!'' 83. Then We

saved him and his family, except his wife; she was of those who remained behind (in the torment). 84. And We rained down on them a rain (of stones). Then see what was the end of the *Mujrimūn* (criminals, polytheists and sinners).

بَلْ أَنْتُمْ	النِّسَاءُ	مِنْ دُونِ	شَهْوَةً	لَتَاقُونَ الرِّجَالَ	إِنَّكُمْ
nay you	the women	instead of	lustfully	approach men	verily you
إِلَّا	قَوْمَهُ	وَمَا كَانَ جَوابَ	مُسْرِفُونَ	قَوْمٌ	
but	(of) his people	and was not (the) answer	(who) exceed limits	(are) a people	
إِنَّهُمْ	مِنْ قَرِيَّتِكُمْ	أَخْرِجُوهُمْ	أَنْ قَالُوا		
verily they	of your town	drive them out	that they said		
إِلَّا أَمْرَأَتُهُ	وَأَهْلَهُ	فَأَنْجَيْتُهُ	أَنَّاسٌ يَنْظَهِرُونَ		
except his wife	and his family	then We delivered him	(are) people wanting to be pure		
مَطْرًا	عَلَيْهِمْ	وَأَمْطَرْنَا	كَانَ مِنَ الْغَنِيرِينَ		
a rain	on them	and We rained	she was among those who stayed behind		
الْمُجْرِمِينَ	كَانَ عَنِيقَةً	فَانْظُرْ كَيْفَ			
(of) the evildoers	was (the) end	so observe how			

وَإِلَى مَدْيَنَ أَخَاهُمْ شَعِيْبَأَقَالَ يَنْقُومُ أَعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَّا هُنَّ بِهِ غَيْرُهُ، قَدْ جَاءَتُكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَنْخُسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا نُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَكُمْ إِنْ كُنْتُمْ مُؤْمِنِينَ

85. And to (the people of) Madyan (Midian), (We sent) their brother Shu'aib. He said: ``O my people! Worship Allāh! You have no other *Ilāh* (God) but Him. [*Lā ilāha illallāh* (none has the right to be worshipped but Allāh).] Verily, a clear proof (sign) from your Lord has come to you; so give full measure and full weight and wrong not men in their things, and do not do mischief on the earth after it has been set in order, that will be better for you, if you are believers.''

يَقُولُونَ أَعْبُدُوا اللَّهَ	قَالَ	شُعَيْبًا	أَخَاهُمْ	وَإِلَى مَدِينَ
O my people worship Allah	he said	Shuaib	their brother	and to Midian (We sent)
بِكِينَةٍ	قَدْ جَاءَتْكُمْ	غَيْرُهُ	مِنْ إِلَهٍ	مَا لَكُمْ
a clear proof	verily has come to you	other than Him	any god	you have (do) not
وَلَا تَبْخَسُوا النَّاسَ	وَالْمِيزَانَ	فَأَوْفُوا الْكَيْلَ	مِنْ رَبِّكُمْ	وَلَا تَنْقِسُوا
and (do) not deprive the people	and weight	so give full measure	from your Lord	
إِصْلَاحَهَا	فِي الْأَرْضِ بَعْدَ	وَلَا تُفْسِدُوا	أَشْيَاءَهُمْ	
its being set in order	after	on the earth	and (do) not do mischief	(of) their things

إِنْ كُنْتُمْ مُّؤْمِنِينَ	لَكُمْ	خَيْرٌ	ذَلِكُمْ
if you are believers	for you	(is) good	that

وَلَا نَقْعُدُ أَبَكَلِ صَرَاطٍ تُوعِدُونَ وَتَصْدُونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ
وَتَبْغُونَهَا عَوْجًا وَأَذْكُرُوهَا إِذْ كُنْتُمْ قَلِيلًا فَكَثُرَ كُمْ وَانْظُرُوهُ
كَيْفَ كَانَ عَيْنَةُ الْمُفْسِدِينَ ٨٦ وَإِنْ كَانَ طَابِيقَهُ مِنْكُمْ ءَامَنُوا بِاللَّهِ
أَرْسَلْتُ بِهِ وَطَابِيقَهُ لَمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ
الْحَكِيمِينَ

Part - 8

86. ``And sit not on every road, threatening, and hindering from the path of Allāh those who believe in Him, and seeking to make it crooked. And remember when you were but few, and He multiplied you. And see what was the end of the *Mufsidūn* (mischief-makers, corrupters, liars). 87. ``And if there is a party of you who believe in that with which I have been sent and a party who do not believe, so be patient until Allāh judges between us, and He is the Best of judges.''

عَنْ سَبِيلِ اللَّهِ	وَتَصْدُونَ	وَتُوعِدُونَ	بِكَلِ صَرَاطٍ	وَلَا نَقْعُدُوا
from (the) path (of) Allah	and hindering	threatening	road	on every and (do) not sit
وَأَذْكُرُوهَا	عَوْجًا	وَتَبْغُونَهَا	بِهِ	مَنْ ءَامَنَ
and remember	crooked	and seeking to make it	in Him	(those) who believe

إِذْ كُنْتُمْ	قَلِيلًا	فَكَثَرَ كُمْ	وَأَنْظُرُوا كَيْفَ كَانَ عَيْنَتُهُ	كَانَ عَيْنَتُهُ
when you were	a few	you	and He multiplied	(the) end
الْمُفْسِدِينَ	وَإِنْ كَانَ طَآيْفَةٌ	مِنْ كُمْ أَمَنُوا	بِالَّذِي	فَأَنْظُرُوا
(of) the mischief-makers	is a party	who believed	in that which	then have patience
أُرْسِلْتُ بِهِ	وَطَآيْفَةٌ	لَمْ يُؤْمِنُوا	فَأَصْبِرُوا	who (did) not believe
till Allah shall judge between us	and a party	and He	(is the) Best	(of) the judges
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا	وَهُوَ	خَيْرٌ	الْحَكِيمُ	الْحَكِيمُ

