

Surah 6. Al-An'am (The Cattle)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I begin in the Name of Allah, Hir Rahman Nir Raheem (the Compassionate the Merciful).

(١)

1 . All praise is due to **Allah**, Who created the heavens and the earth and made the darkness and the light; yet those who disbelieve set up equals with their '**Rabb**'.

(٢)

2 . He it is Who created you from clay, then He decreed a term; and there is a term named with Him; still you doubt.

(٣)

3 . And He is **Allah** in the heavens and in the earth; He knows your secret and your open (words), and He knows what you earn.

(٤)

4 . And there does not come to them any communication of the communications of their '**Rabb**' but they turn aside from it.

(٥)

5 . So they have indeed rejected the truth when it came to them; therefore the truth of what they mocked at will shine upon them.

(٦)

6 . Do they not consider how many a generation We have destroyed before them, whom We had established in the earth as We have not established you, and We sent the clouds pouring rain on them in abundance, and We made the rivers to flow beneath them, then We destroyed them on account of their faults and raised up after them another generation.

(٧)

7 . And if We had sent to you a writing on a paper, then they had touched it with their hands, certainly those who disbelieve would have said: This is nothing but clear enchantment.

(٨)

8 . And they say: “Why has not an angel been sent down to him? And had We sent down an angel, the matter would have certainly been decided and then they would not have been respited.

(٩)

9 . And if We had made him an angel, We would certainly have made him a man, and We would certainly have made confused to them what they make confused.

(١٠)

10 . And certainly *Rasool/s* (apostles) before you were mocked at, but that which they mocked at encompassed the scoffers among them.

(١١)

11 . Say: “Travel in the land, then see what was the end of the rejecters.

(١٢)

12 . Say: “To whom belongs what is in the heavens and the earth? Say: “To **Allah**; He has ordained mercy on Himself; most certainly He will gather you on *Qiyamat* (the day of resurrection); there is no doubt in this. Those who have lost their souls, they will not believe.

(١٣)

13 . And to Him belongs whatever dwells in the night and the day; and He is *Samee-ul Aleem* (The Hearer, The Knower)

(١٤)

14 . Say: “Shall I take a guardian besides **Allah**, the Originator of the heavens and the earth, and He feeds and is not fed. Say: “I am commanded to be the first who submits himself, and you should not be of the polytheists.

(١٥)

15 . Say: “Surely I fear, if I disobey my '*Rabb*', the punishment of a grievous day.

(١٦)

16 . He from whom it is averted on that day, (**Allah**) indeed has shown mercy to him; and that is a manifest achievement.

(١٧)

17 . And if **Allah** touch you with affliction, there is none to take it off but He; and if He visit you with good, then He has power over all things.

(١٨)

18 . And He is **Qahhe-ro** (the Subduer), above His servants; and He is **Hakeem-mul Khabeer** (The Wise, The Aware)

(١٩)

19 . Say: "What thing is the weightiest in testimony? Say: "**Allah** is witness between you and me; and this *Quran* has been revealed to me that with it I may warn you and whomsoever it reaches. Do you really bear witness that there are other gods with **Allah**? Say: "I do not bear witness. Say: "He is only one *god*, and surely I am clear of that which you set up.

(٢٠)

20 . Those whom We have given The Book recognise him as they recognise their sons; those who have lost their souls, they will not believe.

(٢١)

21 . And who is more unjust than he who forges a lie against **Allah** or gives the lie to His communications; surely the unjust will not be successful.

(٢٢)

22 . And on the day when We shall gather them all together, then shall We say to those who associated others (with **Allah**): Where are your associates whom you asserted?

(٢٣)

23 . Then their excuse would be nothing but that they would say: "By **Allah**, our '**Rabb**', we were not polytheists.

(٢٤)

24 . See how they lie against their own souls, and that which they forged has passed away from them.

(٢٥)

25 . And of them is he who hearkens to you, and We have cast veils over their hearts in case they understand it and a heaviness into their ears; and even if they see every sign they will not believe in it; so much so that when they come to you they only dispute with you; those who disbelieve say: "This is nothing but the stories of the ancients.

(٢٦)

26 . And they prohibit from it and go far away from it, and they only bring destruction upon their own souls while they do not perceive.

(٢٧)

27 . And could you see when they are made to stand before the fire, then they shall say: "Would that we were sent back, and we would not reject the communications of our '*Rabb*' and we would be of the believers.

(٢٨)

28 . No, what they concealed before shall become manifest to them; and if they were sent back, they would certainly go back to that which they are forbidden, and most surely they are liars.

(٢٩)

29 . And they say: "There is nothing but our life of this world, and we shall not be raised.

(٣٠)

30 . And could you see when they are made to stand before their '*Rabb*'. He will say: "Is not this the truth? They will say: "Yes! by our '*Rabb*'. He will say: "Taste then the punishment because you disbelieved.

(٣١)

31 . They are losers indeed who reject the meeting of *Allah*; until when the hour comes upon them all of a sudden they shall say: "O our grief for our neglecting it! and they shall bear their burdens on their backs; now surely evil is that which they bear.

(٣٢)

32 . And this world's life is nothing but a play and an idle sport and certainly the abode of the hereafter is better for those who guard (against evil); do you not then understand?

(۳۳)

33 . We know indeed that what they say certainly grieves you, but surely they do not call you a liar; but the unjust deny the communications of Allah.

(۳۴)

34 . And certainly *Rasools* (apostles) before you were rejected, but they were patient on being rejected and persecuted until Our help came to them; and there is none to change the words of Allah, and certainly there has come to you some information about the messengers.

(۳۵)

35 . And if their turning away is hard on you, then if you can seek an opening into the earth or a ladder to heaven so that you should bring them a sign and if Allah had pleased He would certainly have gathered them all on guidance, therefore be not of the ignorant.

(۳۶)

36 . Only those accept who listen; and the dead, Allah will raise them, then to Him they shall be returned.

(۳۷)

37 . And they say: "Why has not a sign been sent down to him from his '*Rabb*'?" Say: "Surely Allah is able to send down a sign, but most of them do not know."

(۳۸)

38 . And there is no animal that walks upon the earth nor a bird that flies with its two wings but are genera like yourselves; We have not neglected anything in The Book, then to their '*Rabb*' shall they be gathered.

(۳۹)

39 . And they who reject Our communications are deaf and dumb, in utter darkness; whom Allah pleases He causes to err and whom He pleases He puts on the right way.

(٤٠)

40 . Say: "Tell me if the punishment of **Allah** should overtake you or the hour should come upon you, will you call (on others) besides **Allah**, if you are truthful?"

(٤١)

41. No, Him you call upon, so He clears away that for which you pray if He pleases and you forget what you set up.

(٤٢)

42. And certainly We sent (*Rasool* (apostles)) to nations before you then We seized them with distress and affliction in order that they might humble themselves.

(٤٣)

43. Yet why did they not, when Our punishment came to them, humble themselves? But their hearts hardened and the *Shaitan* (Satan) made what they did fair-seeming to them.

(٤٤)

44. But when they neglected that with which they had been admonished, We opened for them the doors of all things, until when they rejoiced in what they were given We seized them suddenly; then lo! they were in utter despair.

(٤٥)

45. So the roots of the people who were unjust were cut off; and all praise is due to **Allah**, the '*Rabb*' of the worlds.

(٤٦)

46. Say: "Have you considered that if **Allah** takes away your hearing and your sight and sets a seal on your hearts, who is the god besides **Allah** that can bring it to you? See how We repeat the communications, yet they turn away.

(٤٧)

47. Say: "Have you considered if the punishment of **Allah** should overtake you suddenly or openly, will any be destroyed but the unjust people?"

(٤٨)

48. And We send not messengers but as announcers of good news and givers of warning, then whoever believes and acts aright, they shall have no fear, nor shall they grieve.

(٤٩)

49. And those who reject Our communications, punishment shall afflict them because they transgressed.

(٥٠)

50. Say: "I do not say to you, I have with me the treasures of **Allah**, nor do I know the unseen, nor do I say to you that I am an angel; I do not follow anything save that which is revealed to me. Say: "Are the blind and the seeing one alike? Do you not then reflect?"

(٥١)

51 . And warn with it those who fear that they shall be gathered to their '**Rabb**'; there is no guardian for them, nor any intercessor besides Him; that they may guard (against evil).

(٥٢)

52 . And do not drive away those who call upon their '**Rabb**' in the morning and the evening, they desire only His Favour; neither are you answerable for any reckoning of theirs, nor are they answerable for any reckoning of yours, so that you should drive them away and thus be of the unjust.

(٥٣)

53 . And thus do We try some of them by others so that they say: "Are these they upon whom **Allah** has conferred benefit from among us? Does not **Allah** best know the grateful?"

(٥٤)

54 . And when those who believe in Our communications come to you, say: "*Salaam-un-Alaikum* (Peace be on you), your '**Rabb**' has ordained mercy on Himself, that if any one of you does evil in ignorance, then turns after that and acts aright, then He is **Ghafoor-rur Raheem** (The Forgiving, The Merciful).

(٥٥)

55 . And thus do We make distinct the communications and so that the way of the guilty may become clear.

(٥٦)

56 . Say: "I am forbidden to serve those whom you call upon besides Allah. Say: "I do not follow your low desires. for then indeed I should have gone astray and I should not be of those who go aright.

(٥٧)

57 . Say: "Surely I have manifest proof from my 'Rabb' and you call it a lie; I have not with me that which you would haveen; the judgment is only Allah's; He relates the truth and He is the best of deciders.

(٥٨)

58 . Say: "If that which you desire to haveen were with me, the matter would have certainly been decided between you and me; and Allah best knows the unjust.

(٥٩)

59 . And with Him are the keys of the unseen treasures; none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but it is all in a clear book.

(٦٠)

60 . And He it is Who takes your souls at night, and He knows what you acquire in the day, then He raises you up therein that an appointed term may be fulfilled; then to Him is your return, then He will inform you of what you were doing.

(٦١)

61 . And He is the Supreme, above His servants, and He sends keepers over you; until when death comes to one of you, Our messengers cause him to die, and they are not remiss.

(٦٢)

62 . Then are they sent back to **Allah**, their Master, *Mul Haqq* (The True); now surely His is the judgment and He is swiftest in taking account.

(٦٣)

63 . Say: "Who is it that delivers you from the dangers of the land and the sea; you call upon Him; humiliating yourselves, and in secret: If He delivers us from this, we should certainly be of the grateful ones.

(٦٤)

64 . Say: "**Allah** delivers you from them and from every distress, but again you set up others.

(٦٥)

65 . Say: "He has the power that He should send on you a punishment from above you or from beneath your feet, or that He should throw you into confusion, (making you) of different parties; and make some of you taste the fighting of others. See how We repeat the communications that they may understand.

(٦٦)

66 . And your people call it a lie and it is the very truth. Say: "I am not placed in charge of you.

(٦٧)

67 . For every prophecy is a term, and you will come to know.

(٦٨)

68 . And when you see those who enter into false discourses about Our communications, withdraw from them until they enter into some other discourse, and if the *Shaitan* (Satan) causes you to forget, then do not sit after recollection with the unjust people.

(٦٩)

69 . And nought of the reckoning of theirs shall be against those who guard (against evil), but is only to remind, haply they may guard.

(٧٠)

70 . And leave those who have taken their religion for a play and an idle sport, and whom this world's life has deceived, and remind (them) thereby in case a soul should be given up to destruction for what it has earned; it shall not have besides **Allah** any guardian nor an intercessor, and if it should seek to give every compensation, it shall not be accepted from it; these are they who shall be given up to destruction for what they earned; they shall have a drink of boiling water and a painful punishment because they disbelieved.

(٧١)

71 . Say: "Shall we call on that besides **Allah**, which does not benefit us nor harm us, and shall we be returned back on our heels after **Allah** has guided us, like him whom the *Shaitans* (Satans) have made to fall down perplexed in the earth? He has companions who call him to the right way, (saying): Come to us. Say: "Surely the guidance of **Allah**, that is the guidance, and we are commanded that we should submit to the '*Rabb*' of the worlds.

(٧٢)

72 . And that you should keep up prayer and be careful of (your duty to) Him; and He it is to Whom you shall be gathered.

(٧٣)

73 . And He it is Who has created the heavens and the earth with truth, and on the day He says: *Kun* (Be), it is. His word is the truth, and His is the kingdom on the day when the trumpet shall be blown; Knower of the unseen and the seen; and He is *Hakeem-mul Khabeer* (The Wise, The Aware)

(٧٤)

74 . And when *Ibraheem* (*Abraham*) said to his sire, *Azar*: Do you take idols for gods? Surely I see you and your people in manifest error.

(٧٥)

75 . And thus did We show *Ibraheem* (*Abraham*) the kingdom of the heavens and the earth and that he might be of those who are sure.

(٧٦)

76 . So when the night over-shadowed him, he saw a star; said he: Is this my '*Rabb*'? So when it set, he said: I do not love the setting ones.

(٧٧)

77 . Then when he saw the moon rising, he said: Is this my '*Rabb*'? So when it set, he said: If my '*Rabb*' had not guided me I should certainly be of the erring people.

(٧٨)

78 . Then when he saw the sun rising, he said: Is this my '*Rabb*'? Is this the greatest? So when it set, he said: *Ya Qoume* (O my people)! surely I am clear of what you set up.

(٧٩)

79 . Surely I have turned myself, being upright, wholly to Him Who originated the heavens and the earth, and I am not of the polytheists.

(٨٠)

80 . And his people disputed with him. He said: Do you dispute with me respecting *Allah*? And He has guided me indeed; and I do not fear in any way those that you set up with Him, unless my '*Rabb*' pleases; my '*Rabb*' comprehends all things in His knowledge; will you not then mind?

(٨١)

81 . And how should I fear what you have set up (with Him), while you do not fear that you have set up with *Allah* that for which He has not sent down to you any authority; which then of the two parties is surer of security, if you know?

(٨٢)

82 . Those who believe and do not mix up their faith with iniquity, those are they who shall have the security and they are those who go aright.

(٨٣)

83 . And this was Our argument which we gave to *Ibraheem* (*Abraham*) against his people; We exalt in dignity whom We please; surely your '*Rabb*' is *Hakeem-mun Aleem* (The Wise, The Knower)

(٨٤)

84 . And We gave to him *Isaaq* (*Isaac*) and *Yaqoub* (*Jacob*); each did We guide, and *Nuh* (*Noah*) did We guide before, and of his descendants, *Dawood* (*David*) and *Sulaiman* (*Solomon*) and *Ayub* (*Job*) and *Yusuf* (*Joseph*) *Musa* (*Moses*) and *Haroun* (*Aaron*); and thus do We reward those who do good.

(٨٥)

85 . And *Zakariya* (*Zachariah*) and *Yahya* (*John*) and *Isa* (*Jesus*) and *Ilyas* (*Elias*); every one was of the good;

(٨٦)

86 . And *Ismaeel* (*Ismail*) and *Yasha* (*Elisha*) and *Yunus* (*Jonah*) and *Lut* (*Lot*); and every one We made to excel in the worlds:

(٨٧)

87 . And from among their fathers and their descendants and their brethren, and We chose them and guided them into the right way.

(٨٨)

88. That is **Allah's** guidance, He guides thereby whom He pleases of His servants; and if they had set up others, certainly what they did would have become ineffectual for them.

(٨٩)

89 . These are they to whom We gave The Book and the wisdom and the prophecy; therefore if these disbelieve in it We have already entrusted with it a people who are not disbelievers in it.

(٩٠)

90 . These are they whom **Allah** guided, therefore follow their guidance. Say: "I do not ask you for any reward for it; it is nothing but a reminder to the nations.

(٩١)

91 . And they do not assign to **Allah** the attributes due to Him when they say: “**Allah** has not revealed anything to a mortal. Say: “Who revealed The Book which **Musa** (Moses) brought, a light and a guidance to men, which you make into scattered writings which you show while you conceal much? And you were taught what you did not know, you nor your fathers. Say: “**Allah** then leave them sporting in their vain discourses.

(٩٢)

92 . And this is a Book We have revealed, blessed, verifying that which is before it, and that you may warn the metropolis and those around her; and those who believe in the hereafter believe in it, and they attend to their prayers constantly.

(٩٣)

93 . And who is more unjust than he who forges a lie against **Allah**, or says: It has been revealed to me; while nothing has been revealed to him, and he who says: I can reveal the like of what **Allah** has revealed? and if you had seen when the unjust shall be in the agonies of death and the angels shall spread forth their hands: Give up your souls; today shall you be recompensed with an ignominious punishment because you spoke against **Allah** other than the truth and you showed pride against His communications.

(٩٤)

94 . And certainly you have come to Us alone as We created you at first, and you have left behind your backs the things which We gave you, and We do not see with you your intercessors about whom you asserted that they were associates in respect to you; certainly the ties between you are now cut off and what you asserted is gone from you.

(٩٥)

95 . Surely **Allah** causes the grain and the stone to germinate; He brings forth the living from the dead and He is the bringer forth of the dead from the living; that is **Allah**! how are you then turned away.

(٩٦)

96. He causes the dawn to break; and He has made the night for rest, and the sun and the moon for reckoning; that is an arrangement of the *Azeez-zil Aleem* (The Mighty, The Knower)

(٩٧)

97. And He it is Who has made the stars for you that you might follow the right way thereby in the darkness of the land and the sea; truly We have made plain the communications for a people who know.

(٩٨)

98. And He it is Who has brought you into being from a single soul, then there is a resting-place and a depository; indeed We have made plain the communications for a people who understand.

(٩٩)

99. And He it is Who sends down water from the cloud, then We bring forth with it buds of all, then We bring forth from it green, from which We produce grain piled up; and of the palm-tree, of the sheaths of it, come forth clusters within reach, and garden of grapes and olives and pomegranates, alike and unlike; behold the fruit of it when it yields the fruit and the ripening of it; most surely there are signs in this for a people who believe.

(١٠٠)

100. And they make the *jinn* associates with *Allah*, while He created them, and they falsely attribute to Him sons and daughters without knowledge; glory be to Him, and highly exalted is He above what they ascribe.

(١٠١)

101. *Badeeu* (The Originator) of the heavens and the earth! How could He have a son when He has no consort, and He created everything, and He is *Aleem* (The Knower) of all things

(١٠٢)

102. That is **Allah**, your '*Rabb*', there is no god but He; the Creator of all things, therefore serve Him, and He has charge of all things.

(١٠٣)

103. Vision comprehends Him not, and He comprehends vision; and He is *Lateef-ful Khabeer* (The Subtle, The Aware).

(١٠٤)

104. Indeed there have come to you clear proofs from your '*Rabb*'; whoever will therefore see, it is for his own soul and whoever will be blind, it shall be against himself and I am not a keeper over you.

(١٠٥)

105. And thus do We repeat the communications and that they may say: "You have read; and that We may make it clear to a people who know.

(١٠٦)

106. Follow what is revealed to you from your '*Rabb*'; there is no god but He; and withdraw from the polytheists.

(١٠٧)

107. And if **Allah** had pleased, they would not have set up others and We have not appointed you a keeper over them, and you are not placed in charge of them.

(١٠٨)

108. And do not abuse those whom they call upon besides **Allah**, in case exceeding the limits they should abuse **Allah** out of ignorance. Thus have We made fair seeming to every people their deeds; then to their '*Rabb*' shall be their return, so He will inform them of what they did.

(١٠٩)

109. And they swear by **Allah** with the strongest of their oaths, that if a sign came to them they would most certainly believe in it. Say: "Signs are only with **Allah**; and what should make you know that when it comes they will not believe?"

(١١٠)

110. And We will turn their hearts and their sights, even as they did not believe in it the first time, and We will leave them in their wickedness, they wander blindly in confusion.

(۱۱۱)

111. **And even if We had sent down to them the angels and the dead** had spoken to them and We had brought together all things before them, they would not believe unless Allah pleases, but most of them are ignorant.

(۱۱۲)

112. And thus did We make for every *Nabi* (prophet) an enemy, the *Shaitan* (Satan) from among men and *jinn*, some of them suggesting to others varnished falsehood to deceive, and had your '*Rabb*' pleased they would not have done it, therefore leave them and that which they forge.

(۱۱۳)

113. And that the hearts of those who do not believe in the hereafter may incline to it and that they may be well pleased with it and that they may earn what they are going to earn.

(۱۱۴)

114. Shall I then seek a judge other than Allah? And He it is Who has revealed to you The Book, made plain; and those whom We have given The Book know that it is revealed by your '*Rabb*' with truth, therefore you should not be of the disputers.

(۱۱۵)

115. And the word of your '*Rabb*' has been accomplished truly and justly; there is none who can change His words, and He is *Samee-ul Aleem* (the Hearer, The Knower)

(۱۱۶)

116. And if you obey most of those in the earth, they will lead you astray from Allah's way; they follow but conjecture and they only lie.

(۱۱۷)

117. Surely your '*Rabb*'; He best knows who goes astray from His way, and He best knows those who follow the right course.

(۱۱۸)

118. Therefore eat of that on which Allah's name has been mentioned if you are believers in His communications.

(۱۱۹)

119. And what reason have you that you should not eat of that on which **Allah's** name has been mentioned, and He has already made plain to you what He has forbidden to you; excepting what you are compelled to; and most surely many would lead (people) astray by their low desires out of ignorance; surely your '*Rabb*'; He best knows those who exceed the limits.

(۱۲۰)

120. And abandon open and secret sin; surely they who earn sin shall be recompensed with what they earned.

(۱۲۱)

121. And do not eat of that on which **Allah's** name has not been mentioned, and that is most surely a transgression; and most surely the *Shaitan* (Satan) suggest to their friends that they should contend with you; and if you obey them, you shall most surely be polytheists.

(۱۲۲)

122. Is he who was dead then We raised him to life and made for him a light by which he walks among the people, like him whose likeness is that of one in utter darkness whence he cannot come forth? Thus what they did was made fair seeming to the unbelievers.

(۱۲۳)

123. And thus have We made in every town the great ones to be its guilty ones, that they may plan therein; and they do not plan but against their own souls, and they do not perceive.

(۱۲۴)

124. And when a communication comes to them they say: "We will not believe till we are given the like of what **Allah's** *Rasool/s* (apostles) are given. **Allah** best knows where He places His message. There shall befall those who are guilty humiliation from **Allah** and severe punishment because of what they planned.

(۱۲۵)

125. Therefore, whomsoever **Allah** intends that He would guide him aright, He expands his breast for Islam, and whomsoever He intends that He should cause him to err, He makes his breast strait and narrow as though he were ascending upwards; thus does **Allah** lay uncleanness on those who do not believe.

(۱۲۶)

126. And this is the path of your '**Rabb**', (a) right (path); indeed We have made the communications clear for a people who mind.

(۱۲۷)

127. They shall have the abode of peace with their '**Rabb**', and He is their guardian because of what they did.

(۱۲۸)

128. And on the day when He shall gather them all together: *Yamashaaral Jinne* (O assembly of *jinn*)! you took away a great part of mankind. And their friends from among the men shall say: "Our '**Rabb**'! some of us profited by others and we have reached our appointed term which You did so appoint for us. He shall say: "The fire is your abode, to abide in it, except as **Allah** is pleased; surely your '**Rabb**' is *Hakeem-mun Aleem* (The Wise, The Knowing)

(۱۲۹)

129. And thus do We make some of the iniquitous to befriend others on account of what they earned.

(۱۳۰)

130. *Yamashaaral Jinne wal Inse* (O assembly of *jinn* and men)! did there not come to you *Rasools* (apostles) from among you, relating to you My communications and warning you of the meeting of this day of yours? They shall say: "We bear witness against ourselves; and this world's life deceived them, and they shall bear witness against their own souls that they were unbelievers.

(۱۳۱)

131. That is because your '**Rabb**' would not destroy towns unjustly while their people were negligent.

(۱۳۲)

132. And all have degrees according to what they do; and your '*Rabb*' is not heedless of what they do.

(۱۳۳)

133. And your '*Rabb*' is *Ghanee* (The Self Sufficient), the '*Rabb*' of mercy; if He pleases, He may take you off, and make whom He pleases successors after you, even as He raised you up from the seed of another people.

(۱۳۴)

134. Surely what you are threatened with must come to pass and you cannot escape.

(۱۳۵)

135. Say: "*Ya Qaome* (O my people)! act according to your ability; I too am acting; so you will soon come to know, for whom will be the end of the abode; surely the unjust shall not be successful.

(۱۳۶)

136. And they set apart a portion for *Allah* out of what He has created of tilth and cattle, and say: "This is for *Allah*; so they assert; and this for our associates; then what is for their associates, it reaches not to *Allah*, and whatever is for *Allah*, it reaches to their associates; evil is that which they judge.

(۱۳۷)

137. And thus their associates have made fair seeming to most of the polytheists the killing of their children, that they may cause them to perish and obscure for them their religion; and if *Allah* had pleased, they would not have done it, therefore leave them and that which they forge.

(۱۳۸)

138. And they say: "These are cattle and tilth prohibited, none shall eat them except such as We please; so they assert; and cattle whose backs are forbidden, and cattle on which they

would not mention **Allah**'s name; forging a lie against Him; He shall requite them for what they forged.

(۱۳۹)

139. And they say: "What is in the wombs of these cattle is specially for our males, and forbidden to our wives, and if it be stillborn, then they are all partners in it; He will reward them for their attributing; surely He is *Hakeem-mun Aleem* (The Wise, The Knowing)

(۱۴۰)

140. They are lost indeed who kill their children foolishly without knowledge, and forbid what **Allah** has given to them forging a lie against **Allah**; they have indeed gone astray, and they are not the followers of the right course.

(۱۴۱)

141. And He it is Who produces gardens, trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike; eat of its fruit when it bears fruit, and pay the due of it on the day of its reaping, and do not act extravagantly; surely He does not love the extravagant.

(۱۴۲)

142. And of cattle (He created) beasts of burden and those which are fit for slaughter only; eat of what **Allah** has given you and do not follow the footsteps of the *Shaitan* (Satan); surely he is your open enemy.

(۱۴۳)

143. Eight in pairs; two of sheep and two of goats. Say: "Has He forbidden the two males or the two females or that which the wombs of the two females contain? Inform me with knowledge if you are truthful.

(۱۴۴)

144. And two of camels and two of cows. Say: "Has He forbidden the two males or the two females or that which the wombs of the two females contain? Or were you witnesses when **Allah** enjoined you this? Who, then, is more unjust than he who forges a lie against **Allah** that he should lead astray men without knowledge? Surely **Allah** does not guide the unjust people.

(١٤٥)

145. Say: "I do not find in that which has been revealed to me anything forbidden for an eater to eat of except that it be what has died of itself, or blood poured forth, or flesh of swine; for that surely is unclean; or that which is a transgression, other than (the name) **Allah** having been invoked on it; but whoever is driven to necessity, not desiring nor exceeding the limit, then surely your '**Rabb**' is **Ghafoor-rur Raheem** (The Forgiving, The Merciful).

(١٤٦)

146. And to those who were Jews We made unlawful every animal having claws, and of oxen and sheep We made unlawful to them the fat of both, except such as was on their backs or the entrails or what was mixed with bones: that was a punishment We gave them on account of their rebellion, and We are surely Truthful.

(١٤٧)

147. But if they give you the lie, then say: "Your '**Rabb**' is the All-encompassing mercy; and His punishment cannot be averted from the guilty people.

(١٤٨)

148. Those who are polytheists will say: "If **Allah** had pleased we would not have associated, nor our fathers, nor would we have forbidden anything; even so did those before them reject until they tasted Our punishment. Say: "Have you any knowledge with you so you should bring it forth to us? You only follow a conjecture and you only tell lies.

(١٤٩)

149. Say: "Then **Allah**'s is the conclusive argument; so if He please, He would certainly guide you all.

(١٥٠)

150. Say: "Bring your witnesses who should bear witness that **Allah** has forbidden this, then if they bear witness, do not bear witness with them; and follow not the low desires of those who reject Our communications and of those who do not believe in the hereafter, and they make (others) equal to their '*Rabb*'.

(١٥١)

151. Say: "Come I will recite what your '*Rabb*' has forbidden to you; that you do not associate anything with Him and show kindness to your parents, and do not slay your children for (fear of) poverty; We provide for you and for them; and do not draw close to indecencies, those of them which are apparent and those which are concealed, and do not kill the soul which **Allah** has forbidden except for the requirements of justice; this He has enjoined you with that you may understand.

(١٥٢)

152. And do not approach the property of the orphan except in the best manner until he attains his maturity, and give full measure and weight with justice; We do not impose on any soul a duty except to the extent of its ability; and when you speak, then be just though it be a relative, and fulfill **Allah's** covenant; this He has enjoined you with that you may be mindful;

(١٥٣)

153. And (know) that this is My path, the right one therefore follow it, and follow not (other) ways, for they will lead you away from His way; this He has enjoined you with that you may guard (against evil).

(١٥٤)

154. Again, We gave The Book to **Musa** (*Moses*) to complete (Our blessings) on him who would do good (to others), and making plain all things and a guidance and a mercy, so that they should believe in the meeting of their '*Rabb*'.

(١٥٥)

155. And this is a Book We have revealed, blessed; therefore follow it and guard (against evil) that mercy may be shown to you.

(١٥٦)

156. In case you say that The Book was only revealed to two parties before us and We were truly unaware of what they read.

(١٥٧)

157. Or in case you should say: "If The Book had been revealed to us, we would certainly have been better guided than they, so indeed there has come to you clear proof from your '*Rabb*', and guidance and mercy. Who then is more unjust than he who rejects *Allah*'s communications and turns away from them? We will reward those who turn away from Our communications with an evil punishment because they turned away.

(١٥٨)

158. They do not wait for anything but that the angels should come to them, or that your '*Rabb*' should come, or that some of the signs of your '*Rabb*' should come. On the day when some of the signs of your '*Rabb*' shall come, its faith shall not profit a soul which did not believe before, or earn good through its faith. Say: "Wait; we too are waiting.

(١٥٩)

159. Surely they who divided their religion into parts and became sects, you have no concern with them; their affair is only with *Allah*, then He will inform them of what they did.

(١٦٠)

160. Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.

(۱۶۱)

161. Say: "Surely, me, my '*Rabb*' has guided me to the right path; a most right religion, the faith of *Ibraheem* (*Abraham*) the upright one, and he was not of the polytheists.

(۱۶۲)

162. Say. Surely my prayer and my sacrifice and my life and my death are for *Allah*, the '*Rabb*' of the worlds;

(۱۶۳)

163. No associate has He; and that I am commanded, and I am the first of those who submit.

(۱۶۴)

164. Say: "What! shall I seek a '*Rabb*' other than *Allah*? And He is the '*Rabb*' of all things; and no soul earns but against itself, and no bearer of burden shall bear the burden of another; then to your '*Rabb*' is your return, so He will inform you of that in which you differed.

(۱۶۵)

165. And He it is Who has made you successors in the land and raised some of you above others by grades, that He might try you by what He has given you; surely your '*Rabb*' is quick to requite, and He is most surely *Ghafoor-rur Raheem* (The Forgiving, The Merciful).