

الْأُنثَيَيْنِ	أَمْ	كُنْتُمْ	شُهَدَاءَ	إِذْ	وَصَّكُمُ	اللَّهُ
Allah enjoined you	when	witnesses	were you	Or	(of) the two females?	
بِهَذَا	فَمَنْ	أَظْلَمُ	مِمَّنْ	افْتَرَى	عَلَى	اللَّهُ
Allah	against	invents	than (one) who	(is) more unjust	Then who	with this?
كَذِبًا	لِيُضِلَّ	النَّاسَ	بِغَيْرِ	عِلْمٍ	إِنَّ	اللَّهُ
Allah	Indeed,	knowledge?	without	the people	to mislead	a lie
لَا	يَهْدِي	الْقَوْمَ	الظَّالِمِينَ	قُلْ	لَا	أَجِدُ
"I (do) not find	Say,	144	the wrongdoing people."	guide	(does) not	
فِي	مَا	أُوحِيَ	إِلَيَّ	مُحَرَّمًا	عَلَى	طَاعِمٍ
an eater	to	(anything) forbidden	to me	has been revealed	what	in
يَطْعَمُهُ	إِلَّا	أَنْ	يَكُونَ	مَيِّتَةً	أَوْ	دَمًا
poured forth	blood	or	dead	it be	that	except
أَوْ	لَحْمَ	خَنَازِيرٍ	فَإِنَّهُ	رَجَسٌ	أَوْ	فِسْقًا
(it be) disobedience,	or	(is) filth -	for indeed, it	(of) swine -	(the) flesh	or
أَهْلٍ	لِغَيْرِ	اللَّهِ	بِهِ	فَمَنْ	اضْطَرَّ	غَيْرَ
not	(is) compelled	But whoever	[on it].	Allah	to other than	[is] dedicated
بَاغٍ	وَلَا	عَادٍ	فَإِنَّ	رَبَّكَ	غَفُورٌ	
(is) Oft-Forgiving,	your Lord	then indeed,	transgressing,	and not	desiring	
رَّحِيمٌ	وَعَلَى	الَّذِينَ	هَادُوا	حَرَّمْنَا	كُلَّ	
every	We forbade	are Jews	those who	And to	145	Most Merciful."
ذِي	ظُفْرٍ	وَمِنَ	الْبَقَرِ	وَالْغَنَمِ	حَرَّمْنَا	عَلَيْهِمْ
to them	We forbade	and the sheep	the cows	and of	(animal) with claws,	
شُحُومَهَا	إِلَّا	مَا	حَمَلَتْ	ظُهُورُهَا	أَوْ	الْحَوَايَا
the entrails	or	their backs	carried	what	except	their fat
أَوْ	مَا	اخْتَلَطَ	بِعَظْمٍ	ذَلِكَ	جَزَائِهِمْ	بِبَغْيِهِمْ
for their rebellion.	(is) their recompense	That	with the bone.	(is) joined	what	or
وَإِنَّا	لَصَادِقُونَ	فَإِنْ	كَذَّبُوكَ	فَقُلْ		
then say,	they deny you	But if	146	[surely] are truthful.	And indeed, We	
رَبُّكُمْ	دُوْرَاحَةً	وَأَسِعَةً	وَلَا	يُرَدُّ	بَأْسُهُ	
His wrath	will be turned back	but not	Vast,	(is the) Possessor of Mercy	"Your Lord	

of the two females contain? Or were you witnesses when Allah enjoined you with this? Then who is more unjust than one who invents a lie against Allah to mislead the people without knowledge? Indeed, Allah does not like the wrongdoing people."

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145. Say, "I do not find in what has been revealed to me (anything) forbidden to anyone who would eat it except that it be dead or blood poured forth or the flesh of swine - for indeed, it is filth - or it be (slaughtered in) disobedience, dedicated to other than Allah. But whoever is compelled (by necessity) neither desiring (it) nor transgressing (its limit), then indeed, your Lord is Oft-Forgiving, Most Merciful."

146. And to those who are Jews We forbade every (animal) with claws, and of the cows and the sheep We forbade to them their fat except what adheres to their backs or their entrails or what is joined with the bone. That is their recompense for their rebellion. And indeed, We are truthful.

147. But if they deny you, then say, "Your Lord is the Possessor of Vast Mercy, but His wrath will not be repelled

from the people who are criminals.”

148. Those who associate partners (with Allah) will say, “If Allah had willed, we would not have associated partners (with Allah) and neither would our forefathers, nor we would have forbidden anything.” Likewise had denied those before them until they tasted **Our** wrath. Say, “Do you have any knowledge, then produce it for us? You follow nothing except assumption, and you do nothing but guess.”

149. Say, “With Allah is the conclusive argument. Then if **He** had willed, surely **He** would have guided you all.”

150. Say, “Bring forward your witnesses who will testify that Allah has prohibited this.” Then if they testify, then do not testify with them. And do not follow the desires of those who deny **Our** Signs and those who do not believe in the Hereafter, while they set up equals with their Lord.

151. Say, “Come, I will recite what your Lord has prohibited to you. (He commands) that do not associate anything with **Him**, and be good to parents;

عَنِ الْقَوْمِ	الْجُرْمِينَ	سَيَقُولُ	الَّذِينَ	عَنِ	الْقَوْمِ	الْجُرْمِينَ	سَيَقُولُ	الَّذِينَ
from	the people	(who are) criminals.”	147	Will say	those who	those who	Will say	those who
أَشْرَكُوا	لَوْ	شَاءَ اللَّهُ	مَا	أَشْرَكُوا	لَوْ	شَاءَ اللَّهُ	مَا	أَشْرَكُوا
associate partners (with Allah),	“If	Allah had willed,	not	associate partners (with Allah),	“If	Allah had willed,	not	associate partners (with Allah),
أَشْرَكْنَا	وَلَا	أَبَاؤُنَا	وَلَا	أَشْرَكْنَا	وَلَا	أَبَاؤُنَا	وَلَا	أَشْرَكْنَا
we (would) have associated partners (with Allah)	and not	our forefathers	and not	we (would) have associated partners (with Allah)	and not	our forefathers	and not	we (would) have associated partners (with Allah)
حَرَّمْنَا	مِنْ شَيْءٍ	كَذَلِكَ	كَذَبَ	الَّذِينَ	حَرَّمْنَا	مِنْ شَيْءٍ	كَذَلِكَ	كَذَبَ
we (would) have forbidden	[of]	anything.”	Likewise	denied	those who	we (would) have forbidden	[of]	anything.”
مِنْ قَبْلِهِمْ	حَتَّى	ذَاقُوا	بِأَسْنَأْ	قُلْ	هَلْ	مِنْ قَبْلِهِمْ	حَتَّى	ذَاقُوا
(were) before them	until	they tasted	<b>Our</b> wrath.	“Is	Say,	(were) before them	until	they tasted
عِنْدَكُمْ	مِنْ	عِلْمٍ	فَتُخْرِجُوهُ	لَنَا	إِنْ	عِنْدَكُمْ	مِنْ	عِلْمٍ
with you	[of]	any knowledge	then produce it	for us?	Not	with you	[of]	any knowledge
تَتَّبِعُونَ	إِلَّا	الظَّنَّ	وَأَنْ	أَنْتُمْ	إِلَّا	تَخْرُصُونَ	تَتَّبِعُونَ	إِلَّا
you follow	except	the assumption,	and not	you (do)	but	guess.”	you follow	except
قُلْ	فَلِلَّهِ	الْحُجَّةُ	الْبَالِغَةُ	فَلَوْ	قُلْ	فَلِلَّهِ	الْحُجَّةُ	الْبَالِغَةُ
148	Say,	“With Allah	(is) the argument -	the conclusive.	And if	148	Say,	“With Allah
شَاءَ	لَهْدَكُمْ	أَجْعِلِينَ	قُلْ	شَاءَ	لَهْدَكُمْ	أَجْعِلِينَ	قُلْ	شَاءَ
He (had) willed,	surely He (would) have guided you	all.”	149	He (had) willed,	surely He (would) have guided you	all.”	149	He (had) willed,
هَلُمَّ	شُهِدَاءَكُمْ	الَّذِينَ	يَشْهَدُونَ	أَنَّ	اللَّهِ	هَلُمَّ	شُهِدَاءَكُمْ	الَّذِينَ
“Bring forward	your witnesses,	those who	testify	that	Allah	“Bring forward	your witnesses,	those who
حَرَّمَ	هَذَا	فَإِنْ	شَهِدُوا	فَلَا	تَشْهَدُ	مَعَهُمْ	حَرَّمَ	هَذَا
prohibited	this.”	Then if	they testify	then (do) not	testify	with them.	prohibited	this.”
وَلَا	تَتَّبِعْ	أَهْوَاءَ	الَّذِينَ	كَذَّبُوا	بِآيَاتِنَا	وَالَّذِينَ	وَلَا	تَتَّبِعْ
And (do) not	follow	(the) desires	(of) those who	denied	<b>Our</b> Signs	and those who	And (do) not	follow
لَا	يُؤْمِنُونَ	بِالْآخِرَةِ	وَهُمْ	بِرَبِّهِمْ	يَعْدِلُونَ	لَا	يُؤْمِنُونَ	بِالْآخِرَةِ
(do) not	believe	in the Hereafter,	while they	with their Lord	set up equals.	(do) not	believe	in the Hereafter,
قُلْ	تَعَالَوْا	أَتْلُ	مَا	حَرَّمَ	رَبُّكُمْ	قُلْ	تَعَالَوْا	أَتْلُ
150	Say,	“Come,	I will recite	what	your Lord	150	Say,	“Come,
عَلَيْكُمْ	أَلَّا	تُشْرِكُوا	بِهِ	شَيْئًا	وَبِآلِ الدِّينِ	عَلَيْكُمْ	أَلَّا	تُشْرِكُوا
to you.	That (do) not	associate	with Him	anything,	and with the parents	to you.	That (do) not	associate

إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِمَّنْ إِمْلَاقٍ نَحْنُ						
We	poverty,	(out) of	your children	kill	and (do) not	(be) good,
نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرَبُوا الْفَوَاحِشَ مَا						
what	[the] immoralities	go near	And (do) not	and for them.	provide for you	
ظَهَرَ مِنْهَا وَمَا بَطْنٌ وَلَا تَقْتُلُوا النَّفْسَ						
the soul	kill	And (do) not	(is) concealed.	and what	of them	(is) apparent
الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذِكُّكُمْ وَصَّكُمْ						
(He) has enjoined on you	That	by (legal) right.	except	Allah has forbidden	which	
بِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرَبُوا مَالَ						
wealth	go near	And (do) not	151	use reason."	so that you may	with it,
الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْدُغَ أَشُدَّهُ						
his maturity.	he reaches	until	(is) best	with that which	except	(of) the orphans
وَأَوْفُوا الْكَيْلَ وَالْيِزَانَ بِالْقِسْطِ لَا نُكَلِّفُ نَفْسًا						
any soul	We burden	Not	with justice.	and the weight	[the] measure	And give full
إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ فَاعْدِلُوا وَلَوْ كَانَ						
he is	even if	then be just	you speak	And when	(to) its capacity.	except
ذَا قُرْبَىٰ وَبِعَهْدِ اللَّهِ أَوْفُوا ذِكُّكُمْ						
That	fulfil.	(of) Allah	And (the) Covenant	a near relative.		
وَصَّكُمْ بِهِ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ						
And that,	152	remember.	so that you may	with it	(He) has enjoined on you	
هَذَا صِرَاطٌ مُسْتَقِيمٌ فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ						
the (other) paths,	follow	And (do) not	so follow it.	(is) My straight path,	this	
فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذِكُّكُمْ وَصَّكُمْ						
(He) has enjoined on you	That	His path.	from	then they will separate you		
بِهِ لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾ ثُمَّ إِنِّي						
We gave	Moreover	153	become righteous.	so that you may	[with it]	
مُوسَىٰ الْكِتَابَ تِمَامًا عَلَىٰ الَّذِي أَحْسَنَ						
did good	the one who	on	completing (Our Favor)	the Book,	Musa	
وَتَفْصِيلًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ						
so that they may -	and mercy,	and a guidance	thing,	of every	and an explanation	

and do not kill your children for fear of poverty, **We** provide for you and for them. And do not approach immoralities whether apparent or concealed. And do not kill the soul, which Allah has forbidden except by (legal) right. This **He** has enjoined on you so that you may use reason."

152. And do not approach the orphan's wealth except in a way that is best until he reaches maturity. And give full measure and weight in justice. **We** do not burden any soul except to its capacity. And when you speak then be just, even if (it concerns) a near relative. And fulfil the Covenant of Allah. This **He** has enjoined on you so that you may remember.

153. And this is **My** straight path, so follow it. And do not follow other paths, lest they will separate you from **His** path. This **He** has enjoined on you, so that you may become righteous.

154. Moreover, **We** gave Musa the Book, completing (**Our** Favor) on the one who did good and an explanation of everything and a guidance and mercy, so that they may

believe in the meeting  
with their Lord.

155. And this is a blessed Book which We have revealed, so follow it and fear Allah so that you may receive mercy.

156. (We revealed it) lest you say, "The Book was only revealed to the two groups before us, and indeed we were unaware about their study."

157. Or lest you say, "If only the Book had been revealed to us, surely, we would have been better guided than them. So there has come to you clear proofs from your Lord and a Guidance and Mercy. Then who is more unjust than one who denies the Verses of Allah and turns away from them? We will recompense those who turn away from Our Verses with an evil punishment because they used to turn away.

158. Are they waiting to see if the Angels come to them or your Lord comes to them or some of the Signs of your Lord come to them? On the Day when some of the Signs of your Lord will come, no soul will benefit from its faith if it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we too are waiting."

بِلِقَاءِ رَبِّهِمْ يُؤْمِنُونَ ۚ وَهَذَا كِتَابٌ	١٥٥	154	believe.	(with) their Lord	in (the) meeting
(is) a Book	And this				
أَنْزَلْنَاهُ مُبَارَكٌ فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ۚ	١٥٥		so follow it	blessed,	We have revealed it -
so that you may	and fear (Allah)				
تُرْحَمُونَ ۚ أَنْ تَقُولُوا إِنَّمَا أُنْزِلَ الْكِتَابُ	١٥٥		the Book	was revealed	"Only
the Book	was revealed		you say,	Lest	155
عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ			their study	about	we were
and indeed	before us,	the two groups	on		
لَغَفْلِينَ ۚ أَوْ تَقُولُوا لَوْ أَنَّا أُنْزِلَ عَلَيْنَا	١٥٦		to us	was revealed	[that]
"If	you say,	or	156	certainly unaware."	
الْكِتَابُ لَكُنَّا أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ			So verily	than them.	better guided
surely we (would) have been	the Book				
بَيِّنَاتٍ مِنْ رَبِّكُمْ وَهُدًى وَرَحْمَةً ۚ			and a Mercy.	and a Guidance	your Lord
from	clear proofs	has come to you			
فَمَنْ أَظْلَمُ مِمَّنْ كَذَبَ بِآيَاتِ اللَّهِ			(of) Allah,	[with] (the) Verses	denies
than (he) who	(is) more unjust	Then who			
وَصَدَفَ عَنْهَا سَنَجْزِي الَّذِينَ يَصْدِفُونَ عَنْ			from	turn away	those who
We will recompense	from them?	and turns away			
آيَاتِنَا سُوءَ الْعَذَابِ بِمَا كَانُوا يَصْدِفُونَ ۚ	١٥٧		157	turn away.	they used to
because	punishment	(with) an evil	Our Signs		
هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ			comes	or	the Angels
comes to them	that	except	they waiting	Are	
رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ			(The) Day	(of) your Lord?	(the) Signs
some (of)	comes	or	your Lord		
يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا			a soul	will benefit	not
(of) your Lord,	(the) Signs	some (of)	(when) comes		
إِيْمَانُهَا لَمْ تَكُنْ أَمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي			through	earned	or
before	believed	(if) it had not	its faith,		
إِيْمَانُهَا خَيْرًا ۚ قُلِ انتظروا إِنَّا مُنْتَظِرُونَ ۚ	١٥٨		158	(are) those who wait."	Indeed, we
"Wait.	Say,	any good.	its faith		

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيعًا لَّسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾							
with them	you are not	sects,	and become	their religion	divide	those who	Indeed,
كَانُوا يَفْعَلُونَ ﴿١٥٩﴾							
then for him	with a good deed,	came	Whoever	159	do.	they used to	
عَشْرٌ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾							
then not	with an evil deed	came	And whoever	the like of it.	(is) ten (times)		
قُلْ إِنِّي هَدَيْتُ رَبي إِلَى صِرَاطٍ مُسْتَقِيمٍ دِينًا قَبِيًّا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
a straight path -	to	my Lord	has guided me	"Indeed (as for) me,	Say,		
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
from	he was	And not	a true monotheist.	(of) Ibrahim -	religion	right,	a religion
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
and my rites of sacrifice,	my prayer,	"Indeed,	Say,	161	the polytheists.		
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
No	162	(of) the worlds.	Lord	(are) for Allah,	and my dying	and my living,	
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
(the) first	And I am	I have been commanded.	and with that	for Him;	partners		
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
Allah	"Is (it) other than	Say,	163	(of) the ones who surrender (to Him).			
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
And not	thing?"	(of) every	(is) the Lord	while He	(as) a Lord,	I (should) seek	
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
bears	and not	against itself,	except	soul	every	earns	
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
(is) your return	your Lord	to	Then	(of) another.	burden	any bearer of burden,	
وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾							
164	differing.	concerning it	you were	about what	then He will inform you		

159. Indeed, those who divide their religion and become sects, you (O Muhammad SAWS!) are not (associated) with them in anything. Their affair is only with Allah, then He will inform them about what they used to do.

160. Whoever comes with a good deed will have ten times the like of it. And whoever comes with an evil deed will not be recompensed except the like of it, and they will not be wronged.

161. Say, "Indeed as for me, my Lord has guided me to a straight path - a right religion - the religion of Ibrahim, a true monotheist. And he was not of those who associated partners with Allah.

162. Say, "Indeed my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.

163. He has no partner; and this I have been commanded. And I am the first of those who surrender to Him.

164. Say, "Is it other than Allah I should seek as a Lord, while He is the Lord of everything?" And no soul earns (evil) except against itself, and no bearer of burden will bear the burden of another. Then to your Lord is your return, then He will inform you about what you used to differ.



165. And **He** is the **One Who** has made you successors of the earth and has raised some of you above others in ranks so that **He** may test you in what **He** has given you. Indeed, your Lord is swift in punishing; and certainly, **He** is Oft-Forgiving, Most Merciful.

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In the name of Allah, the Most Gracious, the Most Merciful.

1. *Alif Laam Meem Saad.*

2. (This is) a Book revealed to you, so let there not be in your breast an uneasiness therewith, that you warn with it, and (it is) a reminder for the believers.

3. Follow what has been revealed to you from your Lord, and do not follow besides **Him** any allies. Little is what you remember.

4. And how many of a city **We** destroyed, and **Our** punishment came to it at night or while they were sleeping at noon.

5. Then not was their plea when **Our** punishment came to them except that they said, "Indeed, we were wrongdoers."

6. Then **We** will question those to whom (**Our** Messengers) were sent,

وَهُوَ	الَّذِي	جَعَلَكُمْ	خَلِيفَ	الْأَرْضِ
And He	(is) the <b>One Who</b>	(has) made you	successors	(of) the earth
وَرَفَعَ	بَعْضَكُمْ	فَوْقَ	بَعْضِ	دَرَجَاتٍ لِّيَبْلُوكُمْ
and raised	some of you	above	(in) ranks,	others so that <b>He</b> may test you
فِي	مَا	آتَاكُمْ	إِنَّ رَبَّكَ	سَرِيعٌ الْعِقَابِ
in	what	<b>He</b> has given you.	your Lord	(is) swift (in) the punishment,
وَأِنَّهُ	لَغَفُورٌ	رَّحِيمٌ	ع	١٦٥
and indeed, <b>He</b> (is)	[certainly], Oft-Forgiving,	Most Merciful.	165	
سُورَةُ الْأَعْرَافِ مَكِّيَّةٌ ٣٩ آيَاتُهَا ٢٠٦				
Surah Al-Araf				
بِسْمِ	اللَّهِ	الرَّحْمَنِ	الرَّحِيمِ	
In (the) name	(of) Allah,	the Most Gracious,	the Most Merciful.	
الْبَصِّ	١	كِتَابٌ	أُنْزِلَ	إِلَيْكَ فَلَا يَكُنْ
Alif Laam Meem Saad.	1	A Book	revealed	to you so (let) not be
فِي صَدْرِكَ	حَرَجٌ	مِّنْهُ	لِتُنذِرَ	بِهِ وَذِكْرًا
in	your breast	any uneasiness	from it	that you warn with it, and a reminder
لِّلْمُؤْمِنِينَ	٢	اتَّبِعُوا	مَا	أُنْزِلَ إِلَيْكُمْ مِّنْ
for the believers.	2	Follow	what	has been revealed to you from
رَبِّكُمْ	وَلَا	تَتَّبِعُوا	مِن دُونِهِ	أَوْلِيَاءَ قَلِيلًا مَّا
your Lord,	and (do) not	follow	besides <b>Him</b>	any allies. Little (is) what
تَذَكَّرُونَ	٣	وَكَمْ	مِّن قَرْيَةٍ	أَهْلَكْنَاهَا
you remember.	3	And how many	of	a city <b>We</b> destroyed it,
فَجَاءَهَا	بِأَسْنَا	بَيَاتًا	أَوْ	هُم قَالُونَ
and came to it	<b>Our</b> punishment	(at) night	or	(while) they were sleeping at noon.
فَمَا	كَانَ	دَعْوُهُمْ	إِذْ	جَاءَهُمْ بِأَسْنَا
Then not	was	their plea	when	<b>Our</b> punishment came to them
إِلَّا أَنْ	قَالُوا	إِنَّا	كُنَّا	ظَالِمِينَ
except	that	they said,	"Indeed, we	were wrongdoers."
فَلَنَسْأَلَنَّ	الَّذِينَ	أُرْسِلَ	إِلَيْهِمْ	
Then surely <b>We</b> will question	those (to) whom	were sent	to them (Messengers),	

وَلَنَسْأَلَنَّ					الرُّسُلِينَ					فَلَنَقُصَّنَّ				
Then surely <b>We</b> will narrate					6					the Messengers.				
عَلَيْهِمْ					يَعْلَمُ					وَمَا كُنَّا				
7					absent.					<b>We</b> were				
وَالْوَزْنُ					يَوْمَئِذٍ الْحَقُّ					فَمَنْ ثَقُلَتْ				
his scales,					(will be) heavy					So whose -				
فَأُولَئِكَ هُمْ					الْمُفْلِحُونَ					وَمَنْ				
(will be) light					And (for) those					8				
(will be) the successful ones.					[they] then those					مَوَازِينُهُ فَأُولَئِكَ				
the ones who					so those					his scales,				
بِالْبَيِّنَاتِ					يُظْلِمُونَ					وَلَقَدْ				
9					(doing) injustice.					to <b>Our</b> Verses				
فِي الْأَرْضِ					وَجَعَلْنَا لَكُمْ					فِيهَا مَعَاشٍ قَلِيلًا				
(is) what					Little					livelihood.				
تَشْكُرُونَ					وَلَقَدْ					خَلَقْنَاكُمْ				
10					you (are) grateful.					then				
صَوَّرْنَاكُمْ					ثُمَّ قُلْنَا					لِلْمَلَائِكَةِ اسْجُدُوا				
to Adam,"					"Prostrate					to the Angels,				
فَسَجَدُوا					إِلَّا إِبْلِيسَ لَمْ يَكُنْ					مِّنَ السَّاجِدِينَ				
those who prostrated,					of					He was not				
قَالَ					مَا مَنَعَكَ					أَلَّا تَسْجُدَ				
11					(Allah) said,					when				
أَمَرْتُكَ					قَالَ					أَنَا خَيْرٌ مِنْهُ				
You created me					than him.					better				
مِنْ نَّارٍ					وَخَلَقْتَهُ					مِنْ طِينٍ				
(Allah) said,					12					clay."				
فَاهْبِطْ					مِنْهَا فَمَا يَكُونُ					لَكَ أَنْ تَتَكَبَّرَ				
you be arrogant					that					for you				
فِيهَا					فَاخْرُجْ					إِنَّكَ				
13					the disgraced ones."					(are) of				
indeed, you					So get out;					in it.				

and surely **We** will question the Messengers.

7. Then **We** will surely narrate to them with knowledge, and **We** were not absent.

8. And the weighing on that Day will be the true (weighing). So as for those whose scales (of good deeds) will be heavy, they will be the successful ones.

9. And as for those whose scales (of good deeds) will be light, they are the ones who will lose themselves because they were doing injustice to **Our** Verses.

10. And **We** have certainly established you on the earth and **We** have made for you therein (ways of) livelihood. Little are you grateful for.

11. And **We** have certainly created you and **We** fashioned you. Then **We** said to the Angels, "Prostrate to Adam," so they prostrated, except Iblees. He was not of those who prostrated.

12. (Allah) said, "What prevented you from prostrating when I commanded you?" (Shaitaan) said, "I am better than him. You created me from fire and You created him from clay."

13. (Allah) said, "Then go down from it, for it is not for you to be arrogant therein. So get out; indeed, you are of the disgraced."