

وَلَوْ أَنَّا نَزَّلْنَاهُ إِلَيْهِمُ الْمَلَائِكَةَ وَكَلَّمَهُمُ الْمَوْتَى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبَلًا مَا كَانُوا لِيُؤْمِنُوا إِلَّا أَنْ يَشَاءَ اللَّهُ وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾ وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيْطَانِ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرَفَ الْقَوْلِ غُرُورًا وَلَوْ شَاءَ رَبُّكَ مَا فَعَلُوهُ فَذَرَّهُمْ وَمَا يُفْتَرُونَ ﴿١١٢﴾

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 Allāh willed, but most of them behave ignorantly. 112. And so We have appointed for every Prophet enemies – *Shayātīn* (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.

وَلَوْ	أَنَّا نَزَّلْنَاهُ	إِلَيْهِمُ	الْمَلَائِكَةَ	وَكَلَّمَهُمُ
and (even) if	[that] We had sent down	to them	the angels	and had spoken to them
الْمَوْتَى	وَحَشَرْنَا	عَلَيْهِمْ	كُلَّ شَيْءٍ قُبَلًا	مَا كَانُوا
the dead	and We had gathered	before them	every thing open	they were not
لِيُؤْمِنُوا	إِلَّا	أَنْ يَشَاءَ اللَّهُ	وَلَٰكِنَّ أَكْثَرَهُمْ يَجْهَلُونَ ﴿١١١﴾	
to believe	unless	[that] Allah wills	[and] but most of them are ignorant	
وَكَذَٰلِكَ جَعَلْنَا	لِكُلِّ نَبِيٍّ	عَدُوًّا	شَيْطَانِ الْإِنْسِ	
and thus We have made	for every Prophet	an enemy	devils (of) humans	
وَالْجِنِّ	يُوحِي بَعْضُهُمْ	إِلَىٰ بَعْضٍ	زُخْرَفَ الْقَوْلِ	
and the jinn	inspiring some of them	to others	adorned speech	
غُرُورًا	وَلَوْ شَاءَ رَبُّكَ	مَا فَعَلُوهُ		
(as) a delusion	and if your Lord had willed	they would not have done it		
	فَذَرَّهُمْ	وَمَا يُفْتَرُونَ ﴿١١٢﴾		
	so leave them	and what they fabricate		

وَلِنَصْغِي إِلَيْهِ أَفْعَدَةُ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَلِيَقْتَرِفُوا مَا هُمْ مُّقْتَرِفُونَ ﴿١١٣﴾ أَفَغَيْرَ اللَّهِ أَبْتَغِي حَكَمًا وَهُوَ الَّذِي أَنْزَلَ إِلَيْكُمُ الْكِتَابَ مُفَصَّلًا وَالَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ مِنْ رَبِّكَ بِالْحَقِّ فَلَا تَكُونَنَّ مِنَ الْمُمْتَرِينَ ﴿١١٤﴾

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 Allāh while it is He Who has sent down to you the Book (the Qur'ān), explained in detail." Those to whom We gave the Scripture [the Taurāt (Torah) and the Injīl (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

وَلِنَصْغِي	إِلَيْهِ	أَفْعَدَةُ	الَّذِينَ لَا يُؤْمِنُونَ	بِالْآخِرَةِ
and that incline	to it	(the) hearts	(of) those who (do) not believe	in the Hereafter
وَلِيَرْضَوْهُ	وَلِيَقْتَرِفُوا	مَا هُمْ		
and that they may be pleased with it	and that they commit	what	they	
مُّقْتَرِفُونَ ﴿١١٣﴾	أَفَغَيْرَ اللَّهِ أَبْتَغِي	حَكَمًا	وَهُوَ	
(are) committing	then (shall) I seek other than Allah?	a judge	and (it is) He	
الَّذِي أَنْزَلَ	إِلَيْكُمْ	الْكِتَابَ	مُفَصَّلًا	وَالَّذِينَ
Who has sent down	to you	the Book	explained in detail	and those
ءَاتَيْنَهُمْ	الْكِتَابَ	يَعْلَمُونَ أَنَّهُ	مُنَزَّلٌ	
(to) whom We have given (previously)	the Scripture	they know that it	(is) sent down	
مِنْ رَبِّكَ	بِالْحَقِّ	فَلَا تَكُونَنَّ	مِنَ الْمُمْتَرِينَ ﴿١١٤﴾	
from your Lord	in truth	so be not you	of the doubters	

وَتَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿١١٥﴾ وَإِنْ تَطَّعَ أَكْثَرُ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١١٧﴾

فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾

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.).

وَتَمَّتْ كَلِمَتُ	رَبِّكَ	صِدْقًا	وَعَدَلًا	لَا مُبَدِّلَ
and has been perfected (the) Word	(of) your Lord	(in) truth	and justice	none can change
لِكَلِمَتِهِ	وَهُوَ السَّمِيعُ	الْعَلِيمُ ﴿١١٥﴾	وَإِنْ تَطِيعُوا أَكْثَرَ	
His Words	and He (is) the All-Hearing	the All-Knowing	and if you obey most	
مَنْ	فِي الْأَرْضِ	يُضِلُّوكَ	عَنْ سَبِيلِ اللَّهِ	إِنْ يَتَّبِعُونَ
(of) those	on the earth	they will mislead you	from (the) way (of) Allah	they follow not
إِلَّا الظَّنَّ	وَإِنْ هُمْ	إِلَّا يَخْرُصُونَ ﴿١١٦﴾	إِنَّ رَبَّكَ	
but the conjecture	and they (do) nothing	but guessing	indeed your Lord	
هُوَ	أَعْلَمُ	مَنْ يَضِلُّ	عَنْ سَبِيلِهِ	وَهُوَ
(is) He (Who)	knows best	who strays	from His way	and He
بِالْمُهْتَدِينَ ﴿١١٧﴾	فَكُلُوا	مِمَّا	ذُكِرَ اسْمُ اللَّهِ	
the guided ones	so eat	of what	(the) Name (of) Allah has been pronounced	
	عَلَيْهِ	إِنْ كُنْتُمْ	بِآيَاتِهِ	مُؤْمِنِينَ ﴿١١٨﴾
	on which	if you are	in His Signs	believers

وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ وَإِنَّ كَثِيرًا لَيُضِلُّونَ بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾
وَذَرُوا ظَهْرَ الْأَثَمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثَمَ سَيُجْزَوْنَ بِمَا كَانُوا

يَقْتَرِفُونَ ﴿١٢٠﴾

119. And why should you not eat of that (meat) on which Allāh'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.

وَمَا	لَكُمْ	أَلَا تَأْكُلُوا	مِمَّا
and what (happened)	to you	that you (do) not eat	of what
ذَكَرَ اسْمُ اللَّهِ		عَلَيْهِ	وَقَدْ فَصَّلَ
(the) Name (of) Allah has been pronounced		on which	while indeed He has explained
لَكُمْ	مَا	حَرَّمَ عَلَيْكُمْ	إِلَّا مَا اضْطُرَرْتُمْ
to you	what	He has forbidden to you	unless that you are constrained
إِلَيْهِ	وَإِنْ كَثِيرًا	لَيُضِلُّونَ	بِأَهْوَاءِهِمْ
to it	and surely many	lead astray	by their (vain) desires
عِلْمٌ	إِنَّ رَبَّكَ	هُوَ	أَعْلَمُ
knowledge	certainly your Lord	(is) He (Who)	knows best
وَذَرُوا ظَهْرَ	الْإِثْمِ	وَبَاطِنَهُ	إِنَّ الَّذِينَ يَكْسِبُونَ
and forsake outwardness	(of) sin	and inwardness thereof	indeed those who earn
الْإِثْمِ	سَيُجْزَوْنَ	بِمَا كَانُوا	يَقْتَرِفُونَ ﴿١٢١﴾
sin	soon they shall be requited	for what they have	committed

وَلَا تَأْكُلُوا مِمَّا لَمْ يُذَكِّرْ اسْمُ اللَّهِ عَلَيْهِ وَإِنَّهُ لَفِسْقٌ وَإِنَّ الشَّيَاطِينَ لَيُوحُونَ إِلَى أَوْلِيَائِهِمْ لِيُجَدِّدُوا لَهُمْ وَإِنْ أَطَعْتُمُوهُمْ إِنَّكُمْ لَمُشْرِكُونَ ﴿١٢٢﴾ أَوْ مِنْ كَانَ مِيَّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ ﴿١٢٣﴾

121. Eat not (O believers) of that (meat) on which Allāh'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 Allāh). And certainly, the *Shayātīn* (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 *Mushrikūn* (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allāh 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 Allāh 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.

وَلَا تَأْكُلُوا	مِمَّا	لَمْ يَذْكُرْ اسْمُ اللَّهِ	عَلَيْهِ
and eat not	of that	(the) Name (of) Allah has not been pronounced	on it
وَإِنَّهُ	لَفِسْقٌ	وَإِنَّ الشَّيَاطِينَ	لِيُوحُونَ إِلَىٰ أَوْلِيَآئِهِمْ
and indeed it	(is) a transgression	and indeed the devils	do inspire [to] their friends
لِيُجَادِلُوكُمْ	وَإِنْ أَطَعْتُمُوهُمْ	إِنَّكُمْ	لَمُشْرِكُونَ
so that they dispute with you	and if you obeyed them	surely you	(would) be polytheists
أَوْ مَن	كَانَ مَيِّتًا	فَأَحْيَيْنَاهُ	وَجَعَلْنَا لَهُ
is (he) who	was dead	and We gave him life	and We made for him
نُورًا	يَمْشِي بِهِ	فِي النَّاسِ	كَمَن
a light	he (can) walk by it	among men	like (the one) who
فِي الظُّلُمَاتِ	لَيْسَ بِخَارِجٍ	مِّنْهَا	كَذَلِكَ زَيْنَ
(is) in the darknesses	he (can) not come out	of it	thus was made fair-seeming
لِلْكَافِرِينَ	مَا كَانُوا	يَعْمَلُونَ	
to the disbelievers	what they used to	do	

وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرُ مُجْرِمِيهَا لِيَمْكُرُوا فِيهَا وَمَا يَمْكُرُونَ

إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾ وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّى نُؤْتَىٰ مِثْلَ مَا أُوتِيَ رُسُلُ اللَّهِ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٤﴾

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 ownelves, and they perceive (it) not. 124. And when there comes to them a sign (from Allāh) they say: "We shall not believe until we receive the like of that which the Messengers of Allāh had received." Allāh knows best with whom to place His Message. Humiliation and disgrace from Allāh and a severe torment will overtake the criminals (polytheists and sinners) for that which they used to plot.

وَكَذَلِكَ جَعَلْنَا	فِي كُلِّ	قَرْيَةٍ	أَكْبَرِ	مُجْرِمِيهَا
and thus We have made	in every	town	leaders	(of) its wicked ones
لِيَمْكُرُوا	فِيهَا	وَمَا يَمْكُرُونَ	إِلَّا	بِأَنْفُسِهِمْ
to plot	therein	but they plot not	except	against themselves
وَمَا يَشْعُرُونَ ﴿١٢٣﴾	وَإِذَا	جَاءَتْهُمْ	آيَةٌ	قَالُوا لَنْ
and they perceive (it) not	and when	comes to them	a sign	they say never
نُؤْمِنَ	حَتَّى نُؤْتَىٰ مِثْلَ	مَا أُوتِيَ	رُسُلُ اللَّهِ	
we shall believe	until we are given like	what was given	(to the) Messengers (of) Allah	
اللَّهُ أَعْلَمُ	حَيْثُ يَجْعَلُ	رِسَالَتَهُ	سَيُصِيبُ	
Allah knows best	where to place	His Message	will meet	
الَّذِينَ أَجْرَمُوا	صَغَارٌ	عِنْدَ اللَّهِ	وَعَذَابٌ	
(with) those who have committed crimes	humiliation	from Allah	and a torment	
شَدِيدٌ	بِمَا كَانُوا	يَمْكُرُونَ ﴿١٢٤﴾		
severe	for what they used to	plot		

فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَشْرَحْ صَدْرَهُ. لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ

لَا يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾

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.

فَمَنْ يُرِدِ اللَّهُ	أَنْ يَهْدِيَهُ،	يُشْرَحَ صَدْرُهُ،	لِلْإِسْلَامِ
and whomsoever Allah wills	that He guides him	He opens his breast	for Islam
وَمَنْ يُرِدْ	أَنْ يُضِلَّهُ،	يَجْعَلَ صَدْرُهُ،	ضَيِّقًا
and whomsoever He wills	that He lets him go astray	He makes his breast	closed
حَرَجًا	كَأَنَّمَا يَصْعَدُ	فِي السَّمَاءِ	كَذَلِكَ
constricted	as if he is climbing	to the heaven	thus
عَلَى الَّذِينَ	لَا يُؤْمِنُونَ ﴿١٢٥﴾	وَهَذَا	صِرَاطُ رَبِّكَ
over those who	(do) not believe	and this	(of) your Lord
مُسْتَقِيمًا	قَدْ فَصَّلْنَا الْآيَاتِ	لِقَوْمٍ يَذَّكَّرُونَ ﴿١٢٦﴾	
straight	surely We have detailed the Signs	for a people who take heed	

لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَيَوْمَ يُحْشَرُهُمْ جَمِيعًا يَمْعَشَرُ الْجِنِّ قَدْ أَسْتَكَثَرْتُمْ مِنَ الْإِنْسِ وَقَالَ أَوْلِيَاؤُهُمْ مِنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ عَلِيمٌ ﴿١٢٨﴾

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 Allāh may will. Certainly your Lord is All-Wise, All-Knowing."

لَهُمْ	دَارُ	السَّلَامِ	عِنْدَ	رَبِّهِمْ	وَهُوَ	وَلِيُّهُمْ
for them	(is the) abode	(of) peace	with	their Lord	and He	(is) their Protector
بِمَا كَانُوا	يَعْمَلُونَ ﴿١٢٧﴾	وَيَوْمَ	يَجْشُرُهُمْ			
for what they used to	do	and (on the) Day (when)	He will gather them together			
جَمِيعًا	يَمْعَشَرُ	الْجِنِّ	قَدْ اسْتَكْثَرْتُمْ			
all	O (you) assembly	(of) the jinn	surely you have taken a lot to mislead			
مِّنَ الْإِنسِ	وَقَالَ أَوْلِيَاؤُهُمْ	مِّنَ الْإِنسِ	رَبَّنَا			
from humans	and said (will say) their friends	among the humans	our Lord			
اسْتَمْتَعَ بَعْضُنَا	بِبَعْضٍ	وَبَلَّغْنَا أَجَلَنَا	الَّذِي			
benefited some of us	from others	and we have reached our term	which			
أَجَلَتْ لَنَا	قَالَ النَّارُ	مَثْوَانَكُمْ	خَالِدِينَ			
You had appointed for us	He said the Fire	(is) your abode	to abide forever			
فِيهَا	إِلَّا مَا شَاءَ اللَّهُ	إِنَّ رَبَّكَ	حَكِيمٌ	عَلِيمٌ ﴿١٢٨﴾		
therein	except what Allah willed	indeed your Lord	(is) All-Wise	All-Knowing		

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشَرُ الْجِنِّ وَالْإِنسِ أَلَمْ يَأْتِكُمْ رُسُلٌ مِّنكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ هَذَا قَالُوا شَهِدْنَا عَلَى أَنْفُسِنَا وَغَرَّتْهُمْ الْحَيَوةُ الدُّنْيَا وَشَهِدُوا عَلَى أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾

129. And thus We do make the *Zālimūn* (polytheists and wrongdoers) *Auliya'* (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.

وَكَذَلِكَ نُولِي	بَعْضَ	الظَّالِمِينَ	بَعْضًا	بِمَا كَانُوا
and thus We make friends	some	(of) the wrongdoers	(to) others	for what they used to
يَكْسِبُونَ ﴿١٣١﴾	يَمْعَشَرُ	الْجِنِّ	وَالْإِنْسِ	أَلَمْ يَأْتِكُمْ
earn	O assembly	(of) the jinn	and humans	(did) not come to you?
رُسُلٌ	مِّنْكُمْ	يَقْصُورُونَ عَلَيْكُمْ	ءَايَاتِي	وَيُنذِرُونَكُمْ
Messengers	from (among) you	reciting to you	My Verses	and warning you
لِقَاءَ	يَوْمِكُمْ	هَذَا	قَالُوا	شَهِدْنَا عَلَى أَنْفُسِنَا
(of the) Meeting	(of) your Day	this	they said	we bear witness against ourselves
وَعَرَّتْهُمْ	الْحَيَاةُ	الدُّنْيَا	وَشَهِدُوا	
and deluded them	the life	(of) the world	and they did bear witness	
عَلَى أَنْفُسِهِمْ	أَنَّهُمْ	كَانُوا كَافِرِينَ ﴿١٣٢﴾		
against themselves	that they	were disbelievers		

ذَلِكَ أَن لَّمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَافِلُونَ ﴿١٣١﴾ وَلِكُلِّ دَرَجَةٍ مَّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِن يَشَأْ يُذْهِبْكُمْ وَيَسْتَخْلِفْ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَّةٍ قَوْمٍ آخَرِينَ ﴿١٣٣﴾

131. This is because your Lord would not destroy the (populations of) towns for their wrongdoing (i.e. associating others in worship along with Allāh) 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.

الْقَرْىَ	مُهْلِكٌ	لَمْ يَكُنْ رَبُّكَ	ذَٰلِكَ أَن
the towns	one who destroys	your Lord was not	this (is) because
وَلِكُلِّ	غَافِلُونَ ﴿١٣١﴾	وَأَهْلُهَا	يُظْلَمُ
and for everyone	(were) unaware	while their people	unjustly
يَغْفِلُ	وَمَا رَبُّكَ	مِمَّا عَمِلُوا ٤	دَرَجَتٌ
unaware	and your Lord (is) not	for what they did	(there are) ranks
ذُو الرِّحْمَةِ ٥	الْغَنِيُّ	وَرَبُّكَ	عَمَّا يَعْمَلُونَ ﴿١٣٢﴾
Full of Mercy	(is) the Self-Sufficient	and your Lord	of what they do
مِنْ بَعْدِكُمْ	وَيَسْتَخْلِفُ	يَذْهَبُكُمْ	إِنْ يَشَاءُ
after you	and lets succeed	He takes you away	if He wills
ءَاخِرِينَ ﴿١٣٣﴾	قَوْمٍ	مِّنْ ذُرِّيَّتِهِ	كَمَا أَنشَأَكُمْ
other	(of) people	from offspring	as He raised you
			whom He wills

إِنَّ مَا تُوْعَدُونَ لَأَتِي وَمَا أَنْتُمْ بِمُعْجِزِينَ ﴿١٣٤﴾ قُلْ يَتَقَوَّمِ أَعْمَلُوا عَلَى مَكَانَتِكُمْ إِنِّي عَامِلٌ فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَقِيبَةُ الدَّارِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾ وَجَعَلُوا لِلَّهِ مِمَّا ذَرَأَ مِنَ الْحَرْثِ وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَٰذَا لِلَّهِ بِزَعْمِهِمْ وَهَٰذَا لِشُرَكَائِنَا فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ فَهُوَ يَصِلُ إِلَى شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾

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 Allāh, while the share of Allāh reaches their (Allāh's so-called) "partners"! Evil is the way they judge!

وَمَا أَنْتُمْ		لَا تَٓ		إِن مَّا تُوْعَدُونَ	
and you (can) not		(will) verily come to pass		certainly what you are promised	
عَامِلٌ	إِنِّي	أَعْمَلُوا عَلَىٰ مَكَاتِرِكُمْ		قُلْ يَقَوْمِ	يُفْلِحُونَ
(am) at work	verily I (too)	work in your place		say O my people	escape (from Allah)
الدَّارِ		عَقِبَهُ	لَهُ	مَنْ تَكُونُ	فَسَوْفَ تَعْلَمُونَ
(of) the House (Paradise)		(the) reward	for him	whom will be	and soon you will know
مِمَّا	لِلَّهِ	وَجَعَلُوا		لَا يُفْلِحُ الظَّالِمُونَ	إِنَّهُ
of what	to Allah	and they assigned		the wrongdoers will not succeed	indeed
هَذَا لِلَّهِ	فَقَالُوا	نَصِيبًا	وَالْأَنْعَامِ	ذَرَأٍ مِنَ الْحَرْثِ	
this (is) for Allah	and they said	a share	and the cattle	He has created of the tilth	
فَمَا كَانَتْ		لِشُرَكَائِنَا		وَهَذَا	بِرِغْمِهِمْ
but what is		(is) for our partners		and this	(as) they presume
لِلَّهِ	وَمَا كَانَتْ	يَصِلُ إِلَى اللَّهِ		فَلَا	لِشُرَكَائِهِمْ
for Allah	and what is	reach [to] Allah		(does) not	for their partners (of Allah)
مَا يَحْكُمُونَ	سَاءَ	يَصِلُ إِلَى شُرَكَائِهِمْ		فَهُوَ	
what they judge	evil is	reaches [to] their partners (of Allah)		then that	

وَكَذَٰلِكَ زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ
 شُرَكَاءُهُمْ لِيَرُدُّوهُمْ وَلِيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ اللَّهُ مَا فَعَلُوهُ
 فَذَرَهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَذِهِ أَنْعَمٌ وَحَرَّتْ حِجْرٌ لَا يَطْعَمُهَا إِلَّا
 مَنْ نَشَاءُ بِرِغْمِهِمْ وَأَنْعَمٌ حَرِّمَتْ ظُهُورُهَا وَأَنْعَمٌ لَا يَذْكُرُونَ أَسْمَ اللَّهِ عَلَيْهَا افْتِرَاءٌ
 عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا يَفْتَرُونَ ﴿١٣٨﴾

137. And so to many of the *Mushrikūn* (polytheists) their (Allāh'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 Allāh 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 Allāh is not pronounced; lying against Him (Allāh). He will recompense them for what they used to fabricate.

وَكَذَلِكَ	زَيْنَ لِكَثِيرٍ	مِّنَ الْمُشْرِكِينَ	قَتَلَ
and likewise	made fair-seeming to many	of the polytheists	(the) killing
أَوْلَادِهِمْ	شُرَكَاءُ هُمْ	لِيُرُدَّهُمْ	
(of) their children	their partners (of Allah)	so that they ruin them	
وَلَيْلِيسُوا	عَلَيْهِمْ	دِينَهُمْ	وَلَوْ شَاءَ اللَّهُ
and that they confound	[to] them	their religion	and if Allah had willed
مَا فَعَلُوهُ	فَذَرَّهُمْ	وَمَا يَفْتَرُونَ	وَقَالُوا هَذِهِ
they would not have done it	so leave them	and what they fabricate	and they said these
أَنْعَمٌ	وَحَرَّتْ	حَجَرٌ	لَّا يَطْعَمُهَا
cattle	and crops	(are) forbidden	none should eat them
بِرَعْمِهِمْ	وَأَنْعَمٌ حَرِّمَتْ	ظُهُورَهَا	وَأَنْعَمٌ
(as) they presume	and cattle are forbidden	their backs	and cattle
لَّا يَذْكُرُونَ	أَسْمَاءَ اللَّهِ	عَلَيْهَا	أَفْتِرَاءً
they (do) not pronounce	(the) Name (of) Allah	on it	false fabrication
عَلَيْهِ	سَيَجْزِيهِمْ	بِمَا كَانُوا	يَفْتَرُونَ
against Him (Allah)	He will recompense them	for what they used to	fabricate

وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَمِ خَالِصَةٌ لِّذُكُورِنَا وَمُحَرَّمٌ عَلَى أَزْوَاجِنَا وَإِنْ يَكُن مِّثَّةً فَهُمْ فِيهِ شُرَكَاءُ سَيَجْزِيهِمْ وَصْفَهُمْ إِنَّهُ حَكِيمٌ

عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ ضَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾

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.

وَقَالُوا	مَا فِي	بُطُونِ	هَذِهِ	الْأَنْعَامِ	خَالِصَةٌ	لِّذُكُورِنَا
and they said	what (is) in	(the) bellies	(of) these	cattle	(is) exclusively	for our males
وَمُحَرَّمٌ	عَلَىٰ أَزْوَاجِنَا	وَإِنْ يَكُنْ مَيِّتَةً	فَهُمْ	فِيهِ		
and forbidden	to our females	but if it is (born) dead	then they	(are) in it (therein)		
شُرَكَاءَ	سَيَجْزِيهِمْ	وَصَفَّهُمْ	إِنَّهُ حَكِيمٌ			
partners	He will recompense them	(for) their attribution	indeed He (is) All-Wise			
عَلِيمٌ ﴿١٣٩﴾	قَدْ خَسِرَ الَّذِينَ	قَتَلُوا أَوْلَادَهُمْ	سَفَهًا			
All-Knowing	certainly suffered loss those who	killed their children	foolishly			
بِغَيْرِ	عِلْمٍ	وَحَرَّمُوا مَا	رَزَقَهُمُ اللَّهُ			
without	knowledge	and they made unlawful what	Allah has provided them			
افْتِرَاءً عَلَى اللَّهِ	قَدْ ضَلُّوا	وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾				
inventing a lie against Allah	surely they have gone astray	and they are not guided ones				

وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَغَيْرَ مَعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ، وَالزَّيْتُونَ وَالرُّمَّانَ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَءَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿١٤١﴾ وَمِنَ الْأَنْعَامِ حَمُولَةٌ وَفَرَسَاتٌ كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوَاتِ 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 *Zakāt*, according to Allāh's Orders, 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance. Verily, He likes not *Al-Musrifūn* (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 Allāh has provided for you, and follow not the footsteps of *Shaitān* (Satan). Surely, he is to you an open enemy.

وَهُوَ	الَّذِي أَنْشَأَ	جَنَّاتٍ	مَّعْرُوشَتٍ	وَعَيْرَ	مَّعْرُوشَتٍ
and (it is) He	Who brought into being	gardens	trellised	and not	trellised
وَالنَّخْلَ	وَالزَّرْعَ	مُخْتَلِفًا	أُكْلُهُ	وَالزَّيْتُونَ	
and the date-palms	and crops	(of) varying	its taste	and the olives	
وَالرُّمَاتِ	مُتَشَبِّهًا	وَعَيْرَ	مُتَشَبِّهٍ	كُلُوا مِنْ ثَمَرِهِ	
and pomegranates	resembling	and not	resembling	eat of its fruit	
إِذَا أَثْمَرَ	وَعَاتُوا حَقَّهُ	يَوْمَ	حَصَادِهِ		
when it bears fruit	and give its due	(on the) day	(of) its harvest		
وَلَا تُسْرِفُوا	إِنَّهُ	لَا يُحِبُّ الْمُسْرِفِينَ			
and (do) not exceed the limits	indeed He	(does) not like those who exceed limits			
وَمِنَ الْأَنْعَامِ	حَمُولَةً	وَفَرَشًا			
and of the cattle	(some are for) burden	and (some) to be laid on ground (small)			
كُلُوا مِمَّا	رَزَقَكُمُ اللَّهُ	وَلَا تَتَّبِعُوا خُطُوَاتِ	الشَّيْطَانِ		
eat of what	Allah has provided you	and follow not (the) footsteps	(of) Satan		
إِنَّهُ	لَكُمْ	عَدُوٌّ	مَيِّنٌ		
indeed he	to you	(is) an enemy	open		

ثَمَنِيَّةَ أَزْوَاجٍ مِّنَ الضَّأْنِ اثْنَيْنِ وَمِنَ الْمَعْزِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ
 الْأُنثَيَيْنِ أَمْ أَشْتَمَلْتُ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ نَبِّئُونِي بِعِلْمٍ إِن كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾
 وَمِنَ الْإِبِلِ اثْنَيْنِ وَمِنَ الْبَقَرِ اثْنَيْنِ قُلْ ءَالذَّكَرَيْنِ حَرَّمَ أَمِ الْأُنثَيَيْنِ أَمْ
 أَشْتَمَلْتُ عَلَيْهِ أَرْحَامُ الْأُنثَيَيْنِ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّيْتُكُمْ اللَّهُ بِهِذَا
 فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ إِنَّ اللَّهَ لَا يَهْدِي
 الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾

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 Allāh ordered you such a thing? Then who does more wrong than one who invents a lie against Allāh, to lead mankind astray without knowledge. Certainly Allāh guides not the people who are *Zālimūn* (polytheists and wrongdoers)."

ثَمَنِيَّةَ	أَزْوَاجٍ	مِّنَ الضَّأْنِ	اثْنَيْنِ	وَمِنَ الْمَعْزِ	اثْنَيْنِ	قُلْ
eight	(in) pairs	of the sheep	two	and of the goats	two	say
ءَالذَّكَرَيْنِ حَرَّمَ	أَمْ الْأُنثَيَيْنِ	أَمْ أَشْتَمَلْتُ	عَلَيْهِ			
(has) He forbidden the two males?	or the two females	or contain	that which			
أَرْحَامُ	الْأُنثَيَيْنِ	نَبِّئُونِي	بِعِلْمٍ	إِنْ كُنْتُمْ صَادِقِينَ ﴿١٤٣﴾		
(the) wombs	(of) the two females	tell me	with knowledge	if you are truthful		
وَمِنَ الْإِبِلِ	اثْنَيْنِ	وَمِنَ الْبَقَرِ	اثْنَيْنِ	قُلْ	ءَالذَّكَرَيْنِ	
and of the camels	two	and of the cows	two	say	(is it) the two males?	
حَرَّمَ	أَمْ الْأُنثَيَيْنِ	أَمْ أَشْتَمَلْتُ	عَلَيْهِ	أَرْحَامُ		
He has forbidden	or the two females	or contain	that which	(the) wombs		

الْأُنثَيَيْنِ	أَمْ كُنْتُمْ شُهَدَاءَ	إِذْ	وَصَدَّكُمْ اللَّهُ
(of) the two females	or were you witnesses?	when	Allah ordered you
بِهَذَا	فَمَنْ	أَظْلَمُ	مِمَّنْ أَفْتَرَى
of this	then who	(is) more unjust	than (one) who fabricated
			a lie against Allah
لِيُضِلَّ النَّاسَ	بِغَيْرِ	عِلْمٍ	إِنَّ اللَّهَ
so that he may mislead the people	without	knowledge	indeed Allah
لَا يَهْدِي الْقَوْمَ		الظَّالِمِينَ	
(does) not guide the people		(who are) wrongdoers	

قُلْ لَا آجِدُ فِي مَا أُوْحِيَ إِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا أَوْ لَحْمَ خَنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا أُهْلَ لِغَيْرِ اللَّهِ بِهِ فَمَنْ اضْطَرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ رَحِيمٌ

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 Allāh (or has been slaughtered for idols, or on which Allāh'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."

قُلْ	لَا آجِدُ	فِي مَا أُوْحِيَ	إِلَيَّ	مُحَرَّمًا
say	I (do) not find	in what has been revealed	to me	(anything) prohibited
عَلَى طَاعِمٍ	يَطْعَمُهُ	إِلَّا	أَنْ يَكُونَ مَيْتَةً	أَوْ دَمًا
to an eater	who intends to eat it	except	that it be carrion	or blood
أَوْ لَحْمَ	خَنزِيرٍ	فَإِنَّهُ	رِجْسٌ	أَوْ فِسْقًا
or (the) flesh	(of) swine	for certainly it	(is) unclean	or abomination

غَيْرَ	فَمَنْ أَضْطَرَّ	بِهِ	أَهْلَ لَغَيْرِ اللَّهِ	
neither	but whoever is compelled	on it	having been invoked name of other than Allah	
رَّحِيمٌ	غَفُورٌ	فَإِنَّ رَبَّكَ	وَلَا عَادٍ	بَاغٍ
Most Merciful	(is) All-Forgiving	then certainly your Lord	nor transgressing	craving

وَعَلَى الَّذِينَ هَادُوا حَرَّمْنَا كُلَّ ذِي ظُفْرٍ وَمِنَ الْبَقَرِ وَالْغَنَمِ حَرَّمْنَا عَلَيْهِمْ شُحُومَهُمَا إِلَّا مَا حَمَلَتْ ظُهُورُهُمَا أَوِ الْحَوَايَا أَوْ مَا اخْتَلَطَ بِعَظْمٍ ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾ فَإِنْ كَذَّبُوكَ فَقُلْ رَبُّكُمْ ذُو رَحْمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

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 *Ribā* (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 *Mujrimūn* (criminals, polytheists or sinners)."

وَعَلَى الَّذِينَ هَادُوا	حَرَّمْنَا كُلَّ	ذِي ظُفْرٍ	وَمِنَ الْبَقَرِ
and to those who were Jews	We forbade every	(animal) with claws	and of the cows
وَالْغَنَمِ	حَرَّمْنَا عَلَيْهِمْ	شُحُومَهُمَا	إِلَّا مَا حَمَلَتْ
and the sheep	We prohibited to them	their fat	except what carried
ظُهُورُهُمَا	أَوِ الْحَوَايَا	أَوْ مَا اخْتَلَطَ	بِعَظْمٍ
their backs	or entrails	or which is mixed	with bone
بِغْيِهِمْ	ذَلِكَ	جَزَيْنَهُمْ	فَقُلْ رَبُّكُمْ
for their rebellion	thus	We recompensed them	then say your Lord
وَأَنَا	لَصَادِقُونَ ﴿١٤٦﴾	فَإِنْ كَذَّبُوكَ	ذُو
and verily We	(are) truthful	and if they deny you	(is) Owner of
رَحْمَةٍ وَاسِعَةٍ	وَلَا يُرَدُّ بَأْسُهُ	عَنِ الْقَوْمِ	الْمُجْرِمِينَ ﴿١٤٧﴾
Vast Mercy	but His punishment is not averted	from the people	(who are) guilty

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَرَمْنَا مِنْ شَيْءٍ
كَذَلِكَ كَذَبَ الَّذِينَ مِنْ قَبْلِهِمْ حَتَّى ذَاقُوا بَأْسَنَا قُلْ هَلْ عِنْدَكُمْ مِنْ عِلْمٍ
فَتُخْرِجُوهُ لَنَا إِنْ تَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ أَنْتُمْ إِلَّا تَخْرُصُونَ ﴿١٤٨﴾

148. Those who took partners (in worship) with Allāh will say: "If Allāh 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 Allāh'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."

سَيَقُولُ	الَّذِينَ أَشْرَكُوا	لَوْ شَاءَ اللَّهُ
will say	those who made partners (with Allah)	if Allah had willed
مَا أَشْرَكْنَا		
neither we would have made partners (with Allah)		
وَلَا حَرَمْنَا	مِنْ شَيْءٍ	كَذَبَ الَّذِينَ
nor we would have prohibited	anything	denied those who
مِنْ قَبْلِهِمْ	حَتَّى ذَاقُوا بَأْسَنَا	هَلْ عِنْدَكُمْ
(were) before them	until they tasted Our punishment	(is there) with you?
مَنْ عِلْمٍ	لَنَا	إِلَّا الظَّنَّ
any knowledge	for us	but [the] conjecture
فَتُخْرِجُوهُ		
then produce it		
وَأَنْتُمْ		
and you (do) nothing		
إِلَّا تَخْرُصُونَ		
but guessing		

قُلْ فَلِلَّهِ الْحُجَّةُ الْبَلِيغَةُ فَلَوْ شَاءَ لَهَدَيْتُكُمْ أَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ شُهِدَ اللَّهُ لَكُمْ الَّذِينَ يَشْهَدُونَ
أَنَّ اللَّهَ حَرَّمَ هَذَا فَإِنْ شَهِدُوا فَلَا تَشْهَدُ مَعَهُمْ وَلَا تَتَّبِعْ أَهْوَاءَ الَّذِينَ كَذَبُوا
بِأَيِّتِنَا وَالَّذِينَ 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		الْبَلَاغَةُ		قُلْ فَلِلَّهِ الْحُجَّةُ	
and had He willed		conclusive		say with Allah (is) the argument	
شُهَدَاءُكُمْ	هَلُمَّ	قُلْ	أَجْمَعِينَ	لَهْدَنكُمْ	
your witnesses	bring	say	all	surely He would have guided you	
فَإِنْ شَهِدُوا	هَذَا	أَنَّ اللَّهَ حَرَّمَ		الَّذِينَ يَشْهَدُونَ	
then if they testify	this	that Allah has prohibited		who testify	
وَلَا تَتَّبِعْ أَهْوَاءَ				فَلَا تَشْهَدْ مَعَهُمْ	
and you should not follow (the) vain desires				so you testify not with them	
لَا يُؤْمِنُونَ	وَالَّذِينَ	بِآيَاتِنَا		الَّذِينَ كَذَّبُوا	
(do) not believe	and those who	Our Signs		(of) those who have rejected	
بِرَبِّهِمْ يَعْدِلُونَ		وَهُمْ		بِالْآخِرَةِ	
set up equals with their Lord		and they		in the Hereafter	

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكُمْ وَصَّيْتُكُمْ 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-Fawāhish* (great sins and illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allāh has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.”

قُلْ	تَعَالَوْا	أَتْلُ مَا	حَرَّمَ رَبُّكُمْ	عَلَيْكُمْ
say	come	I shall recite what	your Lord has prohibited	to you
أَلَّا تُشْرِكُوا	بِهِ	شَيْئًا	وَبِالْوَالِدَيْنِ	إِحْسَنًا
that you associate not	with Him	anything	and with the parents	(be) good
وَلَا تَقْتُلُوا أَوْلَادَكُمْ	مِنْ إِمْلَاقٍ	تَخُنْ	نَرْزُقْكُمْ	
and kill not your children	(for fear) of poverty	We	provide sustenance for you	
وَأَيَّاهُمْ	وَلَا تَقْرَبُوا الْفَوَاحِشَ	مَا ظَهَرَ	مِنْهَا	
and (for) them	and come not near shameful deeds	that committed openly	of these	
وَمَا بَطُنَ	وَلَا تَقْتُلُوا النَّفْسَ	الَّتِي حَرَّمَ اللَّهُ	إِلَّا	
or that committed secretly	and kill not a life	which Allah has forbidden	except	
بِالْحَقِّ	ذَلِكَ	وَصَنَّكُمْ	بِهِ	لَعَلَّكُمْ تَعْقِلُونَ
in a just cause	this	He has commanded you	[of it]	so that you may understand

وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّى يَبْلُغَ أَشُدَّهُ. وَأَوْفُوا بِالْكَيْلِ وَالْمِيزَانِ بِالْقِسْطِ لَأَنْكَلِفُ نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذَٰلِكُمْ وَصَّانَكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَٰلِكُمْ وَصَّانَكُمْ بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾

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 Allāh. This He commands you, that you may remember." 153. "And verily, this (i.e. Allāh'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-Muttaqūn* (the pious)."

وَلَا تَقْرَبُوا مَالَ	الْيَتِيمِ	إِلَّا	بِالَّتِي	هِيَ	أَحْسَنُ
and come not near (the) wealth	(of) the orphan	except	with that	which	(is) better
حَتَّى يَبْلُغَ أَشُدَّهُ	وَأَوْفُوا الْكَيْلَ	وَالْمِيزَانَ	بِالْقِسْطِ		
until he reaches his maturity	and give full measure	and weight	with justice		
لَا نُكَلِّفُ نَفْسًا	إِلَّا وُسْعَهَا	وَإِذَا قُلْتُمْ	فَاعْدِلُوا		
We burden not anyone	but (to) his capacity	and when you speak	then be just		
وَلَوْ كَانَ ذَا قُرْبَىٰ	وَبِعَهْدِ اللَّهِ أَوْفُوا		ذَلِكَ		
even if he is a near relative	and fulfil (the) Covenant (of) Allah		this		
وَصَّيْنَكُمْ	بِهِ	لَعَلَّكُمْ تَذَكَّرُونَ	وَأَنَّ هَذَا	صِرَاطِي	
He has commanded you	[of it]	so that you may take heed	and that this	(is) my way	
مُسْتَقِيمًا	فَاتَّبِعُوهُ	وَلَا تَتَّبِعُوا السُّبُلَ	فَنَفَرَقَ	بِكُمْ	
straight	so follow it	and follow not (other) paths	lest they scatter	you	
عَنْ سَبِيلِهِ	ذَلِكَ	وَصَّيْنَكُمْ	بِهِ	لَعَلَّكُمْ تَتَّقُونَ	
from His path	this	He has commanded you	[of it]	so that you may become pious	

ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى الَّذِي أَحْسَنَ وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ﴿١٥٤﴾ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغَافِلِينَ ﴿١٥٦﴾

154. Then, We gave Mūsā (Moses) the Book [the Taurāt (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 Allāh (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."

ثُمَّ آتَيْنَا مُوسَى	الْكِتَابَ	تَمَامًا	عَلَى الَّذِي أَحْسَنَ
then We gave Moses	the Book	to complete (Our Favour)	upon him who did good
وَتَفْصِيلًا	لِكُلِّ	شَيْءٍ	وَهْدًى
and explaining	[for] every	thing	and a guidance
وَرَحْمَةً	وَلَعَلَّهُمْ		
and a mercy	so that they may		
يَلْقَاءَ	رَبِّهِمْ يَوْمَ يُنْزَلُ	وَهَذَا	كِتَابٌ
in (the) Meeting	(with) their Lord believe	and this	(is) a Book
أَنْزَلْنَاهُ	مُبَارَكٌ	فَاتَّبِعُوهُ	وَاتَّقُوا
which We have sent down	blessed	so follow it	and fear (Allah)
لَعَلَّكُمْ تَرْحَمُونَ	أَنْ تَقُولُوا	إِنَّمَا أَنْزَلَ الْكِتَابَ	
so that you may be shown mercy	lest you say	the Book was sent down only	
عَلَى طَائِفَتَيْنِ	وَأِنْ كُنَّا	عَنْ دِرَاسَتِهِمْ	لَغَفْلِينَ
to two groups	and indeed we were	about their study	[indeed] unaware

أَوْ تَقُولُوا لَوْ أَنَّا أَنْزَلْ عَلَيْهِنَا الْكِتَابَ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهْدًى وَرَحْمَةً فَمَنْ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ﴿١٥٧﴾ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا تَكُنَّ أَمْ نَتَّ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ أَنْظِرُوا إِنَّا مُنْظِرُونَ ﴿١٥٨﴾

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'ān) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the *Ayāt* (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh and turns away therefrom? We shall requite those who turn away from Our *Ayāt* 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 (Allāh) 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."

أَوْ تَقُولُوا	لَوْ	أَنَّا	أُنْزِلَ عَلَيْنَا	الْكِتَابُ
or you say	if	verily [we]	was sent down to us	the Book
لَكِنَّا أَهْدَىٰ	مِنْهُمْ	فَقَدْ جَاءَكُمْ		
surely we would have been better guided	than they	so surely has come to you		
بَيِّنَةٍ	مِّن رَّبِّكُمْ	وَهْدًى	وَرَحْمَةً	فَمَنْ أَظْلَمُ
clear proof	from your Lord	and a guidance	and a mercy	(is) more unjust
مِمَّنْ كَذَبَ	بِآيَاتِ اللَّهِ	وَصَدَفَ	عَنْهَا	
than (he) who rejected	[with] (the) Signs (of) Allah	and turned away	from them	
سَنَجْزِي	الَّذِينَ يَصْدِفُونَ	عَن آيَاتِنَا	سُوءَ	الْعَذَابِ
We shall requite	those who turn away	from Our Signs	(with) evil	torment
بِمَا كَانُوا	يَصْدِفُونَ	هَلْ يَنْظُرُونَ	إِلَّا	أَن تَأْتِيَهُمْ
for what they used to	turn away	(are) they waiting?	except	that come to them
الْمَلَائِكَةُ	أَوْ يَأْتِي رَبُّكَ	أَوْ يَأْتِي بَعْضُ	آيَاتِ	رَبِّكَ
the angels	or your Lord comes	or come some	(of the) Signs	(of) your Lord
يَوْمَ	يَأْتِي بَعْضُ	آيَاتِ	رَبِّكَ	لَا يَنْفَعُ نَفْسًا
(the) day (when)	come some	(of the) Signs	(of) your Lord	will not benefit a soul

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

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾ قُلْ إِنِّي هَدَىٰ رَبِّي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قِيَمًا مِثْلَ آبَرَاهِيمَ 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), *Hanīfa* [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*."

إِنَّ الَّذِينَ فَرَّقُوا	دِينَهُمْ	وَكَانُوا شِيَعًا			
indeed those who split up	their religion	and became factions			
لَسْتَ مِنْهُمْ	فِي شَيْءٍ	إِنَّمَا أَمْرُهُمْ	إِلَى اللَّهِ		
you have no concern with them	in the least	only their case	(is) with Allah		
ثُمَّ يُنَبِّئُهُمْ	بِمَا كَانُوا	يَفْعَلُونَ	مَنْ	جَاءَ بِالْحَسَنَةِ	
then He will tell them	what they used to	do	who	came with a good deed	
فَلَهُ	عَشْرُ	أَمْثَالِهَا	وَمَنْ	جَاءَ بِالسَّيِّئَةِ	
then he (will) have	ten (times)	the like thereof	and who	came with an evil deed	

فَلَا يُجْزَى		إِلَّا مِثْلَهَا		وَهُمْ		لَا يُظْلَمُونَ ﴿١٦٦﴾	
so he will not be rewarded		but the like thereof		and they		will not be wronged	
قُلْ إِنِّي		هَدَنِي		رَبِّي		إِلَى صِرَاطٍ مُسْتَقِيمٍ	
say indeed (as for) me		has guided me		my Lord		to a Way Straight	
قِيمًا		إِبْرَاهِيمَ		حَنِيفًا		وَمَا كَانَ	
(the) religion right		(of) Abraham upright		and he was not		of the polytheists	
مِلَّةَ		مِنَ الْمُشْرِكِينَ ﴿١٦٦﴾					

قُلْ إِن صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٦﴾ لَا شَرِيكَ لَهُ، وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٧﴾ قُلْ أَغَيْرَ اللَّهِ أَبْغِي رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا نُزِرُ وَاِزْرَةً وَلَا نَزِرَ إِلَى رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْلَفُونَ ﴿١٦٨﴾

162. Say (O Muhammad ﷺ): "Verily, my *Salāt* (prayer), my sacrifice, my living, and my dying are for Allāh, the Lord of the 'Ālamīn (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 Allāh, 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."

قُلْ إِن صَلَاتِي		وَنُسُكِي		وَمَحْيَايَ		وَمَمَاتِي		لِلَّهِ	
say surely my prayer		and my sacrifice		and my living		and my dying		(are) for Allah	
رَبِّ الْعَالَمِينَ ﴿١٦٦﴾		لَا شَرِيكَ		لَهُ		وَبِذَلِكَ أُمِرْتُ			
(the) Lord (of) the worlds		no partner		He has		and of this I have been commanded			
وَأَنَا		أَوَّلُ		الْمُسْلِمِينَ ﴿١٦٧﴾		قُلْ أَغَيْرَ اللَّهِ		أَبْغِي رَبًّا	
and I am		(the) first		(of) those who surrender		say (shall) other than Allah?		I seek a lord	
وَهُوَ رَبُّ		كُلِّ شَيْءٍ		وَلَا تَكْسِبُ		كُلُّ نَفْسٍ إِلَّا		عَلَيْهَا	
and He (is the) Lord		(of) every		thing		and (does) not earn		against itself	
وَلَا نُزِرَ وَاِزْرَةً		وَزَرَ		أُخْرَى		ثُمَّ		إِلَى رَبِّكُمْ	
and a bearer of burdens will not bear		(the) burden		(of) another		then		to your Lord	

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

وَهُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ الْأَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ فِي مَا آتَاكُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ وَإِنَّهُ لَغَفُورٌ رَحِيمٌ ﴿١٦٥﴾

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.

وَهُوَ	الَّذِي	جَعَلَكُمْ	خَلَائِفَ	الْأَرْضِ
and (it is) He	Who	has made you	inheritors	(of) the earth
وَرَفَعَ بَعْضَكُمْ	فَوْقَ	بَعْضٍ	دَرَجَاتٍ	لِّيَبْلُوكُمْ
and exalted some of you	over	others	(in) ranks	that He may try you
فِي مَا	آتَاكُمْ	إِنَّ رَبَّكَ	سَرِيعُ	الْعِقَابِ
in what	He has given you	indeed your Lord	(is) Swift	(in) retribution
وَإِنَّهُ	لَغَفُورٌ	رَحِيمٌ ﴿١٦٥﴾		
and certainly He	(is) All-Forgiving	Most Merciful		

سُورَةُ الْأَعْرَافِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْمَص ﴿١﴾ كِتَابٌ أَنْزَلَ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِيُنْذِرَ بِهِ وَذِكْرَىٰ
لِلْمُؤْمِنِينَ ﴿٢﴾ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا
تَذَكَّرُونَ ﴿٣﴾ وَكُم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيِّنًا أَوْ هُمْ قَائِلُونَ ﴿٤﴾

Sūrah Al-A'raf [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.

الرَّحِيمِ		الرَّحْمَنِ		بِسْمِ اللَّهِ	
the Most Merciful		the Most Gracious		In the Name (of) Allah	
فِي صَدْرِكَ	فَلَا يَكُنْ	أُنْزِلَ إِلَيْكَ	كِتَابٌ	الْمِصْرُ	
in your breast	so let not (there) be	sent down to you	a Book	Alif-Lam-Mim-Sad	
بِهِ	لِنُنْذِرَ	مِّنْهُ	حَرَجٌ		
with it	that you may warn	from it	a heaviness/narrowness		
مَا أُنْزِلَ	اتَّبِعُوا	لِلْمُؤْمِنِينَ	وَذِكْرِي		
what has been sent down	follow	to the believers	and (that it be) an admonition		
قَلِيلًا	أَوْلِيَائِهِ	مِنْ دُونِهِ	وَلَا تَتَّبِعُوا	مِّن رَّبِّكُمْ	إِلَيْكُمْ
little	(any) protectors	besides Him	and follow not	from your Lord	to you
أَهْلَكْنَاهَا	مِّن قَرْيَةٍ	وَكَمْ	مَا تَذَكَّرُونَ		
We destroyed [them]	of towns	and how many	(is) what you remember		
قَابَلُونِ	أَوْهُمْ	بَيْنَا	بِأَسْنَا	فَجَاءَهَا	
slept at noon	or (when) they	(by) night	Our torment	and came to them	

فَمَا كَانَ دَعْوَانَهُمْ إِذْ جَاءَهُمْ بِأَسْنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ﴿٥﴾ فَلَنَسَعَنَّ الَّذِينَ
أُرْسِلَ إِلَيْهِمْ وَلَنَسَعَنَّ الْمُرْسَلِينَ ﴿٦﴾ فَلَنَقْصَنَّ عَلَيْهِمْ بِعِلْمِهِ مَا كُنَّا غَائِبِينَ ﴿٧﴾ وَالْوَزْنُ
يَوْمَئِذٍ الْحَقُّ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٨﴾

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).

فَمَا كَانَ دَعْوَاهُمْ	إِذَا	جَاءَهُمْ	بِأَسْنَانَا	إِلَّا	أَنْ قَالُوا
then their plea was not	when	came to them	Our punishment	but	that they said
إِنَّا	كُنَّا ظَالِمِينَ	فَلَنَسْأَلَنَّ الَّذِينَ			
indeed we	were wrongdoers	then We shall certainly question those			
أُرْسِلَ إِلَيْهِمْ	وَلَنَسْأَلَنَّ الْمُرْسَلِينَ				
to whom (Our Message) was sent down	and We shall certainly question the Messengers				
فَلَنَقْصِّنَ	عَلَيْهِمْ	بِعِلْمٍ	وَمَا كُنَّا غَائِبِينَ		
then surely We shall narrate	to them	with knowledge	and We were not absent		
وَالْوِزْنَ	يَوْمَئِذٍ	الْحَقُّ		فَمَنْ	
and the weighing	that day	(will be) the true (weighing)		so whose	
ثَقُلَتْ مَوَازِينُهُ	فَأُولَئِكَ		هُمْ	الْمُفْلِحُونَ	
[his] Scale (of good) became heavy	then those		[they]	(will be) the successful	

وَمَنْ خَفَّتْ مَوَازِينُهُ، فَأُولَئِكَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ﴿١٠﴾ وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعِيشَةً قَلِيلًا مَا تَشْكُرُونَ ﴿١١﴾ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَكُمْ ثُمَّ قُلْنَا لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١٢﴾

9. And as for those whose Scale will be light, they are those who will lose their ownelves (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.

وَمَنْ	خَفَّتْ مَوَازِينُهُ،	فَأُولَٰئِكَ	الَّذِينَ
and whose	[his] Scale (of good) became light	then those	(are) who
خَسِرُوا أَنْفُسَهُمْ	بِمَا كَانُوا	بِعَٰيِنَتِنَا يَظْلِمُونَ ﴿١٠﴾	
incurred loss upon themselves	for what they used to	be unjust with Our Signs	
وَلَقَدْ مَكَّنَّاكُمْ	فِي الْأَرْضِ	وَجَعَلْنَا	لَكُمْ فِيهَا مَعِيشَةً
and surely We established you	on the earth	and We made	a livelihood in it for you
قَلِيلًا	مَا تَشْكُرُونَ ﴿١١﴾	وَلَقَدْ خَلَقْنَاكُمْ	ثُمَّ صَوَّرْنَكُمْ
little	(is) that you give thanks	and surely We created you	then We gave you shape
ثُمَّ قُلْنَا	لِلْمَلَائِكَةِ	أَسْجُدُوا لِآدَمَ	فَسَجَدُوا إِلَّا إِبْلِيسَ
then We said	to the angels	prostrate to Adam	except Iblīs
	لَمْ يَكُنْ	مِنَ السَّٰجِدِينَ ﴿١٢﴾	
	he was not	of those who prostrated	

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ ﴿١٢﴾ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصَّاغِرِينَ ﴿١٣﴾ قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤﴾ قَالَ إِنَّكَ مِنَ الْمُنْظَرِينَ ﴿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."

قَالَ مَا	مَنْعَكَ	أَلَّا تَسْجُدَ	إِذْ
He (Allah) said what	prevented you	that you (did) not prostrate	when
أَمَرْتُكَ	قَالَ أَنَا	خَيْرٌ مِنْهُ	خَلَقْنِي
I commanded you	he said I am	better than him	You created me
وَخَلَقْتَهُ	مِنْ طِينٍ	قَالَ	فَاهِطْ
and You created him	from clay	He said	then get down
فَمَا يَكُونُ لَكَ	أَنْ تَتَكَبَّرَ	فِيهَا	فَاخْرُجْ
for you it is not	that you show arrogance	in this	so get out
مِنَ الصَّغِيرِينَ	قَالَ	أَنْظِرْنِي	إِلَى يَوْمٍ
(are) of the disgraced ones	he said	reprieve me	till (the) Day
يَبْعَثُونَ	مِنَ الْمُنْظَرِينَ	قَالَ إِنَّكَ	إِنَّكَ
they are raised up	(are) of the reprieved ones	He said indeed you	indeed you

قَالَ فِيمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَآتِيَنَّهُمْ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ شَاكِرِينَ ﴿١٧﴾ قَالَ أَخْرَجَ مِنْهَا مَذْمُومًا وَمَأْمُورًا لَمَنِ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ 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."

قَالَ	فِيمَا أَغْوَيْتَنِي	لَأَقْعُدَنَّ لَهُمْ
he said	because [that] You have sent me astray	I would surely sit (in ambush) for them
صِرَاطَكَ	الْمُسْتَقِيمَ	ثُمَّ لَآتِيَنَّهُمْ
(on) Your way	straight	then surely I shall come to them
		مِنْ
		from

وَعَنْ شَمَائِلِهِمْ ^ط	وَعَنْ أَيْمَنِهِمْ	وَمِنْ خَلْفِهِمْ	بَيْنَ أَيْدِيهِمْ
and from their left	and from their right	and from behind them	before them
مَذَّةً وَمَا	أَخْرَجَ مِنْهَا	قَالَ	وَلَا تَجِدُ أَكْثَرَهُمْ
disgraced	get out from this	He said	and You will not find most of them
أَجْمَعِينَ ^{١٨}	مِنْكُمْ	لَأَمْلَأَنَّ جَهَنَّمَ	تَبِعَكَ
all	with you	indeed I would fill Hell	of them
			followed you
			certainly whoever
			expelled

وَيَتَادُمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿١٩﴾ فَوَسَّوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا مِنْ سَوْءَاتِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ إِلَّا أَنْ تَكُونَا مَلَكَائِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾ وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّاصِحِينَ ﴿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."

وَيَتَادُمُ اسْكُنْ	أَنْتَ	وَزَوْجُكَ	الْجَنَّةَ	فَكُلَا
and O Adam dwell	you	and your wife	(in) Paradise	and eat (you both)
مِنْ حَيْثُ شِئْتُمَا	وَلَا تَقْرَبَا	هَذِهِ	الشَّجَرَةَ	
from wherever you wish	and (do) not approach (you both)	this	tree	
فَتَكُونَا	مِنَ الظَّالِمِينَ ﴿١٩﴾	فَوَسَّوَسَ	لَهُمَا	
or you (both) will be	of the wrongdoers	then whispered suggestions	to them both	
الشَّيْطَانُ	لِيُبْدِيَ	لَهُمَا	عَنْهُمَا	
Satan	to expose	to them (both)	what was concealed	to them (both)

مِنْ سَوْءَتَيْهِمَا	وَقَالَ	مَا نَهَيْكُمَا	رَبُّكُمَا	عَنْ هَذِهِ
from their private parts	and he said	(did) not forbid you	your Lord	from this
الشَّجَرَةَ إِلَّا	أَنْ تَكُونَا مَلَائِكِينَ	أَوْ تَكُونَا	مِنَ الْخَالِدِينَ	
save tree	that you two become angels	or you two become	of the immortals	
وَقَاسَمَهُمَا	إِنِّي	لَكُمْ	لِمَنِ النَّاصِحِينَ	
and he swore to them both	indeed I am	to you (both)	of the sincere advisors	

فَدَلَّهِمَا بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوْءَتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ وَنَادَاهُمَا رَبُّهُمَا أَلَمْ أَنْهَكُمَا عَنْ تِلْكَ الشَّجَرَةِ وَأَقُلَّ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا عَدُوٌّ مُبِينٌ ﴿٢٢﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا وَإِنْ لَمْ تَغْفِرْ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾

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."

فَدَلَّهِمَا	بِغُرُورٍ	فَلَمَّا	ذَاقَا الشَّجَرَةَ
so he led them (both)	with deceit	but when	they both tasted the tree
بَدَتْ لَهُمَا	سَوْءَتُهُمَا	وَطَفِقَا	
become apparent to them (both)	their private parts	and they began	
يَخْصِفَانِ عَلَيْهِمَا	مِنْ وَرَقِ	الْجَنَّةِ	وَنَادَاهُمَا رَبُّهُمَا
(to) covering themselves	with (the) leaves	(of) Paradise	their Lord and called out to them
أَلَمْ أَنْهَكُمَا	عَنْ تِلْكَ	الشَّجَرَةَ وَأَقُلَّ	لَكُمْ إِنَّ الشَّيْطَانَ
(did) I not forbid you both?	[from] that	tree and tell	verily Satan [to] you both
لَكُمْ	عَدُوٌّ	مُبِينٌ	قَالَا رَبَّنَا ظَلَمْنَا أَنْفُسَنَا
to you both	(is) an enemy	open	they both said our Lord we have wronged ourselves

وَأِنْ	لَمْ تَغْفِرْ	لَنَا	وَتَرْحَمَنَا	لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾
and if	You (do) not forgive	us	and have (no) Mercy on us	we would certainly be of the losers

قَالَ أَهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ وَمَتَعٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾ يَبْنِيٰ ءَادَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُورِي سَوَاءَ تِكُمْ وَرِيشًا وَلِبَاسُ النُّقْوَىٰ ذَلِكَ خَيْرٌ ذَٰلِكَ مِنْ ءَايَاتِ اللَّهِ 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).

قَالَ	أَهْبِطُوا	بَعْضُكُمْ	لِبَعْضٍ	عَدُوٌّ	وَلَكُمْ
He said	get down	some of you	to others	an enemy	and for you
فِي الْأَرْضِ	مُسْتَقَرٌّ	وَمَتَعٌ	إِلَىٰ حِينٍ ﴿٢٤﴾	قَالَ	
on the earth	(is) a dwelling place	and a livelihood	for a time	He said	
فِيهَا تَحْيَوْنَ	وَفِيهَا تَمُوتُونَ	وَمِنْهَا تُخْرَجُونَ ﴿٢٥﴾	يَبْنِيٰ		
in it you shall live	and in it you shall die	and from it you shall be taken out	O Children		
ءَادَمَ	قَدْ أَنْزَلْنَا	عَلَيْكُمْ	لِبَاسًا	يُورِي سَوَاءَ تِكُمْ	
(of) Adam	verily We have sent down	to you	clothing	which covers your private parts	
وَرِيشًا	وَلِبَاسٌ	النُّقْوَىٰ	ذَٰلِكَ	خَيْرٌ	ذَٰلِكَ
and (as) an adornment	and (the) garment	(of) piety	that	(is) better	this
	مِنْ ءَايَاتِ اللَّهِ	لَعَلَّهُمْ يَذَّكَّرُونَ ﴿٢٦﴾			
	(is) from (the) Signs (of) Allah	so that they may remember			

يَبْنِيٰ ءَادَمَ لَا يَفْنِيَنَّكُمْ الشَّيْطَانُ كَمَا أَخْرَجَ أَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا

لِيُرِيَهُمَا سَوْءَ تَرِيهِمَا إِنَّهُ يَرَنَكُمْ هُوَ وَقَبِيلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ إِنَّا جَعَلْنَا الشَّيَاطِينَ أَوْلِيَاءَ لِلَّذِينَ لَا يُؤْمِنُونَ ﴿٢٧﴾ وَإِذَا فَعَلُوا فَحِشَةً قَالُوا وَجَدْنَا عَلَيْهَا آبَاءَنَا وَاللَّهُ أَمَرَنَا بِهَا قُلْ إِنَّمَا اللَّهُ لَا يَأْمُرُ بِالْفَحْشَاءِ أَتَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٢٨﴾

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 *Qabīluhū* (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the *Shayātīn* (devils) *Auliya'* (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?"

يَبْنَى	ءَادَمَ	لَا يَفْنَنَكُمْ	الشَّيْطَانُ	كَمَا أَخْرَجَ آبَايَكُم
O Children	(of) Adam	let not seduce you	Satan	as he drove out your parents
مِّنَ الْجَنَّةِ	يَنْزِعُ عَنْهُمَا	لِبَاسَهُمَا	لِيُرِيَهُمَا	سَوْءَ تَرِيهِمَا
from Paradise	stripping them of	their garments	to expose to them	their private parts
إِنَّهُ	يَرَنَكُمْ	هُوَ	وَقَبِيلُهُ	مِنْ حَيْثُ لَا تَرَوْنَهُمْ
indeed [he]	does see you	he	and his host	you (do) not see them from where
إِنَّا	جَعَلْنَا الشَّيَاطِينَ	أَوْلِيَاءَ	لِلَّذِينَ	لَا يُؤْمِنُونَ ﴿٢٧﴾
verily We	have made the devils	guardians	of those who	(do) not believe
وَإِذَا فَعَلُوا	فَحِشَةً	قَالُوا	وَجَدْنَا عَلَيْهَا	ءَابَاءَنَا
and when they do	(some) lewdness	they say	we found on it	our fathers
وَاللَّهُ أَمَرَنَا	بِهَا	قُلْ إِنَّ اللَّهَ	لَا يَأْمُرُ	
and Allah has commanded us	of it	say certainly Allah	(does) not command	
بِالْفَحْشَاءِ	أَتَقُولُونَ	عَلَى اللَّهِ	مَا لَا تَعْلَمُونَ ﴿٢٨﴾	
[of] lewdness	(do) you say?	of Allah	what you know not	

قُلْ أَمَرَ رَبِّي بِالْقِسْطِ وَأَقِيمُوا وُجُوهَكُمْ عِندَ كُلِّ مَسْجِدٍ وَادْعُوهُ مُخْلِصِينَ لَهُ
الدِّينَ كَمَا بَدَأَكُمْ تَعُودُونَ ﴿٢٩﴾ فَرِيقًا هَدَىٰ وَفَرِيقًا حَقَّ عَلَيْهِمُ الضَّلَالَةُ إِنَّهُمْ اتَّخَذُوا
الشَّيَاطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ مُّهْتَدُونَ ﴿٣٠﴾ يَبْنِيٰ ۖ آدَمَ خُذُوا
زِينَتَكُمْ عِندَ كُلِّ مَسْجِدٍ وَكُلُوا 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 *Auliya'* (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-Musrifūn* (those who waste by extravagance).

قُلْ	أَمَرَ رَبِّي	بِالْقِسْطِ	وَأَقِيمُوا وُجُوهَكُمْ	عِندَ
say	my Lord has commanded	[of] justice	and keep straight your faces (to Him)	at
كُلِّ	مَسْجِدٍ	وَادْعُوهُ	مُخْلِصِينَ لَهُ	الدِّينَ
every	prayer place/mosque	and invoke Him	(making) sincere to Him	faith
كَمَا بَدَأَكُمْ	تَعُودُونَ ﴿٢٩﴾	فَرِيقًا هَدَىٰ	وَفَرِيقًا حَقَّ	
as He created you	(so) shall you return	a group He has guided	and a group deserved	
عَلَيْهِمُ	الضَّلَالَةَ	إِنَّهُمْ اتَّخَذُوا	الشَّيَاطِينَ	أَوْلِيَاءَ
[on them]	the error	verily they took	the devils	(as) guardians
وَيَحْسَبُونَ	أَنَّهُمْ	مُّهْتَدُونَ ﴿٣٠﴾	يَبْنِيٰ	آدَمَ
and they consider	that they	(are) guided	O Children	(of) Adam

وَأَشْرَبُوا	وَكُلُوا	مَسْجِدٍ	كُلِّ	عِنْدَ	خُذُوا زِينَتَكُمْ
and drink	and eat	prayer place/mosque	every	at	take your adornment
لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾	إِنَّهُ				وَلَا تُسْرِفُوا
(does) not like the wasters	indeed He				but waste not by extravagance

قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَمَةِ كَذَلِكَ نَفْصِلُ الْأَيَّاتِ لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزِّلْ بِهِ سُلْطَانًا وَأَنْ تَقُولُوا عَلَى اللَّهِ مَا لَا نَعْلَمُونَ ﴿٣٣﴾

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-Fawāhish* (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."

قُلْ	مَنْ حَرَّمَ	زِينَةَ اللَّهِ	الَّتِي	أَخْرَجَ لِعِبَادِهِ
say	who has forbidden	(the) adornment (of) Allah	which	He has produced for His slaves
وَالطَّيِّبَاتِ	مِنَ الرِّزْقِ	قُلْ هِيَ	لِلَّذِينَ آمَنُوا	فِي الْحَيَاةِ
and good things	of the sustenance	say these	(are) for those who believe	in the life
الدُّنْيَا	خَالِصَةً	يَوْمَ	الْقِيَمَةِ	كَذَلِكَ نَفْصِلُ
(of) this world	exclusively	(on the) Day	(of) Resurrection	thus We explain in detail
الْأَيَّاتِ	لِقَوْمٍ يَعْلَمُونَ ﴿٣٣﴾	قُلْ	إِنَّمَا حَرَّمَ رَبِّي	الْفَوَاحِشَ
the Signs	for a people who know	say	my Lord has only forbidden	shameful deeds

وَمَا بَطَّنَ		مِنْهَا		مَا ظَهَرَ	
and which were committed secretly		of them		which were committed openly	
وَأَنَّ	الْحَقِّ	بِغَيْرِ	وَالْبَغْيِ	وَالْإِثْمِ	
and that	[the] right	without	and transgression	and sins	
وَأَنْ تَقُولُوا	سُلْطَنَا	بِهِ	مَا لَمْ يُزَلْ	تَشْرِكُوا بِاللَّهِ	
and that you say	any authority	for it	what He has not sent	you associate with Allah	
مَا لَا نَعْلَمُونَ			عَلَى اللَّهِ		
what you (do) not know			of Allah		

وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْقُدُمْونَ ﴿٢٤﴾ يَبْنِيءَ آدَمَ إِمَامًا يَأْتِيَنَّكُمْ رُسُلٌ مِنْكُمْ يَقُصُّونَ عَلَيْكُمْ ءَايَاتِي فَمَنْ أَتَقَى وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٥﴾ وَالَّذِينَ كَذَبُوا بِءَايَاتِنَا وَاسْتَكْبَرُوا عَنْهَا أُولَٰئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ ﴿٢٦﴾

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.

وَلِكُلِّ	أُمَّةٍ	أَجَلٌ	فَإِذَا	جَاءَ أَجْلُهُمْ
and for every	people	(is) a fixed term	and when	their term approached
لَا يَسْتَأْخِرُونَ		سَاعَةً	وَلَا يَسْقُدُمْونَ ﴿٢٤﴾	
they will not be able to delay (it)		an hour	nor they will be able to bring (it) earlier	
يَبْنِيءَ	ءَادَمَ	إِمَامًا يَأْتِيَنَّكُمْ	رُسُلٌ	مِّنْكُمْ
O Children	(of) Adam	if come to you	Messengers	from (among) you
يَقُصُّونَ عَلَيْكُمْ		reciting to you		

فَلَاخَوْفٌ	وَأَصْلَحَ	فَمَنْ اتَّقَى	ءَايَاتِي
(will be) no fear	and mended himself	then who feared (Allah)	My Verses
بِآيَاتِنَا	وَالَّذِينَ كَذَّبُوا	وَلَا هُمْ يَحْزَنُونَ ﴿٣٥﴾	عَلَيْهِمْ
Our Signs	and those who rejected	and they will not grieve	upon them
هُمْ	النَّارِ	أُولَئِكَ	عَنْهَا
they	(of) the Fire	(are the) dwellers	those
		أَصْحَابُ	وَأَسْتَكَبرُوا
		(are the) dwellers	and treated with arrogance
		فِيهَا	خَالِدُونَ ﴿٣٦﴾
		therein	(would) abide forever

فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِبًا أَوْ كَذَّبَ بِآيَاتِهِ ۚ أُولَئِكَ يَنَالُهُمْ نَصِيبُهُمْ مِنَ الْكِتَابِ حَتَّىٰ إِذَا جَاءَهُمْ رَسُولُنَا يُتَوَفَّوْنَهُمْ قَالُوا آيَنَ مَا كُنْتُمْ تَدْعُونَ مِنْ دُونِ اللَّهِ قَالُوا ضَلُّوا عَنَّا وَشَهِدُوا عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿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.

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

قَالُوا	ضَلُّوا عَنَّا	وَشَهِدُوا	عَلَى أَنْفُسِهِمْ
they say	they have forsaken us	and they testify	against themselves
	أَنَّهُمْ كَانُوا	كَافِرِينَ ﴿٣٧﴾	
	that they were	disbelievers	

قَالَ ادْخُلُوا فِي أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِنَ الْجِنَّ وَالْإِنْسِ فِي النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّى إِذَا دَارَكُوا فِيهَا جَمِيعًا قَالَتْ أَخْرِثُهُمْ لِأُولِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَتَاتِهِمْ عَذَابًا ضِعْفًا مِنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِنْ لَا تَعْلَمُونَ ﴿٣٨﴾

38. (Allah) 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."

قَالَ	ادْخُلُوا فِي أُمَمٍ	قَدْ خَلَتْ	مِنْ قَبْلِكُمْ	مِنَ الْجِنَّ
He said	enter you among nations	[indeed] who passed away	before you	of the jinn
وَالْإِنْسِ	فِي النَّارِ	كُلَّمَا	دَخَلَتْ أُمَّةٌ	لَعَنَتْ أُخْتَهَا
and humans	in the Fire	every time	a nation entered	it cursed its sister (nation)
حَتَّى إِذَا دَارَكُوا	فِيهَا	جَمِيعًا	قَالَتْ أَخْرِثُهُمْ	
until when they will gather	in it (therein)	all	(the) last of them will say	
لِأُولِهِمْ	رَبَّنَا	هَؤُلَاءِ	أَضَلُّونَا	فَتَاتِهِمْ
to (the) first of them	our Lord	these	misled us	so give them
مِنَ النَّارِ	قَالَ لِكُلِّ	ضِعْفٌ	وَلَكِنْ	لَا تَعْلَمُونَ ﴿٣٨﴾
of the Fire	He will say for everyone	(is) double (torment)	[and] but	you know not

وَقَالَتْ أُولَهُمْ لِأَخْرَثُهُمْ فَمَا كَانَتْ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا

يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ وَكَذَلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِنْ جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

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).

وَقَالَتْ أُولَئِهِمْ	لَاخِرَتَهُمْ	فَمَا	كَانَ لَكُمْ	عَلَيْنَا
and (the) first of them will say	to (the) last of them	not	is for you	upon us
مِنْ فَضْلٍ	فَذُوقُوا الْعَذَابَ	يَمَا كُنْتُمْ	تَكْسِبُونَ ﴿٣٩﴾	
any superiority	so taste the torment	for what you used to	earn	
إِنَّ الَّذِينَ كَذَّبُوا	بِآيَاتِنَا	وَأَسْتَكْبَرُوا	عَنْهَا	
indeed those who rejected	Our Signs	and showed arrogance	to them	
لَا تُفْتَحُ	لَهُمْ	أَبْوَابُ	السَّمَاءِ	وَلَا يَدْخُلُونَ الْجَنَّةَ
will not be opened	for them	(the) gates	(of) heaven	nor they will enter Paradise
حَتَّى يَلِجَ الْجَمَلُ	فِي سَمِّ	الْخِيَاطِ	وَكَذَلِكَ	
until the camel passes	through (the) eye	(of) the needle	and thus	
نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾	لَهُمْ	مِنْ جَهَنَّمَ	مِهَادٌ	وَمِنْ فَوْقِهِمْ
We recompense the criminals	for them (will be)	of Hell	a bed	and above them
غَوَاشٍ	وَكَذَلِكَ	نَجْزِي الظَّالِمِينَ ﴿٤١﴾		
(its) covering	and thus	do We recompense the wrongdoers		

وَالَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا أُولَئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غَلٍّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا

الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْلَا أَنَّ هَدَانَا اللَّهُ لَقَدْ جَاءَتْ رَسُولُ رَبِّنَا بِالْحَقِّ
وَنُودُوا أَنْ تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾

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."

وَالَّذِينَ ءَامَنُوا		وَعَمِلُوا الصَّالِحَاتِ		لَا نُكَلِّفُ نَفْسًا	
but those who believed		and did righteous deeds		We (do) not burden any person	
إِلَّا أَوْسَعَهَا	أُولَئِكَ	أَصْحَابُ	الْجَنَّةِ	هُمْ	فِيهَا
but (to) his capacity	those	(are the) dwellers	(of) Paradise	they	in it
خَالِدُونَ ﴿٤٣﴾	وَنَزَعْنَا مَا		فِي صُدُورِهِمْ	مِّنْ غِلٍّ	
(will) abide forever	and We removed what		(is) in their breasts	of rancour	
تَجْرِي مِنْ تَحْتِهِمْ	الْأَنْهَارُ	وَقَالُوا	الْحَمْدُ لِلَّهِ	الَّذِي	
flow under them	[the] rivers	and they will say	all the praise (be) to Allah	Who	
هَدَانَا	لِهَذَا	وَمَا كُنَّا	لِنَهْتَدِيَ	لَوْلَا	
guided us	to this	and never We were	to find guidance	if not	
أَنَّ هَدَانَا اللَّهُ	لَقَدْ جَاءَتْ رَسُولُ		رَبِّنَا	بِالْحَقِّ	
[that] Allah had guided us	indeed came (the) Messengers		(of) our Lord	with the truth	
وَنُودُوا	أَنْ تِلْكَ	الْجَنَّةُ	أُورِثْتُمُوهَا		
and it will be cried out to them	that this	(is) the Paradise	which you have inherited		
		بِمَا كُنْتُمْ		تَعْمَلُونَ ﴿٤٣﴾	
		for what you used to		do	

وَنَادَىٰ أَصْحَابُ الْجَنَّةِ النَّارَ أَنِ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا فَهَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا ۖ قَالُوا نَعَمْ ۖ فَاذْنِ مُؤَدِّنَ بَيْنَهُمْ أَن لَّعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ﴿٤٤﴾ الَّذِينَ يَصُدُّونَ عَنِ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ كَافِرُونَ ﴿٤٥﴾

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.

وَنَادَىٰ أَصْحَابُ	الْجَنَّةِ	أَصْحَابَ	النَّارِ	أَن
and will call out (the) dwellers	(of) Paradise	(to the) dwellers	(of) the Fire	that
قَدْ وَجَدْنَا مَا	وَعَدَنَا	رَبَّنَا	حَقًّا	فَهَلْ وَجَدْتُمْ
verily we have found what	had promised (to) us	our Lord	true	so (have) you found?
مَا وَعَدَ	رَبُّكُمْ	حَقًّا	قَالُوا نَعَمْ	فَإِذْنِ مُؤَدِّنَ
what had promised	your Lord	true	they will say yes	then a herald cried out
بَيْنَهُمْ	أَن لَّعْنَةُ اللَّهِ	عَلَى الظَّالِمِينَ ﴿٤٤﴾		
between them	that (the) Curse (of) Allah	(be) upon the wrongdoers		
الَّذِينَ يَصُدُّونَ	عَنِ سَبِيلِ اللَّهِ	وَيَبْغُونَهَا	عِوَجًا	
those who hinder (men)	from (the) path (of) Allah	and seek to make it	crooked	
وَهُمْ	بِالْآخِرَةِ	كَافِرُونَ ﴿٤٥﴾		
and they	in the Hereafter	(are) disbelievers		

وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ يَعْرِفُونَ كُلًّا بِسِيمَتِهِمْ وَنَادَوْا أَصْحَابَ الْجَنَّةِ أَن سَلِّمُوا عَلَيْنَا لَمْ يَدْخُلُوهَا وَهُمْ يَطْمَعُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ أَبْصَارُهُمْ تَلَقَّاءُ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَىٰ أَصْحَابُ الْأَعْرَافِ رِجَالًا يَعْرِفُونَهُمْ بِسِيمَتِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا

كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾

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, " *Salāmun '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)?"

وَبَيْنَهُمَا	حَبَابٌ	وَعَلَى الْأَعْرَافِ	رِجَالٌ
and between them	(will be) a barrier	and on Al-Araf (heights)	(will be) men
يَعْرِفُونَ كُلًّا	يَسْمِعُهُمْ	وَنَادَوْا	
who would recognise everyone	by their marks	and they will call out to	
أَصْحَابَ	الْجَنَّةِ	أَنْ سَلَامٌ	لَمْ يَدْخُلُوهَا
(the) people (dwellers)	(of) Paradise	that peace	they (did) not enter it
وَهُمْ يَطْمَعُونَ ﴿٤٦﴾	وَإِذَا	صُرِفَتْ أَبْصَارُهُمْ	نِلْقَاءَ
but they would long (to do so)	and when	their eyes will turn	towards
النَّارِ	قَالُوا رَبَّنَا	لَا تَجْعَلْنَا	مَعَ الْقَوْمِ
(of) the Fire	they will say our Lord	(do) not place us	with
الظَّالِمِينَ ﴿٤٧﴾	وَنَادَىٰ أَصْحَابُ	الْأَعْرَافِ	رِجَالًا
(who are) the wrongdoers	and will call out (the) dwellers	(of) Al-Araf (heights)	men
يَعْرِفُونَهُمْ	يَسْمِعُهُمْ	قَالُوا	مَا أَغْنَىٰ عَنْكُمْ
whom they would recognise	by their marks	saying	you
جَمْعُكُمْ	وَمَا كُنْتُمْ	تَسْتَكْبِرُونَ ﴿٤٨﴾	
your number	and what you used to	show arrogance	

أَهْوَلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ بِرَحْمَةٍ أَدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾ وَنَادَىٰ أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنَ الْمَاءِ أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّتْهُمُ الْحَيَوةُ الدُّنْيَا فَالْيَوْمَ نَنسَهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا وَمَا كَانُوا بِآيِنِنَا يَجْحَدُونَ ﴿٥١﴾

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.).

أَهْوَلَاءِ	الَّذِينَ أَقْسَمْتُمْ	لَا يَنَالُهُمُ اللَّهُ	بِرَحْمَةٍ
(are) they?	those (of) whom you swore	(that) Allah will not grant them	mercy
أَدْخُلُوا الْجَنَّةَ	لَا خَوْفٌ	عَلَيْكُمْ	وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾
enter Paradise	no fear	(shall be) on you	Nor shall you grieve
وَنَادَىٰ أَصْحَابُ	النَّارِ	أَصْحَابَ	الْجَنَّةِ
and will cry out (the) dwellers	(of) the Fire	(to the) dwellers	(of) Paradise
أَنْ	أَفِضُوا عَلَيْنَا	مِنَ الْمَاءِ	أَوْ مِمَّا رَزَقَكُمُ اللَّهُ قَالُوا
that	pour on us	some water	or of what Allah has provided you they will say
إِنَّ اللَّهَ حَرَّمَهُمَا	عَلَى الْكَافِرِينَ ﴿٥٠﴾	الَّذِينَ اتَّخَذُوا	دِينَهُمْ
indeed Allah has forbidden both	to the disbelievers	those who took	their religion
لَهُمَا	وَلَعِبًا	وَعَرَّتْهُمُ	الْحَيَوةُ الدُّنْيَا
(as) amusement	and play	and deceived them	(of) the world

هَذَا	يَوْمِهِمْ	كَمَا نَسُوا لِقَاءَ	نَسْنَهُمْ	فَالْيَوْمَ
this	(of) their Day	as they forgot (the) Meeting	We will forget them	so today
بَعَايِنَا يَجْحَدُونَ ﴿٥١﴾		وَمَا كَانُوا		
reject Our Signs		and (because of) what they used to		

وَلَقَدْ جِئْنَهُمْ بِكِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي تَأْوِيلُهُ يَقُولُ الَّذِينَ نَسَوْهُ مِنْ قَبْلُ قَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا أَنْفُسَهُمْ وَضَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾

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 ownselves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allāh) has gone away from them.

وَلَقَدْ جِئْنَهُمْ	يَكْتَبُ	فَصَّلْنَاهُ	عَلَىٰ عِلْمٍ
and verily We have brought to them	a Book	which We have expounded	with knowledge
هُدًى	وَرَحْمَةً	لِّقَوْمٍ يُؤْمِنُونَ ﴿٥٢﴾	هَلْ يَنْظُرُونَ
a guidance	and a mercy	to a people who believe	(are) they waiting?
إِلَّا تَأْوِيلَهُ	يَوْمَ	يَأْتِي تَأْوِيلُهُ	يَقُولُ الَّذِينَ
but (for) its fulfillment	(the) Day	(when) its fulfillment will come	will say those who
نَسَوْهُ	مِنْ قَبْلُ	قَدْ جَاءَتْ رُسُلُ	رَبِّنَا
had forgot it	before	verily had come (the) Messengers	(of) our Lord
		بِالْحَقِّ	
		with the truth	

فَهَلْ	لَنَا	مِنْ شُفَعَاءَ	فَيَشْفَعُوا	لَنَا	أَوْ نُرَدُّ
so (do)?	we have	any intercessors	so (that) they intercede	for us	or we are sent back
فَنَعْمَلْ غَيْرَ	الَّذِي كُنَّا	نَعْمَلُ	قَدْ خَسِرُوا		
so (that) we do (deeds) other than	that which we used to	do	verily they have lost		
أَنْفُسِهِمْ	وَضَلَّ	عَنْهُمْ	مَا كَانُوا	يَفْتَرُونَ	
themselves	and has forsaken	them	what they used to	fabricate	

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَى الْعَرْشِ يُغْشِي اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ ۗ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ ۗ تَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ أَدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً ۚ إِنَّهُ لَا يَحِبُّ الْمُعْتَدِينَ ﴿٥٥﴾

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.

إِنَّ رَبَّكُمْ	اللَّهُ	الَّذِي	خَلَقَ السَّمَوَاتِ	وَالْأَرْضَ	
indeed your Lord	(is) Allah	Who	created the heavens	and the earth	
فِي سِتَّةِ	أَيَّامٍ	ثُمَّ اسْتَوَىٰ	عَلَى الْعَرْشِ	يُغْشِي اللَّيْلَ	
in Six	Days	then He ascended	on the Throne	He lets cover the night	
النَّهَارَ	يَطْلُبُهُ	حَثِيثًا	وَالشَّمْسُ	وَالْقَمَرُ	وَالنُّجُومَ
(over) the day	which seeks it	swiftly	and the sun	and the moon	and the stars
مُسَخَّرَاتٍ	بِأَمْرِهِ	أَلَا	لَهُ	الْخَلْقُ	وَالْأَمْرُ
(are) subjected	to His Command	beware	for Him	(is) the creation	and the command

تَضَرُّعًا	أَدْعُوا رَبَّكُمْ	رَبُّ الْعَالَمِينَ	تَبَارَكَ اللَّهُ
humbly	call upon your Lord	(the) Lord (of) the worlds	blessed is Allah
	لَا يُحِبُّ الْمُعْتَدِينَ	إِنَّهُ	وَحُفِيَّةً
	likes not the transgressors	indeed He	and (in) secret

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ
مِّنَ الْمُحْسِنِينَ ﴿٦٦﴾ وَهُوَ الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ ۖ حَتَّىٰ إِذَا
أَقْلَتَ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ
كَذَٰلِكَ نُخْرِجُ الْمَوْتَىٰ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٦٧﴾

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.

وَلَا تُفْسِدُوا	فِي الْأَرْضِ	بَعْدَ	إِصْلَاحِهَا	وَادْعُوهُ
and (do) not make mischief	on the earth	after	its being set in order	and call Him
خَوْفًا	وَطَمَعًا	إِنَّ رَحْمَتَ اللَّهِ	قَرِيبٌ	مِّنَ الْمُحْسِنِينَ ﴿٦٦﴾
(with) fear	and longing	indeed (the) Mercy (of) Allah	(is) close	to the good-doers
وَهُوَ	الَّذِي	يُرْسِلُ الرِّيحَ	بُشْرًا	بَيْنَ يَدَيْ رَحْمَتِهِ ۖ
and (it is) He	Who	sends the winds	(as) glad tidings	before
حَتَّىٰ إِذَا أَقْلَتَ	سَحَابًا	ثِقَالًا	سُقْنَاهُ	لِبَلَدٍ مَّيِّتٍ
until when they carry	a cloud	heavy-laden	We drive it	dead
فَأَنْزَلْنَا	بِهِ	الْمَاءَ	فَأَخْرَجْنَا	بِهِ ۖ
then We sent down	from it	water (rain)	then We brought forth	therewith

مِنْ كُلِّ	الَّتَمَرَاتِ	كَذَلِكَ	نُخْرِجُ الْمَوْتَى	لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾
every (kind)	(of) fruit	thus	We will raise up the dead	so that you may take heed

وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتَهُ، وَإِذْنُ رَبِّهِ ۖ وَالَّذِي خَبثَ لَا يَخْرِجُ إِلَّا نَكِدًا كَذَلِكَ نَصْرِفُ الْأَيَّاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَتَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ ۖ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ ۖ إِنَّا لَنَرُوكَ فِي ضَلَالٍ مُبِينٍ ﴿٦٠﴾ قَالَ يَتَقَوْمِ لَيْسَ بِي ضَلَالَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾

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)!"

وَالْبَلَدُ	الطَّيِّبُ	يَخْرِجُ نَبَاتَهُ	بِإِذْنِ	رَبِّهِ ۖ	وَالَّذِي
and land	good	its vegetation comes forth	by (the) Order	(of) its Lord	and that which
خَبثَ	لَا يَخْرِجُ	إِلَّا نَكِدًا	كَذَلِكَ	نَصْرِفُ الْأَيَّاتِ	
is bad	(does) not come forth	but little	thus	We diversely expound the signs	
لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾	لَقَدْ أَرْسَلْنَا نُوحًا	إِلَىٰ قَوْمِهِ	فَقَالَ		
for a people who give thanks	verily We sent Noah	to his people	and he said		
يَتَقَوْمِ	اعْبُدُوا اللَّهَ	مَا لَكُمْ	مِّنْ إِلَهٍ	غَيْرُهُ ۖ	
O my people	worship Allah	(do) not	any god	other than Him	
إِنِّي	أَخَافُ عَلَيْكُمْ	عَذَابَ	يَوْمٍ	عَظِيمٍ ﴿٥٩﴾	قَالَ الْمَلَأُ
certainly I	fear for you	(the) torment	(of) a Day	Great (awful)	said the leaders

مِنْ قَوْمِهِ	إِنَّا	لَنَرَنَّكَ	فِي ضَلَالٍ	مُّبِينٍ	قَالَ يَقَوْمِ
of his people	verily we	see you	in error	plain	he said O my people
لَيْسَ بِي	ضَلَالَةٌ	وَلَكِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ	
(there) is not in me	an error	[and] but I am	a Messenger	from (the) Lord (of) the worlds	

أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَكَذَّبُوهُ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾

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.

أُبَلِّغُكُمْ	رِسَالَاتِ	رَبِّي	وَأَنْصَحُ	لَكُمْ	وَأَعْلَمُ
I convey to you	(the) Messages	(of) my Lord	and give advice	to you	and I know
مِّنَ اللَّهِ	مَا لَا تَعْلَمُونَ ﴿٦٢﴾	أَوْ عَجِبْتُمْ	أَنْ جَاءَكُمْ		
from Allah	that you (do) not know	(do) you wonder?	that has come to you		
ذِكْرٌ	مِّن رَّبِّكُمْ	عَلَى رَجُلٍ	مِّنكُمْ	لِيُنذِرَكُمْ	
a Reminder	from your Lord	upon a man	among you	that he may warn you	
وَلِتَتَّقُوا	وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾	فَكَذَّبُوهُ			
and so that you may fear (Allah)	and that you may be shown Mercy	but they denied him			
فَأَنْجَيْنَاهُ	وَالَّذِينَ	مَعَهُ	فِي الْفُلِكِ	وَأَغْرَقْنَا الَّذِينَ	
and We saved him	and those	with him	in the ship	and We drowned those who	

كَذَّبُوا بِآيَاتِنَا ۚ	إِنَّهُمْ كَانُوا	قَوْمًا	عَمِينَ ﴿٦٥﴾
denied Our Signs	indeed they were	a people	blind

وَالِإِلَىٰ عَادِ أَخَاهُمْ هُودًا قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُم مِّنْ إِلَهِ غَيْرُهُ ۚ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ ۖ إِنَّا لَنَرُوكَ فِي سَفَاهَةٍ وَإِنَّا لَنُظُنُّكَ مِنَ الْكَذِبِيِّكَ ﴿٦٦﴾ قَالَ يَقَوْمِ لَيْسَ بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾ أُبَلِّغُكُمْ رِسَالَاتِ رَبِّي وَأَنَا لَكُم 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.

وَالِإِلَىٰ عَادِ	أَخَاهُمْ	هُودًا	قَالَ	يَقَوْمِ اعْبُدُوا اللَّهَ
and to 'Ad (We sent)	their brother	Hud	he said	O my people worship Allah
مَا	لَكُمْ	مِّنْ إِلَهِ	غَيْرُهُ ۚ	أَفَلَا تَتَّقُونَ ﴿٦٥﴾
(do) not	you have	any god	other than Him	then (will) you not fear (Allah)?
قَالَ الْمَلَأُ	الَّذِينَ كَفَرُوا	مِنْ قَوْمِهِ ۖ	إِنَّا	
said the leaders	(of) those who had disbelieved	of his people	verily we	
لَنَرُوكَ	فِي سَفَاهَةٍ	وَإِنَّا	لَنُظُنُّكَ	
[verily] see you	in folly	and verily we	[verily] consider you	
مِنَ الْكَذِبِيِّكَ ﴿٦٦﴾	قَالَ	يَقَوْمِ لَيْسَ	بِي	سَفَاهَةٌ
of the liars	he said	O my people (there) is not	in me	folly
وَلَكِنِّي	رَسُولٌ	مِّن رَّبِّ الْعَالَمِينَ ﴿٦٧﴾	أُبَلِّغُكُمْ	
[and] but I am	a Messenger	from (the) Lord (of) the worlds	I convey to you	

رِسَالَتِ	رَبِّي	وَأَنَا	لَكُمْ	نَاصِحٌ	أَمِينٌ ﴿١٨﴾
(the) Messages	(of) my Lord	and I am	to you	an advisor	trustworthy

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ بَصَاطَةً فَأَذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩﴾ قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ، وَنَذَرَمَا كَانَ يَعْبُدُ آبَاؤُنَا فَأُنَبِّئُكُمْ بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿٢٠﴾

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."

أَوْ عَجِبْتُمْ	أَنْ جَاءَكُمْ	ذِكْرٌ	مِّن رَّبِّكُمْ	عَلَى رَجُلٍ
(do) you wonder?	that has come to you	a Reminder	from your Lord	upon a man
مِّنكُمْ	لِيُنذِرَكُمْ	وَأَذْكُرُوا	إِذْ	جَعَلَكُمْ
from (among) you	that he may warn you	and remember	when	He made you
مِنْ بَعْدِ	قَوْمِ	نُوحٍ	وَزَادَكُمْ	فِي الْخَلْقِ
after	(the) people	(of) Noah	and increased you	in stature
بَصَاطَةً	فَأَذْكُرُوا	آلَاءَ اللَّهِ	لَعَلَّكُمْ تُفْلِحُونَ ﴿١٩﴾	قَالُوا
so remember	amplify	(the) bounties (of) Allah	so that you may succeed	they said
أَجِئْتَنَا	لِنَعْبُدَ اللَّهَ وَحْدَهُ	وَنَذَرُ	مَا كَانَ	يَعْبُدُ آبَاؤُنَا
(have) you come to us?	that we worship Allah Alone	and forsake	what used to	worship our forefathers
فَأُنَبِّئُكُمْ	بِمَا	تَعِدُنَا	إِنْ كُنْتَ	مِنَ الصَّادِقِينَ ﴿٢٠﴾
so bring to us	[of] what	you promise us	if you are	of the truthful

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِنْ رَبِّكُمْ رِجْسٌ وَغَضَبٌ أَتُجَادِلُونَنِي فِي أَسْمَاءٍ سَمَّيْتُمُوهَا أَنْتُمْ وَآبَاؤُكُمْ مَا نَزَّلَ اللَّهُ بِهَا مِنْ سُلْطَانٍ فَانْظُرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ ﴿٧١﴾ فَأَنْجَيْنَاهُ وَالَّذِينَ مَعَهُ بِرَحْمَةٍ مِنَّا وَقَطَعْنَا دَابِرَ الَّذِينَ كَذَبُوا بِآيَاتِنَا وَمَا كَانُوا مُؤْمِنِينَ ﴿٧٢﴾

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.

قَالَ قَدْ	وَقَعَ عَلَيْكُمْ	مِنْ رَبِّكُمْ	رِجْسٌ	وَعَضَبٌ
he said verily	has fallen upon you	from your Lord	punishment	and anger
أَتُجَادِلُونَنِي			فِي أَسْمَاءٍ	
(do) you dispute with me?			about (mere) names	
سَمَّيْتُمُوهَا			الَّذِينَ كَذَبُوا	
which you have named (assigned)			and those who denied	
أَنْتُمْ	وَأَبَاؤُكُمْ	مَا نَزَّلَ اللَّهُ	بِهَا	مِنْ سُلْطَانٍ
you	and your fathers	Allah has not sent down	for which	any sanction
فَانْظُرُوا	إِنِّي	مَعَكُمْ	مِنَ الْمُنْتَظِرِينَ	فَأَنْجَيْنَاهُ
then wait you	verily I am	with you	of those who wait	then We saved him
وَالَّذِينَ	مَعَهُ	بِرَحْمَةٍ	مِنَّا	وَقَطَعْنَا دَابِرَ
and those	with him	by a mercy	from Us	and We cut (the) last remnant
الَّذِينَ كَذَبُوا			وَمَا كَانُوا مُؤْمِنِينَ	
(of) those who belied			and they were not believers	

وَالِإِى شَمُودَ أَخَاهُمْ صَالِحًا قَالَ يَاقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ قَدْ جَاءَتْكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ هَذِهِ نَاقَةُ اللَّهِ لَكُمْ آيَةٌ فَذَرُوهَا تَأْكُلْ فِي أَرْضِ اللَّهِ وَلَا تَمْسُوهَا بِسُوءٍ فَيَأْخُذَكُمْ عَذَابُ أَلِيمٍ ﴿٧٣﴾ وَاذْكُرُوا إِذْ جَعَلَكُمْ

خُلَفَاءَ مِنْ بَعْدِ عَادٍ وَبَوَّاءَكُمْ فِي الْأَرْضِ تَتَّخِذُونَ مِنْ سُهُولِهَا قُصُورًا
وَنَنْحِتُونَ الْجِبَالَ بُيُوتًا فَادْكُرُوا ۚ الْآءِ اللَّهُ وَلَا تَعْتَوْا فِي الْأَرْضِ مُفْسِدِينَ ﴿٧٤﴾

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."

وَالِى ثَمُودَ	أَخَاهُمْ	صَلِحًا	قَالَ يَقَوْمُ
and to Thamud (We sent)	their brother	Salih	he said O my people
أَعْبُدُوا اللَّهَ	مَا	لَكُمْ	مِنْ إِلَهٍ غَيْرُهُ
worship Allah	(do) not	you have	any god other than Him
بَيِّنَةٍ	مِنْ رَبِّكُمْ	هَذِهِ	نَاقَةُ اللَّهِ
a clear proof	from your Lord	this	she-camel (of) Allah
فَذَرُوهَا	تَأْكُلْ	فِي أَرْضِ اللَّهِ	وَلَا تَمْسُوهَا
so you leave her	to graze	in (the) earth (of) Allah	and (do) not touch her
فَيَاخُذْكُمْ	عَذَابٌ	أَلِيمٌ	وَأَذْكُرُوا إِذْ
lest should seize you	a torment	painful	and remember when
خُلَفَاءَ	مِنْ بَعْدِ عَادٍ	وَبَوَّاءَكُمْ	فِي الْأَرْضِ
successors	after	Ad	and He gave you habitation
قُصُورًا	وَنَنْحِتُونَ الْجِبَالَ		بُيُوتًا
palaces	and you carve out the mountains		(as) homes
ءَالَاءِ اللَّهِ	وَلَا تَعْتَوْا		فِي الْأَرْضِ
(the) bounties (of) Allah	and (do) not go about		in the land
مُفْسِدِينَ		(as) mischief-makers	

قَالَ الْمَلَأُ الَّذِينَ اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِينَ اسْتُضْعِفُوا لِمَنْ ءَامَنَ مِنْهُمْ أَتَعْلَمُونَ أَنَّ صَالِحًا مُرْسَلٌ مِنْ رَبِّهِ قَالُوا إِنَّا بِمَا أُرْسِلَ بِهِ مُؤْمِنُونَ ﴿٧٥﴾
 قَالَ الَّذِينَ اسْتَكْبَرُوا إِنَّا بِالَّذِي ءَامَنْتُمْ بِهِ كَفِرُونَ ﴿٧٦﴾ فَعَقَرُوا النَّاقَةَ
 وَعَتَوْا عَنْ أَمْرِ رَبِّهِمْ وَقَالُوا يُصْلِحُ أَتَيْنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الْمُرْسَلِينَ ﴿٧٧﴾

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).”

قَالَ الْمَلَأُ		الَّذِينَ اسْتَكْبَرُوا		مِنْ قَوْمِهِ	
said the leaders		(of) those who behaved arrogantly		of his people	
لِلَّذِينَ اسْتُضْعِفُوا		لِمَنْ ءَامَنَ		مِنْهُمْ	
to those who were oppressed		to (those) who had believed		among them	
أَنَّ صَالِحًا مُرْسَلٌ		قَالُوا إِنَّا		بِمَا أُرْسِلَ	
that Salih		they said indeed we		in what he has been sent	
مِنْ رَبِّهِ		قَالَ		مُؤْمِنُونَ	
(is) one sent		said		(are) believers	
أَنَّ		الَّذِينَ اسْتَكْبَرُوا		إِنَّا	
with [it]		those who showed arrogance		verily we	
بِالَّذِي ءَامَنْتُمْ		كَفِرُونَ		فَعَقَرُوا النَّاقَةَ	
in that which you believe		(are) disbelievers		then they hamstrung the she-camel	
وَعَتَوْا		عَنْ أَمْرِ رَبِّهِمْ		وَقَالُوا	
and insolently defied		(of) their Lord		and they said	
يَمَّا		تَعِدُنَا		مِنْ الْمُرْسَلِينَ	
what		you have been promising us		(one) of the Messengers	
فَإِخَذَتْهُمْ الرِّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ جَنِينَ		فَتَوَلَّى عَنْهُمْ وَقَالَ يَاقَوْمِ لَقَدْ			

أَبْلَغْتُكُمْ رَسُولَ رَبِّي وَنَصَحْتُ لَكُمْ وَلَكِنْ لَا تُحِبُّونَ النَّصِيحِينَ ﴿٧٨﴾ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾

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) Lūt (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)?"

فَأَخَذَتْهُمْ	الرَّجْفَةُ	فَأَصْبَحُوا	فِي دَارِهِمْ	جَثْمِينَ ﴿٧٨﴾
so took them	an earthquake	and they became	in their homes	lay (dead) on their faces
فَتَوَلَّى	عَنْهُمْ	وَقَالَ	يَقَوْمُ	لَقَدْ أَبْلَغْتُكُمْ
then he turned away	from them	and said	O my people	verily I have conveyed to you
رِسَالَةَ	رَبِّي	وَنَصَحْتُ	لَكُمْ	وَلَكِنْ
(the) Message	(of) my Lord	and gave good advice	to you	[and] but
لَا تُحِبُّونَ النَّصِيحِينَ ﴿٧٩﴾	وَلُوطًا	إِذْ	قَالَ لِقَوْمِهِ	
you (do) not like the advisers	and Lot	when	he said to his people	
أَتَأْتُونَ الْفَاحِشَةَ	مَا سَبَقَكُمْ	بِهَا	مِنْ أَحَدٍ	مِنَ الْعَالَمِينَ ﴿٨٠﴾
(do) you commit lewdness?	has not preceded you	therein	anyone	of the worlds

إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّنْ دُونِ النِّسَاءِ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ مِّنْ قَرْيَتِكُمْ إِنَّهُمْ أَنَاسٌ يَنْظَهُرُونَ ﴿٨٢﴾ فَأَنجَيْنَاهُ وَأَهْلَهُ إِلَّا أَمْرَأَتَهُ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾ وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

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).

إِنَّكُمْ	لَتَأْتُونَ الرِّجَالَ	شَهْوَةً	مِّنْ دُونِ	النِّسَاءِ	بَلْ أَنْتُمْ
verily you	approach men	lustfully	instead of	the women	nay you
قَوْمٌ	مُّسْرِفُونَ	وَمَا كَانَ جَوَابَ	قَوْمِهِ	إِلَّا	بُتْ
(are) a people	(who) exceed limits	and was not (the) answer	(of) his people	but	
أَن قَالُوا	أَخْرِجُوهُمْ	مِّن قَرْيَتِكُمْ	إِنَّهُمْ		
that they said	drive them out	of your town	verily they		
أُنَاسٌ يَنْظُرُونَ	فَأَنْجَيْنَاهُ	وَأَهْلَهُ	إِلَّا أَمْرَاتَهُ		
(are) people wanting to be pure	then We delivered him	and his family	except his wife		
كَانَتْ مِنَ الْغَابِرِينَ	وَأَمْطَرْنَا	عَلَيْهِمْ	مَطَرًا		
she was among those who stayed behind	and We rained	on them	a rain		
فَانْظُرْ كَيْفَ	كَانَ عَاقِبَةُ	الْمُجْرِمِينَ			
so observe how	was (the) end	(of) the evildoers			

وَالِإِلَى مَدْيَنَ أَخَاهُمْ شُعَيْبًا قَالَ يَتَقَوَّمُ عِبَادُوا اللَّهِ مَا لَكُمْ مِّنْ إِلَهِ غَيْرُهُ. قَدْ جَاءَكُمْ بَيِّنَةٌ مِّن رَّبِّكُمْ فَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ أَشْيَاءَهُمْ وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنْتُمْ مُّؤْمِنِينَ

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."

وَالِى مَدْيَنَ	أَخَاهُمْ	شُعَيْبًا	قَالَ	يَقُومِ اعْبُدُوا اللَّهَ
and to Midian (We sent)	their brother	Shuaib	he said	O my people worship Allah
مَا لَكُمْ	مِنْ إِلَهٍ	غَيْرُهُ	قَدْ جَاءَكُمْ	بَيِّنَةٌ
(do) not	any god	other than Him	verily has come to you	a clear proof
مِنْ رَبِّكُمْ	فَأَوْفُوا الْكَيْلَ	وَالْمِيزَانَ	وَلَا تَبْخَسُوا النَّاسَ	
from your Lord	so give full measure	and weight	and (do) not deprive the people	
أَشْيَاءَهُمْ	وَلَا تَفْسِدُوا	فِي الْأَرْضِ	بَعْدَ	إِصْلَاحِهَا
(of) their things	and (do) not do mischief	on the earth	after	its being set in order
ذَلِكَ	خَيْرٌ	لَكُمْ	إِنْ كُنْتُمْ مُؤْمِنِينَ	
that	(is) good	for you	if you are believers	

وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ وَتَصُدُّونَ عَنْ سَبِيلِ اللَّهِ مَنْ ءَامَنَ بِهِ وَتَبْغُونَهَا عِوَجًا وَأَذْكُرُوا إِذْ كُنْتُمْ قَلِيلًا فَكَثَّرَكُمْ وَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِينَ ﴿٨٦﴾ وَإِنْ كَانَ طَائِفَةٌ مِّنْكُمْ ءَامَنُوا بِالَّذِي أُرْسِلَتْ بِهِ وَطَائِفَةٌ لَّمْ يُؤْمِنُوا فَاصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا وَهُوَ خَيْرُ الْحَاكِمِينَ ﴿٨٧﴾

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."

وَلَا تَقْعُدُوا	بِكُلِّ صِرَاطٍ	تُوعِدُونَ	وَتَصُدُّونَ	عَنْ سَبِيلِ اللَّهِ
and (do) not sit	on every	road	threatening	and hindering
مَنْ ءَامَنَ	بِهِ	وَتَبْغُونَهَا	عِوَجًا	وَأَذْكُرُوا
(those) who believe	in Him	and seeking to make it	crooked	and remember

إِذْ كُنْتُمْ قَلِيلًا	فَكَثَّرَكُمُ	وَأَنْظُرُوا كَيْفَ	كَانَ عَاقِبَةُ
when you were a few	and He multiplied you	and see how	was (the) end
الْمُفْسِدِينَ	وَإِنْ كَانَ طَائِفَةٌ	مِّنْكُمْ ءَامَنُوا	بِالَّذِي
(of) the mischief-makers	and if (there) is a party	of you who believed	in that which
أُرْسِلْتُ بِهِ	وَطَائِفَةٌ	لَّمْ يُؤْمِنُوا	فَاصْبِرُوا
I have been sent with [it]	and a party	who (did) not believe	then have patience
حَتَّىٰ يَحْكُمَ اللَّهُ بَيْنَنَا	وَهُوَ	خَيْرٌ	الْحَكِيمِينَ
till Allah shall judge between us	and He	(is the) Best	(of) the judges

