of you after that resists faith, I will punish him with a Chastisement such as I have not inflicted on any one among all the peoples.

116. And behold! Allah will say: "O Jesus the son of Mary! Did you say to men, worship me and my mother as gods in derogation of Allah?" He will say: "Glory to You! never could I say what I had no right (to say). Had I said such a thing, You would indeed have known it. You know what is in my heart, though I do not know what is in Yours. For You know in full all that is hidden.

117. "Never said I to them anything except what You commanded me to say, to wit, 'Worship Allah, my Lord and your Lord'; and I was a witness over them while I dwelt amongst them; when You took me up, You were the Watcher over them, and You are a Witness to all things.

118. "If You punish them, they are Your servant: If You forgive them, You are the Exalted in power, the Wise."

119. Allah will say: "This is a day on which the truthful will profit from their truth: theirs are Gardens, with rivers flowing beneath,- their eternal home: Allah well-pleased with them, and they with Allah: that is the great salvation, (the fulfilment of all desires).

120. To Allah belongs the dominion of the heavens and the earth, and all that is therein, and it is He Who has power over all things.

An'am or the Cattle
In the name of Allah, Most Gracious, Most Merciful

1. Praise be to Allah, Who created the heavens and

AL-AN'AAM-6
Bismillaahir-Rahmaanir Rahzeem.

1. Al-hamdu lillaahi-lazeey khalaqas-samaawaati wal-

yakfur ba'du minkum fa-innee u-'az-zibuhoo 'azzaal-laa u-'az-zibuhoo ahdaam-minal-'aalameen.

116. Wa iz qaalal-laaahu yaa 'Eesaana Maryamya 'a-'anta quitta linnaati-yaa-takhizoonee wa unmiyya ilaahayni min doonil-laaahi qala Suhbaanaka maa yakoonyu leee an aqool maa laysa lee bihaq; in kunthu qultuhoo faqaal 'alintah; ta'lamu maa fee nafssee wa laaa a'lamu maa fee nafsik; innaa Anta 'Allamul-Ghuyoob.

117. Maa qultu lahum illaa maa a martanee bihee ani'budul-laaahu Rabbee wa Rabbakum; wa kunthu 'alayhim shaheedam-maa duntu feehim falamamta tawafayyanta kunthu Antar-Ra'eebea 'alayhim; wa Antar 'ala kiilfi shay in Shaheedd.

118. In tu'az-zibhum fainnahum 'ibaaduka wa in taghtir lahum fa-innak Anta 'Azzeel-Hakeem.

119. Qaalal-laaahu haaaza Yawmu yanfa'us-saadiqeeena siiquhum; lahum Jannaafta ree min tahtihal-anhaaru khaalideena feeheaa abadaa; radaiyl-laaahu anhun wa radoo 'anhu; zaalikal-fawzul-'azeem.

120. Lillaahi mulkus-samaawaati wal-ardi wa maa feehinn; wa Huwa 'ala kiilfi shay in Qadeer.
the earth, and made the darkness and the light. Yet those who reject Faith hold (others) as equal, with their Guardian-Lord.

2. He it is Who created you from clay, and then decreed a stated term (for you). And there is in His presence another determined term; yet you doubt within yourselves!

3. And He is Allah in the heavens and on earth. He knows what you hide, and what you reveal, and He knows the (recompense) which you earn (by your deeds).

4. But never did a single one of the Signs of their Lord reach them, but they turned away therefrom.

5. And now they reject the truth when it reaches them: but soon shall they learn the reality of what they used to mock at.

6. Don’t they see how many of those before them We destroyed? generations We had established on the earth, in strength such as We have not given to you - for whom We poured out rain from the skies in abundance, and gave (fertile) streams flowing beneath their (feet): yet for their sins We destroyed them, and raised in their wake fresh generations (to succeed them).

7. If We had sent to you a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: “This is nothing but obvious magic!”

8. They say: “Why is not an angel sent down to him?” If We sent down an angel, the matter would be settled at once, and no respite would be granted them.
9. If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.

10. Mocked were (many) Apostles before you; but their scoffers were hemmed in by the thing that they mocked.

11. Say: "Travel through the earth and see what was the end of those who rejected Truth."

12. Say: "To whom belongs all that is in the heavens and on earth?" Say: "To Allah. He has inscribed for Himself (the rule of) Mercy. That He will gather you together for the Day of Judgment, there is no doubt whatever. It is they who have lost their own souls, that will not believe.

13. To him belongs all that dwells (or lurks) in the Night and the Day. For He is the One Who hears and knows all things.

14. Say: "Shall I take for my protector any other than Allah, the Maker of the heavens and the earth? And He it is that feeds but is not fed." Say: "Nay! but I am commanded to be the first of those who bow to Allah (in Islam), and you be not of the company of those who join gods with Allah."

15. Say: "I would, if I disobeyed my Lord, indeed have fear of the Chastisement of a Mighty Day.

16. "On that day, if the Chastisement is averted from any, it is due to Allah's mercy; and that would be (Salvation), the obvious fulfilment of all desire.

17. If Allah touch you with affliction, none can remove it but He; if He touch you with happiness, He has power over all things.
18. "He is the Irresistible, (watching) from above over His worshippers; and He is the Wise, acquainted with all things."
19. Say: “What thing is most weighty in evidence?” Say: "Allah is Witness between me and you; this Qur'an has been revealed to me by inspiration, that I may warn you and all whom it reaches. Can you possibly bear witness that besides Allah there is another god?" Say: "Nay! I cannot bear witness!" Say: "But in truth He is the One God, and I truly am innocent of (your blasphemy of) joining others with Him."
20. Those to whom We have given the Book know this as they know their own sons. Those who have lost their own souls refuse therefore to believe.
21. Who does more wrong than he who invents a lie against Allah or rejects His Signs? But verily the wrong-doers shall never prosper.
22. One day We shall gather them all together: We shall say to those who ascribed partners (to Us): "Where are the partners whom you (invented and) talked about?"
23. There will then be (left) no subterfuge for them but to say: "By Allah, our Lord, we were not those who joined gods with Allah."
24. Behold! how they lie against their own souls! But the (lie) which they invented will leave them in the lurch.
25. Of them there are some who (pretend to) listen to you; but We have thrown veils on their hearts. So they do not understand it, and deafness in their ears; if they saw every one of the Signs, they will not believe in them; in so much that when they come to you.
they (but) dispute with you; the Unbelievers say: “These are nothing but tales of the ancients.”

26. Others they keep away from it, and themselves they keep away; but they only destroy their own souls, and they do not perceive it.

27. If you could but see when they are confronted with the Fire! they will say: “Would that we were but sent back! then we would not reject the Signs of our Lord, but would be amongst those who believe!”

28. Yes, in their own (eyes) will become manifest what they concealed before. But if they were returned, they would certainly relapse to the things they were forbidden, for they are indeed liars.

29. And they (sometimes) say: “There is nothing except our life on this earth, and never shall we be raised up again.”

30. If you could but see when they are confronted with their Lord! He will say: “Is not this the truth?” They will say: “Yes, by our Lord!” He will say: “You then test the Chastisement, because you rejected Faith.”

31. Lost indeed are they who treat it as a falsehood that they must meet Allah—until on a sudden the hour is on them, and they say: “Ah! woe unto us that we took no thought of it”; for they bear their burdens on their backs, and evil indeed are the burdens that they bear.

32. What is the life of this world but play and amusement? But best is the Home in the Hereafter, for those who are righteous. Will you not then understand?

33. We know indeed the grief which

yujaadiloona yakoolul-lazeena kafaroo in haazaa illaa asaaferul-awwaleen.

26. Wa hum yahawna ‘anhu wa yan’awna ‘anhu wa inhy-yuflikoon illaa aafusahum wa maa yash’uroon.

27. Wa law taraaa iz wuqifoo ‘alan-Naari faqalaoo yaa laytanaa nuraddu wa laa nukaz-giba bi-Aayatii Rabbina waa nakoona minal-mu’mineen.

28. Bal badaa lahum maa kaanoo yuhkhoona min qaabil wa law ruddoo la’aadoo limaa nuhoo ‘anhu wa innahum lakaaziboon.

29. Wa qaaloo in hiya illaa hayaatunad-dunyaa wa maa naahu bima’ooqeeen.

30. Wa law taraaa iz wuqifoo ‘alaa Rabbihim; qaala alaysa haazaa bilhaal qaaaloo balaa waa Rabbinaa; qaala fazzoolq-‘azaaba bimaa kuntu takfuroon.


32. Wa mal-hayaatunad-dunyaa illaa la’abunw-wa lahuw wa lad-Daarul-Aakhiratu khayrul-lazeena yattaqoon; afalaa ta’qiloon.

33. Qaa na’alamu innhoo layahzunukal-laze
34. Rejected were the Apostles before you: with patience and constancy they bore their rejection and their wrongs, until Our aid reached them: there is none that can alter the Words (and Decrees) of Allah. Already you have received some account of those Apostles.

35. If their spurning is hard on your mind, yet if you were able to seek a tunnel in the ground or a ladder to the skies and bring them a Sign,—(what good?)! If it were Allah’s Will, He could gather them together to true guidance: so you be not amongst those who are swayed by ignorance (and impatience)!

36. Those who listen (in truth), be sure, will accept: as to the dead, Allah will raise them up; then will they be turned unto Him.

37. They say: “Why is not a Sign sent down to him from his Lord?” Say: “Allah has certainly power to send down a Sign: but most of them do not understand.”

38. There is not an animal (that lives) on the earth, nor a being that flies on its wings, but (forms part of) communities like you. Nothing have we omitted from the Book, and they (all) shall be gathered to their Lord in the end.

39. Those who reject Our Signs are deaf and dumb,—in the midst of profound darkness: whom Allah wills, He leaves to wander: whom He wills, He places on the Way that is Straight.

40. Say: “You think to yourselves, if there come upon you the Wrath of Allah, or the Hour (that you dread), would you then call upon other than Allah?-
41. "Nay, On Him would you call, and if it be His Will, He would remove (the distress) which occasioned your call upon Him, and you would forget (the false gods) which you join with Him!"

42. Before you We sent (Apostles) to many nations, and We afflicted the nations with suffering and adversity, that they might learn humility.

43. When the suffering reached them from Us, why then did they not learn humility? On the contrary their hearts became hardened, and Satan made their (sinful) acts seem alluring to them.

44. But when they forgot the warning they had received, We opened to them the gates of all (good) things, until, in the midst of their enjoyment of Our gifts, on a sudden, We called them to account, when lo! they were plunged in despair!

45. Of the wrong-doers the last remnant was cut off. Praise be to Allah, the Cherisher of the worlds.

46. Say: "Do you think, if Allah took away your hearing and your sight, and sealed up your hearts, who - a god other than Allah could restore them to you?" See how We explain the Signs by various (symbols); yet they turn aside.

47. Say: "Do you think, if the punishment of Allah comes to you, whether suddenly or openly, will any be destroyed except those who do wrong?

48. We send the Apostles only to give good news and to warn: so those who believe and mend (their lives), upon them shall be no fear, nor shall they grieve.
49. But those who reject Our Signs, punishment shall touch them, for that they did not cease from transgressing.

50. Say: “I tell you not that with me are the treasures of Allah, nor do I know what is hidden, nor do I tell you I am an angel. I but follow what is revealed to me.” Say: “can the blind be held equal to the seeing?” Will you then not consider?

51. Give this warning to those in whose (hearts) is the fear that they will be brought (to judgment) before their Lord except for Him they will have no protector nor intercessor: that they may guard (against evil).

52. Do not send away those who call on their Lord morning and evening, seeking His Face. In nothing are you accountable for them, and in nothing are they accountable for you, that you should turn them away, and thus be (one) of the unjust.

53. Thus did We try some of them by comparison with others that they should say: “Is it these then that Allah has favoured from amongst us?” Does not Allah know best those who are grateful?

54. When those come to you who believe in Our Signs, say: “Peace be on you: Your Lord has inscribed for Himself (the rule of) Mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amended (his conduct), lo! He is Oft-forgiving, Most Merciful.

55. Thus do We explain the Signs in detail: so that
the way of the sinners may be shown up.
56. Say: "I am forbidden to worship those - other than Allah - whom you call upon." Say: "I will not follow your vain desires: If I did, I would stray from the path, and be not of the company of those who receive guidance."

57. Say: "For me, I (work) on a clear Sign from my Lord, but you reject Him. What you would see hastened, is not in my power. The Command rests with none but Allah: He declares the Truth, and He is the best of judges."

58. Say: "If what you would see hastened were in my power, the matter would be settled at once between you and me. But Allah knows best those who do wrong."

59. With Him are the keys of the Unseen, the treasures that none knows but He. He knows whatever there is on the earth and in the sea. Not a leaf falls but with His knowledge: there is not a grain in the darkness (or depths) of the earth, nor anything fresh or dry (green or withered), but is (inscribed) in a Record clear (to those who can read).

60. It is He Who takes your souls by night, and has knowledge of all that you have done by day: by day He raises you up again that a term appointed be fulfilled; In the end unto Him will be your return; then will He show you the truth of all that you did.

61. He is the Irresistible, (watching) from above over His worshippers, and He sets guardians over you. At length, when death approaches one of you, Our angels take his soul,
and they never fail in their duty.

62. Then men are returned unto Allah, their Protector, the (only) Reality: Is not His the Command? and He is the Swiftest in taking account.

63. Say: “Who is it that delivers you from the dark recesses of land and sea, when you call upon Him in humility and silent terror: ‘If He only delivers us from these (dangers), (we vow) we shall truly show our gratitude’?”

64. Say “It is Allah that delivers you from these and all (other) distresses: and yet you worship false gods!”

65. Say: “He has power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other.” See how We explain the Signs by various (symbols); that they may understand.

66. But your people reject this, though it is the Truth. Say: “Not mine is the responsibility for arranging your affairs;

67. For every Message is a limit of time, and soon you shall know it.”

68. When you see men engaged in vain discourse about Our Signs, turn away from them unless they turn to a different theme. If Satan ever makes you forget, then after recollection, do not sit in the company of those who do wrong.

69. On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear Allah.

70. Leave alone those who take their religion to be mere play

wa hum laa yufarrijoon.

62. Summa ruddoo do ilallaahi mawlaahumul-‘laq; alaa laul-‘laq mu wa Huwa asra‘ul-‘laqasbeen.

63. Qul ma‘nyunajeekeum min zulumaatil-barri wa walba rih ta‘oonahoo ta‘daarrum-anw-wa khufyatan la‘in anjama na min haazheeqa lanakaoonanu min ash-shaakireen.

64. Qulil-laahu yunajeekeum minhaa wa min kuli korbin summa an‘um tushrikoon.


66. Wa kaz-zaba biheeq qawmuka wa huwal-halq; qul lastu‘alaykum bi‘wakcel.

67. Likulli naba‘-immusta qarru‘in wasefwa ta‘lamoona.


69. Wa maa ‘alaal-lazeena yattaqoona min hisaabihim min shay‘anw-wa laakin zikraa la‘allahum yattaqoon.

70. Wa zaril-lazeenan-takhazoo deenahum la‘ib-anw-
and amusement, and are deceived by the life of this world. But proclaim to them this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except Allah: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous for them persisted in rejecting Allah.

71. Say: “Shall we indeed call on others besides Allah,- things that can do us neither good nor harm,- and turn on our heels after receiving guidance from Allah? - Like one whom the evil ones have made into a fool, wandering bewildered through the earth, his friends calling, ‘Come to us’, (vainly) guiding him to the path.” Say: “Allah’s guidance is the (only) guidance, and we have been directed to submit ourselves to the Lord of the worlds:-

72. “To establish regular prayers and to fear Allah for it is to Him that we shall be gathered together.”

73. It is He Who created the heavens and the earth in true (proportions): the day He says, “Be,” Behold! it is. His Word is the Truth. His will be the dominion the day the trumpet will be blown. He knows the Unseen as well as that which is open. For He is the Wise, well acquainted (with all things).

74. Lo! Abraham said to his father Azar: “Do you take idols for gods? For I see you and your people in manifest error.”

75. So also did We show Abraham the power and the laws of

71. Qua ana'oo min doonil-laaahi maa laa yadduruna wa laa yaqubinaa ba'da iz hadaanal-laahu kallazistahwathush-Shayaaateneen fil-ar'di hayraana lahoo aqabun-yu YAA 'oonahoo ilalhuda-'tinaa; qu inna hudallahi huwal-hudaa wa umirnaa linuslima li-Rabbil-'alameen.

72. Wa an aqeemus-Salaata wattaqooh; wa Huwai-lazeez eilayhi tufulsharoon.

73. Wa Huwai-lazeez khalaqas-samaawaati wal-ar'da bilhaba wa Yawm wa yaqoolu kun layakoon; Qawlul-haab: wa lahul-mulku Yawma yunfakhu fiq-Soor; 'Aalimuul-Ghaybi wash-shahadah; wa Huwai-Hakeemul-Khabeer.

74. Wa iz qaala ila haa meem l'raaheemu li-abeehi Aazara atattakhizu a'snaaman aalihatan innee aaraka wa qawmaka fee alalaam-mubeen.

75. Wa kazaalika nurceel ila haa meem malakootas-
the heavens and the earth, that he might (with understanding) have certitude.

76. When the night covered him over, he saw a star: He said: "This is my Lord." But when it set, he said: "I do not love those that set."

77. When he saw the moon rising in splendour, he said: "This is my Lord." But when the moon set, he said: "unless my Lord guide me, I shall surely be among those who go astray."

78. When he saw the sun rising in splendour, he said: "This is my Lord; this is the greatest (of all)." But when the sun set, he said: "O my people! I am indeed free from your (guilt) of giving partners to Allah.

79. "For me, I have set my face, firmly and truly, towards Him Who created the heavens and the earth, and never shall I give partners to Allah."

80. His people disputed with him. He said: "Do you (come) to dispute with me, about Allah, when He (Himself) has guided me? I do not fear the (beings) you associate with Allah: unless my Lord wills, (nothing can happen). My Lord comprehends in His knowledge all things. Will you not (yourselves) be admonished?"

81. "How should I fear (the beings) you associate with Allah, when you do not fear to give partners to Allah without any warrant having been given to you? Which of (us) two parties has more right to security? (Tell me) if you know.

82. "It is those who believe and do not confuse their beliefs with wrong - that are (truly) in security, for they are on (right) guidance."

samaawaati wal-ardi wa liyakoona minal-mooqineen.

76. Fal'ammaa janna 'alayhil-laylu ra-aa kawkaban qaala haazzaa Rabbee fal'ammaa afala qaala laaa uhribbul-aafileen.

77. Fal'ammaa ra-al-qamara baazzi ghan qaala haazzaa Rabbee fal'ammaa afala qaala la'il-lam yahdine Rabbee la-akoonan naa minal-qawmid-daaleleen.

78. Fal'ammaa ra-ash-shamsa baazzi ghan qaala haazzaa Rabbee haazzaa akbaru fal'ammaa afalat qaala yaa qawmi inne baree cum-mimmmaa tushrikoon.

79. Innee wajiahu wajjihaa illazze fa'ataras-samaawaati wal-arja Haneefah-wa maa ana minal-mushrikheen.

80. Wa ǧaaajhawwa qawmuhum; qaala atuh aaaj-joonnate fillaahi wa qat hadaan; wa laa akhaafu maa tushrikoona biheee illaanaa any-yyaahaa'a Rabbee shay'laa waasi'a Rabbee kullu shay'in ilmaa; afalaalatazag-karooon.

81. Wa kayfa akhaafu maa aashaktaa wa laa takhaafoona annakum aashaktaa billaahi maa lam yuunnazzil bihee 'alaykum suultaanaa; fa-ayyuu-fareeqayni abaqqu bil-anmi in kunumu ta'lamoon.

82. Allazeena aamanoo wa lam yalbisooxo eemaanahum bizzulmin ulaa'a'ika lakahum-aminawha wa hum muhtadoon.
83. That was the reasoning about Us, which We gave to Abraham (to use) against his people: We raise whom We will, degree after degree: for your Lord is full of wisdom and knowledge.

84. We gave him Isaac and Jacob: all (three) We guided: and before him, We guided Noah, and among his progeny, David, Solomon, Job, Joseph, Moses, and Aaron: thus We reward those who do good:

85. And Zakariya and John, and Jesus and Elias all in the ranks of the Righteous:

86. And Isma'il and Elisha, and Jonas, and Lot: and to all We gave favour above the nations:

87. (To them) and to their fathers, and progeny and brethren: We chose them, and We guided them to a straight way.

88. This is the guidance of Allah: He gives that guidance to whom He pleases, of His worshippers. If they were to join other gods with Him, all that they did would be vain for them.

89. These were the men to whom We gave the Book, and Authority, and Prophethood: if these (their descendants) reject them, behold! We shall entrust their charge to a new people who do not reject them.

90. Those were the (prophets) who received Allah's guidance: follow the guidance they received: Say: "No reward for this do I ask of you: this is no less than a Message for the nations."
91. No just estimate of Allah do they make when they say: "Nothing does Allah send down to man (by way of revelation)" say: "Who then sent down the Book which Moses brought? A light and guidance to man: but you make it into (separate) sheets for show, while you conceal much (of its contents): therein you were taught that which you did not know, neither you nor your fathers." Say: "Allah (sent it down)" then leave them to plunge in vain discourse and trifling.

92. And this is a Book which We have sent down, bringing blessings, and confirming (the revelations) which came before it: that you may warn the Mother of Cities and all around her. Those who believe in the Hereafter believe in this (Book), and they are constant in guarding their prayers.

93. Who can be more wicked than one who invents a lie against Allah, or says, "I have received inspiration," when he has received none, or (again) who says, "I can reveal the like of what Allah has revealed!" If you could but see how the wicked (do fare) in the flood of confusion at death! - the angels stretch forth their hands, (saying), "Yield up your souls: this day you shall receive your reward,- a Chastisement of shame, for that you used to tell lies against Allah, and scornfully to reject of His Signs!"

94. "And behold! you come to Us bare and alone as We created you for the first time: you have left behind you all (the favours) which We bestowed on you: We do not see with you your intercessors whom you thought to be partners in your affairs: so now all relations between you have been cut off, and your (pet) fancies have left you in the lurch!"

91. Wa maa qadarul-laahaa haqqa qariheez iz qalloo maa aanzalal-laahu ‘ala alaa basharim mim shay; siil man aanzalal-Kitaabal-lazee jaa’aa bihee Muosaa noorun-wa hudal-Immaasi taaloonahoo qaraatessa tuhoodnaa wa tuhfoona kaaseeraa; wa ‘uulimtum maa lam ta’lamoos antum wa laaa aabbaa’ukum quill-laahum summa zarhum fee khawdhimm yal’aboon

92. Wa haaqzaa Kitaabun aanzaa laahu Mubaaraa kummuwashdiquul-lazee bayna yaddayhi wa lillahira Ummala-Quraa wa maa hawlhaa; wallazeena yu’miinoona bil-Aakhirati yu’miinoona bihee wa hum alaa Salaatihim yuhaa-fizoon.

93. Wa maa aqlamu mimmanif-taraa ‘alal-laahiz kaziban aw qaala oohiya ilayya wa lam yoooha ilayhi shay; unyw-wa man qaala sa-ilimtulla misla maa aanzalaalaah; wa law taraa izzzaalimoone fee ghamaaraatil-mawti walmalaal’ikatu baasitoo aydeehim akhrijoo anfi sakum; Al-yawma tuwawna ‘azzaalhooni bimaa kun tum taqooloona ‘alal-laahiz ghayrall-haqqi wa kun tum ‘an Aayaati-hee tastakbirono.

94. Wa laqahu ji’tumaanaa furadaa kamaa khalalnaakum awwalal marratiunw-wa taraktum maa khawwalnaakum waraaa’a zhuhoorkum wa maa naraa ma‘akum shufaasaa’akumul-lazeez naa ‘antum annahu fee kum shurakaana’; laqatta-qatta’a baynakum wa dalla ankum maa kun tum taz’umono
95. It is Allah Who causes the seed-grain and the date-stone to split and sprout. He causes the living to issue from the dead, and He is the One to cause the dead to issue from the living. That is Allah: then how are you deluded away from the truth?

96. It is He that cleaves the day-break (from the dark): He makes the night for rest and tranquillity, and the sun and moon for the reckoning (of time): Such is the judgment and ordering of (Him), the Exalted in Power, the Omniscient.

97. It is He Who makes the stars (as beacons) for you, that you may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our Signs for people who know.

98. It is He Who has produced you from a single person: here is a place of sojourn and a place of departure: We detail Our Signs for people who understand.

99. It is He Who sends down rain from the skies: with it We produce vegetation of all kinds: from some We produce green (crops), out of which We produce grain, heaped up (at harvest); out of the date-palm and its sheaths (or spathes) (come) clusters of dates hanging low and near; and (then there are) gardens of grapes, and olives, and pomegranates, each similar (in kind) yet different (in variety): when they begin to bear fruit, feast your eyes with the fruit and the ripeness thereof. Behold! in these things there are Signs for people who believe.

100. Yet they make the Jinns equals with Allah, though Allah did create the Jinns, and they falsely, having no knowledge, attribute to Him sons and daughters. Praise and glory be to Him! (for He is) above what they attribute to Him!

101. To Him is due the primal origin of the heavens and the earth: how can He have a son when He has no consort? He created all things, and He has full knowledge of all things.

95. Inna-laa ha faa'iqul-habbi wannawaa yu'khrijul-hayya minal-mayyiti wa mukhrjul-mayyiti minal-hayya; zaalikum-llaahu fa-annaa tu’faa-koon.

96. Faaliqu-il-isbaahi wa ja’alal-layla sakanaan-waashsham waqamaara huwaanazaa zaalika ta’deerul-Azeezil-Aleem.

97. Wa Huwal-lazee ja’ala lakuum-nujooma ititaadtoo bihaa fee zhulumaatil-barri walbahr; qad faqsalnal-Aayaaati liqawmiyya-ya’lamoon.

98. Wa Huwal-lazee ansha-akum min naal shiin-wa-luhibdiini ramustaqarrunnuu-wa mustawdwa’ qad faqsalnal-Aayaaati liqawmiyya-yu’qaqoohoon.

99. Wa Huwal-lazee anzali minas-samaa’i maaalaa fa’akhraana biheee nabaata kulli shay’ in fa-akhraama minhu khadijaan nukhriju minhu habbham-mutaraakiba; wa minaan-nakhli min tal’ihaa qinwaanun daaniyatuunw-wa jannaatimin min a’naabiin wazzaytoonu warrrumaana mushtabihiinw-wa ghayrya mutashaabih; inzaawoosi ila samari-heee izaa aasmara wa yan’ih; inna fee zaalikum la-yaayatil-liqawmiyya-yu’moonin.

100. Wa ja’aloos lilaaahi shura-kaa’al-jinna wa khalaqa-hum wa kharqooh laahoo baneena wa banaaatin bi’ghayri ilm.

101. Badeequs-samaawaati wal-arid annaa yakoonyu laahoo walaaduun-wa lam takullahoo shaabiha; wa khalaqa kulla shay; wa Huwa bikkuli shay’iin ‘Aleem.
102. That is Allah, your Lord! there is no god but He, the Creator of all things: then worship Him and He has power to dispose of all affairs.

103. No vision can grasp Him, but His grasp is over all vision: He is above all comprehension, yet is acquainted with all things.

104. "Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings."

105. Thus do We explain the Signs by various (symbols): that they may say, "You have taught (us) diligently," and that We may make the matter clear to those who know.

106. Follow what you are taught by inspiration from your Lord: there is no god but He: and turn aside from those who join gods with Allah.

107. If it had been Allah's plan, they would not have taken false gods: but We made you not one to watch over their doings, nor are you set over them to dispose of their affairs.

108. You do not revile those whom they call upon besides Allah, lest they out of spite revile Allah in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

109. They swear their strongest oaths by Allah, that if a (special) Sign came to them, by it they would believe. Say: "Certainly (all) Signs are in the power of Allah: but what will make you (Muslims) realize that (even) if (special) Signs came, they will not believe."

110. We (too) shall turn to (confusion) their hearts and their eyes, even as they refused to believe in this in the first instance: We shall leave them in their trespasses, to wander in distraction.
111. Even if We sent angels to them, and the dead spoke to them, and We gathered together all things before their very eyes, they are not the ones to believe, unless it is in Allah's plan. But most of them ignore (the truth).

112. Likewise, We made for every Messenger an enemy, Satan among men and jinns, inspiring each other with flowery discourses by way of deception. If your Lord had so planned, they would not have done it: so leave them and their inventions alone.

113. To such (deceit) let the hearts of those incline, who have no faith in the Hereafter: let them delight in it, and let them earn from it what they may.

114. Say: "Shall I seek for judge other than Allah? - when He it is Who has sent to you the Book, explained in detail." They know full well, to whom We have given the Book, that it has been sent down from your Lord in truth. Never be then of those who doubt.

115. The Word of your Lord finds its fulfilment in truth and in justice: none can change His Words: for He is the One Who hears and knows all.

116. Were you to follow the common run of those on earth, they will lead you away from the Way of Allah. They follow nothing but conjecture: they do nothing but lie.

117. Your Lord knows best who strays.
from His Way: He knows best who they are that receive His guidance.

118. So eat of (meats) on which Allah's name has been pronounced, if you have faith in His Signs.

119. Why should you not eat of (meats) on which Allah's name has been pronounced, when He has explained to you in detail what is forbidden to you except under compulsion of necessity? But many do mislead men by their appetites unchecked by knowledge. Your Lord knows best those who transgress.

120. Eschew all sin, open or secret; those who earn sin will get due recompense for their "earnings."

121. Do not eat of (meats) on which Allah's name has not been pronounced: that would be impiety. But the evil ones ever inspire their friends to contend with you if you were to obey them, you would indeed be Pagans.

122. Can he who was dead, to whom We gave life, and a light whereby he can walk amongst men, be like him who is in the depths of darkness, from which he can never come out? Thus to those without Faith their own deeds seem pleasing.

123. Thus have We placed leaders in every town, its wicked men, to plot (and burrow) therein: but they only plot against their own souls, and they do not perceive it.

124. When there comes to them a Sign (from Allah), they say: "We shall not believe until we receive one (exactly) like those received by Allah's Apostles."

125. Awa man kaana may tan ra' ahaynaahu wa ja'alnaa lahoo nooranyi-yamshee biheee fin-naaasi kamam-magahluu fiz-zulmaati layysa bikhaari jimm-minhha; kazaaliika zuuyina liikafireena maa kaanoo ya'maloon.

126. Wa kazaaliika ja'alnaa fee kulli qaryatin akaabira nuurimeehaa liyamkuroo feehaa wa maa yamkuroona illaa bi-anfulishih wa maa yash'uroon.

127. Wa izaa jaa'athum Aayatun qaaloo lan nu mina hatta nu'taa migla maa ootiya Rusulul-laah;
Allah knows best where (and how) to carry out His mission. Soon will the wicked be overtaken by humiliation before Allah, and a severe punishment, for all their plots.

125. Those whom Allah (in His Plan) wills to guide,- He opens their breast to Islam; those whom He wills to leave straying,- He makes their breast close and constricted, as if they had to climb up to the skies: thus Allah (heaps) the Chastisement on those who refuse to believe.

126. This is the Way of your Lord, leading straight: We have detailed the Signs for those who receive admonition.

127. For them will be a Home of peace in the presence of their Lord: He will be their friend, because they practised (righteousness).

128. One day He will gather them all together, (and say): “O you assembly of Jinns! much (toll) did you take of men.” Their friends amongst men will say: “Our Lord! we made profit from each other: but (alas!) we reached our term - which You appointed for us.” He will say: “The Fire be your dwelling-place: you will dwell therein for ever, except as Allah wills.” for your Lord is full of wisdom and knowledge.

129. Thus We make the wrongdoers turn to each other, because of what they earn.

130. “O you assembly of Jinns and men! did not the Messengers come to you from amongst you, setting forth unto you My Signs, and warning you of the meeting of this Day of yours?”
They will say: “We bear witness against ourselves.” It was the life of this world that deceived them. So they will bear witness against themselves that they rejected Faith.

131. (The Apostles were sent) thus, for your Lord would not destroy men’s habitations for their wrong-doing whilst their occupants were unwarned.

132. To all are degrees (or ranks) according to their deeds: for your Lord is not unmindful of anything that they do.

133. Your Lord is Self-sufficient, full of Mercy: if it were His Will, He could destroy you, and in your place appoint whom He will as your successors, even as He raised you up from the posterity of other people.

134. All that has been promised to you will come to pass: nor can you frustrate it (in the least bit).

135. Say: “O my people! do whatever you can: I will do (my part): soon will you know who it is whose end will be (best) in the Hereafter: certain it is that the wrong-doers will not prosper.”

136. Out of what Allah has produced in abundance in tithing and in cattle, they assigned Him a share: they say, according to their fancies: “This is for Allah, and this” – for our “partners”! but the share of their “partners” does not reach Allah, whilst the share of Allah reaches their “partners”! I evil (and unjust) is their assignment!

137. Even so, in the eyes of most of the pagans, their “partners” made alluring the slaughter of their children, in order to lead them to their own destruction, and cause confusion in their religion. If Allah has willed,
they would not have done so: but leave them and their inventions alone.

138. And they say that such and such cattle and crops are taboo, and none should eat of them except those whom - so they say - We wish: further, there are cattle forbidden to yoke or burden, and cattle on which, (at slaughter), the name of Allah is not pronounced; - inventions against Allah's name: soon will He requite them for their inventions.

139. They say: "What is in the wombs of such and such cattle is specially reserved (for food) for our men, and forbidden to our women; but if it is still-born, then all have shares therein. For their (false) attribution (of superstitions to Allah), He will soon punish them: for He is full of wisdom and knowledge.

140. Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah has provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance.

141. It is He Who produces gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for Allah does not love the wasters.

142. Of the cattle are some for burden and some for meat: eat what Allah has provided for you, and follow not the footsteps of Satan: for he is to you an avowed enemy.

143. (Take) eight (head of cattle) in (four) pairs: of sheep a pair, and of goats a pair; say, has He forbidden the two males,
144. Of camels a pair, and of oxen a pair; say, has He forbidden the two males, or the two females, or (the young) which the wombs of the two females enclose? - Were you present when Allah ordered you such a thing? But who does more wrong than one who invents a lie against Allah, to lead astray men without knowledge? For Allah does not guide people who do wrong.

145. Say: "I do not find in the Message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine - for it is an abomination - or, what is impious, (meat) on which a name has been invoked, other than Allah's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits, your Lord is Oft-forgiving, Most Merciful.

146. For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them that the fat of the ox and the sheep, except what adheres to their backs or their entrails, or is mixed up with a bone: this in recompense for their wilful disobedience: for We are true (in Our ordinances).

147. If they accuse you of falsehood, say: "Your Lord is full of mercy all-embracing; but from people in guilt never will His wrath be turned back.

144. Wa minal-iblis-nayni wa minal-baqaris-nayn; qul 'aaazzakarayni harrama amil-unsayaynī ammash-tamalat 'alayhi arṣaamul-unsayaynī nabbī 'onnee bi'ilmin in kunītum saadīqeeen.

145. Qul laa a ajdu fee maa ooba fy ayay faunuroo illa a ālayhim shu-roomahumaa illa a maa harramul zuhooruhumaaw awiil-hawayyaa aw makhhtala bi'aiz; zaalika jazaynahum bi baghiyihim wa inna laa sīfīqoon.

146. Wa 'alal-lazeena harramoo kullaa zee zufur; wa minal-baqari walghanami harramaa 'alayhim shu-roomahumaaw illa a maa hangalat zuhooruhumaaw awil-hawayyaa aw makhhtala bi'aiz; zaalika jazaynahum bi baghiyihim wa inna lasaadīqoon.
148. Those who give partners (to Allah) will say: "If Allah had wished, we should not have given partners to Him nor would our fathers; nor should we have had any taboos." So did their ancestors argue falsely, until they tasted of Our wrath. Say: "Have you any (certain) knowledge? If so, produce it before us. You follow nothing but conjecture: you do nothing but lie."

149. Say: "With Allah is the argument that reaches home: if it had been His Will, He could indeed have guided you all."

150. Say: "Bring forward your witnesses to prove that Allah forbade you so and so." If they bring such witnesses, you should not be amongst them: nor you should follow the vain desires of such as treat Our Signs as falsehoods, and such as do not believe in the Hereafter: for they hold others as equal with their Guardian-Lord.

151. Say: "Come, I will rehearse what Allah has (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want; We provide sustenance for you and for them; do not come near to shameful deeds, whether open or secret; take not life, which Allah has made sacred, except by way of justice and law: thus does He command you, that you may learn wisdom.

152. And come not near to the orphan’s property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice.
no burden do We place on any soul, but that which it can bear;—whenever you speak, speak justly, even if a near relative is concerned; and fulfil the Covenant of Allah: thus He commands you, that you may remember.

153. Verily, this is My Way, leading straight: follow it: do not follow (other) paths: they will scatter you about from His (great) path: thus He commands you that you may be righteous.

154. Moreover, We gave Moses the Book, completing (Our favour) to those who would do right, and explained all things in detail,—and a guide and a mercy, that they might believe in the meeting with their Lord.

155. And this is a Book which We have revealed as a blessing: so follow it and be righteous, that you may receive mercy.

156. Lest you should say: “The Book was sent down to two Peoples before us, and for our part, we remained unacquainted with all that they learned by assiduous study:”

157. Or lest you should say: “If the Book had only been sent down to us, we should have followed its guidance better than they.” Now then has come unto you a Clear (Sign) from your Lord,—and a guide and a mercy: then who could do more wrong than one who rejects Allah’s Signs, and turns away therefrom? In good time shall We require those who turn away from Our Signs, with a dreadful Chastisement, for their turning away.

158. Are they waiting to see if the angels come to them, or your Lord (Himself), or

159. Lāa nūkallīfū nafṣan illā wa wus’ahaa wa izaa quiltum fa’dīlloo wa law kaana zaq qurbaa wa bi-Aḥdi-l-laahi awfoo; zalīkul wasāsakum bihee la’allakum tazakkaroon.

153. Wa aḥna haazaa Sirāaṭee Mustaqseemun fattabi’oohu wa laa tattabi’uussubula fatafarraqa bikum ’an sabeehil; zalīkul wasṣṣakum bihee la’allakum tatqaqoon.


155. Wa haazaa Kitaabun ’an alalnaahu Mubaarakun fattibi’oohu wattaqoo la’al-lakum turhamoon.

156. An taqooloo innaa az-zilal-Kitaabu ‘alaa ta’a afatayni min qad linaa wa in kunna’ an diraasatihim laghaafileen.

157. Aw taqooloo law anna alzilal-‘alaynal-Kitaabu lakunnaa ahdhaa minhum; faqīq jaa’akum bayyinatum mir-Rabbikum wa huda in-wa rah mah fi lama minmin kazzaba bi-Aayaatil-laahi wa šadafa ‘anhaa; sanzil-lazeeza yaṣṣifoona ’an Aayaatinaa sooo’al-’azaabi bimaa kaanoo yaṣṣifoon.

158. Hal yaṃzūroona illaan an in-tiyyahumul-malaa’ikatu aw ya-tiya Rabbuka aw ya-tiya
certain of the Signs of your Lord! the day that certain of the Signs of your Lord do come, no good will it do to a soul to believe in them then, if it believed not before nor earned righteousness through its Faith. Say: “You wait: we too are waiting.”

159. As for those who divide their religion and break up into sects, you have no part in them in the least: their affair is with Allah: He will in the end tell them the truth of all that they did.

160. He that does good shall have ten times as much to his credit: he that does evil shall only be recompensed according to his evil: no wrong shall be done to (any of) them.

161. Say: “Verily, my Lord has guided me to a way that is straight, - a religion of right, - the path (trod) by Abraham, the true in faith, and he (certainly) did not join gods with Allah.”

162. Say: “Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds.

163. No partner has He: this I am commanded, and I am the first of those who bow to His Will.

164. Say: “Shall I seek for (my) Cherisher other than Allah, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein you disputed.”

165. It is He Who has made you (His) agents, inheritors of the earth: He has raised you in ranks, some above others:
that He may try you in the gifts He has given you: for your Lord is quick in punishment: yet He is indeed Off-forgiving, Most Merciful.

The Heights
In the name of Allah, Most Gracious, Most Merciful

1. Alif, Lam, Mim, Sad.
2. A Book revealed unto you,- So let your heart be oppressed no more by any difficulty on that account,- that with it you might warn (the erring) and teach the Believers.
3. Follow (O men!) the revelation given to you from your Lord, and follow not, as friends or protectors, other than Him. Little is it you remember of admonition.
4. How many towns have We destroyed (for their sins)? Our punishment took them on a sudden by night or while they slept for their afternoon rest.
5. When (thus) Our punishment took them, no cry did they utter but this: “Indeed we did wrong.”
6. Then shall We question those to whom Our Message was sent and those by whom We sent it.
7. And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place).
8. The balance that day will be true (to a nicety): those whose scale (of good) will be heavy, will prosper;
9. Those whose scale will be light, will find their souls in perdition, for that they wrongfully treated Our Signs.
10. It is We Who have placed you with authority on earth, and