

# **Seventh Para**

The Seventh Para or Juz of the Quran is

## **Wa Iza Samiu (وَإِذَا سَمِعُوا)**

which has 2 Surahs the first one is Surah Al-Maidah 5 (Ayat 83-120) and second is Surah Al-Anaam 6 (Ayat 1-110) Total No. of Ayat in this para (148)

## **Highlights of Para 7 (Part seven of) Holy Quran**

### **There are two Surah mentioned in this Para**

*The remaining part of Surah Mayda and The  
starting part of Surah Inam*

*In Surah al-An'am, the message of Tawhid is highly emphasized and it contains its basic principles. It gives beautiful description of Allah's creative power. It criticizes Shirk and its manifestations. Basic topics discussed here are; oneness of Allah is the reality in this universe, Polytheism has no foundation and Allah's judgment will come and the truth will prevail.*

*Some Christians came closer to Islam and recognized the truth., Prohibition against intoxicants, gambling and shirk., Respect of the Ka'bah., Rules against idolatry and about testimony., Some miracles of Jesus., How the teachings of Jesus were corrupted after his departure., Allah created the heaven and earth but the non-believers call others equal to Allah., Allah's punishment came upon those who denied the truth., On the Day of Judgment, the Mushrikin (polytheists) will admit their guilt., Those who deny the Hereafter they are the real losers. Non-believers ridiculed Allah's Prophets, but in the end the truth prevailed.,*

*Nations were warned before. Allah did try them in various ways. Believers should be respected, Allah is the Final judge and He will decide the destiny of the individuals or nations., Allah's majesty, power and might, Prophet Ibrahim's arguments against Shirk., Other Prophets also gave the message of Tawhid., Allah's revelation to His Prophets and Allah's signs in the creation.*

***There are three things mentioned in the remaining part of Surah Mayda:***

*Compliments for people of ( Hubsha ) , The problems of Halal and Haram and The resurrection and mentioning of Hazrat Esa (Peace be upon him)*

***Compliments for people of ( Hubsha )***

*When Quran is recited in front of them, they get all teary by listening to Quran.*

***Few problems of Halal and Haram:***

*Do not earn haram from everything. There is no blame on vanity but you have to pay kaffara over infidelity. You either have to feed ten needy people or give them clothes to wear, free one slave or if any of these deeds are not possible then fast for three days as kafara.*

*Drinking wine, gambling and worshiping idols is haram in islam. Peace is for those who enter the house. Four kinds of animals were*

*considered forbidden by non-muslims. Sea animals, Saiba, wasila and ham*

***The resurrection and mentioning of Prophet Jesus (Peace be upon him):***

*On the day of judgment when Allah will ask all the prophets that what response did you get when you spread My message? In the context of same question Allah will remind Jesus (Peace be upon him) of all the blessings He showered on him and his followers described in Surah Mayda. Pilgrims said to Jesus (Peace be upon him) to ask Allah for a feast which has heavenly delight of eating and drinking so they were given heavenly feast. Allah will ask Jesus (Peace be upon him) by counting His blessings, what did you say to the people that they started worshipping you and your mother, upon that Jesus (Peace be upon him) will reply "Oh my Lord, glory be to You! You are the purest of all, I only told them to obey Your orders and pray to You".*

***Three things are mentioned in the beginning of Surah Inam:***

*Oneness, Prophecy and Resurrection*

***Oneness:***

*In this surah, Allahs' glory and greatness is described.*

**Prophecy:**

*For the sake of Hazrat Muhammad (Blessing of Allah and Peace be upon him) Allah mentioned various prophets in this surah:*

*Hazrat Ibrahim (Peace be upon him), Hazrat Ishaq (Peace be upon him), Hazrat Suleman (Peace be upon him), Hazrat Ayub (Peace be upon him), Hazrat Yousaf (Peace be upon him), Hazrat Musa (Peace be upon him), Hazrat Haroon (Peace be upon him), Hazrat Zikria (Peace be upon him), Hazrat Yahya (Peace be upon him), Hazrat Esa (Peace be upon him), Hazrat Ismail (Peace be upon him), Hazrat Younas (Peace be upon him) and Hazrat Loot (Peace be upon him)*

**Resurrection:**

*Allah will gather all mankind on the day of judgment and if any human doesn't get punished on that day it will be Allahs' greatest blessings on him. On the day of judgment Allah will ask non-muslims where are your preachers whom you used to worship on earth? On that day hypocrites will wish to be brought back into the world so that they would not deny the revelations of God and that they might be believers. The life of the world is a short and temporary and the life of the hereafter is better and permanent.*



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وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ  
تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ  
الْحَقِّ يَقُولُونَ رَبَّنَا آمَنَّا فَاكْتُبْنَا مَعَ الشَّاهِدِينَ

**5:83** When they listen to that which was revealed to the Apostle, you will see their eyes fill with tears as they recognize its truth. They say: 'Lord, we believe. Count us among Your witnesses.

وَمَا لَنَا لَا نُؤْمِنُ بِاللَّهِ وَمَا جَاءَنَا مِنَ  
الْحَقِّ وَنَطْمَعُ أَنْ يُدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ  
الصَّالِحِينَ

**5:84** Why should we not believe in Allah and in the truth that has come down to us? Why should we not hope for admission among the righteous?

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فَأَنَابَهُمُ اللَّهُ بِمَا قَالُوا جَنَّاتٍ تَجْرِي  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۚ وَذَلِكَ جَزَاءُ  
الْمُحْسِنِينَ

**5:85** And for their words Allah has rewarded them with gardens watered by running streams, where they shall dwell for ever. Such is the recompense of the righteous.

وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ  
أَصْحَابُ الْجَحِيمِ

**5:86** But those that disbelieve and deny Our revelations shall be the people of Hell.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُحَرِّمُوا طَيِّبَاتِ  
مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۚ إِنَّ اللَّهَ لَا يُحِبُّ  
الْمُعْتَدِينَ

**5:87** Believers, do not forbid the wholesome things which Allah has made lawful to you. Do not transgress;

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وَكُلُوا مِمَّا رَزَقَكُمُ اللَّهُ حَلَالًا طَيِّبًا ۚ  
وَاتَّقُوا اللَّهَ الَّذِي أَنْتُمْ بِهِ مُؤْمِنُونَ

**5:88** Allah does not love the transgressors.  
Eat of the lawful and wholesome things  
which Allah has given you. Have fear  
of Allah, in Whom you believe.

لَا يُؤَاخِذُكُمُ اللَّهُ بِاللَّغْوِ فِي أَيْمَانِكُمْ  
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَّدْتُمُ الْأَيْمَانَ ۖ فَكَفَّارَتُهُ  
إِطْعَامُ عَشْرَةِ مَسَاكِينَ مِنْ أَوْسَطِ مَا تُطْعَمُونَ  
أَوْ كِسْوَتُهُمْ أَوْ تَحْرِيرُ رَقَبَةٍ ۖ فَمَنْ لَمْ  
يَجِدْ فَصِيَامُ ثَلَاثَةِ أَيَّامٍ ۚ ذَلِكَ كَفَّارَةُ أَيْمَانِكُمْ إِذَا  
حَلَفْتُمْ ۚ وَاحْفَظُوا أَيْمَانَكُمْ ۚ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ  
آيَاتِهِ لَعَلَّكُمْ تَشْكُرُونَ

**5:89** Allah will not take you to account for  
that which is vain in your oaths. But He  
will take you to task for the oaths which  
you solemnly swear. The penalty for a  
broken oath is the feeding of ten needy  
men with such food as you normally  
offer to your own people; or the  
clothing of ten needy men; or the  
freeing of one slave. He that cannot  
afford any of these must fast three



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days. In this way you shall expiate your broken oaths. Therefore be true to that which you have sworn. Thus Allah makes plain to you His revelations, so that you may give thanks.

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ  
وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجَسٌ مِّنْ  
عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ

**5:90** Believers, wine and games of chance, idols and divining arrows, are abominations devised by the devil. Avoid them, so that you may prosper.

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ  
وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ  
ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ أَنْتُمْ مُنْتَهُونَ

**5:91** The devil seeks to stir up enmity and hatred among you by means of wine and gambling, and to keep you from the remembrance of Allah and from your prayers. Will you not abstain from them?

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وَأَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَاحْذَرُوا  
فَإِنْ تَوَلَّيْتُمْ فَأَعْلَمُوا أَنَّكُمْ عَلَى رِسُولِنَا الْبَلَاغُ  
الْمُبِينُ

**5:92** Obey Allah, and obey the Apostle.  
Beware; if you give no heed, know that  
Our Apostle's duty is only to give plain  
warning.

لَيْسَ عَلَى الَّذِينَ آمَنُوا وَعَمِلُوا  
الصَّالِحَاتِ جُنَاحٌ فِيمَا طَعِمُوا إِذَا مَا اتَّقَوْا  
وَأَمَنُوا وَعَمِلُوا الصَّالِحَاتِ ثُمَّ اتَّقَوْا وَأَمَنُوا ثُمَّ  
اتَّقَوْا وَأَحْسَنُوا وَاللَّهُ يُحِبُّ الْمُحْسِنِينَ

**5:93** No blame shall be attached to those  
that have embraced the faith and done  
good works in regard to any food they  
may have eaten, so long as they fear  
Allah and believe in Him and do good  
works; so long as they fear Allah and  
believe in Him; and again so long as  
they fear Allah and do good works.  
Allah loves the charitable.

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يَا أَيُّهَا الَّذِينَ آمَنُوا لَيَبْلُوَنَّكُمُ اللَّهُ بِشَيْءٍ مِّنَ  
الصَّيِّدِ تَنَالُهُ أَيْدِيكُمْ وَرِمَاحُكُمْ لِيَعْلَمَ اللَّهُ مَن  
يَخَافُهُ بِالْغَيْبِ ۚ فَمَنِ اعْتَدَىٰ بَعْدَ ذَلِكَ فَلَهُ  
عَذَابٌ أَلِيمٌ

**5:94** Believers, Allah will put you to the proof by means of some game which you can catch with your hands and with your spears, so that He may know those who fear Him in secret. He that transgresses hereafter shall be sternly punished.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقْتُلُوا الصَّيِّدَ وَأَنْتُمْ  
حُرْمٌ ۚ وَمَن قَتَلَهُ مِنْكُم مُّتَعَمِّدًا فَجَزَاءٌ مِّثْلُ مَا  
قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهِ ذَوَا عَدْلٍ مِّنكُمْ هَدْيًا  
بَالِغَ الْكَعْبَةِ أَوْ كَفَّارَةٌ طَعَامُ مَسَاكِينَ أَوْ عَدْلُ  
ذَلِكَ صِيَامًا لِّيَذُوقَ وَبَالَ أَمْرِهِ ۗ عَفَا اللَّهُ عَمَّا  
سَلَفَ ۚ وَمَنْ عَادَ فَيَنْتَقِمِ اللَّهُ مِنْهُ ۗ وَاللَّهُ  
عَزِيزٌ ذُو انتِقَامٍ

**5:95** Believers, kill no game whilst on pilgrimage. He that kills game by design, shall present, as an offering to the Ka'ba, the like of that which he has

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killed, to be determined by two just men among you, or the shall), in expiation, (undertake) either the feeding of the poor or the equivalent of that in fasting, so that he may suffer the evil consequences of his deed. Allah has forgiven what is past, but if any one returns to sin He will avenge Himself on him: He is Mighty, capable of punishment.

أُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهُ مَتَاعًا لَّكُمْ  
وَاللِّسْيَارَةِ ۖ وَحُرِّمَ عَلَيْكُمْ صَيْدُ الْبَرِّ مَا دُمْتُمْ  
حُرُمًا ۚ وَاتَّقُوا اللَّهَ الَّذِي إِلَيْهِ تُحْشَرُونَ

**5:96** Lawful to you is the game of the sea and its food, a good food for you and for the travellers. But you are forbidden the game of the land whilst you are on pilgrimage. Have fear of Allah, before whom you shall all be assembled.

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جَعَلَ اللَّهُ الْكَعْبَةَ الْبَيْتَ الْحَرَامَ قِيَامًا  
 لِلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَالْهَدْيَ وَالْقَلَائِدَ ۚ ذَلِكَ  
 لِتَعْلَمُوا أَنَّ اللَّهَ يَعْلَمُ مَا فِي السَّمَاوَاتِ وَمَا  
 فِي الْأَرْضِ وَأَنَّ اللَّهَ بِكُلِّ شَيْءٍ عَلِيمٌ

**5:97** Allah has made the Ka'ba the Sacred House, a foundation for people in the affairs of religion); and (has made) the sacred month, and the sacrificial offerings and the victims with garlands, eternal values for mankind; so that you may know that Allah has knowledge of all that the heavens and the earth contain; that He has knowledge of all things.

اعْلَمُوا أَنَّ اللَّهَ شَدِيدُ الْعِقَابِ وَأَنَّ  
 اللَّهَ غَفُورٌ رَحِيمٌ

**5:98** Know that Allah is stern in retribution, and that He is Forgiving and Merciful.



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مَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ ۚ وَاللَّهُ  
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

**5:99** The duty of the Apostle is only to give warning. Allah knows all that you hide and all that you reveal.

قُلْ لَا يَسْتَوِي الْخَبِيثُ وَالطَّيِّبُ وَلَوْ  
أَعْجَبَكَ كَثْرَةُ الْخَبِيثِ ۚ فَاتَّقُوا اللَّهَ يَا أُولِي  
الْأَلْبَابِ لَعَلَّكُمْ تَفْلَحُونَ

**5:100** Say: 'Good and evil are not alike, even though the abundance of evil tempts you. Have fear of Allah, you men of understanding, so that you may triumph.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَسْأَلُوا عَنْ أَشْيَاءٍ إِنْ  
تُبَدَّ لَكُمْ تَسْؤُكُمْ وَإِنْ تَسْأَلُوا عَنْهَا حِينَ يُنَزَّلُ  
الْقُرْآنُ تُبَدَّ لَكُمْ عَفَا اللَّهُ عَنْهَا ۚ وَاللَّهُ غَفُورٌ  
حَلِيمٌ

**5:101** O believers, do not ask questions about things which, if made known to you, would only hurt you, but if you ask them when the Quran is being

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revealed, they shall be made plain to you. Allah will pardon you for this; He is Forgiving, Merciful.

قَدْ سَأَلَهَا قَوْمٌ مِّن قَبْلِكُمْ ثُمَّ أَصْبَحُوا بِهَا  
كَافِرِينَ

**5:102** Other men inquired about them before you, only to disbelieve them afterwards.

مَا جَعَلَ اللَّهُ مِنْ بَحِيرَةٍ وَلَا سَائِبَةٍ وَلَا  
وَصِيلَةٍ وَلَا حَامٍ ۚ وَلَكِنَّ الَّذِينَ كَفَرُوا يَفْتَرُونَ  
عَلَى اللَّهِ الْكَذِبَ ۖ وَأَكْثَرُهُمْ لَا يَعْقِلُونَ

**5:103** Allah demands neither a bahira, nor a saibah, nor a wasilah, nor a hami.' But those who disbelieve invent lies against Allah. Most of them are lacking in judgement.

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وَإِذَا قِيلَ لَهُمْ تَعَالَوْا إِلَىٰ مَا أَنزَلَ اللَّهُ  
وَأِلَى الرَّسُولِ قَالُوا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ  
آبَاءَنَا ؕ أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْلَمُونَ شَيْئًا وَلَا  
يَهْتَدُونَ

**5:104** When it is said to them: 'Come to that which Allah has revealed, and to the Apostle,' they reply: 'Sufficient for us is the faith we have inherited from our fathers, even though their fathers knew nothing and were not rightly guided.'

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ۚ لَا  
يَضُرُّكُمْ مِّنْ ضَلَّىٰ إِذَا اهْتَدَيْتُمْ ؕ إِلَى اللَّهِ  
مَرْجِعُكُمْ جَمِيعًا فَيُنَبِّئُكُم بِمَا كُنتُمْ تَعْمَلُونَ

**5:105** Believers, you are accountable for yourselves; he that goes astray cannot harm you if you are on the right path. You shall all return to Allah, and He will inform you of what you have done.

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يَا أَيُّهَا الَّذِينَ آمَنُوا شَهَادَةُ بَيْنَكُمْ إِذَا  
 حَضَرَ أَحَدَكُمُ الْمَوْتُ حِينَ الْوَصِيَّةِ اثْنَانِ ذَوَا  
 عَدْلٍ مِّنكُمْ أَوْ آخَرَانِ مِّنْ غَيْرِكُمْ إِنْ أَنْتُمْ  
 ضَرَبْتُمْ فِي الْأَرْضِ فَأَصَابَتْكُمْ مُصِيبَةُ  
 الْمَوْتِ تَحْسِبُونَهُمَا مِنْ بَعْدِ الصَّلَاةِ فَيُفْسِمَانِ  
 بِاللَّهِ إِنْ ارْتَبْتُمْ لَا نَشْتَرِي بِهِ ثَمَنًا وَلَوْ كَانَ  
 ذَا قُرْبَىٰ ۖ وَلَا نَكْتُمُ شَهَادَةَ اللَّهِ إِنَّا إِذَا لَمِنَ  
 الْآثِمِينَ

**5:106** Believers, when death approaches you, let two just men from among you act as witnesses when you make your testaments; or two men from another tribe if the calamity of death overtakes you whilst you are travelling in the land. Detain them after prayers, and if you doubt their honesty ask them to swear by Allah: "We will not sell our testimony for any price, even to a kinsman. We will not hide the testimony of Allah; for we should then be evil-doers."

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فَإِنْ عَثَرَ عَلَىٰ أَنَّهُمَا اسْتَحَقَّا إِثْمًا  
فَآخِرَانِ يَقُومَانِ مَقَامَهُمَا مِنَ الَّذِينَ اسْتَحَقَّ  
عَلَيْهِمُ الْأُولَيَانِ فَيُقْسِمَانِ بِاللَّهِ لَشَهَادَتُنَا أَحَقُّ  
مِنْ شَهَادَتِهِمَا وَمَا اعْتَدَيْنَا إِنَّا إِذَا لَمِنَ  
الظَّالِمِينَ

**5:107** If both prove to have been sinful, replace them by another pair from among those immediately concerned, and let them both swear by Allah, saying: "Our testimony is truer than theirs. We have not exceeded the limit, for we should then be wrongdoers."

ذَٰلِكَ أَدْنَىٰ أَنْ يَأْتُوا بِالشَّهَادَةِ عَلَىٰ  
وَجْهِهَا أَوْ يَخَافُوا أَنْ تُرَدَّ أَيْمَانٌ بَعْدَ أَيْمَانِهِمْ<sup>٥٨</sup>  
وَاتَّقُوا اللَّهَ وَاسْمَعُوا<sup>٥٩</sup> وَاللَّهُ لَا يَهْدِي الْقَوْمَ  
الْفَاسِقِينَ

**5:108** Thus they will be more likely to bear true witness or to fear that the oaths of others may contradict theirs. Have fear of Allah and be obedient. Allah does not guide the evil-doers.



## SURAH 5:

## "Al-Maida"

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ ۖ  
قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

**5:109** One day, Allah will gather all the apostles and ask them: 'How were you received?' They will reply: "We do not know. You alone have knowledge of what is hidden.'

إِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ ادْكُرْ نِعْمَتِي  
عَلَيْكَ وَعَلَىٰ وَلَدَتِكَ إِذْ أَيَّدْتُكَ بِرُوحِ الْقُدُسِ  
تُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا ۖ وَإِذْ عَلَّمْتُكَ  
الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ ۖ وَإِذْ  
تَخْلُقُ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ بِإِذْنِي فَتَنفُخُ  
فِيهَا فَتَكُونُ طَيْرًا بِإِذْنِي ۖ وَتُبْرِئُ الْأَكْمَةَ  
وَالْأَبْرَصَ بِإِذْنِي ۖ وَإِذْ تُخْرِجُ الْمَوْتَىٰ بِإِذْنِي ۖ  
وَإِذْ كَفَفْتُ بَنِي إِسْرَائِيلَ عَنْكَ إِذْ جِئْتَهُمْ  
بِالْبَيِّنَاتِ فَقَالَ الَّذِينَ كَفَرُوا مِنْهُمْ إِنْ هَذَا إِلَّا  
سِحْرٌ مُّبِينٌ

**5:110** Then Allah will say: 'Isa, son of Mariam, remember the favour I have bestowed on you and on your mother:

**SURAH 5:****"Al-Maida"**

how I strengthened you with the Holy Spirit, so that you preached to men in your cradle and in the prime of manhood; how I instructed you in the Book and in wisdom, in the Torah and in the Gospel; how by My leave you fashioned from clay the likeness of a bird and breathed into it so that, by My leave, it became a living bird; how, by My leave, you healed the blind man and the leper, and by My leave restored the dead to life, and how I protected you from the Children of Israel when you brought them clear signs: thereupon the unbelievers among them said: "This is nothing but plain magic";

وَإِذْ أُوحِيَتْ إِلَى الْحَوَارِيِّينَ أَنْ آمِنُوا  
بِي وَبِرَسُولِي قَالُوا آمَنَّا وَاشْهَدْ بِأَنَّنَا مُسْلِمُونَ

**5:111** how when I enjoined the disciples to believe in Me and in My Apostle they replied: "We believe, bear witness that we submit."

## SURAH 5:

## "Al-Maida"

إِذْ قَالَ الْحَوَارِيُّونَ يَا عِيسَى ابْنَ مَرْيَمَ  
هَلْ يَسْتَطِيعُ رَبُّكَ أَنْ يُنْزِلَ عَلَيْنَا مَائِدَةً مِّنَ  
السَّمَاءِ ۖ قَالَ اتَّقُوا اللَّهَ إِن كُنْتُمْ مُّؤْمِنِينَ

**5:112** 'Isa, son of Mariam,' said the disciples,  
'can your Lord send down to us a table  
(set with food) from heaven?' He  
replied: 'Have fear of Allah, if you are  
true believers.

قَالُوا نُرِيدُ أَنْ نَأْكُلَ مِنْهَا وَتَطْمَئِنَّ  
قُلُوبُنَا وَنَعْلَمَ أَنْ قَدْ صَدَقْتَنَا وَنَكُونَ عَلَيْهَا مِنَ  
الشَّاهِدِينَ

**5:113** 'We wish to eat of it,' they said, 'so that  
we may reassure our hearts and know  
that what you said to us is true, and  
that we may be witnesses to it.'

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1. Bahira, saibeh, wasilah and hami are names of animals which the pre-Islamic Arabs offered at the Ka'ba.

## SURAH 5:

## "Al-Maida"

قَالَ عِيسَى ابْنُ مَرْيَمَ اللَّهُمَّ رَبَّنَا أَنْزِلْ  
 عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا  
 وَآخِرِنَا وَآيَةً مِنْكَ ۖ وَارْزُقْنَا وَأَنْتَ خَيْرُ  
 الرَّازِقِينَ

**5:114** Allah, our Lord,' said Isa, the son of  
 Mariam, 'send to us food from heaven,  
 that it may mark a feast for us and for  
 those that will come after us: a sign  
 from You. Give us our sustenance;  
 You are the best Giver.

قَالَ اللَّهُ إِنِّي مُنَزِّلُهَا عَلَيْكُمْ ۖ فَمَنْ يَكْفُرْ  
 بَعْدُ مِنْكُمْ فَإِنِّي أُعَذِّبُهُ عَذَابًا لَا أُعَذِّبُهُ أَحَدًا مِّنَ  
 الْعَالَمِينَ

**5:115** Allah replied: 'I am sending one to you.  
 But whoever of you disbelieves  
 hereafter shall be punished as no man  
 has ever been punished.'

## SURAH 5:

## "Al-Maida"

وَإِذْ قَالَ اللَّهُ يَا عِيسَى ابْنَ مَرْيَمَ أَنْتَ  
قُلْتَ لِلنَّاسِ اتَّخِذُونِي وَأُمِّي إِلَهَيْنِ مِنْ دُونِ  
اللَّهِ ۖ قَالَ سُبْحَانَكَ مَا يَكُونُ لِي أَنْ أَقُولَ مَا  
لَيْسَ لِي بِحَقِّ ۚ إِنْ كُنْتُ قُلْتُهُ فَقَدْ عَلِمْتَهُ ۚ تَعْلَمُ  
مَا فِي نَفْسِي وَلَا أَعْلَمُ مَا فِي نَفْسِكَ ۚ إِنَّكَ أَنْتَ  
عَلَّامُ الْغُيُوبِ

**5:116** Then Allah will say: 'Isa, son of Mariam, did you ever say to mankind: "Worship me and my mother as gods beside Allah?". "Glory to You," he will answer, 'how could I say that to which I have no right? If I had ever said so, You would have surely known it. You know what is in my mind, but I cannot tell what is in Yours. You alone know what is hidden.

مَا قُلْتُ لَهُمْ إِلَّا مَا أَمَرْتَنِي بِهِ أَنْ  
اعْبُدُوا اللَّهَ رَبِّي وَرَبَّكُمْ ۚ وَكُنْتُ عَلَيْهِمْ شَهِيدًا  
مَا دُمْتُ فِيهِمْ ۖ فَلَمَّا تَوَفَّيْتَنِي كُنْتَ أَنْتَ الرَّقِيبَ  
عَلَيْهِمْ ۚ وَأَنْتَ عَلَى كُلِّ شَيْءٍ شَهِيدٌ

**5:117** I spoke to them of nothing except what You bade me. (I said): "Serve Allah,



## SURAH 5:

## "Al-Maida"

my Lord and your Lord." I watched over them whilst living in their midst, and ever since You took me to You, You Yourself have been watching over them. You are the witness of all things.

إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ ۖ وَإِنْ تَغْفِرَ لَهُمْ  
فَإِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ

**5:118** If You punish them, they surely are Your servants; and if You forgive them, surely You are Mighty, Wise.

قَالَ اللَّهُ هَذَا يَوْمٌ يَنْفَعُ الصَّادِقِينَ  
صِدْقُهُمْ ۚ لَهُمْ جَنَّاتٌ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
خَالِدِينَ فِيهَا أَبَدًا ۚ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا  
عَنْهُ ۚ ذَلِكَ الْفَوْزُ الْعَظِيمُ

**5:119** Allah will say: "This is the day when their truthfulness will benefit the truthful. They shall for ever dwell in gardens watered by running streams. Allah is pleased with them and they with Him. That is the supreme triumph."

## SURAH 5:

## "Al-Maida"

لِلّٰهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَمَا فِيهِنَّ ۚ  
وَهُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

**5:120** To Allah belongs the control over the heavens and the earth and all that they contain. He has power over all things.

## SURAH 6:

## "Al-An'am"

*in the Name of Allah, the Compassionate,  
the Merciful*

الْحَمْدُ لِلَّهِ الَّذِي خَلَقَ السَّمَاوَاتِ  
وَالْأَرْضَ وَجَعَلَ الظُّلُمَاتِ وَالنُّورَ ۚ ثُمَّ الَّذِينَ  
كَفَرُوا بِرَبِّهِمْ يَعْدِلُونَ

**6:1** Praise is due to Allah, Who has created the heavens and the earth and created darkness and light. Yet the unbelievers set up other gods as equals with their Lord.

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ  
أَجَلٌ مُّسَمًّى عِنْدَهُ ۚ أَنْتُمْ تَمْتَرُونَ

**6:2** It is He Who has created you from clay. He has decreed a term for you (in this world) and another one set with Him (in the next). Yet you are still in doubt.

وَهُوَ اللَّهُ فِي السَّمَاوَاتِ وَفِي الْأَرْضِ ۚ  
يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ

**6:3** He is God in the heavens and on earth. He has knowledge of all that you

## SURAH 6:

## "Al-An'am"

hide and all that you reveal. He knows what you earn.

وَمَا تَأْتِيهِمْ مِّنْ آيَةٍ مِّنْ آيَاتِ رَبِّهِمْ إِلَّا  
كَانُوا عَنْهَا مُعْرِضِينَ

**6:4** Yet every time a revelation comes to them from their Lord, they give no heed to it.

فَقَدْ كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ ۖ فَسَوْفَ  
يَأْتِيهِمْ أَنْبَاءُ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

**6:5** Thus they deny the truth when it is declared to them: but they shall learn the consequences of their scorn.

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## "Al-An'am"

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ  
مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا  
السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي  
مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ  
بَعْدِهِمْ قَرْنًا آخَرِينَ

**6:6** Can they not see how many generations We have destroyed before them, whom We had made more powerful in the land than you', sending down for them abundant water from the sky and giving them rivers that rolled at their feet? Yet because they sinned, We destroyed them all and raised up other generations after them.

وَلَوْ نَزَّلْنَا عَلَيْكَ كِتَابًا فِي قِرْطَاسٍ  
فَلَمَسُوهُ بِأَيْدِيهِمْ لَقَالِ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا  
سِحْرٌ مُبِينٌ

**6:7** Had We sent down to you a Book inscribed on paper and the unbelievers touched it with their own hands, they would still say: 'This is nothing but plain magic.'



## SURAH 6:

## "Al-An'am"

وَقَالُوا لَوْلَا أُنْزِلَ عَلَيْهِ مَلَكٌ ۖ وَلَوْ أَنْزَلْنَا مَلَكًا  
لَقُضِيَ الْأَمْرُ ثُمَّ لَا يُنْظَرُونَ

**6:8** They ask: "Why has no angel been sent down to him?" If We had sent down an angel, their fate would have been sealed and they would have never been reprieved.

وَلَوْ جَعَلْنَاهُ مَلَكًا لَجَعَلْنَاهُ رَجُلًا  
وَلَلْبَسْنَا عَلَيْهِمْ مَا يُلْبِسُونَ

**6:9** If We had made him an angel, We would have given him the semblance of a man, and would have thus confused them with that in which they are already confused.

وَلَقَدْ اسْتَهْزَأَ بِرُسُلٍ مِّن قَبْلِكَ فَحَاقَ  
بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ

**6:10** Other apostles have been laughed to scorn before you. But those that scoffed at them were overtaken by the very scourge they had derided.

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## "Al-An'am"

قُلْ سِيرُوا فِي الْأَرْضِ ثُمَّ انظُرُوا كَيْفَ كَانَ  
عَاقِبَةُ الْمُكَذِّبِينَ

6:11 Say: 'Roam the earth and see what was the fate of those that disbelieved their apostles.'

قُلْ لِمَنْ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ۖ  
قُلْ لِلَّهِ ۚ كَتَبَ عَلَىٰ نَفْسِهِ الرَّحْمَةَ ۚ لِيَجْمَعَ  
إِلَىٰ يَوْمِ الْقِيَامَةِ لَا رَيْبَ فِيهِ ۚ الَّذِينَ خَسِرُوا  
أَنفُسَهُمْ فَهُمْ لَا يُؤْمِنُونَ

6:12 Say: "To whom belongs all that the heavens and the earth contain?" Say: 'To Allah. He has decreed mercy for Himself, and will gather you all on the Day of Resurrection: that day is sure to come. Those who have forfeited their own souls will never have faith.

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### 1. The Makkans

## SURAH 6:

## "Al-An'am"

وَلَهُ مَا سَكَنَ فِي اللَّيْلِ وَالنَّهَارِ ۚ وَهُوَ السَّمِيعُ  
الْعَلِيمُ

**6:13** His is whatever takes its rest in the night or in the day. He is the Hearing, the Knowing.

قُلْ أَغَيْرَ اللَّهِ اتَّخَذُ وَلِيًّا فَأَطِرُ  
السَّمَاوَاتِ وَالْأَرْضِ وَهُوَ يُطْعِمُ وَلَا يُطْعَمُ<sup>ط</sup>  
قُلْ إِنِّي أُمِرْتُ أَنْ أَكُونَ أَوَّلَ مَنْ أَسْلَمَ<sup>ط</sup> وَلَا  
تَكُونَنَّ مِنَ الْمُشْرِكِينَ

**6:14** Say: 'Should I take any but Allah for my Defender? He is the Creator of the heavens and the earth. He gives nourishment to all and is nourished by none.'

قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ  
عَظِيمٍ

**6:15** Say: 'I was commanded to be the first to submit to Him.' And do not be one of the polytheists. Say: 'I will never disobey my Lord, for I fear the torment of a fateful day.'

## SURAH 6:

## "Al-An'am"

مَنْ يُصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهُ ۚ وَذَلِكَ  
الْفَوْزُ الْمُبِينُ

**6:16** He who is delivered (from the torment) of that day shall have received Allah's mercy. That is the glorious triumph.

وَإِنْ يَمْسَسْكَ اللَّهُ بِضُرٍّ فَلَا كَاشِفَ لَهُ  
إِلَّا هُوَ ۚ وَإِنْ يَمْسَسْكَ بِخَيْرٍ فَهُوَ عَلَىٰ كُلِّ  
شَيْءٍ قَدِيرٌ

**6:17** If Allah afflicts you with evil, none can remove it but He; and if He blesses you with good fortune, know that He has power over all things.

وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ ۚ وَهُوَ الْحَكِيمُ  
الْخَبِيرُ

**6:18** He reigns supreme over His servants. He is the Wise, the Knowing.

## SURAH 6:

## "Al-An'am"

قُلْ أَيُّ شَيْءٍ أَكْبَرُ شَهَادَةً ۖ قُلِ اللَّهُ ۖ  
 شَهِيدٌ بَيْنِي وَبَيْنَكُمْ ۖ وَأُوحِيَ إِلَيَّ هَذَا الْقُرْآنُ  
 لِأُنذِرَكُمْ بِهِ وَمَنْ بَلَغَ ۖ أَتُنْكُمُ لِلشَّهَادَةِ أَنْ مَعَ  
 اللَّهِ إِلَهَةٌ أُخْرَىٰ ۚ قُلْ لَا أَشْهَدُ ۚ قُلْ إِنَّمَا هُوَ  
 إِلَهُ وَاحِدٌ وَإِنِّي بِرِئَاءِ مِمَّا تُشْرِكُونَ

**6:19** Say: "What thing counts most in testimony?" Say: 'Let Allah be a witness between me and you. This Quran has been revealed to me that I may thereby warn you and all whom it may reach. Will you really witness that there are other gods besides Allah?' Say: 'I will witness (to no such a thing)! Say: 'He is but one God. I deny the gods you serve besides Him."

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَعْرِفُونَهُ كَمَا  
 يَعْرِفُونَ أَبْنَاءَهُمْ ۗ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ فَهُمْ  
 لَا يُؤْمِنُونَ

**6:20** Those to whom We have given the Book know him as they know their own children. But those who have forfeited their own souls will never have faith.



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وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
أَوْ كَذَّبَ بِآيَاتِهِ إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ

**6:21** Who is more wicked than the man who invents a falsehood about Allah or denies His revelations? The wrongdoers shall never prosper.

وَيَوْمَ نَحْشُرُهُمْ جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ  
أَشْرَكُوا آيِنَ شُرَكَائِكُمُ الَّذِينَ كُنْتُمْ تَزْعُمُونَ

**6:22** On the day when We gather them all together We shall say to the polytheists: "Where are your partners now, those whom you claimed to be your gods)?

ثُمَّ لَمْ تَكُن فِتْنَتُهُمْ إِلَّا أَنْ قَالُوا وَاللَّهِ  
رَبِّنَا مَا كُنَّا مُشْرِكِينَ

**6:23** They will not argue, but will say: 'By Allah, our Lord, we have never been polytheists.

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انْظُرْ كَيْفَ كَذَبُوا عَلَىٰ أَنْفُسِهِمْ ۚ وَضَلَّ  
عَنْهُمْ مَّا كَانُوا يَفْتَرُونَ

**6:24** You shall see how they will lie against themselves and how their own invention will fail them.

وَمِنْهُمْ مَّنْ يَسْتَمِعُ إِلَيْكَ ۖ وَجَعَلْنَا عَلَىٰ  
قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ وَفِي آذَانِهِمْ وَقْرًا ۚ وَإِنْ  
يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا ۚ حَتَّىٰ إِذَا جَاءُوكَ  
يُجَادِلُونَكَ يَقُولُ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا  
أَسَاطِيرُ الْأَوَّلِينَ

**6:25** Some of them listen to you. But We have cast veils over their hearts and made them hard of hearing lest they understand your words. They will not believe in Our signs even if they see everyone of them. When they come to argue with you, the unbelievers say: 'This is nothing but old fictitious tales.

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وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْأُونَ عَنْهُ ۖ وَإِنْ  
يُهْلِكُونَ إِلَّا أَنْفُسَهُمْ وَمَا يَشْعُرُونَ

**6:26** They forbid (others) from it and keep away from it. They ruin none but themselves, though they do not perceive it.

وَلَوْ تَرَىٰ إِذْ وَقَفُوا عَلَى النَّارِ فَقَالُوا يَا  
لَيْتَنَا نُرَدُّ وَلَا نُكَذِّبُ بَيِّنَاتٍ رَبِّنَا وَنَكُونَ مِنَ  
الْمُؤْمِنِينَ

**6:27** If you could see them when they are set before the Fire! They will say: "Would that we could return! Then we would not deny the revelations of our Lord and would be true believers.

بَلْ بَدَا لَهُمْ مَّا كَانُوا يُخْفُونَ مِنْ قَبْلُ ۖ  
وَلَوْ رُدُّوا لَعَادُوا لِمَا نُهُوا عَنْهُ وَإِنَّهُمْ لَكَاذِبُونَ

**6:28** Indeed, that which they concealed will manifest itself to them. But if they were sent back, they would return to that which they have been forbidden. They are liars indeed.

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وَقَالُوا إِن هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا وَمَا  
نَحْنُ بِمَبْعُوثِينَ

**6:29** They declare: "There is no other life but this, nor shall we ever be raised to life again."

وَلَوْ تَرَىٰ إِذْ يُقْفُوا عَلَىٰ رَبِّهِمْ ؕ قَالَ  
الْأَيْسَ هَٰذَا بِالْحَقِّ ؕ قَالُوا بَلَىٰ وَرَبِّنَا ؕ قَالَ  
فَذُوقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُونَ

**6:30** If you could see them when they are set before their Lord! He will say: 'Is this not the truth?' 'Yes, by our Lord,' they will reply, and He will say: "Taste then Our scourge, the reward of your unbelief!"

فَذُخِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ ؕ حَتَّىٰ  
إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتَنَا عَلَىٰ  
مَا فَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ  
ظُهُورِهِمْ ؕ أَلَا سَاءَ مَا يَزِرُونَ

**6:31** They are lost indeed, those who deny that they will ever meet Allah. When the Hour of Doom overtakes them

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unawares, they will exclaim: 'Alas, we have neglected much in our lifetime!' And they shall bear their burdens on their backs. Evil are the burdens they shall bear.

وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهُوَ ط وَلِلدَّارِ  
الْآخِرَةِ خَيْرٌ لِلَّذِينَ يَتَّقُونَ ط أَفَلَا تَعْقِلُونَ

**6:32** The life of this world is but a sport and a pastime. Surely better is the life to come for those who are righteous. Will you not understand?

قَدْ نَعْلَمُ إِنَّهُ لَيَحْزُنُكَ الَّذِي يَقُولُونَ ط  
فَإِنَّهُمْ لَا يُكَذِّبُونَكَ وَلَكِنَّ الظَّالِمِينَ بِآيَاتِ اللَّهِ  
يَجْحَدُونَ

**6:33** We know too well that what they say grieves you. It is not you that they are disbelieving; but the evil-doers deny Allah's own revelations.



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وَلَقَدْ كُذِّبَتْ رُسُلٌ مِّن قَبْلِكَ فَصَبَرُوا  
عَلَىٰ مَا كُذِّبُوا وَأُوذُوا حَتَّىٰ أَتَاهُمْ نَصْرُنَا  
وَلَا مُبَدِّلَ لِكَلِمَاتِ اللَّهِ ۚ وَلَقَدْ جَاءَكَ مِن نَّبَاِ  
الْمُرْسَلِينَ

**6:34** Other apostles have been denied before you. But they patiently bore with disbelief and persecution until Our help came down to them: for none can change the decrees of Allah. You have already heard of those apostles.

وَإِن كَانَ كِبَرَ عَلَيْكَ إِعْرَاضُهُمْ فَإِنِ  
اسْتَطَعْتَ أَن تَبْتَغِيَ نَفَقًا فِي الْأَرْضِ أَوْ سُلَّمًا  
فِي السَّمَاءِ فَتَأْتِيَهُمْ بِآيَةٍ ۚ وَلَوْ شَاءَ اللَّهُ  
لَجَمَعَهُمْ عَلَى الْهُدَىٰ ۚ فَلَا تَكُونَنَّ مِنَ  
الْجَاهِلِينَ

**6:35** If you find their aversion hard to bear, seek if you can a burrow in the earth or a ladder to the sky by which you may bring them a sign. Had Allah pleased, He would have given them guidance, one and all. Do not be ignorant then.

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إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَى  
يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ

**6:36** Those who listen will surely answer. As for the dead, Allah will bring them back to life. To Him they shall all return.

وَقَالُوا لَوْلَا نُزِّلَ عَلَيْهِ آيَةٌ مِّن رَّبِّهِ  
قُلْ إِنَّ اللَّهَ قَادِرٌ عَلَى أَنْ يُنْزِلَ آيَةً وَلَٰكِن  
أَكْثَرُهُمْ لَا يَعْلَمُونَ

**6:37** They ask: 'Why has no sign come down to him from his Lord? Say: 'Allah is well able to send down a sign. But most of them do not know.

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ وَلَا طَائِرٍ  
يَطِيرُ بِجَنَاحَيْهِ إِلَّا أُمَمٌ أَمْثَلُكُمْ ۚ مَا فَرَّطْنَا فِي  
الْكِتَابِ مِنْ شَيْءٍ ۚ ثُمَّ إِلَىٰ رَبِّهِمْ يُحْشَرُونَ

**6:38** There is no animal on the earth, nor a bird that flies with its two wings, but they are communities like your own. We have left out nothing in the Book. They shall all be gathered before their Lord.

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وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا صُمٌّ وَبُكْمٌ فِي  
الظُّلُمَاتِ ۚ مَنْ يَشَاءِ اللَّهُ يُضْلِلْهُ وَمَنْ يَشَاءُ  
يَجْعَلْهُ عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ

**6:39** Those that deny Our revelations are deaf and dumb (and) in darkness. Allah leaves in error whom He will, and guides to the right path whom He pleases.

قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ أَوْ  
أَتَتْكُمْ السَّاعَةُ أَغَيْرَ اللَّهِ تَدْعُونَ إِنْ كُنْتُمْ  
صَادِقِينَ

**6:40** Say: "When Allah's scourge smites you and the Hour of Doom (suddenly) overtakes you, will you call on any but Allah (to help you), if you are truthful?"

بَلْ إِلَٰهَهُ تَدْعُونَ فَيَكْشِفُ مَا تَدْعُونَ إِلَيْهِ إِنْ  
شَاءَ وَتَنْسَوْنَ مَا تُشْرِكُونَ

**6:41** No, on Him alone you will call; and if He please, He will relieve your affliction. Then you will forget what you associate with Him.'

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وَلَقَدْ أَرْسَلْنَا إِلَىٰ أُمَمٍ مِّن قَبْلِكَ  
فَأَخَذْنَاهُم بِالْبَأْسَاءِ وَالضَّرَّاءِ لَعَلَّهُمْ  
يَتَضَرَّعُونَ

**6:42** We sent forth (apostles) before you to other nations, and then afflicted them with calamities and misfortunes so that they might humble themselves.

فَلَوْلَا إِذْ جَاءَهُمْ بَأْسُنَا تَضَرَّعُوا  
وَلَكِن قَسَتْ قُلُوبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطَانُ مَا  
كَانُوا يَعْمَلُونَ

**6:43** If only they humbled themselves when our scourge overtook them! But their hearts were hardened, and the devil made what they did seem fair to them.

فَلَمَّا نَسُوا مَا ذُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ  
أَبْوَابَ كُلِّ شَيْءٍ حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا  
أَخَذْنَاهُمْ بِغْتَةٍ فَآذَا هُمْ مُبْلِسُونَ

**6:44** And when they had forgotten what we admonished them with, We granted them all that they desired; but just as

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they were rejoicing in what they were given, We suddenly smote them and they were (plunged into utter despair.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِينَ ظَلَمُوا  
وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

**6:45** Thus were the evil-doers annihilated.  
Praise be to Allah, Lord of the  
Creation!

قُلْ أَرَأَيْتُمْ إِنْ أَخَذَ اللَّهُ سَمْعَكُمْ  
وَأَبْصَارَكُمْ وَخَتَمَ عَلَى قُلُوبِكُمْ مَنْ إِلَهٌ غَيْرُ  
اللَّهِ يَأْتِيكُمْ بِهِ ۚ انْظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ ثُمَّ  
هُمْ يَصْدِفُونَ

**6:46** Say: "Tell me: If Allah took away your  
hearing and your sight and set a seal  
upon your hearts, could any God but  
Allah restore them to you?" See how  
We make plain to them Our  
revelations, And yet they turn away.



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قُلْ أَرَأَيْتُمْ إِنْ أَتَاكُمْ عَذَابُ اللَّهِ بَغْتَةً  
أَوْ جَهْرَةً هَلْ يُهْلِكُ إِلَّا الْقَوْمَ الظَّالِمُونَ

**6:47** Say: "Tell me: if the scourge of Allah overtook you unawares or openly, would any perish but the transgressors?"

وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ  
وَمُنْذِرِينَ ۖ فَمَنْ أَمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ  
وَلَا هُمْ يَحْزَنُونَ

**6:48** We send forth Our apostles only to give good news to mankind and to warn them. Those that believe in them) and mend their ways shall have nothing to fear or to regret.

وَالَّذِينَ كَذَّبُوا بِآيَاتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا  
كَانُوا يَفْسُقُونَ

**6:49** But those that deny Our revelations shall be punished for their misdeeds.

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قُلْ لَا أَقُولُ لَكُمْ عِنْدِي خَزَائِنُ اللَّهِ وَلَا  
أَعْلَمُ الْغَيْبَ وَلَا أَقُولُ لَكُمْ إِنِّي مَلَكٌ ۚ إِنِّي أَتَّبِعُ  
إِلَّا مَا يُوْحَىٰ إِلَيَّ ۚ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ  
وَالْبَصِيرُ ۚ أَفَلَا تَتَفَكَّرُونَ

**6:50** Say: 'I do not tell you that I possess the treasures of Allah or know what is hidden, nor do I claim to be an angel. I follow only that which is revealed to me.' Say: 'Are the blind and the seeing alike? Will you not think?'

وَأَنْذِرْ بِهِ الَّذِينَ يَخَافُونَ أَنْ يُحْشَرُوا  
إِلَىٰ رَبِّهِمْ ۚ لَيْسَ لَهُمْ دُونَهُ وَلِيٌّ وَلَا شَفِيعٌ  
لَّهُمْ يَتَّقُونَ

**6:51** And warn with it those who dread to be brought before their Lord that they have no guardian or intercessor besides Allah, so that they may guard themselves against evil.

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وَلَا تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ  
وَالْعَصِيِّ يُرِيدُونَ وَجْهَهُ ۖ مَا عَلَيْكَ مِنْ  
حِسَابِهِمْ مِنْ شَيْءٍ وَمَا مِنْ حِسَابِكَ عَلَيْهِمْ مِنْ  
شَيْءٍ فَتَطْرُدَهُمْ فَتَكُونَ مِنَ الظَّالِمِينَ

**6:52** Do not drive away those that call on their Lord morning and evening, seeking only to gain His favour. You are not by any means accountable for them, nor are they accountable for you. If you drive them away, you shall yourself become an evil-doer.

وَكَذَلِكَ فَتَنَّا بَعْضَهُم بِبَعْضٍ لِّيَقُولُوا  
أَهَؤُلَاءِ مَنَّ اللَّهُ عَلَيْهِمْ مِنْ بَيْنِنَا ۗ أَلَيْسَ اللَّهُ  
بِأَعْلَمَ بِالشَّاكِرِينَ

**6:53** Thus We have made some of them a means for testing others, so that they should say: 'Are these the men whom Allah favours amongst us?' But does not Allah best know the thankful?

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وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ  
 سَلَامٌ عَلَيْكُمْ ۖ كَتَبَ رَبُّكُمْ عَلَىٰ نَفْسِهِ الرَّحْمَةَ  
 أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ  
 بَغْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ

**6:54** When those that believe in Our revelations come to you, say: "Peace be upon you. Your Lord has decreed mercy on Himself. If any one of you commits evil through ignorance and then repents and mends his ways, then He is Forgiving, Merciful."

وَكَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ لَّا يُعْقِلُونَ  
 الْمُجْرِمِينَ

**6:55** Thus We make plain Our revelations, so that the path of the wicked may be laid bare.

قُلْ إِنِّي نُهَيْتُ أَنْ أَعْبُدَ الَّذِينَ تَدْعُونَ  
 مِنْ دُونِ اللَّهِ ۚ قُلْ لَا أَتَّبِعُ أَهْوَاءَكُمْ ۚ قَدْ  
 ضَلَلْتُ إِذَا وَمَا أَنَا مِنَ الْمُهْتَدِينَ

**6:56** Say: 'I am forbidden to worship whom you invoke besides Allah.' Say: 'I will not yield to your wishes, for then I

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should have strayed and should not be of the guided.'

قُلْ إِنِّي عَلَىٰ بَيِّنَةٍ مِّن رَّبِّي وَكَذَّبْتُمْ بِهِ ۚ  
مَا عِنْدِي مَا تَسْتَعْجِلُونَ بِهِ ۚ إِنِ الْحُكْمُ إِلَّا  
لِلَّهِ ۖ يَقْضِ الْحَقُّ ۖ وَهُوَ خَيْرُ الْفَاصِلِينَ

**6:57** Say: 'I have received clear proof from my Lord, yet you deny Him. I do not have that which you would hasten; judgement is for Allah only. He declares the truth and is the best of arbiters.

قُلْ لَّوْ أَنِّي لَأَمْلَأُ لَكُم بَيْنِي وَبَيْنَكُمْ ۖ وَاللَّهُ أَعْلَمُ  
بِالظَّالِمِينَ

**6:58** Say: 'Had I that which you would hasten, our dispute would be ended. But Allah best knows the evil -doers.



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وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ ۚ  
وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ ۚ وَمَا تَسْقُطُ مِنْ  
وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظُلُمَاتِ الْأَرْضِ  
وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

**6:59** He has the keys of the unseen: none knows them but He. He has knowledge of all that land and sea contain; every leaf that falls is known to Him. There is no grain in the darkest bowels of the earth, nor anything green or dry, but is recorded in a clear Book.

وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا  
جَرَحْتُمْ بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ  
مُّسَمًّى ۖ ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُم بِمَا كُنتُمْ  
تَعْمَلُونَ

**6:60** 'It is He that makes you dead by night, knowing what you have done by day, and then rouses you so that an ordained term (of life) may be fulfilled. To Him you shall all return, and He will declare to you all that you have done.

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وَهُوَ الْقَاهِرُ فَوْقَ عِبَادِهِ وَيُرْسِلُ  
عَلَيْكُمْ حَفَظَةً حَتَّىٰ إِذَا جَاءَ أَحَدَكُمْ الْمَوْتُ  
تَوَفَّيْتُهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُونَ

**6:61** "He reigns supreme over His servants.  
He sends forth guardians who watch  
over you and carry away your souls  
without fail when death overtakes you.

ثُمَّ رُدُّوا إِلَى اللَّهِ مَوْلَاهُمُ الْحَقِّ ۚ أَلَا لَهُ  
الْحُكْمُ وَهُوَ أَسْرَعُ الْحَاسِبِينَ

**6:62** Then are all men restored to Allah,  
their true Lord. His is the judgement,  
and most swift is His reckoning.'

قُلْ مَنْ يُنَجِّيكُمْ مِّنْ ظُلُمَاتِ الْبَرِّ  
وَالْبَحْرِ تَدْعُونَهُ تَضَرُّعًا وَخُفْيَةً لَّئِنْ أَنجَانَا  
مِنْ هَٰذِهِ لَنُكُونَنَّ مِنَ الشَّاكِرِينَ

**6:63** Say: "Who delivers you from the perils  
of land and sea, when you call out to  
Him humbly and in secret, saying:  
"Save us, and we will be truly  
thankful?"

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قُلِ اللَّهُ يُنَجِّيكُمْ مِنْهَا وَمِنْ كُلِّ كَرْبٍ ثُمَّ أَنْتُمْ تُشْرِكُونَ

**6:64** Say: "Allah delivers you from them, and from all afflictions. Yet you worship others with Him."

قُلْ هُوَ الْقَادِرُ عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ أَوْ مِنْ تَحْتِ أَرْجُلِكُمْ أَوْ يَلْبِسَكُمْ شِيْعًا وَيُذِيقَ بَعْضَكُمْ بَأْسَ بَعْضٍ ۚ انظُرْ كَيْفَ نُصَرِّفُ الْآيَاتِ لَعَلَّهُمْ يَفْقَهُونَ

**6:65** Say: 'He has power to let loose His scourge upon you from above your heads and from beneath your feet, and to divide you into discordant factions, causing the one to suffer at the hands of the other.' See how We make plain Our revelations, that they may understand.

وَكَذَّبَ بِهِ قَوْمُكَ وَهُوَ الْحَقُّ ۚ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيلٍ

**6:66** Your people have rejected this, although it is the very truth. Say: 'I am not your keeper.

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لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۚ وَسَوْفَ تَعْلَمُونَ

**6:67** The time will come when every prophecy shall be fulfilled, and you shall know of it.'

وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا  
فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ  
غَيْرِهِ ۚ وَإِمَّا يُنْسِيَنَّكَ الشَّيْطَانُ فَلَا تَقْعُدْ بَعْدَ  
الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ

**6:68** When you see those that scoff at Our revelations, withdraw from them till they engage in some other talk. If the devil causes you to forget, leave the wrongdoers as soon as you remember.

وَمَا عَلَى الَّذِينَ يَتَّقُونَ مِنْ حِسَابِهِمْ مِّنْ  
شَيْءٍ وَلَكِنْ ذِكْرٌ لَّعَلَّهُمْ يَتَّقُونَ

**6:69** Those that fear Allah are not by any means accountable for them. We remind them only so that they may guard themselves against evil.

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وَذَرِ الَّذِينَ اتَّخَذُوا دِينَهُمْ لَعِبًا وَلَهْوًا  
وَغَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا وَذَكَرَ بِهِ أَنْ تَبْسَلَ  
نَفْسٌ بِمَا كَسَبَتْ لَيْسَ لَهَا مِنْ دُونِ اللَّهِ وَلِيٌّ  
وَلَا شَفِيعٌ وَإِنْ تَعْدِلْ كُلُّ عَدْلٍ لَا يُؤْخَذُ مِنْهَا  
أُولَئِكَ الَّذِينَ أُبْسِلُوا بِمَا كَسَبُوا لَهُمْ شَرَابٌ  
مِنْ حَمِيمٍ وَعَذَابٌ أَلِيمٌ بِمَا كَانُوا يَكْفُرُونَ

**6:70** Avoid those that treat faith as a sport and a pastime and are seduced by the life of this world. Admonish them hereby lest a soul be damned by its own sins. It has no guardian or intercessor besides Allah: and though it offers every ransom, it shall not be accepted from it. Such are those that are damned by their deeds. They shall drink boiling water and be sternly punished for their unbelief.



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قُلْ أَدْعُو مِنْ دُونِ اللَّهِ مَا لَا يَنْفَعُنَا  
وَلَا يَضُرُّنَا وَنُرُدُّ عَلَى أَعْقَابِنَا بَعْدَ إِذْ هَدَانَا  
اللَّهُ كَالَّذِي اسْتَهْوَتْهُ الشَّيَاطِينُ فِي الْأَرْضِ  
خَيْرَانَ لَهُ أَصْحَابٌ يَدْعُونَهُ إِلَى الْهُدَى انْتَظِرْ  
قُلْ إِنَّ هُدَى اللَّهِ هُوَ الْهُدَى وَأْمُرْنَا لِنُسَلِّمَ  
لِرَبِّ الْعَالَمِينَ

**6:71** Say: "Are we to call besides Allah what can neither help nor harm us? Are we to turn on our heels after Allah has guided us, like him who, being bewitched by devils, blunder aimlessly in the earth, although his friends call him to the right path, shouting: "Come this way! "?" Say: 'The guidance of Allah is the only guidance. We are commanded to surrender ourselves to the Lord of the Creation,

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۚ وَهُوَ الَّذِي إِلَيْهِ  
نُحْشَرُونَ

**6:72** and to pray, and fear Him. Before Him you shall all be assembled.'

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وَهُوَ الَّذِي خَلَقَ السَّمَاوَاتِ وَالْأَرْضَ  
بِالْحَقِّ ۖ وَيَوْمَ يَقُولُ كُنْ فَيَكُونُ ۚ قَوْلُهُ الْحَقُّ ۚ  
وَلَهُ الْمُلْكُ يَوْمَ يُنْفَخُ فِي الصُّورِ ۚ عَالِمُ الْغَيْبِ  
وَالشَّهَادَةِ ۚ وَهُوَ الْحَكِيمُ الْخَبِيرُ

**6:73** It was He who created the heavens and the earth in all truth. On the day when He says: 'Be,' it shall be. His word is the truth. His shall be the sovereignty on the day when the trumpet is sounded. He has knowledge of the visible and the unseen. He alone is the Wise, the Knowing.

وَإِذْ قَالَ إِبْرَاهِيمُ لِأَبِيهِ آزَرَ أَتَتَّخِذُ  
أَصْنَامًا آلِهَةً ۖ إِنِّي أَخَافُ أَنْ يُكَلِّمَهُ  
الْمُتَكَبِّرِينَ

**6:74** And remember when Ibrahim said to his father Azar: "Will you take idols as your gods? Surely you and all your people are in palpable error."

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وَكَذَلِكَ نُرِيْ اِبْرٰهِيْمَ مَلَكُوْتِ  
السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُؤَقِنِيْنَ

**6:75** Thus We showed Ibrahim the kingdom of the heavens and the earth, so that he might become a firm believer.

فَلَمَّا جَنَّ عَلَيْهِ اللَّيْلُ رَأٰى كَوْكَبًا ۖ قَالَ  
هٰذَا رَبِّيْ ۖ فَلَمَّا أَفَلَ قَالَ لَا أُحِبُّ الْاٰفِلِيْنَ

**6:76** When night drew its shadow over him, he saw a star. \*That,' he said, 'is surely my God.' But when it set he said: 'I do not like to worship the setting ones.

فَلَمَّا رَأٰى الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّيْ ۖ  
فَلَمَّا أَفَلَ قَالَ لَئِنْ لَّمْ يَهْدِنِيْ رَبِّيْ لَأَكُوْنَنَّ مِنَ  
الْقَوْمِ الضَّالِّيْنَ

**6:77** When he beheld the rising moon, he said: "That is my God. But when it set, he said: 'If Allah does not guide me, I shall surely go astray.

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فَلَمَّا رَأَى الشَّمْسُ بَازِغَةً قَالَ هَذَا  
رَبِّي هَذَا أَكْبَرُ فَلَمَّا أَفَلَتْ قَالَ يَا قَوْمِ إِنِّي  
بَرِيءٌ مِّمَّا تُشْرِكُونَ

**6:78** Then, when he beheld the sun shining, he said: "That must be my God: it is larger (than the other two). But when it set, he said to his people: 'I am done with what you associate with God.

إِنِّي وَجَّهْتُ وَجْهِيَ لِلَّذِي فَطَرَ  
السَّمَاوَاتِ وَالْأَرْضَ حَنِيفًا وَمَا أَنَا مِنَ  
الْمُشْرِكِينَ

**6:79** I will turn my face to Him who has created the heavens and the earth, and live a righteous life. I am no polytheist.

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وَحَاجَّهُ قَوْمُهُ ۚ قَالَ أَتُحَاجُّونِي فِي اللَّهِ  
وَقَدْ هَدَانِ ۚ وَلَا أَخَافُ مَا تُشْرِكُونَ بِهِ إِلَّا أَن  
يَشَاءَ رَبِّي شَيْئًا ۗ وَسِعَ رَبِّي كُلَّ شَيْءٍ عِلْمًا ۚ  
أَفَلَا تَتَذَكَّرُونَ

**6:80** His people argued with him. He said:  
"Will you argue with me about Allah,  
who has given me guidance? I do not  
fear those you set up with Him, except  
by His will. My Lord has knowledge of  
all things. Will you not be warned?"

وَكَيْفَ أَخَافُ مَا أَشْرَكْتُمْ وَلَا تَخَافُونَ  
أَنَّا أَشْرَكْنَا بِاللَّهِ مَا لَمْ يُنَزَّلْ بِهِ عَلَيْكُمْ  
سُلْطَانًا ۚ فَآيُ الْفَرِيقَيْنِ أَحَقُّ بِالْأَمْنِ ۖ إِن كُنتُمْ  
تَعْلَمُونَ

**6:81** And how should I fear what you set up  
with Him when you yourselves are not  
afraid of setting up with Him what He  
has not sanctioned. Which of the two  
parties is more deserving of safety?  
(Tell me), if you know the truth.



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الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَٰئِكَ  
لَهُمُ الْأَمْنُ وَهُمْ مُّهْتَدُونَ

**6:82** Those that have faith and do not taint their faith with wrongdoing shall surely have security, and follow the right path.

وَتِلْكَ حُجَّتُنَا آتَيْنَاهَا إِبْرَاهِيمَ عَلَىٰ  
قَوْمِهِ ۖ نَرْفَعُ دَرَجَاتٍ مِّنْ نَّشَأٍ ۖ إِنَّ رَبَّكَ  
حَكِيمٌ عَلِيمٌ

**6:83** Such was the argument with which We furnished Ibrahim against his people. We raise whom We will to an exalted rank. Your Lord is Wise, Knowing.

وَوَهَبْنَا لَهُ إِسْحَاقَ وَيَعْقُوبَ ۚ كُلًّا  
هَدَيْنَا ۚ وَنُوحًا هَدَيْنَا مِن قَبْلُ ۖ وَمِن ذُرِّيَّتِهِ  
دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَىٰ  
وَهَارُونَ ۚ وَكَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

**6:84** We gave him Ishaq and Yaqub and guided each of them; and We guided Nuh before them. Among his descendants were Dawud and

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Sulayman, Ayyub and Yusuf and Musa and Harun-thus are the righteous rewarded,

وَزَكَرِيَّا وَيَحْيَىٰ وَعِيسَىٰ وَإِلْيَاسَ ۖ كُلٌّ  
مِّنَ الصَّالِحِينَ

**6:85** Zakariyya, Yahya, Isa and Elias, who all were upright men,

وَإِسْمَاعِيلَ وَالْيَسَعَ وَيُونُسَ وَلُوطًا ۚ  
وَكُلًّا فَضَّلْنَا عَلَى الْعَالَمِينَ

**6:86** and Ismail, Elyasa, Yunus and Lut. All these We exalted above Our creatures,

وَمِنْ آبَائِهِمْ وَذُرِّيَّاتِهِمْ وَإِخْوَانِهِمْ ۖ  
وَاجْتَبَيْنَاهُمْ وَهَدَيْنَاهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

**6:87** as we exalted some of their fathers, their children, and their brothers. We chose them and guided them to a straight path.

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ذَٰلِكَ هُدَىٰ ٱللَّهِ يَهْدِي بِهِ مَن يَشَآءُ مِّنْ عِبَادِهِ ۖ  
وَلَوْ أَشْرَكُوا لَحَبِطَ عَنْهُمْ مَّا كَانُوا يَعْمَلُونَ

**6:88** Such is Allah's guidance; He bestows it on whom He pleases of His servants. Had they associated others with Him, their labours would have been vain indeed.

أُولَٰئِكَ ٱلَّذِينَ آتَيْنَاهُمُ ٱلْكِتَآبَ وَٱلْحُكْمَ  
وَٱلنَّبُوءَۃَ ۖ فَإِن يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا  
قَوْمًا لَّيْسُوا بِهَا بِكَافِرِينَ

**6:89** On those men We bestowed the Book, wisdom, and prophethood. If these deny them. We will entrust them to others who do not disbelieve in them.

أُولَٰئِكَ ٱلَّذِينَ هَدَى ٱللَّهُ فَبِهِدَاهُمُ افْتَدِهٖ ۖ  
قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِن هُوَ إِلَّا ذِكْرَىٰ  
لِلْعَٰلَمِينَ

**6:90** Those were the men whom Allah guided. Follow then their guidance and say: 'I demand of you no recompense for this. It is a reminder to all mankind.'

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وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ إِذْ قَالُوا مَا  
 أَنْزَلَ اللَّهُ عَلَى بَشَرٍ مِّن شَيْءٍ ۖ قُلْ مَنْ أَنْزَلَ  
 الْكِتَابَ الَّذِي جَاءَ بِهِ مُوسَى نُورًا وَهُدًى  
 لِلنَّاسِ ۖ تَجْعَلُونَهُ قَرَاطِيسَ تُبْدُونَهَا وَتُخْفُونَ  
 كَثِيرًا ۖ وَعُلِّمْتُمْ مَا لَمْ تَعْلَمُوا أَنْتُمْ وَلَا آبَاؤُكُمْ ۖ  
 قُلِ اللَّهُ ۖ ثُمَّ ذَرْهُمْ فِي خَوْضِهِمْ يَلْعَبُونَ

**6:91** They have no true notion of Allah's glory, those that say: "Allah has never revealed anything to a mortal. 'Say: 'Who, then, revealed the Book which Musa brought down, a light and guidance for mankind? (The Book) which you have transcribed on scraps of paper, declaring some of it and suppressing much, (although) you have now been taught what neither you nor your fathers knew before?' Say: 'It was surely Allah (who revealed them).' Then leave them to amuse themselves with foolish chatter.

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وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ مُصَدِّقُ  
الَّذِي بَيْنَ يَدَيْهِ وَلِتُنْذِرَ أُمَّ الْقُرَىٰ وَمَنْ حَوْلَهَا  
وَالَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ ۖ وَهُمْ  
عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ

**6:92** And this is a blessed Book which we have revealed, 6:92 confirming what came before it, that you may warn the Mother City and those that dwell around her. Those who have faith in the life to come will believe in it and be steadfast in their prayers.

وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا  
أَوْ قَالَ أُوحِيَ إِلَيَّ وَلَمْ يُوحَ إِلَيْهِ شَيْءٌ وَمَنْ  
قَالَ سَأُنْزِلُ مِثْلَ مَا أَنْزَلَ اللَّهُ ۚ وَلَوْ تَرَىٰ إِذِ  
الظَّالِمُونَ فِي غَمَرَاتِ الْمَوْتِ وَالْمَلَائِكَةُ  
بَاسِطُو أَيْدِيهِمْ أَخْرَجُوا أَنْفُسَكُمْ ۖ الْيَوْمَ تُجْزَوْنَ  
عَذَابَ الْهُونِ بِمَا كُنْتُمْ تَقُولُونَ عَلَى اللَّهِ غَيْرَ  
الْحَقِّ وَكُنْتُمْ عَنْ آيَاتِهِ تَسْتَكْبِرُونَ

**6:93** Who is more wicked than the man who invents a falsehood about Allah, or



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says: "This has been revealed to me,' when nothing has been revealed to him? Or the man who says: 'I can reveal the like of what Allah has revealed?' Could you but see the wrongdoers when death overwhelms them! With hands outstretched, the angels (will say): "Yield up your souls. You shall be rewarded with a shameful punishment this day, for you have said of Allah what is untrue and scorned His revelations.

وَلَقَدْ جِئْتُمُونَا فُرَادَىٰ كَمَا خَلَقْنَاكُمْ أَوَّلَ  
مَرَّةٍ وَتَرَكْتُمْ مَا خَوَّلْنَاكُمْ وَرَاءَ ظُهُورِكُمْ ۖ وَمَا  
نَرَىٰ مَعَكُمْ شُفَعَاءَكُمُ الَّذِينَ زَعَمْتُمْ أَنَّهُمْ فِيكُمْ  
شُرَكَاءُ ۖ لَقَدْ تَقَطَّعَ بَيْنَكُمْ وَضَلَّ عَنْكُمْ مَا كُنْتُمْ  
تَزْعُمُونَ

**6:94** And now you have returned to Us, alone, as We created you at first, leaving behind all that We have bestowed on you. Nor do We see with you your intercessors, those whom you claimed to be the partners (of Allah). Broken are the ties which bound you, and that which you presumed has failed you.'

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إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَىٰ ۖ يُخْرِجُ  
الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ الْمَيِّتِ مِنَ الْحَيِّ ۚ  
ذَٰلِكُمُ اللَّهُ ۖ فَآَنَّىٰ تُؤْفَكُونَ

**6:95** It is Allah who splits the seed and the fruit-stone. He brings forth the living from the dead, and the dead from the living. Such is Allah. How then can you turn away from Him?

فَالِقُ الْإِصْبَاحِ وَجَعَلَ اللَّيْلَ سَكَنًا  
وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ۚ ذَٰلِكَ تَقْدِيرُ الْعَزِيزِ  
الْعَلِيمِ

**6:96** He kindles the light of dawn. He has ordained the night for rest and the sun and the moon for reckoning. Such is the ordinance of Allah, the Mighty, the Knowing.

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وَهُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا  
بِهَا فِي ظُلُمَاتِ الْبَرِّ وَالْبَحْرِ ۚ قَدْ فَصَّلْنَا  
الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ

**6:97** It is He that has created for you the stars, so that they may guide you in the darkness of land and sea. We have made plain Our revelations to men who understand.

وَهُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
فَمُسْتَقَرًّا وَمُسْتَوْدَعًا ۚ قَدْ فَصَّلْنَا الْآيَاتِ  
لِقَوْمٍ يَفْقَهُونَ

**6:98** It was He that created you from one being and furnished you with a dwelling and a resting-place. We have made plain (Our) revelations to men of understanding.

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وَهُوَ الَّذِي أَنْزَلَ مِنَ السَّمَاءِ مَاءً  
فَأَخْرَجْنَا بِهِ نَبَاتَ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ  
خَضِرًا نُّخْرِجُ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ  
مِنْ طُلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ مِّنْ أَعْنَابٍ  
وَالزَّيْتُونِ وَالرُّمَّانِ مُشْتَبِهًا وَغَيْرَ مُتَشَابِهٍ ۚ  
انظُرُوا إِلَى ثَمَرِهِ إِذَا أَثْمَرَ وَيَنْعِهِ ۚ إِنَّ فِي  
ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ

**6:99** He sends down water from the sky, and with it brings forth the buds of every plant. From these We bring forth green foliage and close-growing grain, palm-trees laden with clusters of dates within reach, vineyards and olive groves and pomegranates (which are) alike and different. Behold their fruits when they bear fruit and ripen. Surely in these there are signs for true believers.

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وَجَعَلُوا لِلَّهِ شُرَكَاءَ الْجِنَّ وَخَلَقَهُمْ<sup>ط</sup> وَخَرَقُوا  
لَهُ بَنِينَ وَبَنَاتٍ بِغَيْرِ عِلْمٍ<sup>ط</sup> سُبْحَانَهُ وَتَعَالَى  
عَمَّا يَصِفُونَ

**6:100** Yet they regard the jinn as Allah's partners, though He Himself created them, and in their ignorance ascribe to Him sons and daughters. Glory to Him! Exalted be He above their descriptions of Him.

بَدِيعُ السَّمَاوَاتِ وَالْأَرْضِ<sup>ط</sup> أَنَّى يَكُونُ  
لَهُ وَلَدٌ وَلَمْ تَكُنْ لَهُ صَاحِبَةً<sup>ط</sup> وَخَلَقَ كُلَّ شَيْءٍ<sup>ط</sup>  
وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ

**6:101** He is the Creator of the heavens and the earth. How could He have a son when He had no consort? He created all things and has knowledge of all things.



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ذَلِكُمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ  
كُلِّ شَيْءٍ فَاعْبُدُوهُ ۚ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ  
وَكَيلٌ

**6:102** That is Allah, your Lord. There is no god but Him, the Creator of all things. Therefore, serve Him. He is the Guardian of all things.

لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ ۚ  
وَهُوَ اللَّطِيفُ الْخَبِيرُ

**6:103** No mortal eyes can see Him, though He sees all eyes. He is the Kind, the Knowing.

قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ ۚ فَمَنْ  
أَبْصَرَ فَلِنَفْسِهِ ۚ وَمَنْ عَمِيَٰ فَعَلَيْهَا ۚ وَمَا أَنَا  
عَلَيْكُمْ بِحَفِيفٍ

**6:104** Momentous signs have come to you from your Lord. He that sees them shall himself have much to gain, but he who is blind to them shall lose much. I am not your keeper.

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وَكَذَلِكَ نُصَرِّفُ الْآيَاتِ لِيُقُولُوا  
دَرَسْتَ وَلِنُبَيِّنَهُ لِقَوْمٍ يَعْلَمُونَ

**6:105** Thus We make plain Our revelations, so that they may say: 'You have studied well, and that this may become clear to men of understanding.

اتَّبِعْ مَا أُوحِيَ إِلَيْكَ مِنْ رَبِّكَ ۚ لَا إِلَهَ إِلَّا هُوَ ۚ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ

**6:106** Therefore, follow what has been revealed to you from your Lord. There is no god but Him. Avoid the polytheists.

وَلَوْ شَاءَ اللَّهُ مَا أَشْرَكُوا ۚ وَمَا جَعَلْنَاكَ عَلَيْهِمْ حَفِيظًا ۚ وَمَا أَنْتَ عَلَيْهِمْ بِوَكِيلٍ

**6:107** Had Allah pleased, they would not have associated others with Him. We have not made you their keeper, nor are you their guard

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وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ  
فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ ۚ كَذَلِكَ زَيْنًا لِكُلِّ  
أُمَّةٍ عَمَلُهُمْ ثُمَّ إِلَىٰ رَبِّهِمْ مَرْجِعُهُمْ فَيُنَبِّئُهُمْ بِمَا  
كَانُوا يَعْمَلُونَ

**6:108** Do not revile (the idols) which they invoke besides Allah, lest in their ignorance they should spitefully revile Allah. Thus we have made the actions of all men seem pleasing. To their Lord they shall return, and He will declare to them all that they have done.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ  
جَاءَتْهُمْ آيَةٌ لَّيُؤْمِنُنَّ بِهَا ۚ قُلْ إِنَّمَا الْآيَاتُ عِنْدَ  
اللَّهِ ۚ وَمَا يُشْعِرُكُمْ أَنَّهَا إِذَا جَاءَتْ لَا يُؤْمِنُونَ

**6:109** They solemnly swear by Allah that if a sign be given them they would believe in it. Say: "Signs are vouchsafed by Allah." And how can you tell that if a sign be given them they will not believe in it?

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وَنُقَلِّبُ أَفْئِدَتَهُمْ وَأَبْصَارَهُمْ كَمَا لَمْ  
يُؤْمِنُوا بِهِ أَوَّلَ مَرَّةٍ وَنَذَرُهُمْ فِي طُغْيَانِهِمْ  
يَعْمَهُونَ

**6:110** We will turn away their hearts and eyes  
(from the truth) since they refused to  
believe in it at first. We will leave them  
to blunder about in their wrongdoing.

## Historic Background

### Surah Al-An'am

Ayahs

Revelation Place

165

Makkah

### Name

This Surah takes its name from vv. 136, 138 and 139 in which some superstitious beliefs of the idolatrous Arabs concerning the lawfulness of some cattle (*an\`am*) and the unlawfulness of some others have been refuted.

### Period of Revelation

According to a tradition of Ibn Abbas, the whole of the Surah was revealed at one sitting at Makkah. Asma, a daughter of Yazid and a first cousin of Hadrat Mu'az-bin Jabl, says, "During the revelation of this Surah, was riding on a she-camel and I was holding her nose-string. The she-camel began to feel the weight so heavily that it seemed as if her bones would break under it." We also learn from other traditions that dictated the whole of the Surah the same night that it was



revealed. Its subject-matter clearly shows that it must have been revealed during the last year of the Holy Prophet's life at Makkah. The tradition of Asma, daughter of Yazid, also confirms this. As she belonged to the *Ansar* and embraced Islam after the migration of to Yathrib, her visit to at Makkah must have taken place during the last year of his life there. For before this, his relations with those people were not so intimate that a woman from there might have come to visit him at Makkah.

### **Occasion of Revelation**

After determining the period of its revelation, it is easier to visualize the background of the Surah. Twelve years had passed since had been inviting the people to Islam. The antagonism and persecution by the Quraish had become most savage and brutal, and the majority of the Muslims had to leave their homes and migrate to Habash (Abyssinia). Above all, the two great supporters of Abu Talib and Hadrat Khadijah, were no more to help and give strength to him. Thus he was deprived of all the worldly support. But in spite of this, he carried on his mission in the teeth of opposition. As a result of this, on the one hand, all the good people of Makkah and the surrounding clans gradually began to

accept Islam ; on the other hand, the community as a whole, was bent upon obduracy and rejection. Therefore, if anyone showed any inclination towards Islam, he was subjected to taunts and derision, physical violence and social boycott. It was in these dark circumstances that a ray of hope gleamed from Yathrib, where Islam began to spread freely by the efforts of some influential people of Aus and Khazraj, who had embraced Islam at Makkah. This was a humble beginning in the march of Islam towards success and none could foresee at that time the great potentialities that lay hidden in it. For, to a casual observer, it appeared at that time as if Islam was merely a weak movement it had no material backing except the meager support of the Prophet's own family and of the few poor adherents of the Movement. Obviously the latter could not give much help because they themselves had been cast out by their own people who had become their enemies and were persecuting them.

### **Topics**

These were the conditions, when this discourse was revealed. The main topics dealt with in this discourse may be divided under seven headings : Refutation of *shirk* and invitation to the creed of *Tauhid*. Enunciation of the doctrine of the "Life-after- death." and refutation of the wrong notion that there was nothing beyond this worldly life. Refutation of the prevalent superstitions. Enunciation of the fundamental moral principles for the building up of the Islamic Society. Answers to the objections raised against the person of and his mission. Comfort and encouragement to and his followers who were at, that time in a state of anxiety and despondency because of the apparent failure of the mission. Admonition, warning and threats to the disbelievers and opponents to give up their apathy and haughtiness. It must, however, be noted that the above topics have not been dealt with one by one under separate headings, but the discourse goes on as a continuous whole and these topics come under discussion over and over again in new and different ways.

### **The Background of Makki Surahs**

As this is the first long Makki Surah in the order of the compilation of the Quran, it will be useful to explain the historical background of Makki Surahs in general, so that the reader may easily understand the Makki Surahs and our references to its different stages in connection with our commentary on them. First of all, it should be noted that comparatively very little material is available in regard to the background of the revelation of Makki Surahs whereas the period of the revelation of all the Madani Surahs is known or can be determined with a little effort. There are authentic traditions even in regard to the occasions of the revelation of the majority of the verses. On the other hand, we do not have such detailed information regarding the Makki Surahs. There are only a few Surahs and verses which have authentic traditions concerning the time and occasion of their revelation. This is because the history of the Makki period had not been compiled in such detail as that of the Madani period. Therefore we have to depend on the internal evidence of these Surahs for determining the period of their revelation: for example, the topics they discuss, their subject matter, their style and the direct or indirect references to the events

and the occasions of their revelation. Thus it is obvious that with the help of such evidence as

this, we cannot say with precision that such and such Surah or verse was revealed on such and such an occasion. The most we can do is to compare the internal evidence of a Surah with the events of the life of at Makkah, and then come to a more or less correct conclusion as to what particular stage a certain Surah belongs to. If we keep the above things in view, the history of the mission of at Makkah can be divided into four stages. The first stage began with his appointment as a Messenger and ended with the proclamation of Prophethood three years later. During this period the Message was given secretly to some selected persons only, but the common people of Makkah were not aware of it. The second stage lasted for two years after the proclamation of his Prophethood. It began with opposition by individuals: then by and by, it took the shape of antagonism, ridicule, derision,, accusation, abuse, and false propaganda then gangs were formed to persecute those Muslims who were comparatively poor, weak' and helpless. The third stage lasted for about six years from the beginning of the persecution to the death of

Abu Talib and Hadrat Khadijah in the tenth year of Prophethood. During this period, the persecution of the Muslims became' so savage and brutal that many of them were



forced to migrate to Habash. Social and economic boycott was applied against and the members of his family, and those Muslims who continued to stay in Makkah were forced to take refuge in Shi'b-i-A'bi Talib which was besieged. The fourth stage lasted for about three years from the tenth to the thirteenth year of Prophethood. This was a period of hard trials and grievous sufferings for and his followers. Life had become unendurable at Makkah and there appeared to be no place of refuge even outside it. So much so that when went to Ta'if, it offered no shelter or protection. Besides this, on the occasion of Haj, he would appeal to each and every Arab clan to accept his invitation to Islam but met with blank refusal from every quarter. At the same time, the people of Makkah were holding counsels' to get rid of him by killing or imprisoning or banishing him from their city. It was at that most critical time that Allah opened for Islam the hearts of the *Ansar* of Yathrab where he migrated at their invitation. Now that we have divided the life of at Makkah into four stages, it has become easier for us to tell, as far as possible, the particular stage in which a certain Makki Surah was revealed. This is because the Surahs belonging to a particular stage can be distinguished from those of the other stages with the help of their subject matter and style.

Besides this, they also contain such references as throw light on the circumstances and events that form the background of their revelation. In the succeeding Makki Surahs, we will determine on the basis of the distinctive features of each stage, and point out in the Preface, the particular stage in which a certain Makki Surah was revealed.

### **Subject: Islamic Creed.**

This Surah mainly discusses the different aspects of the major articles of the Islamic Creed: *Tauhid*, Life-after-death, Prophethood and their practical application to human life. Side by side with this, it refutes the erroneous beliefs of the "opponents and answers their objections, warns and admonishes them and comforts and his followers, who were then suffering from persecution. Of course, these themes have not been dealt with under separate heads but have been blended in an excellent manner.

### **Topics and their Interconnection**

These verses are of introductory and admonitory nature. The disbelievers have been warned that if they do not accept the Islamic Creed and follow the 'Light' shown by the Revelation from the All-Knowing and All-Powerful Allah, they would go to the same

doom as the former disbelievers did. Their arguments for rejecting the Prophet and the Revelation sent down to him have been refuted and a warning has been given to them that they should not be deluded by the respite that is being granted to them. **1-12** These verses inculcate *Tauhid*, and refute *shirk* which is the greatest obstacle in the way of its acceptance. **13-24** In these verses, a graphic scene of the life in the Hereafter has been depicted in order to warn the disbelievers of the consequences of the rejection of the Articles of Faith. **25-32** Prophethood is the main theme which has been discussed from the point of view of his Mission, the limitations of his powers, the attitude towards his followers and also from the point of view of the disbelievers. **33-73** In continuation of the same theme, the story of

Prophet Abraham has been related to bring home to the pagan Arabs that the Mission of Prophet Muhammad, which they were opposing, was the same as that of Prophet Abraham (Allah's peace be upon them). This line of argument was adopted because they considered themselves to be his followers, especially the Quraish who were proud of being his descendants as well. **74-90** Another proof of his Prophethood is the Book, which has been sent down to him by Allah, for its

teachings show the right guidance in regard to creed and practice. **91-108** Divine restrictions have been contrasted with the superstitious restrictions of the pagan Arabs in order to show the striking differences between the two and thus prove the Quran to be a Revealed Book. **109-154** The Jews, who were criticized in **vv. 144-147** along with the pagan Arabs, have been urged to compare the teachings of the Quran with those of the Torah so that they might recognize their similarity and give up their lame excuses against it, and adopt its Guidance to escape the retribution on the Day of Resurrection. **155-160** This is the conclusion of the discourse has been instructed in a beautiful and forceful manner to proclaim fearlessly the articles of the Islamic Creed and their implications. **161-165**