sworn\(^1\). And protect your oaths (i.e. do not swear much).\(^2\) Thus Allâh make clear to you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb\(^3\), and Al-Azlâm (arrows for seeking luck or decision) are an abomination of Shaitân’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful\(^4\)

91. Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of

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\(^1\) (V.5:89) Narrated Abu Hurairah رضي الله عنه: The Prophet ﷺ said, “We (Muslims) are the last (to come) in the world, but (will be) foremost on the Day of Resurrection.” Allâh’s Messenger ﷺ also said, “By Allâh, if anyone of you insists on fulfilling an oath by which he may harm his family, he commits a greater sin in Allâh’s consideration than that of dissolving his oath and making its expiation with that which Allâh has commanded. (Sahih Al-Bukhârî, Vol. 8, Hadîth No. 621).

\(^2\) (V.5:89) It is better not to take oaths, but if you have taken it, and later you find a better solution for the problem, then act according to the better one and give expiation for the oath.

\(^3\) (V.5:90) Animals that are sacrificed (slaughtered) on An-Nusub* and for the idols.

Narraed ʿAbdullâh رضي الله عنه, Allâh’s Messenger ﷺ said that he met Zaid bin ʿAmr bin Nufail at a place near Baldah and this had happened before Allâh’s Messenger ﷺ received the Divine Revelation. Allâh’s Messenger ﷺ presented a dish of meat (that had been offered to him by the pagans) to Zaid bin ʿAmr, but Zaid refused to eat of it and then said (to the pagans), “I do not eat of what you have sacrificed (slaughtered) on your stone-altars (Ansâb) nor do I eat except that on which Allâh’s Name has been mentioned on slaughtering.” (Sahih Al-Bukhârî, Vol.7, Hadîth No.407). [See also the footnote of (V.2:135)].

* An-Nusub were stone-altars at fixed places or graves, whereon sacrifices were slaughtered on certain occasions in the name of idols, jinn, angels, pious men, saints in order to honour them, or to expect some benefit from them.

\(^4\) (V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narraed Abu ʿAamir or Abu Mâlik Al-Ashʿârî that he heard the Prophet ﷺ saying, “From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, ‘Return to us tomorrow.’ Allâh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.” (Sahih Al-Bukhârî, Vol.7, Hadîth No.494B)
Allâh and from \textit{As-Salât} (the prayer). So, will you not then abstain?

92. And obey Allâh and the Messenger (Muhammad صلى الله عليه وسلم), and beware (of even coming near to drinking or gambling or \textit{Al-Ansâb}, or \textit{Al-Azlâm}, etc.) and fear Allâh. Then if you turn away, you should know that it is Our Messenger’s duty to convey (the Message) in the clearest way.

93. Those who believe and do righteous good deeds, there is no sin on them for what they ate (in the past), if they fear Allâh (by keeping away from His forbidden things), and believe and do righteous good deeds, and again fear Allâh and believe, and once again fear Allâh and do good deeds with \textit{Ihsân} (perfection). And Allâh loves the good-doers.

94. O you who believe! Allâh will certainly make a trial of you with something in (the matter of) the game that is well within the reach of your hands and your lances, that Allâh may test him who fears Him unseen. Then whoever transgresses thereafter, for him there is a painful torment.

95. O you who believe! Kill not the game while you are in a state of \textit{Ihram} [for \textit{Hajj} or \textit{‘Umrah} (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the \textit{Ka‘bah}, of an eatable animal (i.e. sheep, goat, cow) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed \textit{Masâkin} (poor persons), or its equivalent in \textit{Saum} (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

96. Lawful to you is (the pursuit of) water-game and its use for food — for the benefit of yourselves and those who travel, but forbidden is (the pursuit of) land-game as
long as you are in a state of Ihram (for Hajj or ‘Umrah). And fear Allah to Whom you shall be gathered back.

97. Allah has made the Ka‘bah, the Sacred House, an asylum of security and benefits (e.g. Hajj and ‘Umrah) for mankind, and also the Sacred Month and the animals of offerings and the garlanded (people or animals marked with the garlands on their necks made from the outer part of the stem of the Makkah trees for their security), that you may know that Allah has knowledge of all that is in the heavens and all that is in the earth, and that Allah is the All-Knower of each and everything.

98. Know that Allah is Severe in punishment and that Allah is Oft-Forgiving, Most Merciful.

99. The duty of the Messenger [i.e. Our Messenger Muhammad ﷺ to whom We have sent to you, (O mankind)] is nothing but to convey (the Message). And Allah knows all that you reveal and all that you conceal.

100. Say (O Muhammad ﷺ): “Not equal are Al-Khabith (all that is evil and bad as regards things, deeds, beliefs, persons and foods) and At-Tayyib (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of Al-Khabith may please you.” So fear Allah, O men of understanding in order that you may be successful.

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’an is being revealed, they will be

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(V.5:100) Fear Allah: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allah much (perform all kinds of good deeds which He has ordained).
made plain to you. Allâh has forgiven that, and Allâh is Oft-Forgiving, Most Forbearing.

102. Before you, a community asked such questions, then on that account they became disbelievers.

103. Allâh has not instituted things like Bahîrah, or Sâ‘ibah, or Wasilah, or Hâm, (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islamic period). But those who disbelieve invent lies against Allâh, and most of them have no understanding.

104. And when it is said to them: “Come to what Allâh has revealed and unto the Messenger (Muhammad ﷺ for the verdict of that which you have made unlawful).” They say: “Enough for us is that which we found our fathers following,” even though their fathers had no knowledge whatsoever nor guidance.

105. O you who believe! Take care of your own selves. If you follow the (right) guidance [and enjoin what is right (Islamic Monotheism and all that Islam orders one to do) and forbid what is wrong (polytheism, disbelief and all that Islam has forbidden)] no hurt can come to you from those who are in error. The return of you all is to Allâh, then He will inform you about (all) that which you used to do.

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1 (V.5:103) Bahîrah: a she-camel whose milk was spared for the sake of the idols and nobody was allowed to milk it.
2 (V.5:103) Sâ‘ibah: a she-camel let loose for free pasture for their false gods, e.g. idols and nothing was allowed to be carried on it.
3 (V.5:103) Wasilah: a she-camel set free for idols because it has given birth to a she-camel at its first delivery and second delivery.
4 (V.5:103) Hâm: a stallion-camel freed from work for the sake of their idols, after it had finished a number of copulations assigned for it.
5 (V.5:105) Take care of yourselves i.e. do righteous deeds, fear Allâh much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allâh much (perform all kinds of good deeds which He has ordained).
106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just men of your own folk or two others from outside, while you are travelling through the land and death befalls on you. Detain them both after As-Salāt (the prayer), (then) if you are in doubt (about their truthfulness), let them both swear by Allāh (saying): “We wish not for any worldly gain in this, even though he (the beneficiary) be our near relative. We shall not hide Testimony of Allāh, for then indeed we should be of the sinful.”

107. If then it gets known that these two had been guilty of sin, let two others stand forth in their places, nearest in kin from among those who claim a lawful right. Let them swear by Allāh (saying): “We affirm that our testimony is truer than that of both of them, and that we have not trespassed (the truth), for then indeed we should be of the wrong-doers.”

108. That should make it closer (to the fact) that their testimony would be in its true shape (and thus accepted), or else they would fear that (other) oaths would be admitted after their oaths. And fear Allāh and listen (with obedience to Him). And Allāh guides not the people who are Al-Fāsiqūn (the rebellious and disobedient).

109. On the Day when Allāh will gather the Messengers together and say to them: “What was the response you received (from men to your teaching)?” They will say: “We have no knowledge, verily, only You are the All-Knower of all that is hidden (or unseen).”

110. (Remember) when Allāh will say (on the Day of Resurrection). “O ‘Īsā (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rūḥ-ul-Qudus [Jibrīl (Gabriel)] so that
you spoke to the people in the cradle\[11\] and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers by My Permission, and when you brought forth the dead by My Permission; and when I restrained the Children of Israel from you (when they resolved to kill you) as you came unto them with clear proofs, and the disbelievers among them said: ‘This is nothing but evident magic.’”

111. And when I (Allâh) revealed to Al-Hawâriyyûn (the disciples) [of ‘Îsâ (Jesus)] to believe in Me and My Messenger, they said: “We believe. And bear witness that we are Muslims.”

112. (Remember) when Al-Hawâriyyûn (the disciples) said: “O ‘Îsâ (Jesus), son of Maryam (Mary)! Can your Lord send down to us a table spread (with food) from heaven?” ‘Îsâ (Jesus) said: “Fear Allâh, if you are indeed believers.”

113. They said: “We wish to eat thereof and to satisfy our hearts (to be stronger in Faith), and to know that you have indeed told us the truth and that we ourselves be its witnesses.”

114. ‘Îsâ (Jesus), son of Maryam (Mary), said: “O Allâh, our Lord! Send us from the heaven a table spread (with food) that there may be for us — for the first and the last of us — a festival and a sign from You; and provide us with sustenance, for You are the Best of sustainers.”

115. Allāh said: “I am going to send it down unto you, but if any of you after that disbelieves, then I will punish him with a torment such as I have not inflicted on anyone among (all) the ‘Ālamin (mankind and jinn).”

116. And (remember) when Allāh will say (on the Day of Resurrection): “O Īsā (Jesus), son of Maryam (Mary)! Did you say unto men: ‘Worship me and my mother as two gods besides Allāh?’ ” He will say: “Glory be to You! It was not for me to say what I had no right (to say). Had I said such a thing, You would surely have known it. You know what is in my inner-self though I do not know what is in Yours; truly, You, only You, are the All-Knower of all that is hidden (and unseen).

117. “Never did I say to them aught except what You (Allāh) did command me to say: ‘Worship Allāh, my Lord and your Lord.’ And I was a witness over them while I dwelt amongst them, but when You took me up, You were the Watcher over them; and You are a Witness to all things. (This is a great admonition and warning to the Christians of the whole world).

118. “If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise.”

119. Allāh will say: “This is a Day on which the truthful will profit from their truth: theirs are Gardens under which rivers flow (in Paradise) — they shall abide therein forever. Allāh is pleased with them and they with Him. That is the great success (Paradise).

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(V. 5:118) Narrated Ibn `Abbās رضي الله عنهما: The Prophet ﷺ said, “You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave [Īsā (Jesus)] said: And I was a witness over them while I dwelt amongst them. ... the All-Mighty, the All-Wise.” (V.5:117,118) (Sahih Al-Bukhārī, Vol.6, Hadith No. 150).
120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

_Sûrat Al-An‘âm (The Cattle) VI_

_In the Name of Allâh the Most Gracious, the Most Merciful._

1. All praises and thanks be to Allâh, Who (Alone) created the heavens and the earth, and originated the darkness and the light; yet those who disbelieve hold others as equal with their Lord.

2. He it is Who has created you from clay, and then has decreed a (stated) term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection).

3. And He is Allâh (to be worshipped Alone) in the heavens and on the earth; He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (See V.43:84)

4. And never an _Ayah_ (sign) comes to them from the _Ayût_ (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, but that they have been turning away from it.

5. Indeed, they rejected the truth (the Qur‘ân and Muhammad { when it came to them, but there will come to them the news of that (the torment) which they used to mock at.

6. Have they not seen how many a generation before them We have destroyed whom We had established on the earth such as We have not established you? And We poured out on them rain from the sky in

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{[V. 6:5] See the footnote of (V.3:85) and also see (V.3:116).}
abundance, and made the rivers flow under them. Yet We destroyed them for their sins, and We created after them other generations.

7. And even if We had sent down unto you (O Muhammad ﷺ) a Message written on paper so that they could touch it with their hands, the disbelievers would have said: “This is nothing but obvious magic!”

8. And they say: “Why has not an angel been sent down to him?” Had We sent down an angel, the matter would have been judged at once, and no respite would be granted to them.

9. And had We appointed him an angel, We indeed would have made him a man, and We would have certainly confused them in which they are already confused (i.e. the Message of Prophet Muhammad ﷺ).

10. And indeed (many) Messengers before you were mocked at, but their scoffers were surrounded by the very thing that they used to mock at.

11. Say (O Muhammad ﷺ): “Travel in the land and see what was the end of those who rejected truth.”

12. Say (O Muhammad ﷺ): “To whom belongs all that is in the heavens and the earth?” Say: “To Allah. He has prescribed Mercy for Himself.”[11] Indeed He


A) Narrated Abu Hurairah رضي الله عنه: I heard Allah’s Messenger ﷺ saying, “Allah has divided Mercy into one hundred parts, and He kept ninety-nine parts with Him and sent down one part to the earth, and because of that one single part, His creatures are merciful to each other, so that even the mare lifts up its hoof away from its baby animal, lest it should trample on it.” (Sahih Al-Bukhari, Vol.8, Hadith No.29).

B) Narrated Abu Hurairah رضي الله عنه: Allah’s Messenger ﷺ said, “When Allah completed the creation, He wrote in His Book which is with Him on His Throne: ‘Verily, My Mercy has overcome My Anger.’ ” (Sahih Al-Bukhari, Vol.4, Hadith No.416).
will gather you together on the Day of Resurrection, about which there is no doubt. Those who have lost themselves will not believe [in Allâh as being the only Ilâh (God), and Muhammad ﷺ as being one of His Messengers, and in Resurrection].

13. And to Him belongs whatsoever exists in the night and the day, and He is the All-Hearing, the All-Knowing.”

14. Say (O Muhammad ﷺ): “Shall I take as a Wali (Helper, Protector, Lord or God) any other than Allâh, the Creator of the heavens and the earth? And it is He Who feeds but is not fed.” Say: “Verily, I am commanded to be the first of those who submit themselves to Allâh (as Muslims).” And be not you (O Muhammad ﷺ) of the Mushriûn [polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh]. (Tafsir Al-Qurtubi)

15. Say: “I fear, if I disobey my Lord, the torment of a Mighty Day.”

16. He who is averted from (such a torment) on that Day, (Allâh) has surely been Merciful to him. And that would be the obvious success.

17. And if Allâh touches you with harm, none can remove it but He, and if He touches you with good, then He is Able to do all things.

18. And He is the Irresistible,(Supreme) above His slaves, and He is the All-Wise, Well-Acquainted with all things.

19. Say (O Muhammad ﷺ): “What thing is the most great in witness?” Say: “Allâh (the Most Great!) is Witness between me and you; this Qur’ân has been revealed to me that I may therewith warn you and whomsoever it may reach. Can you verily bear witness that besides Allâh there are other ālihah (gods)?” Say: “I bear no
(such) witness!” Say: “But in truth He (Allâh) is the only one Ilâh (God). And truly I am innocent of what you join in worship with Him.”

20. Those to whom We have given the Scripture (Jews and Christians) recognize him (i.e. Muhammad) as a Messenger of Allâh, and they also know that there is no Ilâh (God) but Allâh and Islâm is Allâh’s religion), as they recognize their own sons. Those who have lost (destroyed) themselves will not believe. [1]

(Tafsir At-Tabari)

21. And who does more aggression and wrong than he who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons or revelations)? Verily, the Zâlimûn (polytheists and wrong-doers) shall never be successful.

22. And on the Day when We shall gather them all together, then We shall say to those who joined partners (in worship with Us): “Where are your partners (false deities) whom you used to assert (as partners in worship with Allâh)?”

23. There will then be (left) no Fitnah (excuses or statements or arguments) for them but to say: “By Allâh, our Lord, we were not those who joined others in worship with Allâh.”

24. Look! How they lie against themselves! But the (lie) which they invented will disappear from them.

25. And of them there are some who listen to you; but We have set veils on their hearts, so they understand it not, and deafness in their ears; and even if they see every one of the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) they

will not believe therein; to the point that when they come to you to argue with you, the disbelievers say: “These are nothing but tales of the men of old.”

26. And they prevent others from him (from following Prophet Muhammad صلى الله عليه وسلم) and they themselves keep away from him, and (by doing so) they destroy not but their own selves, yet they perceive (it) not.

27. If you could but see when they will be held over the (Hell) Fire! They will say: “Would that we were but sent back (to the world)! Then we would not deny the Ayāt (proofs, evidences, verses, lessons, revelations, etc.) of Our Lord, and we would be of the believers!”

28. Nay, it has become manifest to them what they had been concealing before. But if they were returned (to the world), they would certainly revert to that which they were forbidden. And indeed they are liars.

29. And they said: “There is no (other life) but our (present) life of this world, and never shall we be resurrected (on the Day of Resurrection).”

30. If you could but see when they will be held (brought and made to stand) in front of their Lord! He will say: “Is not this (Resurrection and the taking of the accounts) the truth?” They will say: “Yes, by our Lord!” He will then say: “So taste you the torment because you used not to believe.”

31. They indeed are losers who denied their Meeting with Allâh, until all of a sudden, the Hour (signs of death) is on them, and they say: “Alas for us that we

\[\text{[V.6:31] Narrated Abu Mösâ:} \text{ The Prophet صلى الله عليه وسلم said, "Whoever loves the Meeting with Allâh, Allâh too loves the Meeting with him; and whoever hates the Meeting with Allâh, Allâh too hates the Meeting with him." (Sahih Al-Bukhârî, Vol.8, Hadith No. 515).} \]
gave no thought to it,” while they will bear their burdens on their backs; and evil indeed are the burdens that they will bear!

32. And the life of this world is nothing but play and amusement. But far better is the house in the Hereafter for those who are Al-Muttaqūn (the pious — See V.2:2). Will you not then understand?

33. We know indeed the grief which their words cause you (O Muhammad صلی الله علیه و سلم): it is not you that they deny, but it is the Verses (the Qur’ān) of Allāh that the Zālimūn (polytheists and wrong-doers) deny.

34. Verily, (many) Messengers were denied before you (O Muhammad صلی الله علیه و سلم), but with patience they bore the denial, and they were hurt; till Our Help reached them, and none can alter the Words (Decisions) of Allāh. Surely there has reached you the information (news) about the Messengers (before you).

35. If their aversion (from you, O Muhammad صلی الله علیه و سلم and from that with which you have been sent) is hard on you, (and you cannot be patient of their harm to you), then if you were able to seek a tunnel in the earth or a ladder to the sky, so that you may bring them a sign (and you cannot do it, so be patient). And had Allāh willed, He could have gathered them together (all) on true guidance, so be not you one of those who are Al-Jāhilūn (the ignorant).

36. It is only those who listen (to the Message of Prophet Muhammad صلی الله علیه و سلم), will respond (benefit from it), but as for the dead (i.e. disbelievers), Allāh will raise them up, then to Him they will be returned (for their recom pense).

37. And they said: “Why is not a sign sent down to him from his Lord?” Say:
“Allâh is certainly Able to send down a sign, but most of them know not.”

38. There is not a moving (living) creature on earth, nor a bird that flies with its two wings, but are communities like you. We have neglected nothing in the Book, then unto their Lord they (all) shall be gathered.

39. Those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are deaf and dumb in the darkness. Allâh sends astray whom He wills and He guides on the Straight Path whom He wills.

40. Say (O Muhammad صلى الله عليه وسلم): “Tell me if Allâh’s Torment comes upon you, or the Hour comes upon you, would you then call upon any one other than Allâh? (Reply) if you are truthful!”

41. Nay! To Him Alone you would call, and, if He wills, He would remove that (distress) for which you call upon Him, and you would forget at that time whatever partners you joined (with Him in worship).

42. Verily, We sent (Messengers) to many nations before you (O Muhammad صلى الله عليه وسلم). And We seized them with extreme poverty (or loss in wealth) and loss in health (with calamities) so that they might humble themselves (believe with humility).

43. When Our Torment reached them, why then did they not humble themselves (believe with humility)? But their hearts became hardened, and Shaitân (Satan) made fair- seeming to them that which they used to do.

44. So, when they forgot (the warning) with which they had been reminded, We opened for them the gates of every (pleasant) thing, until in the midst of their enjoyment in that which they were given, all of a sudden, We took them (in punishment),
and lo! They were plunged into destruction with deep regrets and sorrows.

45. So the root of the people who did wrong was cut off. And all the praises and thanks are to Allah, the Lord of the ‘Alamîn (mankind, jinn, and all that exists).

46. Say (to the disbelievers): “Tell me, if Allah took away your hearing and your sight, and sealed up your hearts, who is there — an ilâh (a god) other than Allah who could restore them to you?” See how variously We explain the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), yet they turn aside.

47 Say: “Tell me, if the punishment of Allah comes to you suddenly (during the night), or openly (during the day), will any be destroyed except the Zâlimûn (polytheists and wrong-doing people)?”

48 And We send not the Messengers but as givers of glad tidings and as warners. So whosoever believes and does righteous good deeds, upon such shall come no fear, nor shall they grieve.

49. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), the torment will touch them for their disbelief and for their belying the Message of Muhammad (sallallahu 'alayhi wasallam) [Tafsîr Al-Qurtubi].

50. Say (O Muhammad): “I don’t tell you that with me are the treasures of Allah, nor (that) I know the Unseen; nor I tell you that I am an angel. I but follow what is revealed to me.” Say: “Are the blind and the one who sees equal? Will you not then take thought?”

[1] (V.6:49) See the footnote of (V.3:85).
51. And warn therewith (the Qurʾān) those who fear that they will be gathered before their Lord, when there will be neither a protector nor an intercessor for them besides Him, so that they may fear Allāh and keep their duty to Him (by abstaining from committing sins and by doing all kinds of good deeds which He has ordained).

52. And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the Ṣālimūn (unjust).

53. Thus We have tried some of them with others, that they might say: “Is it these (poor believers) whom Allāh has favoured from amongst us?” Does not Allāh know best those who are grateful?

54. When those who believe in Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) come to you, say: “Salāmūn ‘Alaikum” (peace be on you); your Lord has written (prescribed) Mercy for Himself, so that if any of you does evil in ignorance, and thereafter repents and does righteous good deeds (by obeying Allāh), then surely, He is Oft-Forgiving, Most Merciful.

55. And thus do We explain the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) in detail, that the way of the Mujrīmūn (criminals, polytheists, sinners) may become manifest.

56. Say (O Muhammad صلى الله عليه وسلم): “I have been forbidden to worship those whom you invoke (worship) besides Allāh.” Say: “I will not follow your vain desires. If I did, I would go astray, and I would not be one of the rightly guided.”

57. Say (O Muhammad صلى الله عليه وسلم): “I am on clear proof from my Lord (Islāmic Monotheism), but you deny it (the truth that
has come to me from Allâh). I have not gotten what you are asking for impatiently (the torment). The decision is only for Allâh, He declares the truth, and He is the Best of judges."

58. Say: "If I had that which you are asking for impatiently (the torment), the matter would have been settled at once between me and you, but Allâh knows best the Zâlimûn (polytheists and wrong-doer)."

59. And with Him are the keys of the Ghaib (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.

60. It is He Who takes your souls by night (when you are asleep), and has knowledge of all that you have done by day, then He raises (wakes) you up again that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.

61. He is the Irresistible, (Supreme) over His slaves, and He sends guardians (angels guarding and writing all of one’s good and bad deeds) over you, until when death

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[i] (V.6:61):

a) Whoever intended to do a good deed or a bad deed.

Narrated Ibn 'Abbâs: The Prophet, narrating about his Lord, said, "Allâh ordered (the appointed angels over you) that the good and the bad deeds be written, and He then showed (the way) how (to write). If somebody intends to do a good deed and he does not do it, then Allâh will write for him a full good deed (in his account with Him); and if he intends to do a good deed and actually did it, then Allâh will write for him (in his account) with Him (its reward equal) from ten to seven hundred times, to many more times: and if somebody intended to do a bad deed and he does not do it, then Allâh will write a full good deed (in his account) with Him, and if he intended to do it (a bad deed) and actually did it, then Allâh will write one bad deed (in his account)." (Sahih Al-Bukhâri, Vol. 8, Hadith No.498).

b) Narrated Abu Hurairah: The Prophet, narrating about his Lord, said, "Angels come (to you) in succession by night and day, and all of them get together at the time of Fajr and 'Asr prayers. Then those who have stayed with you overnight, ascend unto Allâh Who asks
approaches one of you, Our Messengers (angel of death and his assistants) take his soul, and they never neglect their duty.

62. Then they are returned to Allâh, their True Maulâ [True Master (God), the Just Lord (to reward them)]. Surely, for Him is the judgement and He is the Swiftest in taking account.

63. Say (O Muhammad ﷺ): "Who rescues you from the darkness of the land and the sea (dangers like storms), (when) you call upon Him in humility and in secret (saying): If He (Allâh) only saves us from this (danger), we shall truly be grateful."

64. Say (O Muhammad ﷺ): "Allâh rescues you from this and from all (other) distresses, and yet you worship others besides Allâh."

65. Say: "He has power to send torment on you from above or from under your feet, or to cover you with confusion in party strife, and make you to taste the violence of one another." See how variously We explain the Ayât (proofs, evidences, lessons, signs, revelations, etc.), so that they may understand.

66. But your people (O Muhammad ﷺ) have denied it (the Qur’ân) though it is the truth. Say: "I am not a Wakîl (guardian) over you."

67. For every news there is a reality\(^1\) and you will come to know.

\(^1\) (V.6:67): i.e. for everything there is an appointed term, and for every deed there is a recompense
68. And when you (Muhammad ﷺ) see those who engage in a false conversation about Our Verses (of the Qur’ān) by mocking at them, stay away from them till they turn to another topic. And if Shaitān (Satan) causes you to forget, then after the remembrance sit not you in the company of those people who are the Zālimūn (polytheists and wrong-doers).

69. Those who fear Allāh, keep their duty to Him and avoid evil are not responsible for them (the disbelievers) in any case, but (their duty) is to remind them, that they may fear Allāh (and refrain from mocking at the Qur’ān). [The provision of this Verse was abrogated by the Verse 4:140].

70. And leave alone those who take their religion as play and amusement, and whom the life of this world has deceived. But remind (them) with it (the Qur’ān) lest a person be given up to destruction for that which he has earned, when he will find for himself no protector or intercessor besides Allāh, and even if he offers every ransom, it will not be accepted from him. Such are they who are given up to destruction because of that which they have earned. For them will be a drink of boiling water and a painful torment because they used to disbelieve.

71. Say (O Muhammad ﷺ): “Shall we invoke others besides Allāh (false deities), that can do us neither good nor harm, and shall we turn back on our heels after Allāh has guided us (to true Monotheism)? — like one whom the Shayātīn (devils) have made to go astray in the land in confusion, his companions calling him to guidance (saying): ‘Come to us.’ ” Say: “Verily, Allāh’s Guidance is the only guidance, and we have been commanded to submit (ourselves) to the Lord of the ‘Ālamīn (mankind, jinn and all that exists);
72. And to perform As-Salát (Iqámah-as-Salát), and to be obedient to Allâh and fear Him, and it is He to Whom you shall be gathered.

73. It is He Who has created the heavens and the earth in truth, and on the Day (i.e. the Day of Resurrection) He will say: “Be!” — and it is! His Word is the Truth. His will be the dominion on the Day when the Trumpet will be blown. All-Knower of the unseen and the seen. He is the All-Wise, Well-Aware (of all things).

74. And (remember) when Ibrâhîm (Abraham) said to his father Àazar: “Do you take idols as àlíhah (gods)? Verily, I see you and your people in manifest error.”[1]

75. Thus did we show Ibrâhîm (Abraham) the kingdom of the heavens and the earth that he be one of those who have Faith with certainty.

76. When the night covered him over with darkness he saw a star. He said: “This is my lord.” But when it set, he said: “I like not those that set.”

77. When he saw the moon rising up, he said: “This is my lord.” But when it set, he said: “Unless my Lord guides me, I shall surely be among the people who went astray.”

78. When he saw the sun rising up, he said: “This is my lord. This is greater.” But when it set, he said: “O my people! I am

[1] (V.6:74) Narrated Abu Hurairah: The Prophet said, “On the Day of Resurrection Ibrâhîm (Abraham) will meet his father Àazar whose face will be dark and covered with dust. (The Prophet) Ibrâhîm (Abraham) will say (to him): ‘Didn’t I tell you not to disobey me?’ His father will reply: ‘Today I will not disobey you.’ Ibrâhîm (Abraham) will say: ‘O Lord! You promised me not to disgrace me on the Day of Resurrection; and what will be more disgraceful to me than cursing and dishonouring my father?’ Then Allâh will say (to him): ‘I have forbidden Paradise for the disbelievers.’ Then he will be addressed, ‘O Ibrâhîm (Abraham)! Look! What is underneath your feet?’ He will look and there he will see a Dhîkh (Hyena) blood-stained, which will be caught by the legs and thrown in the (Hell) Fire.” (Sahih Al-Bukhârî, Vol.4, Hadîth No.569).
79. Verily, I have turned my face towards Him Who has created the heavens and the earth Hanîfa, (Islamic Monotheism, i.e. worshipping none but Allah Alone), and I am not of Al-Mushrikûn” (See V.2:105).

80. His people disputed with him. He said: “Do you dispute with me concerning Allah while He has guided me, and I fear not those whom you associate with Him (Allah) in worship. (Nothing can happen to me) except when my Lord (Allah) wills something. My Lord comprehends in His Knowledge all things. Will you not then remember?

81. “And how should I fear those whom you associate in worship with Allah (though they can neither benefit nor harm), while you fear not that you have joined in worship with Allah things for which He has not sent down to you any authority. (So) which of the two parties has more right to be in security? If you but know.”

82. It is those who believe (in the Oneness of Allah and worship none but Him Alone) and confuse not their belief with Zumûl (wrong i.e. by worshipping others besides Allah), for them (only) there is security and they are the guided.\[1\]

83. And that was Our Proof which We gave Ibrâhîm (Abraham) against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing.

84. And We bestowed upon him Ishâq (Isaac) and Ya‘qûb (Jacob), each of them We guided, and before him, We guided Nûh (Noah), and among his progeny Dâwûd

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\[1\] (V.6:82): See the footnote (C) of (V.27:59).
(David), Sulaimān (Solomon), Ayyūb (Job), Yūsuf (Joseph), Mūsā (Moses), and Hārūn (Aaron). Thus do We reward Al-Muḥsinūn (the good-doers — see the footnote of V.9:120).

85. And Zakariyā (Zachariya), and Yahya (John) and IĪsā (Jesus) and Iliyās (Elias), each one of them was of the righteous.

86. And Ismā‘īl (Ishmael) and Al-Yasa‘ (Elisha), and Yūnus (Jonah) and Lūt (Lot), and each one of them We preferred above the ‘Ālāmīn [mankind and jinn (of their times)].

87. And also some of their fathers and their progeny and their brethren, We chose them, and We guided them to the Straight Path.

88. This is the Guidance of Allāh with which He guides whomsoever He wills of His slaves. But if they had joined in worship others with Allāh, all that they used to do would have been of no benefit to them.

89. They are those whom We gave the Book, Al-Hukm (understanding of the religious laws), and Prophethood. But if these disbelieve therein (the Book, Al-Hukm and Prophethood), then, indeed We have entrusted it to a people (such as the Companions of Prophet Muhammad صلى الله عليه وسلم) who are not disbelievers therein.

90. They are those whom Allāh had guided. So follow their guidance. Say: "No reward I ask of you for this (the Qur’ān). It is only a reminder for the ‘Ālāmīn (mankind and jinn)."

91. They (the Jews, Quraish pagans, idolaters) did not estimate Allāh with an estimation due to Him when they said: "Nothing did Allāh send down to any human being (by revelation)." Say (O Muhammad صلى الله عليه وسلم): "Who then sent down the
Book which Mûsâ (Moses) brought, a light and a guidance to mankind which you (the Jews) have made into (separate) papersheets, disclosing (some of it) and concealing much. And you (believers in Allâh and His Messenger Muhammad صلى الله عليه وسلم) were taught (through the Qur'ân) that which neither you nor your fathers knew.” Say: “Allâh (sent it down).” Then leave them to play in their vain discussions. (Tafsîr Al-Qurtubî).

92. And this (the Qur'ân) is a blessed Book which We have sent down, confirming (the revelations) which came before it, so that you may warn the Mother of Towns (i.e. Makkah) and all those around it. Those who believe in the Hereafter believe in it (the Qur'ân), and they are constant in guarding their Salât (prayers).

93. And who can be more unjust than he who invents a lie against Allâh, or says: “A revelation has come to me” whereas no revelation has come to him in anything; and who says, “I will reveal the like of what Allâh has revealed.” And if you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying): “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allâh other than the truth. And you used to reject His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) with disrespect!

[1] (V. 6:93) A. What is said regarding the punishment in the grave. And the Statement of Allâh مولى جل: “If you could but see when the Zâlimûn (polytheists and wrong-doers) are in the agonies of death while the angels are stretching forth their hands (saying):” Deliver your souls. This day you shall be recompensed with the torment of degradation.” (V. 6:93)
And also the Statement of Allâh مولى : “Twice shall We punish them and thereafter, they shall be brought back to a great (horrible) torment.” (V. 9:101).
And also the Statement of Allâh مولى:
94. And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time. You have left behind you all that which We had bestowed on you. We see not with you your intercessors whom you claimed to be partners with Allâh. Now all relations between you and them have been cut off, and all that you used to claim has vanished from you.

95. Verily! It is Allâh Who causes the seed-grain and the fruit-stone (like date-stone) to split and sprout. He brings forth the living from the dead, and it is He Who brings forth the dead from the living. Such is Allâh, then how are you deluded away from the truth?

96. (He is the) Cleaver of the daybreak. He has appointed the night for resting, and the sun and the moon for reckoning. Such is the measuring of the All-Mighty, the All-Knowing.

"While an evil torment encompassed Fir'aun (Pharaoh)'s people; the Fire, they are exposed to it morning and afternoon, and on the Day when the Hour will be established (it will be said to the angels): 'Cause Fir'aun (Pharaoh)'s people to enter the severest torment.' " (V. 40: 45-46).

Narrated Al-Barâ' bin 'Azib: The Prophet ﷺ said, "When a faithful believer is made to sit in his grave, then (the angels) come to him and he testifies that Lâ ilâha illallâh wa Anna Muhammedur-Rasûl-Allâh (none has the right to be worshipped but Allâh and Muhammad is the Messenger of Allâh). And that corresponds to Allâh's Statement: 'Allâh will keep firm those who believe with the word that stands firm.' (V.14:27)." (Sahih Al-Bukhârî, Vol.2, Hadith No.450).

B. Narrated Anas رضي الله عنه: The Prophet ﷺ said, "When a human being is laid in his grave and his companions return and he even hears their footsteps, two angels come to him and make him sit and ask him: 'What did you use to say about this man, Muhammad ﷺ?' He will say: 'I testify that he is Allâh's slave and His Messenger.' Then it will be said to him, 'Look at your place in the Hell-fire. Allâh has changed for you a place in Paradise instead of it.'" The Prophet ﷺ added, "The dead person will see both his places. But a disbeliever or a hypocrite will say to the angels, 'I do not know, but I used to say what the people used to say.' It will be said to him, 'Neither did you know nor did you take the guidance (by following the Qur'ân). Then he will be hit with an iron hammer between his two ears, and he will cry and that cry will be heard by whatsoever is near to him except human beings and jinn." (Sahih Al-Bukhârî, Vol. 2, Hadith No. 422)
97. It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea. We have (indeed) explained in detail Our Ayât (proofs, evidences, verses, lessons, signs, Revelations, etc.) for people who know.

98. It is He Who has created you from a single person (Adam), and has given you a place of residing (on the earth or in your mother’s wombs) and a place of storage [in the earth (in your graves) or in your father’s loins]. Indeed, We have explained in detail Our revelations (this Qur’ân) for people who understand.

99. It is He Who sends down water (rain) from the sky, and with it We bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain. And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar (in kind) yet different (in variety and taste). Look at their fruits when they begin to bear, and the ripeness thereof. Verily! In these things there are signs for people who believe.

100. Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn); and they attribute falsely without knowledge sons and daughters to Him. Be He Glorified and Exalted above all that (evil) they attribute to Him.

101. He is the Originator of the heavens and the earth. How can He have children

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(V.6:97) (About the) Stars. Abu Qatâdah mentioned Allâh’s Statement: “And We have adorned the nearest heaven with lamps,” (V.67:5) and said, “The creation of these stars is for three purposes, i.e. as decoration of the (nearest) heaven, as missiles to hit the devils, and as signs to guide travellers. So, if anybody tries to find a different interpretation, he is mistaken and just wastes his efforts, and troubles himself with what is beyond his limited knowledge.” (Sahih Al-Bukhârî, Vol. 4, Chap. 3, P. 282).