



# AL-A'RAF

(Revealed before Hijrah)

1. In the name of Allāh, the Gracious, the Merciful.

2. Alif Lām Mīm Sād.‡

3. *This is* a Book revealed unto thee—so let there be no straitness in thy bosom concerning it—that thou mayest warn thereby, and *that it be* an exhortation to the believers.

4. Follow that which has been sent down to you from your Lord, and follow no protectors other than Him. How little do you remember!

5. How many a town have We destroyed! And Our punishment \*came upon it by night or while they slept at noon.

6. So when Our punishment came upon them, their cry was nothing but that they said: 'We were indeed wrongdoers!'

7. And We will certainly question those to whom *the Messengers* were sent, and We will certainly question the Messengers.

8. Then will We certainly relate to them *their deeds* with knowledge, for We were never absent.

9. And the weighing on that day will be true. Then as for those whose scales are heavy, it is they who shall prosper.

‡ I am Allāh, I know and I explain.

\* 5. or while they were resting at noon.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْمَصِّص ②

كِتَابٌ أَنْزَلْ إِلَيْكَ فَلَا يَكُنْ فِي صَدْرِكَ حَرَجٌ مِنْهُ لِيُنْذِرَ بِهِ وَذِكْرَى لِلْمُؤْمِنِينَ ③

اتَّبِعُوا مَا أَنْزَلَ إِلَيْكُم مِّن رَّبِّكُمْ وَلَا تَتَّبِعُوا مِن دُونِهِ أَوْلِيَاءَ قَلِيلًا مَّا تَذَكَّرُونَ ④

وَكَم مِّن قَرْيَةٍ أَهْلَكْنَاهَا فَجَاءَهَا بَأْسُنَا بَيَاتًا أَوْ هُمْ قَائِلُونَ ⑤

فَمَا كَانَ دَعْوَاهُمْ إِذْ جَاءَهُمْ بَأْسُنَا إِلَّا أَنْ قَالُوا إِنَّا كُنَّا ظَالِمِينَ ⑥

فَلَنَسْأَلَنَّ الَّذِينَ أُرْسِلَ إِلَيْهِمْ وَلَنَسْأَلَنَّ الْمُرْسَلِينَ ⑦

فَلَنَقْصِّنَّ عَلَيْهِمْ بِعِلْمٍ وَمَا كُنَّا غَائِبِينَ ⑧

وَالْوَزْنُ يَوْمَئِذٍ بِالْحَقِّ فَمَنْ تَقَلَّتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ⑨

10. And as for those whose scales are light, it is they who shall have ruined their souls because of their being unjust to Our Signs.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ  
خَسِرُوا أَنفُسَهُمْ بِمَا كَانُوا بِآيَاتِنَا  
يَظْلِمُونَ ﴿١٠﴾

11. And We have established you in the earth and provided for you therein the means of subsistence. How little thanks you give!

وَلَقَدْ مَكَّنَّاكُمْ فِي الْأَرْضِ وَجَعَلْنَا لَكُمْ  
فِيهَا مَعَاشًا ۚ قَلِيلًا مَّا تَشْكُرُونَ ﴿١١﴾

R. 2.

12. And We did create you *and* then We gave you shape; then said We to the angels, 'Submit to Adam;' and they *all* submitted but Iblis *did not*; he would not be of those who submit.

وَلَقَدْ خَلَقْنَاكُمْ ثُمَّ صَوَّرْنَاكُمْ ثُمَّ قُلْنَا  
لِلْمَلَائِكَةِ اسْجُدُوا لِآدَمَ ۖ فَسَجَدُوا إِلَّا  
إِبْلِسَ ۖ لَمْ يَكُن مِّنَ السَّاجِدِينَ ﴿١٢﴾

13. *God* said, 'What prevented thee from submitting when I commanded thee?' He said, 'I am better than he. Thou hast created me of fire while him hast Thou created of clay.'

قَالَ مَا مَنَعَكَ إِلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۚ  
قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ  
وَخَلَقْتَهُ مِن طِينٍ ﴿١٣﴾

14. *God* said, 'Then go down hence; it is not for thee to be arrogant here. Get out; thou art certainly of those who are abased.'

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ  
أَنْ تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ  
الصُّفُرِينَ ﴿١٤﴾

15. He said, 'Grant me respite till the day when they will be raised up.'

قَالَ أَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ ﴿١٥﴾

16. *God* said, 'Thou shalt be of those who are given respite.'

قَالَ إِنَّكَ مِنَ الْمُنظَرِينَ ﴿١٦﴾

17. He said: 'Now, since Thou hast adjudged me as lost, I will assuredly lie in wait for them on Thy straight path.

قَالَ فَبِمَا أَغْوَيْتَنِي لَأَقْعُدَنَّ لَهُمْ  
صِرَاطَكَ الْمُسْتَقِيمَ ﴿١٧﴾

18. 'Then will I surely come upon them from before them and from behind them and from their right

ثُمَّ لَا يَنبَغِي لَهُمْ مِّنْ بَيْنِ أَيْدِيهِمْ  
وَمِنْ خَلْفِهِمْ وَعَنْ أَيْمَانِهِمْ وَعَنْ

and from their left, and Thou wilt not find most of them to be grateful.'

سَمَاءِ إِلَيْهِمْ ۖ وَلَا تَجِدُ أَكْثَرَهُمْ  
شَاكِرِينَ ﴿١٨﴾

19. God said: 'Get out hence, despised and banished. Whosoever of them shall follow thee, I will surely fill Hell with you all.'

قَالَ اخْرُجْ مِنْهَا مَذْءُومًا مَّدْحُورًا  
لَمَنْ تَبِعَكَ مِنْهُمْ لَأَمْلَأَنَّ جَهَنَّمَ  
مِنْكُمْ أَجْمَعِينَ ﴿١٩﴾

20. 'And O Adam, dwell thou and thy wife in the garden and eat therefrom wherever you will, but approach not this tree lest you be among the wrongdoers.'

وَيَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ  
وَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا  
هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴿٢٠﴾

\*21. But Satan whispered *evil suggestions* to them so that he might make known to them what was hidden from them of their shame, and said, 'Your Lord has only forbidden you this tree, lest you should become angels or such *beings* as live for ever.'

فَوَسْوَسَ لَهُمَا الشَّيْطَانُ لِيُبْدِيَ لَهُمَا  
مَا وَّرِىَ عَنْهُمَا مِنْ سَوْآتِهِمَا وَقَالَ  
مَا نَهَاكُمْ رَبُّكُمَا عَنْ هَذِهِ الشَّجَرَةِ  
إِلَّا أَنْ تَكُونَا مَلَائِكَةً أَوْ تَكُونَا مِنَ  
الْخَالِدِينَ ﴿٢١﴾

\*21. But Satan whispered *suggestions* to them so that he might **reveal to them their shortcomings which had remained concealed in them** of their shame, and said, 'Your Lord has only forbidden you this tree, lest you should become angels or such *beings* as live for ever.'

**Note:** Most translators have taken the scenario too literally while there is enough evidence within the text to rule out a literal application. The sin referred to is obviously related to an internal faltering as indicated by the part of the verse which declares that (*سَوَاتِهِمَا*) *sauātuhumā* (their weakness) became known to them. If it was a bodily nakedness how could they have remained unaware of their nakedness from the time of their birth to the time of the said incident?

It is evident, therefore, that a literal meaning is wrongfully attributed to the Holy Qur'ān. The word *sau'ā* (سَوْءًا) primarily applies to acts of shame and evil propensities. At the time of faltering the falterer discovers to his horror his own hidden weaknesses. This weakness is psychological and internal, related to mind and heart, and cannot be covered and concealed by sticking leaves over one's body. So in the context of this error, whatever it was, which Adam and Eve committed, coverage can only mean seeking forgiveness from Allāh and (seeking protection from Allāh). As such leaves of *jannah* (جنة) (garden) must be understood metaphorically to mean seeking shelter under Allāh's forgiveness and that is exactly what Adam did according to the Qur'ān where it is clearly mentioned that God Himself taught him those words which would rid him of the effects of his error and in response to those words God turned to him with mercy and forgiveness.