

الْأُنثَيَيْنِ ۖ أَمْ كُنْتُمْ شُهَدَاءَ إِذْ وَصَّكُمْ اللَّهُ						
Allah	enjoined you	when	witnesses	were you	Or	(of) the two females?
بِهَذَا ۖ فَمَنْ أَظْلَمُ مِمَّنْ افْتَرَىٰ عَلَى اللَّهِ						
Allah	against	invents	than (one) who	(is) more unjust	Then who	with this?
كَذِبًا لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ۗ إِنَّ اللَّهَ						
Allah	Indeed,	knowledge?	without	the people	to mislead	a lie
لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴿١٤٤﴾ قُلْ لَا أَجِدُ						
"I (do) not find	Say,	144	the wrongdoing people."	guide	(does) not	
فِي مَا أُوحِيَ إِلَيَّ مُحَرَّمًا عَلَىٰ طَاعِمٍ						
an eater	to	(anything) forbidden	to me	has been revealed	what	in
يَطْعَمُهُ إِلَّا أَنْ يَكُونَ مَيْتَةً أَوْ دَمًا مَسْفُوحًا						
poured forth	blood	or	dead	it be	that	except
أَوْ لَحْمَ خِنزِيرٍ فَإِنَّهُ رِجْسٌ أَوْ فِسْقًا						
(it be) disobedience,	or	(is) filth -	for indeed, it	(of) swine -	(the) flesh	or
أَهْلًا لِّغَيْرِ اللَّهِ بِهِ ۗ فَمَنْ اضْطُرَّ غَيْرَ						
not	(is) compelled	But whoever	[on it].	Allah	to other than	[is] dedicated
بِأَيْ وَلَا عَادٍ فَإِنَّ رَبَّكَ غَفُورٌ						
(is) Oft-Forgiving,	your Lord	then indeed,	transgressing,	and not	desiring	
رَّحِيمٌ ﴿١٤٥﴾ 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 ظُهُورُهُمَا أَوِ الْحَوَايَا						
the entrails	or	their backs	carried	what	except	their fat
أَوْ مَا اخْتَلَطَ بِعَظْمٍ ۗ ذَلِكَ جَزَيْنَهُمْ بِبَغْيِهِمْ						
for their rebellion.	(is) their recompense	That	with the bone.	(is) joined	what	or
وَإِنَّا لَصَادِقُونَ ﴿١٤٦﴾ فَإِنْ كَذَّبُوكَ فَقُلْ						
then say,	they deny you	But if	146	[surely] are truthful.	And indeed, We	
رَبِّكُمْ دُوْرَاحِمَةٍ وَاسِعَةٍ وَلَا يُرَدُّ بَأْسُهُ						
His wrath	will be turned back	but not	Vast,	(is the) Possessor of Mercy	"Your Lord	

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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."

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	الْمُجْرِمِينَ	سَيَقُولُ	الَّذِينَ	عَنْ	الْقَوْمِ	الْمُجْرِمِينَ	سَيَقُولُ	الَّذِينَ
those who	(who are) criminals.”	Will say	those who	from	the people	(who are) criminals.”	Will say	those who
مَا	أَشْرَكُوا	لَوْ	شَاءَ اللَّهُ	مَا	أَشْرَكُوا	لَوْ	شَاءَ اللَّهُ	مَا
not	associate partners (with Allah),	“if	Allah had willed,	not	associate partners (with Allah),	“if	Allah had willed,	not
وَلَا	أَشْرَكْنَا	وَلَا	أَبَاؤُنَا	وَلَا	أَشْرَكْنَا	وَلَا	أَبَاؤُنَا	وَلَا
and not	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
حَرَّمْنَا	مِنْ شَيْءٍ	كَذَلِكَ	كَذَبَ	الَّذِينَ	حَرَّمْنَا	مِنْ شَيْءٍ	كَذَلِكَ	كَذَبَ
those who	[of]	Likewise	denied	those who	those who	[of]	Likewise	denied
مِنْ قَبْلِهِمْ	حَتَّى	ذَاقُوا	بِأَسْنَانٍ	قُلْ	هَلْ	مِنْ قَبْلِهِمْ	حَتَّى	ذَاقُوا
(were) before them	until	they tasted	Our 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	تَتَّبِعُونَ	إِلَّا	الظَّنَّ
you follow	except	the assumption,	and not	you (do)	but	you follow	except	the assumption,
قُلْ	فَلِلَّهِ	الْحُجَّةُ	الْبَالِغَةُ	فَلَوْ	قُلْ	فَلِلَّهِ	الْحُجَّةُ	الْبَالِغَةُ
Say,	“With Allah	(is) the argument -	the conclusive.	And if	Say,	“With Allah	(is) the argument -	the conclusive.
شَاءَ	لَهْدَاكُمْ	أَجْعِلِينَ	قُلْ	شَاءَ	لَهْدَاكُمْ	أَجْعِلِينَ	قُلْ	شَاءَ
He (had) willed,	surely He (would) have guided you	all.”	Say,	He (had) willed,	surely He (would) have guided you	all.”	Say,	He (had) willed,
هَلُمَّ	شُهَدَاءَكُمْ	الَّذِينَ	يَشْهَدُونَ	أَنَّ	اللَّهِ	هَلُمَّ	شُهَدَاءَكُمْ	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	Then if	they testify	Then if	then (do) not	testify	with them.	prohibited	Then if
وَلَا	تَتَّبِعْ	أَهْوَاءَ	الَّذِينَ	كَذَّبُوا	بِآيَاتِنَا	وَالَّذِينَ	وَلَا	تَتَّبِعْ
And (do) not	follow	(the) desires	(of) those who	denied	Our Signs	And (do) not	follow	(the) desires
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
Say,	“Come,	I will recite	what	has prohibited	your Lord	Say,	“Come,	I will recite
عَلَيْكُمْ	إِلَّا	تُشْرِكُوا	بِهِ	شَيْئًا	وَبِالْوَالِدَيْنِ	عَلَيْكُمْ	إِلَّا	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 يَبْدُءَ 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 قُرْبَىٍٰ 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 آتَيْنَا						
We gave	Moreover	153	become righteous.	so that you may	[with it]	
مُوسَىٰ الْكِتَابَ تَمَامًا 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	ع	١٥٥	١٥٥
(is) a Book	And this	154	believe.	(with) their Lord	in (the) meeting	
أَنْزَلْنَاهُ	مُبَارَكٌ	فَاتَّبِعُوهُ	وَاتَّقُوا	لَعَلَّكُمْ		
so that you may	and fear (Allah)	so follow it	blessed,	We have revealed it -		
تُرْحَمُونَ	لَا	أَنْ تَقُولُوا	إِنَّمَا	أُنزِلَ	الْكِتَابُ	١٥٦
the Book	was revealed	"Only	you say,	Lest	155	receive mercy.
عَلَى طَائِفَتَيْنِ	مِنْ قَبْلِنَا	وَإِنْ كُنَّا	عَنْ دِرَاسَتِهِمْ			
their study	about we were	and indeed	before us,	the two groups	on	
لَغَفْلِينَ	لَا	أَوْ تَقُولُوا	لَوْ آتَا	أُنزِلَ	عَلَيْنَا	١٥٦
to us	was revealed	[that]	"If you say,	or	156	certainly unaware."
الْكِتَابُ	كُنَّا	أَهْدَى	مِنْهُمْ	فَقَدْ		
So verily	than them.	better guided	surely we (would) have been	the Book		
جَاءَكُمْ	بَيِّنَةٌ	مِنْ رَبِّكُمْ	وَهُدًى	وَرَحْمَةٌ		
and a Mercy.	and a Guidance	your Lord	from	clear proofs	has come to you	
فَمَنْ أَظْلَمُ	مِمَّنْ كَذَّبَ	بِآيَاتِ	اللَّهِ			
(of) Allah,	[with] (the) Verses	denies	than (he) who	(is) more unjust	Then who	
وَصَدَفَ	عَنْهَا	سَجَزَى	الَّذِينَ	يَصْدِفُونَ	عَنْ	
from	turn away	those who	We will recompense	from them?	and turns away	
آيَاتِنَا	سُوءَ	الْعَذَابِ	بِهَا	كَانُوا	يَصْدِفُونَ	١٥٧
157	turn away.	they used to	because	punishment	(with) an evil	Our Signs
هَلْ يَنْظُرُونَ	إِلَّا أَنْ	تَأْتِيَهُمُ	الْمَلَائِكَةُ	أَوْ يَأْتِي		
comes	or	the Angels	comes to them	that	except	they waiting
رَبُّكَ	أَوْ يَأْتِي	بَعْضُ	آيَاتِ	رَبِّكَ	يَوْمَ	
(The) Day	(of) your Lord?	(the) Signs	some (of)	comes	or	your Lord
يَأْتِي	بَعْضُ	آيَاتِ	رَبِّكَ	لَا	يَنْفَعُ	نَفْسًا
a soul	will benefit	not	(of) your Lord,	(the) Signs	some (of)	(when) comes
إِيمَانَهَا	لَمْ تَكُنْ	أَمَنْتُ	مِنْ قَبْلُ	أَوْ كَسَبَتْ	فِي	
through	earned	or	before	believed	(if) it had not	its faith,
إِيمَانَهَا	خَيْرًا	قُلِ	انْتَظِرُوا	إِنَّا	مُنْتَظِرُونَ	١٥٨
158	(are) those who wait."	Indeed, we	"Wait.	Say,	any good.	its faith

إِنَّ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِيَعًا لَسْتَ مِنْهُمْ فِي شَيْءٍ إِنَّمَا أَمْرُهُمْ إِلَى اللَّهِ ثُمَّ يُنَبِّئُهُم بِمَا كَانُوا يَفْعَلُونَ ﴿١٥٩﴾	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.
عَشْرٌ أَمْثَالِهَا وَمَنْ جَاءَ بِالْسَيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا وَهُمْ لَا يُظْلَمُونَ ﴿١٦٠﴾	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.
قُلْ إِنِّي أُنبِئُكُمْ بِصِرَاطٍ مُسْتَقِيمٍ دِينًا قَبِيًّا مِلَّةَ إِبْرَاهِيمَ حَنِيفًا وَمَا كَانَ مِنَ الْمُشْرِكِينَ ﴿١٦١﴾	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.
وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٦٢﴾	Say, "Indeed my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds.
شَرِيكَ لَهُ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ﴿١٦٣﴾	He has no partner; and this I have been commanded. And I am the first of those who surrender to Him.
أَبْغَىٰ رَبًّا وَهُوَ رَبُّ كُلِّ شَيْءٍ وَلَا تَكْسِبُ كُلُّ نَفْسٍ إِلَّا عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ثُمَّ إِلَىٰ رَبِّكُمْ مَرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ ﴿١٦٤﴾	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.

ع
١٦٥
٧

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				
(of) the earth	successors	(has) made you	(is) the One Who	And He
وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَبْلُوكُمْ				
so that He may test you	(in) ranks,	others	above	some of you and raised
فِي مَا آتَيْتُمْ إِنَّ رَبَّكَ سَرِيعُ الْعِقَابِ				
(in) the punishment,	(is) swift	your Lord	Indeed,	He has given you. what in
وَأِنَّهُ لَغَفُورٌ رَّحِيمٌ				
165	Most Merciful.	[certainly], Oft-Forgiving,	and indeed, He (is)	
 Surah Al-Araf				
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ				
the Most Merciful.	the Most Gracious,	(of) Allah,	In (the) name	
الذِّكْرِ الْقَلِيمِ كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ فَلَا يَكُنْ				
be	so (let) not	to you	revealed	A Book 1 Alif Laam Meem Saad.
فِي صَدْرِكَ حَرَجٌ مِّنْهُ لِيُنذِرَ بِهِ وَيُذَكِّرَ				
and a reminder	with it,	that you warn	from it	any uneasiness your breast in
لِلْمُؤْمِنِينَ لِيَتَّبِعُوا مَا أَنْزَلْنَا إِلَيْكُمْ مِنَ				
from	to you	has been revealed	what	Follow 2 for the believers.
رَبِّكُمْ وَلَا تَتَّبِعُوا مِنْ دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا				
(is) what	Little	any allies.	besides Him	follow and (do) not your Lord,
تَذَكَّرُونَ وَكَمْ مِنْ قَرْيَةٍ أَهْلَكْنَاهَا				
We destroyed it,	a city	of	And how many	3 you remember.
فَجَاءَهَا فَأَسْنَا بِبَيَاتٍ أَوْ هُمْ قَائِلُونَ				
were sleeping at noon.	(while) they	or	(at) night	Our punishment and came to it
فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ فَأَسْنَا				
Our punishment	came to them	when	their plea	was Then not 4
إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ				
5	wrongdoers."	were	"Indeed, we	they said, that except
فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ				
to them (Messengers),	were sent	those (to) whom	Then surely We will question	

فَلَنَنْصُرَنَّ		٦	الْمُرْسَلِينَ	وَلَنَسْأَلَنَّ
Then surely We will narrate		6	the Messengers.	and surely We will question
٧	عَلَيْهِمْ	وَمَا	كُنَّا	غَائِبِينَ
7	absent.	We were	and not	with knowledge,
وَالْوَزْنُ		فَمَنْ	ثَقُلَتْ	مَوَازِينُهُ
his scales,	(will be) heavy	So whose -	(will be) the truth.	that day
فَأُولَئِكَ هُمْ		٨	الْمُفْلِحُونَ	وَمَنْ خَفَّتْ
(will be) light	And (for) those	8	(will be) the successful ones.	[they] then those
مَوَازِينُهُ		فَأُولَئِكَ	الَّذِينَ	خَسِرُوا
they were	because	themselves	lost,	(will be) the ones who
بِآيَاتِنَا		٩	يَظْلِمُونَ	وَلَقَدْ
We established you	And certainly	9	(doing) injustice.	to Our Verses
فِي الْأَرْضِ		وَجَعَلْنَا	لَكُمْ	فِيهَا
(is) what	Little	livelihood.	in it	for you
تَشْكُرُونَ		١٠	وَلَقَدْ	خَلَقْنَاكُمْ
then	We created you	And certainly	10	you (are) grateful.
صَوَّرْنَاكُمْ		ثُمَّ	قُلْنَا	لِلْمَلَائِكَةِ
to Adam,"	"Prostrate	to the Angels,	We said	Then
فَسَجَدُوا		إِلَّا	إِبْلِيسَ	لَمْ
those who prostrated,	of	He was not	Iblees.	except
قَالَ		١١	مَا	مَنَعَكَ
when	you prostrate	that not	prevented you	"What
أَمْرَتِكَ		قَالَ	أَنَا	خَيْرٌ
You created me	than him.	better	"I am	(Shaitaan) said,
مِنْ نَّارٍ		مِنْ	طِينٍ	قَالَ
(Allah) said,	12	clay."	from	and You created him
فَاهْبِطْ		مِنْهَا	فَمَا	يَكُونُ
you be arrogant	that	for you	it is	for not
فِيهَا		فَأَخْرِجْ	إِنَّكَ	مِنَ
13	the disgraced ones."	(are) of	indeed, you	So get out;

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."