

وَلَوْ اَنَّآ نَزَّلْنَا اِلَيْهِمُ الْمَلٰٓئِكَةَ وَكَلَّمَهُمُ الْمَوْتٰى

the dead | and had spoken to them | the angles | to them | sent down | We had | and even if

If We sent down the angels to them and caused the dead to speak with them and ranged all

وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبَلًا مَا كَانُوا لِيُؤْمِنُوْا اِلَّا اَنْ يَّشَاءَ

will | that | unless | to believe | they were | not | Open, before their very eyes | thing | every | before them | and We had gathered

things before them, they would not have believed unless Allah willed. But most of them ignore

اللّٰهُ وَلٰكِنْ اَكْثَرُهُمْ يَّجْهَلُوْنَ ۝۱۱۱ وَكَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا

an enemy | Prophet | for every | We have made | and as such | are ignorant | most of them | but | Allah

(the truth). (111) Thus We have assigned for every prophet an enemy: the devils among men and

شٰٓيْطٰٓنِ الْاِنْسِ وَالْجِنِّ يُوحِيْ بَعْضُهُمْ اِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ

Speech | adorned | Some | to | some of them | inspiring | and jinn | (of) humans | devils

jinn, who inspire one another with flowery speech by way of deception. But had your Lord so

عَدُوًّا وَّلَوْ شَاءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرُهُمْ وَمَا يَفْتَرُوْنَ ۝۱۱۲

they fabricates | and what | so leave them | they have done it | (Would) not | Your Lord | had willed | and if | as a delusion

willed, they would not have done so. Therefore, leave them and what they forge, (112)

وَلِيَتَّصِعْنَ اِلَيْهِ اَقْدٰٓةَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ

in the Hereafter | believe | (do) not | (of) those who | hearts | to it | so that incline

So that the hearts of those who have no faith in the life to come may incline to it and that they

وَلِيَرْضَوْهُ وَلِيَقْتَرِفُوْا مَا هُمْ تُقَاتِرُوْنَ ۝۱۱۳ اَفْغَيَّرِ

shall other than | (they) commit | what | and that they commit | and that they may be pleased with it

may be well-pleased with it, and that they may commit what they are committing (all kinds of

اللّٰهِ اَبْتَعِيَ حٰكِمًا وَهُوَ الَّذِيْ اَنْزَلَ اِلَيْكُمْ الْكِتٰبَ مُفَصَّلًا

in detail | the Book | to you | has sent down | Who | and He is | a judge | I seek | Allah

sins and evil deed etc.) (113) Should I seek a judge other than Allah when it is He who has

وَالَّذِيْنَ اَتَيْنَهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهُ مُنْزَلٌ مِّنْ

by | (is) sent down | that it | they know | the scripture | We have given them (previously) | and those to whom

revealed the book (the Quran) for you fully explained? Those to whom We have given the Book know that it

رَبِّكَ بِالْحَقِّ فَلَآ تَكُوْنَنَّ مِنَ الْمُتَّذِرِيْنَ ۝۱۱۴ وَتَتَّبِعْ كَلِمٰتِ

the Word | and had been perfected | doubters | of | you be | so do not | in truth | your Lord

has been revealed by your Lord in truth. Never be then of those who doubt. (114) Perfected are

رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَهُوَ السَّمِيعُ

(is) the All Hearing | and He | His words | one can change | no | and justice | in truth | (of) Your Lord
the words of your Lord in truth and justice. None can change His words. He is the Hearing, the

الْعَلِيمُ ﴿١١٥﴾ وَإِنْ تَطَعْتَ أَكْثَرَ مَنْ فِي الْأَرْضِ يُضِلُّوكَ عَنْ سَبِيلِ

way | from | they will mislead you | the earth | on | those | most (of) | you obey | and if | the All-Knowing
Knowing. (115) If you obey the greater part of those on earth, they would lead you away from

اللَّهِ إِنْ يَتَّبِعُونَ إِلَّا الظَّنَّ وَإِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١١٦﴾ إِنَّ

indeed | guessing | but they (are) | and not | the conjecture | but | they do follow | not | (of) Allah
Allah's path. They follow nothing but idle fancies and preach nothing but falsehoods. (116)

رَبِّكَ هُوَ أَعْلَمُ مَنْ يَضِلُّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ

Knows best | and He | His way | from | strays | who | Knows best | (is) He Who | Your Lord
Verily, your Lord best knows the men who stray from His path and those that are rightly

بِالْمُهْتَدِينَ ﴿١١٧﴾ فَكُلُوا مِمَّا ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ إِنْ

if | on which | (of) Allah | name | has been pronounced | of what | so eat | the guided ones
guided. (117) Eat then of that (meat) over which Allah's name has been pronounced, if you truly

كُنْتُمْ بِآيَاتِهِ مُؤْمِنِينَ ﴿١١٨﴾ وَمَا لَكُمْ أَلَّا تَأْكُلُوا مِمَّا

of what | you eat | that do not | to you | and what (happened) | believers | in His Signs | you are
believe in His revelations. (118) And why should you not eat of that (meat) on which the name of

ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ وَقَدْ فَصَّلَ لَكُمْ مَا

what | to you | He has explained | when indeed | on it | (of) Allah | name | has been pronounced
Allah has been pronounced when He has already made plain to you what is forbidden, except

حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرَّرْتُمْ إِلَيْهِ وَإِنْ كَثِيرًا لَيُضِلُّوكَ

lead astray | many | surely | to it | you are constrained | that | unless | to you | He has forbidden
when you are constrained? Many are those that are misled through ignorance by their fancies:

بِأَهْوَاءِهِمْ بِغَيْرِ عِلْمٍ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِينَ ﴿١١٩﴾

the transgressors | Knows best | (is) He (who) | Your Lord | certainly | Knowledge | without | by Their desires
but | your | Lord | best | knows | the | transgressors. (119)

وَذَرُوا ظَاهِرَ الْأَثَمِ وَبَاطِنَهُ إِنَّ الَّذِينَ يَكْسِبُونَ الْأَثَمَ

sin | earn | those who | indeed | and inwardness there of | (of) sin | outwardness | and forsake
Leave (O mankind) all sin open and secret. Those that commit sin shall be punished for what they

سَيُجْزَوْنَ بِمَا كَانُوا يَقْتَرِفُونَ ﴿١٢٠﴾ وَلَا تَأْكُلُوا مِمَّا لَمْ

not | of that | you earn | and do not | committed | they have | for what | they shall be required
have earned. (120) Do not eat of (any flesh) on which Allah's Name has not

يُذَكَّرُ اسْمَ اللَّهِ عَلَيْهِ وَإِنَّهٗ لَفِسْقٌ وَإِنَّ

and indeed | a transgression impiety | indeed it is | on it | (of) Allah | name | has been pronounced
been pronounced. For sure, that would be impiety. The devils will

الشَّيْطِينَ لِيُوحُونَ إِلَىٰ أَوْلِيَٰهِمْ لِيُجَادِلُوكُمْ وَإِنْ

and if | so that they dispute with you | their friends | to | do inspire | the devils
inspire their friends to argue with you. If you obey them, you shall indeed become

أَطَعْتُمُوهُمْ إِنْ كُمْ لَمْ تَشْرُكُوا ﴿١٢١﴾ أَوْ مَنْ كَانَ مِثْلًا

dead | was | is he who | polytheists | you would surely be | you obey them
polytheists. (121) Can the dead man to whom We gave life and a

فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَثَلُهُ

who is | like the one | men | among | by it | walk | a light | for him | and We made | and We gave him life
light to walk by among the people, be compared to him who blunders

فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا

they used | what | for the disbelievers | We made fair-seeming | thus | of it | come out | he can not | the darknesses | is in
about in darkness from which he will never come out? Thus their own (false) deeds

يَعْمَلُونَ ﴿١٢٢﴾ وَكَذَلِكَ جَعَلْنَا فِي كُلِّ قَرْيَةٍ أَكْبَرًا مُّجْرِمِيهَا

(of) its wicked ones | leaders | town | every | in | We have made | and thus | to do
seem fair to the unbelievers. (122) and thus we have placed in every town its arch-transgressors

لِيُنْكَرُوا فِيهَا وَمَا يَنْكُرُونَ إِلَّا بِأَنْفُسِهِمْ وَمَا يَشْعُرُونَ ﴿١٢٣﴾

they perceive | do not | though | against themselves | except | they plot | but not | there in | to plot
to scheme therein. But they scheme only against themselves, though they perceive it not. (123)

وَإِذَا جَاءَتْهُمْ آيَةٌ قَالُوا لَنْ نُؤْمِنَ حَتَّىٰ نُؤْتَىٰ مِثْلَ مَا

what | like | We are given | until | We believe | shall not | they say | a sign | come to them | and when
When a sign comes to them they say: 'We will not believe in it unless we are

أُوتِيَ رُسُلَ اللَّهِ ۗ اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ

His Message | to place | where | Knows best | Allah | (of) Allah | Messengers | was given (to)
given the like of what Allah's apostles have been given. 'But Allah knows best where

سَيُصِيبُ الَّذِينَ أَجْرَمُوا صَغَارٌ عِنْدَ اللَّهِ وَعَذَابٌ
and a torment | Allah | from | humiliation | have committed a crime | those who | soon will meet with
to place His message. Humiliation from Allah and grievous punishment will befall the

شَدِيدٌ بِمَا كَانُوا يَمْكُرُونَ ﴿١٢٣﴾ فَمَنْ يُرِدِ اللَّهُ أَنْ
that | Allah | wills | and whomsoever | to plot | they used | for what | severe
sinners for their scheming.(124) If Allah wills to guide a man,

يَهْدِيَهُ يَشْرَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ
that | He wills | and whomsoever | for Islam | his breast | He opens | He guides Him
He opens his breast to Islam. But if He wills to leave him in error,

يُضِلَّهُ يَجْعَلْ صَدْرَهُ ضَيِّقًا حَرَجًا كَأَنَّمَا يَصْعَدُ فِي
to | he is climbing | as if | constricted | closed | his breast | He makes | He lets him go astray
He makes his breast narrow tight as though he were climbing up to

السَّمَاءِ كَذَلِكَ يَجْعَلُ اللَّهُ الرِّجْسَ عَلَى الَّذِينَ لَا
do not | those who | over | the impurity | Allah | sets | thus | the heaven
the sky. Thus Allah puts the wrath on those who believe not.(125)

يُؤْمِنُونَ ﴿١٢٥﴾ وَهَذَا صِرَاطٌ رَبِّكَ مُسْتَقِيمًا قَدْ فَصَّلْنَا
We have detailed | surely | straight | (of) your Lord | way | and this (is) | believe
Such is the path of your Lord, a straight path. We have made plain Our revelations for people

الآيَاتِ لِقَوْمٍ يُذَكَّرُونَ ﴿١٢٦﴾ لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ
their Lord | with | (of) peace | abide | for them (is) | take heed | for a people (who) | the signs
who receive admonition.(126) Theirs is the abode of peace with their Lord. He will be their

وَهُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿١٢٧﴾ وَ
on the Day (when) | and | to do | they used | for what | (is) their protector | and He
protecting friend for that they were doing. (127) On the day when He will assemble them all

يَحْشُرُهُمْ جَمِيعًا يَبْعَثُ الْجِنِّ قَدْ اسْتَكْثَرْتُمْ مِّنْ
from | you have taken a lot | surely | (of) Jinns | O you assembly | all | He will gather them together
together, (He will say) O you assembly of Jinn, much (toll) did you take of men. And their friends

الْإِنْسِ وَقَالَ أَوْلِيُوهُمْ مِّنَ الْإِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا
some of us | benefited | Our Lord | the humans | among | their friends | and said (will say) | the humans
among men will say: 'Lord, we have enjoyed each other's company. But now we have reached

بِبَعْضٍ وَبَلَّغْنَا أَجَلَنَا الَّذِي أَجَلْتَ لَنَا قَالَ النَّارُ

the fire | He Said | for us | you had appointed | which | our term | and we have reached | from some
the end of the appointed term which You decreed for us. ' He (Allah) will say: 'The Fire shall be

مَثْوَاكُمْ خَالِدِينَ فِيهَا إِلَّا مَا شَاءَ اللَّهُ إِنَّ رَبَّكَ حَكِيمٌ

(is) All-Wise | Your Lord | indeed | Allah | willed | what | except | there in | to abide forever | (is) your abode
your home, and there you shall remain for ever unless Allah ordains otherwise.' Your Lord is

عَلِيمٌ ﴿١٢٨﴾ وَكَذَلِكَ نُؤَيِّنُ بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا

they used to | for what | (of) some | (of) the wrong doers | some | We make friends | and thus | All-Knowing
Wise, knowing.(128) thus do We make the wrong-doers turn to each other (make them supporters of each other) for what they

يَكْسِبُونَ ﴿١٢٩﴾ يَمْعَشَرِ الْجِنِّ وَالْإِنْسِ أَلَمْ يَأْتِكُمْ رُسُلٌ

messengers | come to you | did not | and humans | (of) Jinns | O assembly | earn
earn.(129) (Then He will say): 'O you assembly of Jinn and men! Did there not come to you

مِّنْكُمْ يَقُصُّونَ عَلَيْكُمْ آيَاتِي وَيُنذِرُونَكُمْ لِقَاءَ يَوْمِكُمْ

(of) your Day | meeting | and warning you (of) | My Verses | to you | reciting | from among you
apostles of your own who proclaimed to you My revelations and warned you of this day of

هَذَا قَالُوا شَهِدْنَا عَلَىٰ أَنفُسِنَا وَعَرَّثَهُمُ الْحَيَاةُ الدُّنْيَا

(of) the world | life | and deluded them | ourselves | against | we bear witness | they said | this
yours?' They will say: 'We bear witness against ourselves'. Indeed, the life of this world

وَشَهِدُوا عَلَىٰ أَنفُسِهِمْ أَنَّهُمْ كَانُوا كَافِرِينَ ﴿١٣٠﴾ ذَلِكَ

this (is because) | disbelievers | (they) were | that they | themselves | against | and they did bear witness
deceived them. They will testify against themselves that they were unbelievers.(130) This is

أَنَّ لَمْ يَكُنْ رَبُّكَ مُهْلِكَ الْقُرَىٰ بِظُلْمٍ وَأَهْلُهَا غَفْلُونَ ﴿١٣١﴾

(were) unaware | and their people | unjustly | The towns | who destroys | Your Lord | was | not | that
because your Lord will not destroy the towns without just cause, while their people were

وَلِكُلِّ دَرَجَةٌ مِّمَّا عَمِلُوا وَمَا رَبُّكَ بِغَافِلٍ عَمَّا

of what | (is) unaware | Your Lord | and not | they did | for what | (there are) ranks | and for every one
unwarned.(131) All have degrees according to what they have done. Your Lord is not unaware of

يَعْمَلُونَ ﴿١٣٢﴾ وَرَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ إِنَّ يَسْأُ يَذْهَبِكُمْ

He takes you away | He wills | if | Full of Mercy | (is) Self-sufficient | and your lord | they do
what they do.(132) Your Lord is Self-Sufficient and Merciful. He can destroy

وَيَسْتَخْلِفُ مِنْ بَعْدِكُمْ مَا يَشَاءُ كَمَا أَنشَأَكُمْ مِنْ ذُرِّيَةِ

offspring | from | He raised you | as | He wills | whom | after you | and lets succeed
you if He wills and replace you by whom He pleases, just as He raised you from the offspring of

قَوْمٍ آخَرِينَ ﴿١٣٣﴾ إِنَّ مَا تُوْعَدُونَ لَأَتِي ۖ وَمَا أَنْتُمْ

you | and cannot | (is) bound to come | you are promised | what | certainly | (of) other | people
other people. (133) That which you are promised is sure to come. You

بِعُجْزِينَ ﴿١٣٤﴾ قُلْ يَقَوْمِ اعْمَلُوا عَلَىٰ مَكَانَتِكُمْ إِنِّي عَامِلٌ

(am) at work | verily I (too) | your place | in | work | O people | Say | frustrate (Allah)
shall not escape it. (134) Say: 'Do all that is in your power, my people, and I will do what is in

فَسَوْفَ تَعْلَمُونَ مَنْ تَكُونُ لَهُ عَاقِبَةُ الدَّارِ إِنَّهُ لَا

do not | indeed | (of) the House (paradise) | reward | for him | will be | whom | you will know | soon
mine. You shall before long know to whom will be the good end of the abode. The wrongdoers

يُفْلِحُ الظَّالِمُونَ ﴿١٣٥﴾ وَجَعَلُوا لِلَّهِ مِنَّا ذَرًّا مِنَ الْحَرْثِ

the tilth | of | He has created | of what | to Allah | and they assigned | the wrong doers | succeed
shall not triumph.' (135) They set aside for Allah a share of what He has created of tilth and cattle,

وَالْأَنْعَامِ نَصِيبًا فَقَالُوا هَذَا لِلَّهِ بِزَعْمِهِمْ وَهَذَا لِشُرَكَائِنَا

(is) for our partners | and this | so they presume | (is) for Allah | this | and they said | a share | and the cattle
saying: 'This is for Allah - so they pretend - 'and this for our associate - gods.' So what is for

فَمَا كَانَ لِشُرَكَائِهِمْ فَلَا يَصِلُ إِلَى اللَّهِ وَمَا كَانَ لِلَّهِ

for Allah | is | and what | Allah | (to) | reach | dose not | for their partners (of Allah) | is | but what
their associate-gods reaches not Allah, and what is for Allah, reaches their associate-gods. Evil

فَهُوَ يَصِلُ إِلَىٰ شُرَكَائِهِمْ سَاءَ مَا يَحْكُمُونَ ﴿١٣٦﴾ وَكَذَلِكَ

and like wise | they judge | (is) what | evil | their partners (of Allah) | to | reaches | that
is the way they judge! (136) And thus their associate-gods have made the killing of their children

زَيْنَ لِكَثِيرٍ مِنَ الْمُشْرِكِينَ قَتَلَ أَوْلَادِهِمْ شُرَكَائِهِمْ

their partners (of Allah) | (of) their children | Killing | the polytheists | of | to many | made fair-seeming
to seem fair to many of the idolaters, so that they may lead them to their own destruction and

لِيُرُدَّهُمْ وَيَلْبِسُوا عَلَيْهِمْ دِينَهُمْ وَلَوْ شَاءَ

had willed | and if | (regarding) their religion | them | and so that they confound | so that they ruin them.
confuse them in their faith. But had Allah willed, they would not have done so. So, leave them to

اللَّهُ مَا قَعَلُوهُ فَذَرْهُمْ وَمَا يَفْتَرُونَ ﴿١٣٧﴾ وَقَالُوا هَذِهِ

these | and they said | they fabricate | and what | so leave them | they would have done it | what | Allah
their false inventions. (137) They say: 'These cattle, and these crops are forbidden. None may eat

أَنْعَامٍ وَحَرِّثُ حِجْرٍ ۖ لَا يَطْعَمُهَا إِلَّا مَنْ نَشَاءُ بِزَعْمِهِمْ

as they presume | we will | whom | except | should eat them | none | (are) forbidden | and crops | cattle
of them except those whom- so they say- we wish. 'And (they say) there are other cattle

وَأَنْعَامٍ حُرِّمَتْ ظُهُورُهَا وَأَنْعَامٍ ۖ لَا يَذْكُرُونَ اسْمَ اللَّهِ

(of) Allah | name | they pronounce | do not | and cattle | their backs | (are) forbidden | and cattle
forbidden to be used for burden (or any other work), and others over which they do not

عَلَيْهَا افْتِرَاءٌ عَلَيْهِ سَيَجْزِيهِمْ بِمَا كَانُوا

they used | for what | He will recompense them | against Him (Allah) | false fabrication | on it
pronounce the name of Allah (at slaughtering) (All that is) forging against Him. Allah will requite them for their

يَفْتَرُونَ ﴿١٣٨﴾ وَقَالُوا مَا فِي بُطُونِ هَذِهِ الْأَنْعَامِ خَالِصَةٌ

is exclusively | cattle | (of) these | bellies | (is) in | what | and they said | to fabricate
invented lies. (138) They (also) say: 'What is within the wombs of these cattle

لِيَذْكُرُوا وَمُحَرَّمٌ عَلَىٰ أَزْوَاجِنَا وَإِنْ يَكُنْ مَيِّتَةً فَهُمْ

then they | dead | it is | but if | our females | to | and forbidden | for our males
is reserved for our males and forbidden to our wives. 'But if it is born,

فِيهِ شُرَكَاءٌ سَيَجْزِيهِمْ وَصَفَّهُمْ إِنَّهُ حَكِيمٌ

(is) All-Wise | indeed He | (for) their attribution | He will recompense them | partners | (are) in it (there in)
dead they all have shares therein. He will punish them for their describing. He is Wise,

عَلِيمٌ ﴿١٣٩﴾ قَدْ خَسِرَ الَّذِينَ قَتَلُوا أَوْلَادَهُمْ سَفَهًا بِغَيْرِ عِلْمٍ

Knowledge | without | foolishly | their children | killed | those who | suffered loss | certainly | All-Knowing
Knowing. (139) Lost are those who have killed their children in folly without knowledge and made

وَحَرَّمُوا مَا رَزَقَهُمُ اللَّهُ افْتِرَاءً عَلَى اللَّهِ قَدْ

surely | Allah | against | inventing a lie | Allah | sustenance provided them | what | and they made unlawful
unlawful what Allah has given them, inventing falsehoods about Allah. They have gone astray

صَلُّوا وَمَا كَانُوا مُهْتَدِينَ ﴿١٤٠﴾ وَهُوَ الَّذِي أَنْشَأَ

brought in to being | who | and (it is) He | The guided ones | they are | not | they have gone astray
and are not guided. (140) It is He who brings forth gardens trellised and untrellised, palm-trees

جَدَّتْ مَعْرُوشَتٍ وَغَيْرَ مَعْرُوشَةٍ وَالتَّخْلَ وَالزَّرْعَ مُخْتَلِفًا

(of) varying | and crops | and the date-palm | trellised | and not | trellised | gardens
and crops of different shape and taste, Olives, pomegranates like each to

أَكْلُهُ وَالزَّيْتُونَ وَالرَّقَانِ مُتَشَابِهًا وَغَيْرَ مُتَشَابِهٍ كُلُّوْا مِنْ ثَمَرِهِ

its fruit | of | eat | resembling | and not | resembling | pomegranates | and the olive | tastes
each and each unlike to each. Eat of its fruit when it bears fruit and pay what is

إِذَا أَثْمَرَ وَآتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ

indeed He | exceed the limits | and do not | (of) its harvest | (on) day | its due | and give | it bears fruit | when
due of them on the day of its harvest. But do not be prodigal; Allah does not love the

لَا يُحِبُّ الْمُسْرِفِينَ ۝ وَمِنَ الْأَنْعَامِ حَمُولَةٌ

for burden | the cattle (are some) | and of | those who exceed limits | like | does not
prodigal.(141) And of the cattle, some are for carrying burdens and others for slaughter. Eat of

وَقَرَشًا كُلُوا مِمَّا رَزَقَكُمُ اللَّهُ وَلَا تَتَّبِعُوا خُطُوتِ

footsteps | you follow | and do not | Allah | provided you | that what | eat | and to be laid on ground
that which Allah has given you and follow not the foot steps of Satan; surely, he is to you an

الشَّيْطَانِ إِنَّهُ لَكُمْ عَدُوٌّ مُّبِينٌ ۝ ثَلَاثِيَةَ أَزْوَاجٍ مِنَ الضَّأْنِ

sheep | of | (in) pairs | eight | (is) open | enemy | to you | indeed he | (of) Satan
open enemy.(142) Eight pairs: (Take first) a pair of sheep and a pair of

اِثْنَيْنِ وَمِنَ الْمَعْزِ اِثْنَيْنِ قُلْ ۚ الدَّاكِرَيْنِ حَرَّمَ أَمْرَ

or | He has forbidden | the two males | has | say | two | the goats | and of | and two
goats. Say: 'Of these, has He forbidden you the males, the females,

الْأُنثِيَيْنِ أَمْ أَسْتَمَلَتْ عَلَيْهِ أَرْحَامُهُنَّ الْاُنثِيَيْنِ تَبَيَّنْ لِي

tell me | (of) the two females | wombs | which | contain | or | (of) the two females
or what the wombs of the two females contain? Tell me with knowledge, if you are men of

بِعِلْمٍ إِنْ كُنْتُمْ صَادِقِينَ ۝ وَمِنَ الْاِبِلِ اِثْنَيْنِ وَمِنَ الْبَقَرِ

the cows | and of | two | the camels | and of | truthful | you are | if | with knowledge
truth.'(143) (Then) a pair of camels and a pair of oxen. Say: 'Of these,

اِثْنَيْنِ قُلْ ۚ الدَّاكِرَيْنِ حَرَّمَ أَمْ الْاُنثِيَيْنِ أَمْ أَسْتَمَلَتْ

contain | or | two females | or | He has forbidden | the two males | has | say | two
has He forbidden you the males, the females, or what the wombs of

عَلَيْهِ اَرْحَامُ الْاُنثَيَيْنِ اَمْ كُنْتُمْ شُهَدَاءَ اِذْ وَصَّكُمْ اللهُ

Allah | ordered you | when | witnesses | were you | or | (of) the two females | wombs | which
the two females contain? Were you present when Allah ordered you such

بِهَذَا قَسَنَ اَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللهِ كَذِبًا لِيُضِلَّ

so that he may mislead | lie | Allah | against | fabricated | than one who | (is) more unjust | than who | of this
a thing?' Who is more wicked than the man who invents a lie about Allah to mislead men,

النَّاسِ بِغَيْرِ عِلْمٍ اِنَّ اللهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِيْنَ ﴿١٣٦﴾

(who are) wrongdoers | the people | guide | does not | Allah | indeed | Knowledge | without | the people
without any knowledge? Allah does not guide the wrongdoers. (144)

قُلْ لَا اَجِدُ فِي مَا اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلَى طَاعِمٍ

an eater | to | prohibited | to me | has been inspired | what | in | I find | do not | Say

Say: 'I find nothing in what has been revealed to me any thing forbidden to be eaten by one who

يَطْعَمُهُ اِلَّا اَنْ يَكُوْنَ مَيْتَةً اَوْ دَمًا تَسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ

(of) swine | flesh | or | outpoured | blood | or | carrion | it be | that | except | who intends to eat it
wishes to eat it, unless it be dead meat or blood poured forth, and the flesh of swine - for it is

فَاِنَّهٗ رَجَسٌ اَوْ فِسْقًا اَهْلًا لِغَيْرِ اللهِ بِهِ

on it | Allah | of other than | having been invoked name | abomination | or | (is) unclean | for that certainly
abomination or what is impious (meat) - and what has been immolated to the name of other than

فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَاِنَّ رَبَّكَ غَفُوْرٌ

(is) Allah Forgiving | your Lord | then certainly | transgressing | nor | disobeying | neither | is compelled | but who ever
Allah. But whoever is forced by necessity, without wilful disobedience not intending to

رَحِيْمٌ ﴿١٣٧﴾ وَ عَلَى الدِّیْنِ هَادُوْا حَرَمْنَا كُلَّ ذِی ظْفُرٍ وَمِنْ

and of | with claws | every (animal) | We forbade | were Jews | those who | to | and | Most Merciful
transgress, then your Lord is Forgiving, Merciful. (145) We forbade the Jews all (animals) with

البَقْرِ وَالْغَنَمِ حَرَمْنَا عَلَيْهِمْ شُحُوْمَهَا اِلَّا مَا حَمَلَتْ

carried | what | except | their fat | to them | We prohibited | and the sheep | the cows
undivided hoofs and the fat of sheep and oxen, except what is on their backs and intestines and

ظُهُوْرُهَا اَوْ الْحَوَايَا اَوْ مَا اِخْتَلَطَ بِعَظْمِ ذٰلِكَ جَزٰیْنٰهُمْ

we recompensed them | thus | with bone | is mixed | which | or | entrails | or | their backs
what is mixed with their bones. Such is the penalty with which We rewarded them for

يَبْغِيهِمْ ۗ وَإِنَّا لَصٰدِقُونَ ﴿١٤٦﴾ فَإِن كَذَّبُوكَ فَقُلْ رَبِّكُمْ ذُو

(is) owner of | your Lord | Say | they deny you | then if | (are) truthful | and verily we | for their rebellion
their disobedience. (146) Verily, We are Truthful. If they accuse you of falsehood, say: 'Your Lord

رَحْمَةٍ وَّاسِعَةٍ ۖ وَلَا يُرَدُّ بَأْسُهُ عَنِ الْقَوْمِ الْمُجْرِمِينَ ﴿١٤٧﴾

guilty | people | from | His punishment | averted | but is not | Vast | Mercy

has an all-encompassing mercy: but His punishment cannot be warded off from the

سَيَقُولُ الَّذِينَ أَشْرَكُوا لَوْ شَاءَ اللَّهُ مَا

neither | Allah | had willed | if | made partners with Allah | those who | will say

evil-doers.' (147) The polytheists will say: 'Had Allah pleased, neither we nor our fathers would

أَشْرَكْنَا وَلَا آبَاؤُنَا وَلَا حَزَمْنَا

we would have prohibited | nor | Our forefathers | nor | we would have made partners with Allah

have associated other gods with Him; nor would we have forbidden anything. In the same way,

مِنْ شَيْءٍ كَذٰلِكَ كَذَّبَ الَّذِينَ مِن قَبْلِهِمْ حَتَّى ذٰقُوا بِاَسْنَاۗءِ

Our wrath | they tasted | until | (were) before them | those who | denied | likewise | anything

those who have gone before them denied the truth until they tasted of Our wrath. Say: 'Have you

قُلْ هَلْ عِنْدَكُمْ مِّنْ عِلْمٍ فَتُخْرِجُوهُ لَنَاۗ اِنْ تَتَّبِعُونَ

you do follow | not | to us | which you can provide | any knowledge | (there) with you | is | Say

any knowledge that you can show us? You believe in nothing but conjecture and follow nothing

اِلَّا الظَّنَّ وَاِنْ اَنْتُمْ اِلَّا تَخْرُصُونَ ﴿١٤٨﴾ قُلْ لِلّٰهِ الْحُجَّةُ الْبٰلِغَةُ

conclusive | argument | Allah has | Say | guessing | but | you are | and not | conjecture | but

but falsehoods.' (148) Say: 'Allah alone has the conclusive proof. Had He willed, He would have

قَلَوْ شَاءَ لَهٰدٰكُمْ لَهٰدٰكُمْ اَجْمَعِينَ ﴿١٤٩﴾ قُلْ هَلَمْ شَهِدَاۗءُكُمْ

your witnesses | bring | Say | all | He would have guided you | He willed | and had

guided you all.' (149) Say: 'Bring those witnesses of yours who can testify that Allah has

الَّذِينَ يَشْهَدُونَ اَنَّ اللّٰهَ حَرَمَ هٰذَاۗءَ فَاِنْ شَهِدُوْا فَلَا

do not | they testify | then if | this | has prohibited | Allah | that | testify | who

forbidden this.' If they so testify, do not testify with them, and do not follow the vain desires of

تَشْهَدَ مَعَهُمْ ۖ وَلَا تَتَّبِعْ اَهْوَاۗءَ الَّذِينَ كَذَّبُوْا بِاٰتِنَا

Our Signs | have rejected | (of) those who | desires | you follow | and do not | with them | you testify

those that deny Our revelations, and (those) who disbelieve in the life to come, and set up (other

وَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ وَهُمْ بِرَبِّهِمْ يَعْدِلُونَ ﴿١٥٠﴾ قُلْ

Say | setup equals | with their Lord | and they | in the Hereafter | believe | do not | and those who
gods) as equals with their Lord. (150) Say: 'Come, I will tell you what your Lord has forbidden

تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّي عَلَيْكُمْ إِلَّا تَشْرِكُوا بِهِ

with Him | you associate | that do not | to you | your Lord | has prohibited | what | I shall recite | come
you: that you associate not anything with Him and to be good to your parents; that you shall not

شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَلَا تَقْتُلُوا أَوْلَادَكُمْ مِنْ

(for fear) of | your children | you kill | and do not | do good | and with parents | anything
kill your children because of poverty; We provide for you and for them; that you come not near

إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ وَإِيَّاهُمْ وَلَا تَقْرُبُوا الْفَوَاحِشَ

shameful deeds | draw near | and do not | and for them | provide sustenance for you | We | poverty
to any indecency, whether openly or in secret; and that you shall not take life (kill) for that is

مَا ظَهَرَ مِنْهَا وَمَا بَطَنٌ وَلَا تَقْتُلُوا النَّفْسَ الَّتِي

which | a life | (you) kill | and do not | committed secretly | or that | of these | committed openly | that
forbidden by Allah - except for a just cause. Thus Allah exhorts you that you may

حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ذَلِكَُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ

so that you may | of it | He has commanded you | this | in a just cause | except | Allah | forbidden
understand (151) Do not touch the property of the orphan except in

تَعْقِلُونَ ﴿١٥١﴾ وَلَا تَقْرُبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ

(is) better | which | with that | except | (of) the orphan | wealth | draw near | and do not | understand
the fairer manner until he reaches maturity. Give just weight and full measure;

حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا الْكَيْلَ وَالْمِيزَانَ بِالْقِسْطِ لَا نُكَلِّفُ

we burden | do not | with justice | and weight | measure | and give full | his maturity | he reaches | until
We never charge a soul with more than it can bear. And when you

نَفْسًا إِلَّا وُسْعَهَا وَإِذَا قُلْتُمْ قَاعِدُوا وَلَوْ كَانَ ذَا قُرْبَىٰ

a relative | he is | even if | be just | you speak | and when | to his capacity | but | anyone
speak, be just, even if a near relative is concerned. And fulfil

وَبِعَهْدِ اللَّهِ أَوْفُوا ذَلِكَُمْ وَصَّكُمْ بِهِ لَعَلَّكُمْ

so that you may | of it | He has commanded you | this | (you) fulfil | (of) Allah | and the covenant
the covenant of Allah. Thus He exhorts you, so that you

تَذَكَّرُونَ ﴿١٥٢﴾ وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا

you follow | and do not | so follow it | Straight | (is) My Way | this | and that | take heed
may take heed.(152) And verily, this is My path, straight; Follow it and do not

السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ذَلِكُمْ وَصَّاكُمْ بِهِ

of it | He has commanded you | this | His path | from | you | lest they scatter | (other) paths
follow (other) paths, for they will lead you away from Him. Thus Allah commands you, so that

لَعَلَّكُمْ تَتَّقُونَ ﴿١٥٣﴾ ثُمَّ آتَيْنَا مُوسَى الْكِتَابَ تَمَامًا عَلَى

upon | to complete (our favour) | the Book | Moses | We gave | then | become pious | so that you may
you may guard yourselves against evil.(153) Then to Moses We gave the Book, completing

الَّذِي أَحْسَنَ وَتَفَصَّلَ لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً لَّعَلَّهُمْ

so that they may | and a mercy | and a guidance | thing | (for) every | and explain | did good | him who
(blessing) for him who does good (by following it) and (making) plain all things, and a guidance

بِلِقَاءِ رَبِّهِمْ يَوْمَئِذٍ وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ

blessed | which We have sent down | (is) a Book | and this | They believe | their lord | in meeting with
and mercy, that they might believe in the meeting with their Lord. (154) This is a Book We have

فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿١٥٥﴾ أَنْ تَقُولُوا إِنَّمَا أَنْزَلَ

was sent down | only | you say | lest | be shown mercy | so that you may | and fear (Allah) | so follow it
sent down, blessed, so follow it and keep from evil, that you may find mercy.(155) and lest you

الْكِتَابَ عَلَى طَائِفَتَيْنِ مِنْ قَبْلِنَا وَإِنْ كُنَّا عَنْ دِرَاسَتِهِمْ

their study | from | We were | and indeed | before us | two groups | to | the Book
should say: 'The Book was revealed only to two sects before us; we have no knowledge of what

لَغَفْلِينَ ﴿١٥٦﴾ أَوْ تَقُولُوا لَوْ أَنَّا أُنزِلَ عَلَيْنَا الْكِتَابُ لَكُنَّا

We would have been | the Book | to us | was sent down | verily | if | you say | or | unaware
they read'; or: (156) lest you should say 'Had the Book been revealed to us, we should have

أَهْدَى مِنْهُمْ فَقَدْ جَاءَكُمْ بَيِّنَةٌ مِنْ رَبِّكُمْ وَهُدًى

and a guidance | your lord | from | clear proof | has come to you | surely | than they | better guided
followed its guidance better than they.' A clear sign has now come to you from your Lord: a

وَرَحْمَةً فَسَنُ أَظْلَمُ مِمَّنْ كَذَّبَ بِآيَاتِ اللَّهِ وَصَدَفَ

and turned away | (of) Allah | signs | rejected | then he who | more unjust | who is then | and a mercy
guidance and a blessing. And who is more wicked than the man who denies the revelations of

عَنْهَا سَتَجِدَى الَّذِينَ يَصْدِفُونَ عَنْ آيَاتِنَا سُوءَ الْعَذَابِ

torment | (evil) severe | our signs | from | turn away | those who | we shall requite | from them

Allah and turns away from them? We shall surely award those who turn away from Our

بِمَا كَانُوا يَصْدِفُونَ ۝ هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمْ

come to them | that | except | they waiting | are | turn away | they used to | for what

revelations a dreadful penalty for their turning away. (157) Are they waiting for the angels to

الْمَلَائِكَةُ أَوْ يَأْتِي رَبُّكَ أَوْ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي

come | the day (when) | (of) your Lord | signs | some | come | or | your Lord comes | or | the angels

come down to them, or your Lord should come, or that one of your Lord's signs should come?

بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيْمَانُهَا لَمْ تَكُنْ أَمَنَتْ

believed | it had | not | its faith | a soul | will benefit | not | (of) your Lord | signs | some

On the day when such a sign is given them, faith shall not avail the soul

مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا قُلْ انْتَظِرُوا إِنَّا

we (too) | you wait | say | good | its faith | through | earned | or | before

which had no faith before or did not put its faith to good use. Say: 'Wait if you will; we too are

مُنْتَظِرُونَ ۝ إِنَّ الَّذِينَ قَرَفُوا دِينَهُمْ وَكَانُوا شِيعًا

factions | and became | their religion | split up | those who | indeed | (are) waiting

waiting.' (158) Those who have split up their religion and became sects,

لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ

then | Allah | (is) with | their case | verily | the least | in | with them | you have no concern

you are not of them in anything. Their affair is with God. He will tell them what they have been

يُنَبِّئُهُمْ بِمَا كَانُوا يَفْعَلُونَ ۝ مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ

he will have | with a good deed | came | who | doing | they had been | what | He will tell them

doing. (159) Whoso brings a good deed shall have ten (times) the

عَشْرُ امْتِثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا

but (with) | he rewarded | will not be | with an evil deed | came | and who | times like thereof | ten

like of it; and whoso brings evil deed, shall be punished only for it.

مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ۝ قُلْ إِنِّي هَدَيْتُنِي رَبِّي إِلَى صِرَاطٍ

a way | to | my Lord | has guided me | indeed | Say | will be wronged | not | and they | like thereof

None shall be wronged. (160) Say: As for me 'My Lord has guided me to a straight path, to a right

مُسْتَقِيمٌ ۝ دِينًا قَبِيًّا مِلَّةَ اِبْرٰهِيْمَ حَنِيفًا وَمَا كَانَ مِنْ

of | he was | and not | the upright | (of) Abraham | way | a right | religion | Straight
religion, the creed of Abraham, the upright, who was not polytheist.'(161)

اَلْمُشْرِكِيْنَ ۝ قَدْ اِنَّ صَلَاتِيْ وَنُسُكِيْ وَمَحْيَايَ وَمَمَاتِيْ

and my dying | my living | and | and my sacrifice | my prayers | surely | Say | the polytheists
Say: 'My prayers and my ritual sacrifice, my life and my death, are all for Allah,

لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝ لَا شَرِيْكَ لَهٗ وَبِذٰلِكَ اُهِرْتُ

I have been commanded | and of this | He has | partner | no | (of) the worlds | Lord | (are) for Allah
Lord of all Being:(162) He has no partner. Thus I am commanded, and I am the first of

وَاَنَا اَوَّلُ الْمُسْلِمِيْنَ ۝ قَدْ اَغْيَرَ اللّٰهُ اَبْعٰى رَبًّا وَهُوَ

and He | as a Lord | I seek | Allah | (shall) other than | Say | of those who surrender | first | and I am
those who bow to His Will.'(163) Say: 'Should I seek any but Allah for my God,

رَبُّ كُلِّ شَيْءٍ ۝ وَلَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَيْهِا ۝ وَلَا

and will not | against himself | but | soul | every | earn | and does not | thing | (of) every | (is) Lord
when He is the Lord of all things? Each man shall reap the fruits of his own deeds:

تَزِيْرًا وَاِزْرًا ۝ وَزَرًا اٰخَرٰى ثُمَّ اِلٰى رَبِّكُمْ

your lord is | to | then | (of) another | burden | bearer of burdens | bear a burden
no soul shall bear another's burden. In the end, you shall all return to your

فَرَجِعْكُمْ فَيَنْبِئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ۝

you differed | where in | you had been | of what | and He will tell you | your return
Lord, and He will inform you about that in which you differed.'(164)

وَهُوَ الَّذِيْ جَعَلَكَمُ خٰلِفَ الْاَرْضِ وَرَفَعَ بَعْضَكُمْ

some of you | and exalted | (of) the earth | inheritors | has made you | who | and (it is) He
He has appointed you as viceroy of the earth and exalted some of you in

فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَبْلُوَكُمْ فِيْ مَا اٰتٰكُمْ

He has given you | what | in | that He may try you | in ranks | others | over
rank above others, so that He may try you in what He has given you.

اِنَّ رَبَّكَ سَرِيْعُ الْعِقَابِ ۝ وَاِنَّهٗ لَعَفُوْرٌ رَّحِيْمٌ ۝

Most Merciful | (is) All for-giving | and He certainly | (in) retribution | (is) swift | your Lord | indeed
Swift is your Lord in retribution; yet He is Forgiving, Merciful.(165)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
the Most Merciful | the Most Gracious | (of) Allah | in the Name
In the Name of Allah, the Most Compassionate, the Most Merciful.

سُورَةُ الْأَعْرَافِ مَكِّيَّةٌ ٨٠ آيَةً

الْمَصَّ ١ كِتَابٌ أَنْزَلْنَا إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ

your breast | in | there be | so let not | to you | sent down | a Book | Alif-Lam-Mim-Sad
Alif Lam Mim Sad (1) A Book sent down to you - so let there be no impediment

حَرْجٍ مِّنْهُ لِيُنذِرَ بِهِ وَيُذَكِّرَ

an admonition | with it | that you may warn | from it (is) | a heaviness straitness narrowness
in your breast because of it - to warn thereby; and as a reminder to

لِلْمُؤْمِنِينَ ٢ اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا

and (do) not | your Lord | from | to you | has been sent down | what | you follow | to the believers
believers.(2) Follow what has been sent down to you from your Lord and do

تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ٣ وَكَمْ

and how many | you remember | that | little it (is) | (any) protectors | besides Him | you follow
not follow other masters besides Him. But you seldom take warning.(3) How many

مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ

(when) they | or | by night | Our torment | came to them | We destroyed them | towns
a town have We destroyed! In the night, our punishment took them (on a sudden) or while they

قَائِلُونَ ٤ فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا

they said | that | but | Our punishment | came to them | when | their plea | was | not | slept at noon
slept for their afternoon rest.(4) And when Our punishment took them, their only

إِنَّا كُنَّا ظَالِمِينَ ٥ فَلَنَسْئَلَنَّ الَّذِينَ الْأُرْسِلَ

(our message) was sent down | those | We shall certainly question | wrong doers | we were | indeed
plea was: 'We have indeed been wicked men.'(5) We will question those to whom

إِلَيْهِمْ وَلَنَسْئَلَنَّ الْمُرْسَلِينَ ٦ فَلَنَقْصُنَّ عَلَيْهِمْ

to them | then We shall narrate | the messengers | and We shall certainly question | to them
Our message was sent,(6) as We shall question the messengers. With knowledge We will

بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ٧ وَالْوَزْنُ يَوْمَئِذٍ

that day | and the weighing | absent | We were | and not | with knowledge
recount to them (what they have done), for We were not absent. (7) On that day, the balance

الْحَقُّ ۚ فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَٰئِكَ هُمُ

they (will be) | those | his scale (of good) | became heavy | so who | (will be) the true (weighing)
will be true. Those whose scales are heavy, shall triumph;(8) but those

الْمُفْلِحُونَ ۙ وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ خَسِرُوا

incurred loss | (are) who | those | his scale (of good) | became light | and who | the successful
whose scales are light shall lose their souls because they have denied

أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا يَظْلِمُونَ ۙ وَلَقَدْ

and surely | be unjust | with our signs | they used to | for | upon themselves
Our revelations.(9) We have established you on earth and provided you

مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشٌ قَلِيلًا مَّا

that | little | a livelihood | in it | for you | and We made | the earth | on | we established you
with a livelihood: yet you are seldom thankful.(10) Surely, We created

تَشْكُرُونَ ۙ وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا

We said | then | we gave you shape | then | We created you | and surely | you give thanks
you, then, We shaped you. Then We said to the angels: 'Bow yourselves

لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ لَمْ يَكُنْ

he was | not | iblis | except | and they prostrated | to Adam | prostrate | to angels
to Adam.' They all bowed themselves except Satan, who refused: to be of those that

مِنَ السَّاجِدِينَ ۙ قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ

when | you prostrate | that do not | prevented you | what | He said | those who prostrated | of
bowed themselves.(11) What prevented you to bow yourself when

أَمَرْتُكَ قَالَ أَنَا خَيْرٌ مِّنْهُ خَلَقْتَنِي مِنْ نَّارٍ وَ

and | fire | from | you created me | than him | better | I (am) | he said | I commanded you
I commanded you?' Allah asked. Said he 'I am nobler than he.' 'You created me of

خَلَقْتَهُ مِنْ طِينٍ ۙ قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ

for you | it is | not | from this | get down | He said | clay | from | you created him
fire and him of clay.(12) He said: 'Then go down hence. It is not for you

أَنْ تَتَّكِبَ فِيهَا فَاتَّخِذْ مِنْ الصَّغِيرِينَ ۙ

the disgraced ones | of | indeed you (are) | get out | herein | you show arrogance | that
to show pride here, so go forth. Surely, you are among the humiliated.'(13)

قَالَ أَنْظِرْنِي إِلَى يَوْمٍ يُبْعَثُونَ ﴿١٣﴾ قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٤﴾

the reprieved ones | of | indeed (are) | He Said | they are raised up | the Day | till | reprieve me | He Said
(Iblis) said: "Allow me respite till the Day they are raised up (i.e. the Day of Resurrection)." (14) (Allah) said: "You are

قَالَ قَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ صِرَاطَكَ

(on) your way | for them | I would surely sit in ambush | you have sent me astray | because that | He Said
of those respited." (15) (Iblis) said: "Because You have sent me astray, surely I will sit in wait against them (human

الْمُسْتَقِيمَ ﴿١٦﴾ ثُمَّ لَأَتِيَهُمْ ﴿١٧﴾ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ

behind them | and from | before them | from | I shall come to them | then | Straight
beings) on Your straight path. (16) "Then I will come to them from before them and behind them, from their right and

وَعَنْ أَيْمَانِهِمْ وَعَنْ شَمَائِلِهِمْ وَلَا تَجِدُ أَكْثَرَهُمْ

most of them | you find | and (will) not | their left | and from | their right | and from
from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You)." (17)

شَاكِرِينَ ﴿١٨﴾ قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَدْحُورًا لَمَنْ تَبِعَكَ

followed you | whoever | expelled | disgraced | from this | get out | He Said | grateful
He said: Go forth from hence, disgraced and expelled. Those of them that

مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ مِنْكُمْ أَجْمَعِينَ ﴿١٩﴾ وَيَا آدَمُ اسْكُنْ أَنْتَ

you | dwell | and O Adam | all | with you | Hell | indeed I would fill | of them
follow you I shall fill the pit of Hell with all of you. (18) Adam: 'dwell you and

وَزَوْجَكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا

approach (you both) | and (do) not | you wish | where | from | and eat (you both) | (in) paradise | and your wife
your wife in Paradise, and eat from whatever you please; but never approach

هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٠﴾ قَوَسُوسَ

then whispered suggestions | the wrong doers | of | or you (both) will be | tree | this
this tree or you shall both become transgressors.' (19) Then the Devil whispered

لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا مَا وُورِيَ عَنْهُمَا

to them (both) | was concealed | what | to them (both) | to expose | Satan | to them (both)
to them, so that he might reveal to them that which had been hidden from

مِنْ سَوَاتِحِهِمَا وَقَالَ مَا نَهَاكُمَا رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ

tree | this | from | your Lord | forbid you | did not | and he said | their private parts | from
them of their private parts. He said: 'Your Lord has forbidden you to approach this

إِلَّا أَنْ تَكُونَا مَلَائِكِينَ أَوْ تَكُونَا مِنَ الْخَالِدِينَ ﴿٢٠﴾

the immortals | of | you (two) become | or | angels | you two become | that | save
tree lest you should become angels or become of the immortals. (20)

وَقَاسَمَهُمَا إِنِّي لَكُمَا لَمِنَ النَّصِيحِينَ ﴿٢١﴾ فَدَلَّهُمَا

thus he led them (both) | the sincere advisers | of | to you (both) | that I am | and he swore to them both
Then he swore to them (saying): "Truly, I am for you a sincere adviser." (21) So he led

بِغُرُورٍ فَلَمَّا ذَاقَا الشَّجَرَةَ بَدَتْ لَهُمَا سَوَاتُهُمَا

their private parts | to them both | was exposed | the tree | they both tasted | but when | with deceit
them on by delusion. And when they had eaten of the tree, their private parts became visible

وَطَفِقَا يَخْصِفْنَ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ ۗ وَتَادَهُمَا رَبُّهُمَا

their Lord | and called out to them | (of) paradise | leaves | with | themselves | covering | and they began
to them, so they took to stitching upon themselves leaves of the garden. Their Lord called out to

أَلَمْ أَنْهَكُمَا عَنِ تِلْكَ الشَّجَرَةِ وَأَقُلْتُ لَكُمَا إِنَّ الشَّيْطَانَ لَكُمَا

to you | Satan | verily | you | and tell | tree | that | [from] | I forbid you | did not
them, saying: 'Did I not forbid you that tree, and say to you that the devil was your

عَدُوٌّ مُبِينٌ ﴿٢٢﴾ قَالَا رَبَّنَا ظَلَمْنَا أَنفُسَنَا وَإِنْ لَمْ

did not | and if | ourselves | we have wronged | our Lord | they (both) said | open | (is) enemy
open enemy?' (22) They replied: 'Lord, We have wronged ourselves. If you forgive us

تَغْفِرَ لَنَا وَتَرْحَمْنَا لَنَكُونَنَّ مِنَ الْخَاسِرِينَ ﴿٢٣﴾ قَالَ

He Said | the losers | of | we would certainly be | and have Mercy on us | us | you forgive
not and have not mercy on us, we shall surely be among the lost.' (23) He said:

اهْبِطُوا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ وَلَكُمْ فِي الْأَرْضِ مُسْتَقَرٌّ

(is) a dwelling place | the earth | on | and for you | (are) enemy | to some (other) | some of you | get down
'Get you down each of you an enemy to each. The earth will for a while

وَمَتَاءٌ إِلَىٰ حِينٍ ﴿٢٤﴾ قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا

and from it | you shall die | and in it | you shall live | in it | He said | a time | for | and a livelihood
provide your dwelling-place and means of livelihood. (24) There you shall live and there you shall

نُخْرِجُوكُمْ ۗ يُبْنَىٰ آدَمَ قَدْ أَنْزَلْنَا عَلَيْكُمْ لِيَاسًا يُؤَارِي

which covers | clothing | to you | We have sent down | verily | (of) Adam | O children | you shall be taken out | I shall be raised
die, and from there you shall be raised to life.' (25) Children of Adam! We have given you clothing

سَوَاتِكُمْ وَرِيْشًا وَّلِبَاسٌ التَّقْوَىٰ ذٰلِكَ خَيْرٌ ذٰلِكَ مِنْ اٰيَاتِ

(is) a sign | this | (is) better | that | (of) piety | and garment | and adornment | your private parts
with which to cover your private parts, and garments pleasing to the eye, but the finest of all

الله لَعَلَّهُمْ يَذْكُرُوْنَ ٢١ يٰبَنِي اٰدَمَ لَا يَفْتِنَكُمُ الشَّيْطٰنُ

Satan | seduce you | let not | (of) Adam | O children | remember | so that they may | (of) Allah
these, is the robe of piety. That is one of Allah's revelations. Perchance they will take heed. (26)

كَمَا اَخْرَجَ اٰبَوَيْكُمْ مِنَ الْجَنَّةِ يٰزِعُرُ عَنْهُمَا لِيَاسَهُمَا لِيُرِيَهُمَا

to expose | (to them) | their garments | them of | stripping | paradise | from | your parents | he drove out | as
Children of Adam! Let the devil not deceive you, as he brought your parents out of Paradise,

سَوَاتِيْهُمَا اِنَّهٗ يَرِيْكُمْ هُوَ وَقَبِيْلُهُ مِنْ حَيْثُ لَا تَرَوْنَهُمْ اِنَّا

verily | you see them | do not | where | and his host | he | does see you | indeed | their private parts
stripping them of their garments, to show to them their shameful parts. He and his companions

جَعَلْنَا الشَّيْطٰنِ اَوْلِيَاءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ٢٢ وَاِذَا فَعَلُوْا

they do | and when | believe | do not | of those who | guardians | devils | We have made
see you whence you cannot see them. We have made the devils the friends for those who

فَاحْشٰةٌ قَالُوْا وَجَدْنَا عَلَيْهَا اٰبَاءَنَا وَاللّٰهُ اَمَرَنَا بِهَا قُلْ

say | of it | has commanded us | and Allah | our fathers | on it | we found | they say | some lewdness
believe not. (27) When they commit an indecency, they say: 'We found our father doing so and

اِنَّ اللّٰهَ لَا يَأْمُرُ بِالْفَحْشٰةِ اتَّقُوْنَ عَلٰى اللّٰهِ مَا لَا

do not | what | Allah | on | do you say | of lewdness | command | does not | Allah | certainly
Allah commanded us to do it.' Say: 'Allah does not command what is indecent. Would you tell of

تَعْلَمُوْنَ ٢٣ قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِ وَاَقِيْمُوْا وُجُوْهَكُمْ

your faces (to Him) | and keep straight | of justice | My Lord | has commanded | Say | you know
Allah what you do not know?' (28) Say: 'My Lord has commanded justice. Set your faces, upright

عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ كَمَا

as | (in) faith | to Him | being sincere | and invoke Him | prayer (place) mosque | every | at
(toward Him) whenever you kneel in prayer and call on Him with true devotion. You shall return

بَدَاكُمْ تَعُوْدُوْنَ ٢٤ فَرِيْقًا هٰدِيْ وَّفَرِيْقًا حَقَّ عَلَيْهِمُ الضَّلٰلَةُ

the error | on them | deserved | and a group | He guided | a group | (so) shall you return | He created you
to Him as He created you in the beginning. (29) Some He has guided, and some deserved to be

إِنَّهُمْ اتَّخَذُوا الشَّيْطِينَ أَوْلِيَاءَ مِنْ دُونِ اللَّهِ وَيَحْسَبُونَ أَنَّهُمْ
that they | and they consider | Allah | instead of | guardians | devils | took | verily they
in error; for they had chosen the devils for friends instead of Allah and consider that

مُهْتَدُونَ ﴿٣٠﴾ يَبْنِيْ أَدَمَ خُدُوًا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ
prayer place (mosque) every | at | your adornment | take | (of) Adam | O Children | (are) guided
they are guided. (30) Children of Adam, dress well at every place of worship. Eat and

وَكُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ
like | does not | indeed He | waste by extravagance | but do not | and drink | and eat
drink, but avoid excess. He does not love the prodigals. (31) Say: 'Who has forbidden

الْمُسْرِفِينَ ﴿٣١﴾ قُلْ مَنْ حَرَّمَ زِينَةَ اللَّهِ الَّتِي أَخْرَجَ
He has produced | which | (of) Allah | adornment | has forbidden | who | Say | the wasters
the beautiful (gifts) of Allah which he has brought forth for His servants and

لِعِبَادِهِ وَالطَّيِّبَاتِ مِنَ الرِّزْقِ قُلْ هِيَ لِلَّذِينَ آمَنُوا فِي
in | believe | (are) for those who | these | Say | the sustenance | of | and good things | for His slaves
the good things of His providing?' Say: They are, in the life of this world for

الْحَيَاةِ الدُّنْيَا خَالِصَةً يَوْمَ الْقِيَامَةِ كَذَلِكَ نَفَصِلُ الْآيَاتِ
the signs | we explain | thus | (of) Resurrection | (on) Day | exclusively | (of this) world | life
those who believe (and) exclusively for them (believers) on the Day of

لِقَوْمٍ يَعْلَمُونَ ﴿٣٢﴾ قُلْ إِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا
which | shameful deeds | My Lord | has forbidden | indeed | Say | who know | for people
Resurrection. Thus We make plain Our revelations to men of understanding. (32) Say: 'My Lord

ظَهَرَ مِنْهَا وَمَا بَطَنَ وَالْإِثْمَ وَالْبَغْيَ بِغَيْرِ
without | and transgression | and sins | were committed secretly | and which | of them | were committed openly
has forbidden all indecent acts, whether open or secret, sin and wrongful (un righteous) oppression; and that

الْحَقِّ وَأَنْ تُشْرِكُوا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ سُلْطَانًا وَأَنْ
and that | any authority | for it | He sent | has not | what | with Allah | you associate other | and that | the right
you associate with Him that for which no warrant has been revealed, or to tell of

تَقُولُوا عَلَى اللَّهِ مَا لَا تَعْلَمُونَ ﴿٣٣﴾ وَلِكُلِّ أُمَّةٍ أَجَلٌ فَإِذَا
and when | (is) a fixed term | people | and for every | you know | do not | what | Allah | on | you say
Allah what you do not know. (all these have been forbidden) (33) To every nation a term; when their term

جَاءَ أَجَلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ ﴿٣٣﴾

they will be able to bring it earlier | nor | an hour | they be able to delay (it) | will not | their term | approached
comes, they shall not put it back by a single hour nor put it forward.(34)

يَبْنِيْ اٰدَمَ اِمَّا يَأْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقْضُوْنَ عَلَيْكُمْ اَلَيْتِيْ ۗ

My Verses | to you | reciting | from among you | messengers | come to you | if | (of) Adam | O Children
Children of Adam, when apostles of your own come to proclaim to you My

فَمَنْ اٰتَىٰ فَسِنَ اٰتَىٰ وَاصْلَحَ ۗ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ

they | and not | upon them | any fear | will not be | and mended (their lives) | feared Allah | whosoever
revelations, those that take warning and mend their ways will have nothing to

يَحْزَنُوْنَ ﴿٣٤﴾ وَالَّذِيْنَ كَذَّبُوْا بِآٰتِيْنَا وَاسْتَكْبَرُوْا عَنْهَا اُولٰٓئِكَ

those (are) | them | and treated with arrogance | Our signs | rejected | and those who | will grieve
fear or to regret;(35) but those that deny and scorn Our revelations shall be the

اَصْحٰبُ النَّارِ ۗ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٥﴾ فَمَنْ اَظْلَمُ مِمَّن

then him who | (is) more unjust | then who | would abide forever | there in | they | (of) the Fire | dwellers
people of the Fire, and there they shall remain for ever.(36) Who is more wicked

اِفْتَرٰى عَلٰى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِآٰتِيْهِ ۗ اُولٰٓئِكَ يَتْلُوْنَ عَلَيْهِمْ

their share | will reach them | they are those | His Verses | rejected | or | a lie | Allah | against | invented
than the man who invents a falsehood about Allah or denies His revelations? Such men shall

مِّنَ الْكِتٰبِ ۗ حَتّٰى اِذَا جَاءَهُمْ رُسُلُنَا يَتْلُوْنَ عَلَيْهِمْ

causing them to die | our Messengers (angels) | come to them | when | until | the Book (of Decrees) | from
have their share of the Book of (Decrees), and when Our messengers (angels) come to carry off

قَالُوْا اٰيْنَ مَا كُنْتُمْ تَدْعُوْنَ مِنْ دُوْرِ اللّٰهِ قَالُوْا ضَلُّوا

they have forsaken | they say | Allah | other than | to invoke | you used | those | where (are) | they ask
their souls, they shall say to them: 'Where now are those whom you invoked besides Allah?'

عَنَّا وَشَهِدُوْا عَلٰى اَنْفُسِهِمْ اَنَّهُمْ كٰفِرِيْنَ ﴿٣٦﴾ قَالَ اَدْخَلُوْا

you enter | He Said | disbelievers | they were | that indeed | themselves | against | and they testify | us
'They have left us in the lurch,' they will answer, and will admit that they were unbelievers.(37)

فِيْ اُمَّمٍ قَدْ خَلَتْ مِنْ قَبْلِكُمْ مِّنَ الْجِنِّ وَالْاِنْسِ فِي النَّارِ

the fire | in | and humans | Jinns | of | before you | who passed away | nations | among
Allah will say: 'Enter the fire (of Hell) among the nations of the jinn and men that have gone

كَلَّمَا دَخَلَتْ أُمَّةٌ لَعَنَتْ أُخْتَهَا حَتَّىٰ إِذَا آدَرَكُوا فِيهَا جَمِيعًا ۗ

all | in it therein | they will gather | when | until | its sister (group) | it cursed | a group | entered | every time
before you.' As it enters, every nation will curse its sister-nation until they follow each other all

قَالَتْ أَخْرَجَهُم لِأُولِهِمْ رَبَّنَا هَؤُلَاءِ أَضَلُّونَا فَاتِيهِمْ عَذَابًا ضِعْفًا

double | torment | so give them | misled us | these | Our Lord | to the first of them | last of them | will say
into the Fire, the last of them will say of the first: 'Lord, these, are the men who led us astray.

مِّنَ النَّارِ قَالَ لِكُلِّ ضِعْفٌ وَلَكِن لَّا تَعْلَمُونَ ﴿٣٨﴾ وَقَالَتْ

will say | and | you know | do not | but | (is) double (torment) | for everyone | He will say | the Fire | of
Let their punishment be doubled in the Fire.' He will say: 'For each one, there is double (torment)

أُولَهُمْ الْآخِرُهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوقُوا الْعَذَابَ

the torment | so taste | superiority | any | upon us | for you | is | not | to last of them | first of them
but you know not. (38) Then the first will say to the last: 'You were no better than us. Taste the

بِمَا كُنْتُمْ تَكْسِبُونَ ﴿٣٩﴾ إِنَّ الَّذِينَ كَذَّبُوا بِآيَاتِنَا وَاسْتَكْبَرُوا عَنْهَا

to it | and showed arrogance | Our Signs | rejected | those who | indeed | to earn | you used | for what
penalty of what you have been earning. (39) The gates of heaven shall not be opened for those

لَا تُفْتَحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّىٰ يَلِجَ الْجَبَلُ

a camel | passes | until | Paradise | they will enter | nor | (of) heaven | gates | to them | be opened | will not
that have denied and scorned Our revelations; nor shall they enter Paradise until a camel shall

فِي سَمِّ الْخَيْاطِٓ وَكَذَٰلِكَ نَجْزِي الْمُجْرِمِينَ ﴿٤٠﴾ لَهُمْ مِّنْ

of | for them (will be) | the criminals | We recompense | and thus | (of) a needle | eye | through
pass through the eye of a needle. Such is Our reward for those in sin. (40) Hell shall

جَهَنَّمَ مِهَادٌ وَمِنْ فَوْقِهِمْ غَوَاشٍ وَكَذَٰلِكَ نَجْزِي الظَّالِمِينَ ﴿٤١﴾

the wrong-doers | do we recompense | and thus | (its) covering | and above them | bed | Hell
be their couch, and over them coverings (of Hell). Thus do We requite wrong-doers. (41)

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا ۗ

to his capacity | but | any person | We burden | do not | righteous deeds | and did | believed | but those who
As for those who believe and do good works - We never charge a soul with more than it can bear

أُولَٰئِكَ أَصْحَابُ الْجَنَّةِ هُمْ فِيهَا خَالِدُونَ ﴿٤٢﴾ وَتَزَعَمْنَا مَا فِي

(is) in | what | and We removed | abide forever | in it | they | (of) Paradise | people (dwellers) | they are
- they are the people of Paradise, and there they shall abide for ever. (42) We shall take away all

صَدُّوهُمْ مِنْ عِلِّ تَجْرِي مِنْ تَحْتِهِمُ الْأَنْهَارُ وَقَالُوا الْحَمْدُ

all the Praises | and they will say | the rivers | under them | flow | rancour | of | their breasts
hatred from their hearts. Rivers shall flow under them, and they shall say: 'Praise be to Allah

اللَّهُ الَّذِي هَدَانَا لِهَذَا وَمَا كُنَّا لِنَهْتَدِيَ لَوْ لَا أَنْ هَدَانَا

has guided us | that | if not | found guidance | We had | never | and | to this | guided us | who | be to Allah
who has guided us to this. Had Allah not given us guidance, we should have strayed from the

اللَّهُ لَقَدْ جَاءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ وَتُودُّوْنَ أَنْ

that | and it will be cried out to them | with the truth | (of) Our Lord | Messengers | came | indeed | Allah
right path. Indeed, our Lord's Messengers came with the truth: ' And a voice will cry out to them,

تِلْكَ الْجَنَّةُ الَّتِي أُورِثْتُمُوهَا بِمَا كُنتُمْ تَعْمَلُونَ ۝٤٣ وَنَادَى

and called out | to do | you used | for what | which you have inherited | the Paradise | this (is)
saying: 'This is the Paradise which you have inherited for what you used to do' (43)

أَصْحَابُ الْجَنَّةِ أَصْحَابُ النَّارِ أَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا

had promised to us | what | we have found | verily | that | (of) the Fire | dwellers | (of) Paradise | dwellers
Then the people of Paradise will cry out to the people of the Fire:

رَبَّنَا حَقًّا فَمَا وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا قَالُوا نَعَمْ

yes | they said | true | Your Lord | had promised | what | you found | have | true | Our Lord
'What our Lord had promised, we have found to be true. Have you, too,

فَأَذَنَ مَوْدِّنٌ بَيْنَهُمْ أَنْ لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ ۝٤٤ الَّذِينَ

those who | the wrong-doers | (be) upon | (of) Allah | curse | that | between them | a herald | then cried out
found the promise of your Lord to be true? ' (44) 'Yes,' they shall answer, and a herald will cry out

يَصُدُّونَ عَنْ سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا وَهُمْ بِالْآخِرَةِ

in the Hereafter | and they | crooked | and seek to make it | (of) Allah | (The) path | from | hinder (men)
among them: 'Cursed are the evil-doers who have debarred others from the path of Allah and

كٰفِرُونَ ۝٤٥ وَبَيْنَهُمَا حِجَابٌ وَعَلَى الْأَعْرَافِ رِجَالٌ

(will be) men | Al-Araf (heights) | and on | a barrier | and between them (is) | (are) disbelievers
sought to make it crooked, and who had no faith in the life to come. ' (45) And between them is a

يَعْرِفُونَ كُلًّا بِسِيمَاهُمْ ۝٤٦ وَأَصْحَابُ الْجَنَّةِ أَنْ

that | (of) Paradise | people (dweller) | and they called out | by their marks | everyone | who would recognize
veil, and on the Heights, there shall stand men who will know every one of them by his marks.

سَلَامٌ عَلَيْكُمْ لَمْ يَدْخُلُوهَا وَهُمْ يَطْبَعُونَ ﴿٤٦﴾ وَإِذَا صُرِفَتْ

will turn | and when | would long (to do so) | but they | they enter it | did not | be on you | peace

To the people of Paradise, they shall say: 'Peace be upon you!' At that time, they will not have

أَبْصَارُهُمْ تِلْقَاءَ أَصْحَابِ النَّارِ قَالُوا رَبَّنَا لَا تَجْعَلْنَا مَعَ

with | place us | do not | Our Lord | they will say | (of) the Fire | dwellers | towards | their eyes

entered it, though they will hope to enter (it). (46) And when their eyes are turned towards the

الْقَوْمِ الظَّالِمِينَ ﴿٤٧﴾ وَنَادَى أَصْحَابُ الْأَعْرَافِ رِجَالًا

men | (of) Al-Araf (Heights) | dwellers | and called out | wrong-doers | the people

People of the fire, they will cry: 'Lord, do not cast us among the wrong-doer people!' (47) Then men on Heights

يَعْرِفُونَهُمْ بِسَيِّئِهِمْ قَالُوا مَا أَغْنَىٰ عَنْكُمْ جَمْعُكُمْ وَمَا

and what | your number | you | avail | did not | saying | by their marks | whom they would recognize

shall say to men whose marks they recognize: 'Nothing have your riches availed you,

كُنْتُمْ تَسْتَكْبِرُونَ ﴿٤٨﴾ أَهَؤُلَاءِ الَّذِينَ أَقْسَمْتُمْ لَا يَنَالُهُمُ اللَّهُ

Allah | grant them | will not | you swore | those who | are they | to show arrogance | you used

neither your scornful pride. (48) Are these the men whom you swore would never earn Allah's

بِرَحْمَةٍ أُدْخِلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَا أَنْتُمْ تَحْزَنُونَ ﴿٤٩﴾

grieve | (shall) you | nor | (shall be) on you | fear | no | Paradise | enter | (His) Mercy

mercy?' (Behold! it has been said to them) 'Dwell in Paradise. You have nothing to fear or to

وَنَادَى أَصْحَابُ النَّارِ أَصْحَابَ الْجَنَّةِ أَنْ أَفِضُوا عَلَيْنَا مِنْ

some | on us | pour | that | (of) Paradise | dwellers | (of) the Fire | dwellers | and cried out

regret.' (49) The people of the Fire will cry out to the people of Paradise: 'Pour on us some water,

الْمَاءِ أَوْ مِنْ مَّا رَزَقَكُمُ اللَّهُ قَالُوا إِنَّ اللَّهَ حَرَّمَهَا عَلَىٰ

to | has forbidden both | Allah | indeed | they said | Allah | has provided you | of what | or | water

or some of that which Allah has given you.' They will say 'Allah has forbidden both (water and

الْكَافِرِينَ ﴿٥٠﴾ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَلَعِبًا وَغَرَّبَتْهُمْ

and deceived them | and play | as amusement | their religion | took | those who | the disbelievers

provision) to the unbelievers, who made their religion a pastime and an idle sport, and who were

الْحَيَاةِ الدُّنْيَا فَالْيَوْمَ نَنسُوهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ

their Day | meeting | they forget | as | We will forget them | so today | (of) the world | life

deceived by their earthly life.' (50) (Therefore) today We forget them as they forgot the encounter

هَذَا وَمَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ ﴿٥١﴾ وَلَقَدْ جِئْنَاهُمْ

We have brought to them | and verily | reject | Our Signs | they used to | and because | this
of this their day, and that they denied Our revelations.(51) We have brought them a

كِتَابٍ فَصَّلْنَاهُ عَلَىٰ عِلْمٍ هُدًى وَرَحْمَةً لِّقَوْمٍ

to a people | and a mercy | a guidance | knowledge | with | which We have expounded | a Book
Book which We have made plain with knowledge, a guidance and a mercy to

يُؤْمِنُونَ ﴿٥٢﴾ هَلْ يَنْظُرُونَ إِلَّا تَأْوِيلَهُ يَوْمَ يَأْتِي

comes | (when) the Day | its reality is unfolded | but (that) | they waiting | are | believing
people who believe.(52) Are they waiting but for its fulfillment? On the day when

تَأْوِيلَهُ يَقُولُ الَّذِينَ نَسُوا مِنْ قَبْلُ قَدْ جَاءَتْ

had come | verily | before | had forgotten it | those who | will say | its reality will be unfolded
it is fulfilled, those that have forgotten it, will say: Indeed 'Our Lord's messengers came

رُسُلٌ رَّبِّنَا بِالْحَقِّ فَهَلْ لَنَا مِنْ شُفَعَاءَ فَيَشْفَعُوا لَنَا أَوْ

or | for us | who intercede | intercessors | any | we have | do | with the truth | (of) Our Lord | Messengers
with the truth. Have we then any intercessor to plead on our behalf? Or could we be

نُرَدُّ فَنَعْمَلْ غَيْرَ الَّذِي كُنَّا نَعْمَلُ قَدْ خَسِرُوا

they have lost | verily | to do | we used | those | other than | so that we do deeds | we are sent back
sent back to life, so that we would not do as we have done.' Verily, they have destroyed

أَنْفُسَهُمْ وَصَلَّ عَنْهُمْ مَا كَانُوا يَفْتَرُونَ ﴿٥٣﴾ إِنَّ رَبَّكُمْ اللَّهُ

(is) Allah | your Lord | indeed | to fabricate | they used | what | them | and has (have) forsaken | themselves
their own selves, and that which they invented will fail them.(53) Your Lord is Allah, who

الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَىٰ عَلَىٰ

over | He ascended | then | days | six | in | and the earth | the heavens | created | who
created the heavens and the earth in six days and then established Himself on the

الْعَرْشِ يُغْشَىٰ اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسُ وَالْقَمَرُ

and the moon | and the sun | swiftly | which seeks it | the day | the night | He lets cover | the throne
Throne, covering the day with the night. Swiftly they follow one another. And the sun,

وَالنُّجُومُ مُسَخَّرَاتٌ بِأَمْرِهِ إِلَّا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَرَكَ

blessed be | and the command | the creation | His (is) | verily | to His command | are subjected | and the stars
the moon, and the stars, subservient by His command. His is the creation, His the

اللَّهُ رَبُّ الْعَالَمِينَ ﴿٥٤﴾ اُدْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ

He like | does not | indeed | and in secret | humbly | your Lord | call upon | (of) the worlds | Lord | Allah
command. Blessed be Allah, the Lord of all Being!(54) Pray to your Lord with humility and in

الْمُعْتَدِينَ ﴿٥٥﴾ وَلَا تَفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ

and call Him | its being set in order | after | the earth | in | make mischief | and do not | the transgressors
secret. He does not love the transgressors.(55) Do not make mischief in the earth after it has

خَوْفًا وَطَمَعًا إِنَّ رَحْمَتَ اللَّهِ قَرِيبٌ مِّنَ الْمُحْسِنِينَ ﴿٥٦﴾ وَهُوَ

and (it is) He | the good-doers | to | (is) close | (of) Allah | Mercy | indeed | and longing | with fear
been set right. Pray to Him with fear and hope; His mercy is within reach of the righteous.(56) He

الَّذِي يُرْسِلُ الرِّيحَ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ حَتَّىٰ إِذَا

when | until | His Mercy | [in presence of] (with) | (as) glad tidings | the winds | sends | who
sends forth the winds as carrier of the good news of His mercy, and when they

أَقَلَّتْ سَحَابًا ثِقَالًا سُقْنَهُ لِيَدِّ قَيْدٍ فَأَنْزَلْنَا بِهِ الْمَاءَ

(rain) water | from it | then We sent down | dead | to a land | We drive it | heavy laden | a cloud | they carry
have carried up a heavy cloud, We drive it on to some dead land and make water

فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَىٰ

the dead | We will raise | similarly | (of) fruit | every (kind) | therewith | then we brought forth
fall upon it, bringing forth all manner of fruit. Thus He will raise the dead to life.

لَعَلَّكُمْ تَذَكَّرُونَ ﴿٥٧﴾ وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهُ بِأَمْرِ

by the Order | its vegetation | comes forth | good | and land | take heed | that you may
Perchance you will take heed.(57) And the good land - its vegetation comes forth by the leave of

رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرُجُ إِلَّا تَكْدًا كَذَلِكَ نُصَرِّفُ

We diversely expound | thus | little | but | come forth | (does) not | (is) bad | and which | (of) its Lord
its Lord, and the barren soil - it comes forth but scantily. Thus We make plain Our revelations to

الآيَاتِ لِقَوْمٍ يَشْكُرُونَ ﴿٥٨﴾ لَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ

and he said | his people | to | Noah | We sent | verily | (who) give thanks | to people | the Signs
those who render thanks.(58) We sent forth Noah to his people. He said: worship Allah,

يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ إِنِّي أَخَافُ

I fear | certainly | but Him | god | any | you have | do not | Allah | (you) worship | O my people
my people, for you have no god but Him. I fear for you the punishment of a

عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿٥٩﴾ قَالَ الْمَلَأُ مِنْ قَوْمِهِ إِنَّا

verily we | his people | of | the leaders | said | Great (awful) | (of) a Day | torment | for you
fateful day.'(59) But the elders of his people said: 'We can see that you are

لَتَرِكَ فِي ضَلَالٍ مُّبِينٍ ﴿٦٠﴾ قَالَ يَقَوْمِ لَيْسَ بِي ضَلَالَةٌ

an error | in me | (there is) not | O my people | he said | plain | error | in | see you
in clear error.' (60) Said he 'I am not in error, my people.' 'I am

وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ﴿٦١﴾ أُبَلِّغُكُمْ رِيسَالَ رَبِّي

(of) My Lord | Messages | I convey to you | (of) the worlds | Lord | from | a Messenger | but I (am)
messenger of the Lord of the Creation (61). To make known to you the

وَأَنْصَحُ لَكُمْ وَأَعْلَمُ مِنَ اللَّهِ مَا لَا تَعْلَمُونَ ﴿٦٢﴾ أَوْ عَجِبْتُمْ

you wonder | or | you know | do not | that | Allah | from | and I know | to you | and give advice
Messages of My Lord and to give you friendly counsel, for I

أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ

that he may warn you | among you | a man | upon | your Lord | from | a reminder | has come to you | that
know of Allah what you do not know .(62) Do you think it strange

وَلِتَتَّقُوا وَلَعَلَّكُمْ تُرْحَمُونَ ﴿٦٣﴾ فَانجَيْنَاهُ

and we saved him | but they denied Him | shown mercy | and that you may be | so that you may fear Allah
that a reminder should come to you from your Lord through a man of your own people. That He

وَالَّذِينَ مَعَهُ فِي الْفُلِكِ وَاعْرَفْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا

Our Signs | denied | those who | we drowned | and | the ship | in | with him | and those
should warn you to guard yourselves against evil and that mercy may be shown to you?'(63) But

إِنَّهُمْ كَانُوا قَوْمًا عَمِينَ ﴿٦٤﴾ وَإِلَىٰ عَادِ أَخَاهُمْ

their brother | Ad (we sent) | and to | blind | people | they were | indeed They
they rejected him. So We saved Noah and all who were with him in the Ark and drowned those

هُودًا ۗ قَالَ يَقَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ

any | you have | do not | Allah | worship | O my people | he said | Hud
that denied Our revelations. Surely they were blind men.(64) And to (the tribe of) Ad (We sent)

إِلَهٍ غَيْرُهُ ۗ أَفَلَا تَتَّقُونَ ﴿٦٥﴾ قَالَ الْمَلَأُ الَّذِينَ

of those who | leaders | said | you fear Allah | will not them | but Him | god
their brother Hood, He said:WorshipAllah, my people, for you have no god but Him. Will you not

كَفَرُوا مِنْ قَوْمِهِ إِنَّا لَنَرِيكَ فِي سَفَاهَةٍ

folly | in | we see you | verily we | his people | of | had disbelieved
guard yourselves against evil?(65) The disbelieving chiefs of his people said: 'We see

وَأَنَا لَنَنْظُرَكَ مِنَ الْكَذِبِينَ ۝ قَالَ يَقَوْمِ لَيْسَ

(there is) not | O my people | he said | the liars | of | we consider you | and verily we
you in folly and we think that you are one of the liars.'(66) 'There is no folly in me,

بِي سَفَاهَةٌ وَلَكِنِّي رَسُولٌ مِّن رَّبِّ الْعَالَمِينَ ۝

(of) the worlds | Lord | from | a Messenger | but I (am) | folly | in me
my people,' he replied.(67) 'But I am a Messenger from the Lord of the Creation to

أُبَلِّغُكُمْ رِسَالِ رَبِّي وَأَنَا لَكُمْ نَاصِحٌ أَمِينٌ ۝

trustworthy | adviser | to you | and I (am) | (of) my Lord | Messages | I convey to you
make known to you messages of my Lord and I am for you a true adviser.(68)

أَوْ عَجِبْتُمْ أَنْ جَاءَكُمْ ذِكْرٌ مِّن رَّبِّكُمْ عَلَى

upon | your Lord | from | a reminder | has come to you | that | you wonder | or
Do you think it strange that an admonition should come to you from your Lord through

رَجُلٍ مِّنكُمْ لِيُنذِرَكُمْ وَأَذْكُرُوا إِذْ جَعَلَكُمْ

He made you | when | and remember | that he may warn you | from among you | a man
a man of your own people and that he should warn you?(69) Remember that

خُلَفَاءَ مِنْ بَعْدِ قَوْمِ نُوحٍ وَزَادَكُمْ فِي الْخَلْقِ

stature | in | and increased you | (of) Noah | people | after | successors
He has made you the heirs of Noah's people and gave you growth of stature.

بَصُطَةً فَاذْكُرُوا آلَاءَ اللَّهِ لَعَلَّكُمْ تُفْلِحُونَ ۝

succeed | so that you may | (of) Allah | bounties | so remember | amply
Remember the favours of Allah so that you may prosper.'(69)

قَالُوا أَجِئْتَنَا لِنَعْبُدَ اللَّهَ وَحْدَهُ وَنَذَرَ مَا

what | and forsakes | Alone | Allah | that We worship | have you come to us | they said
They said: 'Why, have you come to us to worship Allah only and renounce the

كَانَ يَعْبُدُ آبَاءَنَا فَأَتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ

you are | if | you promise | of what | so bring to us | our forefathers | worship | used to
gods which our fathers worshipped? Then bring us that with which you threaten

مِنَ الصّٰدِقِيْنَ ۝ قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّن رَّبِّكُمْ

your Lord | from | upon you | has fallen | verily | he said | the truthful | of
us if what you say be true! (70) He answered: 'Your Lord's punishment and wrath

رَجَسَ فِيْ اَسْمَاءِ

(mere) names | about | do you dispute with me | and anger | punishment
have already visited you. Would you dispute with me about names which you

سَيِّئْتُمُوْهَا اَنْتُمْ وَاٰبَاؤُكُمْ مَا نَزَّلَ اللهُ

Allah | sent down | has not | and your fathers | you | which you have named (assigned)
and your fathers have invented without authority from God. Then wait; I too

بِهَا مِنْ سُلْطٰنٍ فَاَنْتَظِرُوْا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ۝

those who wait | of | with you | verily I (am) | then wait you | sanction | any | for which
am waiting.' (71) We delivered him and all who were with him through Our

فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهُ بِرَحْمَةٍ مِّنَّا وَقَطَعْنَا دَابِرَ

last remnant | and We cut | from Us | by a Mercy | with him | and those | then We saved him
mercy, and We cut off the roots of those who disbelieved Our revelations.

الَّذِيْنَ كَذَّبُوْا بِآيٰتِنَا وَمَا كَانُوْا مُؤْمِنِيْنَ ۝ وَاِلٰى

and to | believers | they were | and not | Our Signs | belied | (of) those who
They were not believers. (72) And to Thamoud (We sent) their brother Saleh.

ثَمُوْدَ اٰخَاهُمْ صٰلِحًا ۝ قَالَ لِقَوْمٍ اَعْبُدُوا اللهَ

Allah | worship | O my people | he said | Salih | their brother | Thamud (we sent)
He said: 'Worship Allah, my people, for you have no god but Him. A clear

مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهُ قَدْ جَاءَكُمْ بَيِّنَةٌ مِّنْ

from | a clear proof | has come to you | verily | but Him | god | any | you have | do not
proof has come to you from your Lord. Here is Allah's she-camel: a sign

رَبِّكُمْ هٰذِهِ نٰقَةٌ اللّٰهِ لَكُمْ اٰيَةٌ فَذُرُّوْهَا تَاْكُلْ

to graze | so you leave her | (is) a Sign | to you | (of) Allah | she-camel | this | your Lord
for you. Leave her to graze at will in Allah's land and touch her not with harm,

فِيْ اَرْضِ اللّٰهِ وَلَا تَمَسُّوْهَا بِسُوْءٍ فَيَاْخُذَكُمْ

lest should seize you | with harm | touch her | and do not | (of) Allah | earth | on
lest you be seized by a painful punishment. (73) Remember that He has

عَذَابِ الْيَمِّ ۝٧٠ وَاذْكُرُوا اِذْ جَعَلَكُمْ خُلَفَاءَ مِنْ بَعْدِ عَادٍ

Ad after successors He made you when and remember painful torment
made you the successor of Aad, and lodged you in the land. You have

وَبَوَّأَكُمْ فِي الْاَرْضِ تَتَّخِذُونَ مِنْ سَهُولِهَا قُصُورًا

palaces its plains in you take the land in and We gave you habitation
built mansions on its plains and hewed out houses in the mountains.

وَتَنْجِتُونَ الْجِبَالَ بُيُوتًا فَاذْكُرُوا الْاِيَّ اللّٰهِ وَلَا

and do not (of) Allah bounties so remember as homes mountains and you carve out
Remember Allah's favours and do not corrupt the earth by making

تَعْتَوُا فِي الْاَرْضِ مُفْسِدِينَ ۝٧١ قَالَ الْمَلَأُ الَّذِيْنَ

(of) those who leaders said (as) the mischief-makers the land in you go about
mischief.'(74) The arrogant chiefs of his people said to the weak who

اسْتَكْبَرُوا مِنْ قَوْمِهِ لِلَّذِيْنَ اسْتَضَعِفُوا لِيَنْ اٰمَنَ

had believed to those who were oppressed to those who his people of behaved arrogantly
believed: 'Do you really believe that Saleh is one sent forth from his

مِنْهُمْ اَتَعْلَمُونَ اَنْ صٰلِحًا مَّرْسَلٌ مِنْ رَبِّهِ قَالُوا

they said his Lord from (is) one sent Salih that do you know among them
Lord?' They said: 'We believe in the message with which he has been

اِنَّا بِمَا اُرْسِلَ بِهِ مُؤْمِنُونَ ۝٧٢ قَالَ الَّذِيْنَ

who said (are) believers with he has been sent in what indeed we
sent.'(75) Those who were arrogant said: 'We deny all that

اسْتَكْبَرُوا اِنَّا بِالَّذِيْ اٰمَنْتُمْ بِهِ كٰفِرُونَ ۝٧٣

disbelieve in you believe in that which verily we they showed arrogance
you believe in.'(76) They hamstrung the she-camel and defied the

فَعَقَرُوا النَّاقَةَ وَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ

(of) their Lord the order and insolently defied the she-camel then they hamstrung
commandment of their Lord, saying to Saleh: 'Bring us that with which

وَقَالُوا يٰصٰلِحُ اِنْتِنَا بِمَا تَعِدُنَا اِنْ كُنْتَ مِنْ

(one) of you are if you have been promising us what bring us O Salih and they said
you threaten us if you truly are one of the messengers.'(77)

النُّرْسِيِّنَ ۚ فَأَخَذَتْهُمُ الرَّجْفَةُ فَأَصْبَحُوا فِي دَارِهِمْ

their homes | in | and in the morning | an earth quake | so took them | the Messengers
Thereupon an earthquake seized them, and they lay (dead) prostrate

جَثِيئِينَ ۗ فَتَوَلَّىٰ عَنْهُمْ وَقَالَ يَا قَوْمِ لَقَدْ

verily O my people | and said | from them | then he turned away | they were lying dead on their faces
in their homes.(78) So Saleh left them, saying: 'I conveyed to you, my people,

أَبْلَغْتُكُمْ رَسُولًا مِّن رَّبِّيٰ وَأَنْصَحْتُ لَكُمْ وَلَكِن لَّا

do not | but | to you | and gave good advice | (of) my Lord | Message | I have conveyed to you
the message of my Lord and gave you good advice; but you do not

تُحِبُّونَ النَّاصِحِينَ ۗ وَلُوطًا إِذْ قَالَ لِقَوْمِهِ أَتَأْتُونَ

do you commit | to his people | he said | when | and Lot | advisers | you like
love good advisers.'(79) And (We sent) Lot, who said to his people: "What, do

الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِّنَ الْعَالَمِينَ ۗ ۞ إِنَّكُمْ

verily you | the world(Beings) | of | one | any | therein | has preceded you | not | lewdness
you commit such indecency as never any Being in all the world has committed before you ?(80)

لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِّن دُونِ النِّسَاءِ ۗ بَلْ أَنْتُمْ قَوْمٌ

(are) people | you | nay | woman | instead of | lustfully | men | you approach
You lust after men instead of women. Truly, you are a people that do

مُسْرِفُونَ ۗ ۞ وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا أَخْرِجُوهُمْ

drive them out | they said | that | but | (of) his people | answer | was | and not | who exceed limits
exceed (limits) "(81). Their only answer was: 'Banish them from your town, (him and all

مِّن قَرَبَيْتِكُمْ إِنَّهُمْ أَنَاسٌ يَّتَطَهَّرُونَ ۗ ۞ فَأَنْجَيْنَاهُ

then We delivered him | wanting to be pure | (are) people | verily they | your town | of
his followers). They are men that keep themselves clean.'(82) We saved him

وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۗ كَانَتْ مِنَ الْغَابِرِينَ ۗ ۞ وَأَمْطَرْنَا

and We rained | those who stayed behind | among | she was | his wife | except | and his family
and his family, except his wife, who was one of those that stayed behind,(83) and We

عَلَيْهِمْ مَّطَرًا ۗ فَأَنْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ۗ ۞ وَإِلَىٰ

and to | (of) the evil-doers | end | was | how | so observe | a rain | on them
let loose a shower upon them. Then see how was the end of the sinners.(84)

مَدْيَانَ اٰخَاهُمْ شُعَيْبًا قَالَ يَقَوْمِ اَعْبُدُوا اللّٰهَ مَا لَكُمْ

you have | do not | Allah | worship | O my people | he said | Shuhaib | their brother | Madyan (we sent)
And to Midian (We sent) their brother Shuaib. He said: Worship Allah, my people,

مِّنْ اِلٰهِ غَيْرِهٖۗ قَدْ جَاءَكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ

your Lord | from | a clear proof | has come to you | verily | but Him | god | any
for you have no god but Him. A clear sign has come to you from your Lord. Give

قَآوِقُومَ الْكَيْلِ وَالْمِيزَانَ وَلَا تَبْخَسُوا النَّاسَ اَشْيَاءَهُمْ

their things | (to) the people | diminish | and do not | and weight | measure | so give full
just weight and measure and do not withhold from the people the things

وَلَا تُفْسِدُوا فِي الْاَرْضِ بَعْدَ اِصْلَاحِهَاۗ ذٰلِكُمْ خَيْرٌ لَّكُمْ

for you | good | that (is) | its being set in order | after | the earth | on | mischief | and do not
that are their due. Do not corrupt the land after it has been set right. That is best for you,

اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٨٥﴾ وَلَا تَقْعُدُوا بِكُلِّ صِرَاطٍ تُوعِدُونَ

threatening | road | by every | sit | and do not | believers | you are | if
if you are true believers.(85) 'Do not sit on every road, threatening and debarring

وَتَصُدُّونَ عَنِ سَبِيْلِ اللّٰهِ مَنۢ مِّنۡ اٰمَنَ بِهٖ وَتَبْغُؤْنَهَا

and seeking to make it | in Him | believe | those who | (of) Allah | path | from | and hindering
from the path of Allah, those who believe in Him, desiring to make it

عَوَجًاۗ وَاذْكُرُوْا اِذْ كُنْتُمْ قَلِيْلًا فَكَثَّرَكُمْۗ وَاَنْظُرُوْا

and see | and He multiplied you | a few | you were | and remember | crooked
crooked. Remember how He multiplied you when you were few in number.

كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿٨٦﴾ وَاِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ

of you | a party | there is | and if | (of) the mischief-makers | end | was | how
Consider the fate of the evil-doers.(86) 'If there are some among you who

اٰمَنُوْا بِالَّذِيْۤ اُرْسِلْتُ بِهٖ وَطَآئِفَةٌ لَّمۡ يُؤْمِنُوْا

who believe | did not | And (There is) a party | with | I have been sent | in that which | (who) believed
believe in the message I have been sent with and others who disbelieve

فَاصْبِرُوْا حَتّٰى يَحْكُمَ اللّٰهُ بَيْنَنَاۗ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿٨٧﴾

(of) the Judge | (is) Best | and He | between us | Allah | shall judge | till | then have patience
it. Be patient until Allah shall judge between us. He is the best of judges.'(87)