when He has no wife? He created all things and He is the All-Knower of everything.\(^1\)

102. Such is Allâh, your Lord! Lâ ilâha illa Huwa (none has the right to be worshipped but He), the Creator of all things. So worship Him (Alone), and He is the Wakil (Trustee, Disposer of affairs, Guardian) over all things.

103. No vision can grasp Him, but He grasps all vision. He is Al-Latif (the Most Subtle and Courteous), Well-Acquainted with all things.

104. Verily, proofs have come to you from your Lord, so whosoever sees, will do so for (the good of) his ownself, and whosoever blinds himself, will do so to his own harm, and I (Muhammad صلى الله عليه وسلم) am not a watcher over you.

105. Thus We explain variously the Verses so that they (the disbelievers) may say: “You have studied (the Books of the people of the Scripture and brought this Qur’an from that)” and that We may make the matter clear for the people who have knowledge.

106. Follow what has been revealed to you (O Muhammad صلى الله عليه وسلم) from your Lord, Lâ ilâha illa Huwa (none has the right to be worshipped but He) and turn aside from Al-Mushrikûn.\(^2\)

107. Had Allâh willed, they would not have taken others besides Him in worship. And We have not made you a watcher over them nor are you a Wakil (disposer of affairs, guardian, trustee) over them.

108. And insult not those whom they (disbelievers) worship besides Allâh, lest

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\(^1\) (V.6:101) See the footnote of (V.2:116)

\(^2\) (V.6:106). Al-Mushrikûn: polytheists, pagans, idolaters and disbelievers in the Oneness of Allâh and His Messenger Muhammad صلى الله عليه وسلم.
they insult Allâh wrongfully without knowledge. Thus We have made fair-seeming to each people its own doings; then to their Lord is their return and He shall then inform them of all that they used to do.\[11\]

109. And they swear their strongest oaths by Allâh, that if there came to them a sign, they would surely believe therein. Say: “Signs are but with Allâh and what will make you (Muslims) perceive that (even) if it (the sign) came, they will not believe?”

110. And We shall turn their hearts and their eyes away (from guidance), as they refused to believe therein for the first time, and We shall leave them in their trespass to wander blindly.

\[11\] (6:108) The tale of the cave:

Narrated Ibn ‘Umar رضي الله عنه: Allâh’s Messenger صلي الله عليه وسلم said, “Once three persons (from the previous nations) were travelling, and suddenly it started raining and they took shelter in a cave. The entrance of the cave got closed (suddenly by the falling of a huge rock) while they were inside. They said to each other, ‘O You! Nothing can save you except the truth, so each of you should ask Allâh’s Help by referring to such a deed as he thinks he did sincerely (i.e., just for gaining Allâh’s Pleasure).’ So one of them said, ‘O Allâh! You know that I had a labourer who worked for me for one Faraq (i.e. three Sâ) of rice, but he departed, leaving it (i.e. his wages). I sowed that Faraq of rice and with its yield I bought cows (for him). Later on when came to me asking for his wages, I said (to him), ‘Go to those cows and drive them away.’ He said to me, ‘But you have to pay me only a Faraq of rice.’ I said to him, ‘Go to those cows and take them, for they are the product of that Faraq (of rice).’ So he drove them. O Allâh! If you consider that I did that for fear of You, then please remove the rock.’ The rock shifted a bit from the mouth of the cave. The second one said, ‘O Allâh, You know that I had old parents whom I used to provide with the milk of my sheep every night. One night I was delayed and when I came, they had slept, while my wife and children were crying with hunger. I used not to let them (i.e. my family) drink unless my parents had drunk first. So I disliked to wake them up and also disliked that they should sleep without drinking it, I kept on waiting (for them to wake) till it dawned. O Allâh! If You consider that I did that for fear of You, then please remove the rock.’ So the rock shifted and they could see the sky through it. The (third) one said, ‘O Allâh! You know that I had a cousin (i.e. my paternal uncle’s daughter) who was most beloved to me and I sought to seduce her, but she refused, unless I paid her one-hundred Dinârs (i.e. gold pieces). So I collected the amount and brought it to her, and she allowed me to sleep with her. But when I sat between her legs, she said, ‘Be afraid of Allâh, and do not deflower me but legally.’ ‘I got up and left the hundred Dinârs (for her). O Allâh! If You consider that I did that for fear of You, then please remove the rock.’ So Allâh released them (removed the rock) and they came out (of the cave).” [This Hadith indicates that one can only ask Allâh for help directly or through his performed good deeds. But to ask Allâh through the dead or absent (prophets, saints, spirits, holy men, angels) is absolutely forbidden in Islâm and it is a kind of polytheism]. (Sahih Al-Bukhârî, Vol. 4, Hadith No. 671).
111. And even if We had sent down unto them angels, and the dead had spoken unto them, and We had gathered together all things before their very eyes, they would not have believed, unless Allâh willed, but most of them behave ignorantly.

112. And so We have appointed for every Prophet enemies — Shayâtîn (devils) among mankind and jinn, inspiring one another with adorned speech as a delusion (or by way of deception). If your Lord had so willed, they would not have done it; so leave them alone with their fabrications. (Tafsîr Al-Qurtubi)

113. (And this is in order) that the hearts of those who disbelieve in the Hereafter may incline to such (deceit), and that they may remain pleased with it, and that they may commit what they are committing (all kinds of sins and evil deeds).

114. [Say (O Muhammad ﷺ)]: "Shall I seek a judge other than Allâh while it is He Who has sent down unto you the Book (the Qur'ân), explained in detail.” Those unto whom We gave the Scripture [the Taurât (Torah) and the Injeel (Gospel)] know that it is revealed from your Lord in truth. So be not you of those who doubt.

115. And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.

116. And if you obey most of those on the earth, they will mislead you far away from Allâh's Path. They follow nothing but conjectures, and they do nothing but lie.

117. Verily, your Lord! It is He Who knows best who strays from His Way, and He knows best the rightly guided ones.

118. So eat of that (meat) on which Allâh's Name has been pronounced (while slaughtering the animal), if you are believers in His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.).
119. And why should you not eat of that (meat) on which Allah’s Name has been pronounced (at the time of slaughtering the animal), while He has explained to you in detail what is forbidden to you, except under compulsion of necessity? And surely many do lead (mankind) astray by their own desires through lack of knowledge. Certainly your Lord knows best the transgressors.

120. Leave (O mankind, all kinds of) sin, open and secret. Verily, those who commit sin will get due recompense for that which they used to commit.

121. Eat not (O believers) of that (meat) on which Allah’s Name has not been pronounced (at the time of the slaughtering of the animal), for sure it is Fisq (a sin and disobedience of Allah). And certainly, the Shayātīn (devils) do inspire their friends (from mankind) to dispute with you, and if you obey them [by making Al-Maītah (a dead animal) legal by eating it], then you would indeed be Mushrīkūn (polytheists); [because they (devils and their friends) made lawful to you to eat that which Allah has made unlawful to eat and you obeyed them by considering it lawful to eat, and by doing so you worshipped them; and to worship others besides Allah is polytheism].

122. Is he who was dead (without Faith by ignorance and disbelief) and We gave him life (by knowledge and Faith) and set for him a light (of Belief) whereby he can walk amongst men — like him who is in the darkness (of disbelief, polytheism and hypocrisy) from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do.

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11 Narrated by Ahmad, At-Tirmidhi, and Ibn Jarir: Once while Allah’s Messenger (peace be upon him) was reciting the Verse (9:31) ‘Adi bin Hātim said, “O Allah’s Messenger! They do not worship them (i.e., rabbis and monks).” Allah’s Messenger (peace be upon him) said: “They certainly do. They (i.e., rabbis and monks) made lawful things as unlawful, and unlawful things as lawful, and they (i.e. Jews and Christians) followed them; and by doing so, they really worshipped them.” (Tafsir At-Tabari).
123. And thus We have set up in every town great ones of its wicked people to plot therein. But they plot not except against their own selves, and they perceive (it) not.

124. And when there comes to them a sign (from Allâh) they say: “We shall not believe until we receive the like of that which the Messengers of Allâh had received.” Allâh knows best with whom to place His Message. Humiliation and disgrace from Allâh and a severe torment will overtake the criminals (polytheists, sinners) for that which they used to plot.

125. And whomsoever Allâh wills to guide, He opens his breast to Islâm; and whomsoever He wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky. Thus Allâh puts the wrath on those who believe not.\(^{11}\)

126. And this is the Path of your Lord (the Qur'ân and Islâm) leading Straight. We have detailed Our Revelations for a people who take heed.

127. For them will be the home of peace (Paradise) with their Lord. And He will be their Wâli (Helper and Protector) because of what they used to do.

128. And on the Day when He will gather them (all) together (and say): “O you assembly of jinn! Many did you mislead of men,” and their Auliya’ (friends and helpers) amongst men will say: “Our Lord! We benefited one from the other, but now we

\(^{11}\) (V.6:125) If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the Sunnah (legal ways) of the Prophet] Narrated Mu'âwiya رضي الله عنه in a Khutbah (religious talk): I heard Allâh's Messenger ﷺ saying, "If Allâh wants to do good to a person, He makes him comprehend the religion [the understanding of the Qur'ân and the Sunnah (legal ways) of the Prophet]. I am just a distributor, but the grant is from Allâh. (And remember) that this nation (true Muslims, real followers of Islâmic Monotheism) will remain obedient to Allâh's Orders [i.e., following strictly Allâh's Book (the Qur'ân) and the Prophet's Sunnah (legal ways)] and they will not be harmed by anyone who will oppose them (going on a different path) till Allâh's Order (Day of Judgement) is established.” (Sahih Al-Bukhârî, Vol. 1, Hadîth No. 71).
have reached our appointed term which You did appoint for us.” He will say: “The Fire be your dwelling-place, you will dwell therein forever, except as Allâh may will. Certainly your Lord is All-Wise, All-Knowing.”

129. And thus We do make the Zâlimûn (polytheists and wrong-doers) Auliya’ (supporters and helpers) of one another (in committing crimes), because of that which they used to earn.

130. O you assembly of jinn and mankind! “Did not there come to you Messengers from amongst you, reciting unto you My Verses and warning you of the meeting of this Day of yours?” They will say: “We bear witness against ourselves.” It was the life of this world that deceived them. And they will bear witness against themselves that they were disbelievers.

131. This is because your Lord would not destroy the (populations of) towns for their wrong-doing (i.e. associating others in worship along with Allâh) while their people were unaware (so the Messengers were sent).

132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of what they do.

133. And your Lord is Rich (Free of all needs), full of Mercy; if He wills, He can destroy you, and in your place make whom He wills as your successors, as He raised you from the seed of other people.

134. Surely, that which you are promised will verily come to pass, and you cannot escape (from the punishment of Allâh).

135. Say (O Muhammad ﷺ): “O my people! Work according to your way, surely, I too am working (in my way), and you will come to know for which of us will be the (happy) end in the Hereafter. Certainly the Zâlimûn (polytheists and wrong-doers) will not be successful.”
136. And they assign to Allah a share of the tillth and cattle which He has created, and they say: “This is for Allah according to their claim, and this is for our (Allah’s so-called) partners.” But the share of their (Allah’s so-called) “partners” reaches not Allah, while the share of Allah reaches their (Allah’s so-called) “partners”! Evil is the way they judge!

137. And so to many of the Mushrikūn (polytheists — see V.2:105) their (Allah’s so-called) “partners” have made fair-seeming the killing of their children, in order to lead them to their own destruction and cause confusion in their religion. And if Allah had willed, they would not have done so. So leave them alone with their fabrications.

138. And according to their claim, they say that such and such cattle and crops are forbidden, and none should eat of them except those whom we allow. And (they say) there are cattle forbidden to be used for burden (or any other work), and cattle on which (at slaughtering) the Name of Allah is not pronounced; lying against Him (Allah). He will recompense them for what they used to fabricate.

139. And they say: “What is in the bellies of such and such cattle (milk or foetus) is for our males alone, and forbidden to our females (girls and women), but if it is born dead, then all have shares therein.” He will punish them for their attribution (of such false orders to Allah). Verily, He is All-Wise, All-Knower. (Tafsir At-Tabari).

140. Indeed lost are they who have killed their children, foolishly, without knowledge, and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided.

141. And it is He Who produces gardens trellised and untrellised, and date-palms, and crops of different shape and taste (their fruits and their seeds)and olives, and pomegranates,
similar (in kind) and different (in taste). Eat of their fruit when they ripen, but pay the due thereof (its Zakāt, according to Allāh’s Orders 1/10th or 1/20th) on the day of its harvest, and waste not by extravagance

Verily, He likes not Al-Musrifūn (those who waste by extravagance),

142. And of the cattle (are some) for burden (like camels) and (some are) small (unable to carry burden like sheep and goats - for food, meat, milk and wool). Eat of what Allāh has provided for you, and follow not the footsteps of Shaitān (Satan). Surely he is to you an open enemy.

143. Eight pairs: of the sheep two (male and female), and of the goats two (male and female). Say: “Has He forbidden the two males or the two females, or (the young) which the wombs of the two females enclose?

[1] (V. 6:141): See the footnote of (V.4:5).

[2] (V. 6:143) Narrated Abu Hurairah: I heard Allāh’s Messenger saying, “While a shepherd was amongst his sheep, a wolf attacked them and took away one sheep. When the shepherd chased the wolf, the wolf turned towards him and said, ‘Who will be their guard on the day of wild animals when nobody except I will be their shepherd’”. And while a man was driving a cow with a load on it, it turned towards him and spoke to him saying, ‘I have not been created for this purpose, but for ploughing.’ The people said, “Glorified be Allāh.” The Prophet said, “But I believe in it and so does Abu Bakr and ‘Umar.” (Sahih Al-Bukhāri, Vol. 5, Hadith No. 15).

*It has been written that a wolf also spoke to a shepherd during the Prophet’s lifetime near Al-Madinah, as narrated in Musnad Imam Ahmad in the Musnad of Abu Sa’id Al-Khudri رضي الله عنه (Vol. 3, Page 83): Narrated Abu Sa’id Al-Khudri رضي الله عنه: (While a shepherd was in his herd of sheep), suddenly a wolf attacked a sheep and took it away, the shepherd chased the wolf and took back the sheep, the wolf sat on its tail and addressed the shepherd saying: “Be afraid of Allāh, you have taken the provision from me which Allāh gave me.” The shepherd said: “What an amazing thing! A wolf sitting on its tail speaks to me in the language of a human being.” The wolf said: “Shall I tell you something more amazing than this? There is Muhammad صلى الله عليه وسلم the Messenger of Allāh in Yathrib (Al-Madinah) informing the people about the news of the past.” Then the shepherd (after hearing that) proceeded (towards Al-Madinah) driving his sheep till he entered Al-Madinah, cornered his sheep in a place, and came to Allāh’s Messenger (Muhammad صلى الله عليه وسلم) and informed the whole story. Allāh’s Messenger صلى الله عليه وسلم ordered for the proclamation of a congregational salat (صلاة جامعة) then he صلى الله عليه وسلم came out and asked the shepherds to inform the people (about the story), and he informed them. Then Allāh’s Messenger صلى الله عليه وسلم said: “He (the shepherd) has spoken the truth. By Him (Allāh) in Whose Hands my soul is, the Day of Resurrection will not be established till beasts of prey (نمر) speak to the human beings, and the stick lash and the shoe-laces of a person speak to him and his thigh inform him about his family as to what happened to them after him.
Inform me with knowledge if you are truthful."

144. And of the camels two (male and female), and of oxen two (male and female). Say: "Has He forbidden the two males or the two females or (the young) which the wombs of the two females enclose? Or were you present when Allâh ordered you such a thing? Then who does more wrong than one who invents a lie against Allâh, to lead mankind astray without knowledge. Certainly Allâh guides not the people who are Zâlimûn (polytheists and wrong-doers)."

145. Say (O Muhammad ﷺ): "I find not in that which has been revealed to me anything forbidden to be eaten by one who wishes to eat it, unless it be Maitah (a dead animal) or blood poured forth (by slaughtering or the like), or the flesh of swine (pork); for that surely is impure or impious (unlawful) meat (of an animal) which is slaughtered as a sacrifice for others than Allâh (or has been slaughtered for idols or on which Allâh’s Name has not been mentioned while slaughtering). But whosoever is forced by necessity without wilful disobedience, nor transgressing due limits; (for him) certainly, your Lord is Oft-Forgiving, Most Merciful."

146. And unto those who are Jews, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep except what adheres to their backs or their entrails, or is mixed up with a bone. Thus We recompensed them for their rebellion [committing crimes like murdering the Prophets and eating of Ribâ (usury)]. And verily, We are Truthful.

147. If they (Jews) belie you (Muhammad ﷺ) say: "Your Lord is the Owner of Vast Mercy, and never will His Wrath be turned back from the people who are Mujrimûn (criminals, polytheists or sinners)."

148. Those who took partners (in worship) with Allâh will say: "If Allâh had willed, we would not have taken partners (in
worship) with Him, nor would our fathers, and we would not have forbidden anything (against His Will).” Likewise belied those who were before them, (they argued falsely with Allâh’s Messengers), till they tasted Our Wrath. Say: “Have you any knowledge (proof) that you can produce before us? Verily, you follow nothing but guess and you do nothing but lie.”

149. Say: “With Allâh is the perfect proof and argument, (i.e. the Oneness of Allâh, the sending of His Messengers and His Holy Books to mankind); had He so willed, He would indeed have guided you all.”

150. Say: “Bring forward your witnesses, who can testify that Allâh has forbidden this. Then if they testify, testify not you (O Muhammad ﷺ) with them. And you should not follow the vain desires of such as treat Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) as falsehoods, and such as believe not in the Hereafter, and they hold others as equal (in worship) with their Lord.”

151. Say (O Muhammad ﷺ): “Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty — We provide sustenance for you and for them; comne not near to Al-Fawâishesh (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allâh has forbidden, except for a just cause (according to Islâmic law). This He has commanded you that you may understand.

152. “And come not near to the orphan’s property, except to improve it, until he (or she) attains the age of full strength; and give full measure and full weight with justice. We burden not any person, but that which he can bear. And whenever you give your word (i.e. judge between men or give evidence), say the truth even if a near relative is concerned, and
fulfil the Covenant of Allâh. This He commands you, that you may remember\(^\text{[1]}\).

153. "And verily, this (i.e. Allâh’s Commandments mentioned in the above two Verses 151 and 152) is My Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. This He has ordained for you that you may become Al-Muttaqûn (the pious — see V.2:2)."

154. Then, We gave Mûsâ (Moses) the Book [the Taurât (Torah)], to complete (Our Favour) upon those who would do right, and explaining all things in detail and a guidance and a mercy that they might believe in the meeting with their Lord.

155. And this is a blessed Book (the Qur’ân) which We have sent down, so follow it and fear Allâh (i.e. do not disobey His Orders), that you may receive mercy (i.e. be saved from the torment of Hell).

156. Lest you (pagan Arabs) should say: "The Book was sent down only to two sects before us (the Jews and the Christians), and for our part, we were in fact unaware of what they studied."

157. Or lest you (pagan Arabs) should say: "If only the Book had been sent down to us, we would surely have been better guided than they (Jews and Christians)." So now has come unto you a clear proof (the Qur’ân) from your Lord, and a guidance and a mercy. Who then does more wrong than one who rejects the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allâh and turns away therefrom? We shall requisite those who turn away from Our Ayât with an evil torment, because of their turning away (from them). [Tafsir At-Tabari]

\(^{[1]}\) (V.6:152):
A) See the footnotes of (V. 3:130).
B) See the footnote of (V.4:135).
158. Do they then wait for anything other than that the angels should come to them, or that your Lord (Allâh) should come, or that some of the Signs of your Lord should come (i.e. portents of the Hour e.g., rising of the sun from the west)! The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith. Say: "Wait you! we (too) are waiting."[1]

159. Verily, those who divide their religion and break up into sects (all kinds of religious sects)[2], you (O Muhammad صلى الله عليه وسلم) have no concern in them in the least. Their affair is only with Allâh, Who then will tell them what they used to do.

160. Whoever brings a good deed (Islâmic Monotheism and deeds of obedience to Allâh and His Messenger صلى الله عليه وسلم)

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A) Narrated Abu Hurairah: Allâh's Messenger صلى الله عليه وسلم said, "The Hour will not be established until the sun rises from the west; and when the people see it, then whoever will be living on the surface of the earth, will have faith, and that is (the time) when no good will it do to a person to believe then, if he believed not before." (6:158) (Sahih Al-Bukhârî, Vol.6, Hadith No.159).
B) Narrated Abu Hurairah: Allâh's Messenger صلى الله عليه وسلم said; "When the following three signs appear, no good will it do to a person to believe then if he believed not before:
1) Rising of the sun from the west.
2) (The coming of Al-Masîh) Ad-Dajjal.
3) (The coming out of the) Dâbbat-ul-Ard (i.e. a beast from the earth)."
(Sahih Muslim — The Book of Fitan — The Signs of the coming of the Hour).
C) Narrated Anas: The Prophet صلى الله عليه وسلم said, "No Prophet was sent but that he warned his followers against the one-eyed liar (Al-Masîh-Ad-Dajjâl), Beware! He is blind in one eye, and your Lord is not so, and there will be written between his (Al-Masîh-Ad-Dajjâl)'s eyes (the word) Kâfir (i.e., disbeliever)." [This Hadith is also quoted by Abu Hurairah and Ibn 'Abbâs. (Sahih Al-Bukhârî, Vol. 9, Hadith No. 245)].

[2] (V. 6:159) It is said that the Prophet صلى الله عليه وسلم recited this Verse and said: "These people are those who invent new things (Bid'ah) in religion and the followers of the vain desires of this Muslim nation, and their repentance will not be accepted by Allâh." (Tafsîr Al-Qurtubi).

[It has been narrated in the Hadith Books (At-Tirmidhi, Ibn Mâjah and Abu Dâwûd) that the Prophet صلى الله عليه وسلم said: "The Jews and the Christians will be divided into seventy-one or seventy-two religious sects and this nation will be divided into seventy-three religious sects, — all in Hell, except one, and that one is: on which I and my Companions are today, i.e. following the Qur'ân and the Prophet's Sunnah (legal ways, orders, acts of worship, statements)].
shall have ten times the like thereof to his credit, and whoever brings an evil deed (polytheism, disbelief, hypocrisy, and deeds of disobedience to Allâh and His Messenger صلى الله عليه وسلم) shall have only the recompense of the like thereof, and they will not be wronged.\footnote{(V. 6:160) See the footnote of (V.6:61.)}

161. Say (O Muhammad صلى الله عليه وسلم): “Truly, my Lord has guided me to a Straight Path, a right religion, the religion of Ibrâhîm (Abraham), 
Hanîfâ [i.e. the true Islamic Monotheism — to believe in One God (Allâh i.e. to worship none but Allâh, Alone)] and he was not of Al-Mushrikûn (See V.2:105).”

162. Say (O Muhammad صلى الله عليه وسلم): “Verily, my Salât (prayer), my sacrifice, my living, and my dying are for Allâh, the Lord of the ‘Aîlâmîn (mankind, jinn and all that exists).

163. “He has no partner. And of this I have been commanded, and I am the first of the Muslims.”

164. Say: “Shall I seek a lord other than Allâh, while He is the Lord of all things? No person earns any (sin) except against himself (only), and no bearer of burdens shall bear the burden of another. Then unto your Lord is your return, so He will tell you that wherein you have been differing.”

165. And it is He Who has made you generations coming after generations, replacing each other on the earth. And He has raised you in ranks, some above others that He may try you in that which He has bestowed on you. Surely your Lord is Swift in retribution, and certainly He is Oft-Forgiving, Most Merciful.
In the Name of Allāh
the Most Gracious, the Most Merciful.

1. Alif-Lām-Mīm-Sād. [These letters are one of the miracles of the Qur'ān and none but Allāh (Alone) knows their meanings.]

2. (This is the) Book (the Qur'ān) sent down unto you (O Muhammad صلى الله عليه وسلم), so let not your breast be narrow therefrom, that you warn thereby; and a reminder unto the believers.

3. [Say (O Muhammad صلى الله عليه وسلم) to these idolaters (pagan Arabs) of your folk:] Follow what has been sent down unto you from your Lord (the Qur'ān and Prophet Muhammad’s Sunnah), and follow not any Auliyyā' (protectors and helpers who order you to associate partners in worship with Allāh), besides Him (Allāh). Little do you remember!

4. And a great number of towns (their population) We destroyed (for their crimes). Our torment came upon them (suddenly) by night or while they were taking their midday nap.

5. No cry did they utter when Our Torment came upon them but this: “Verily we were Zālimūn (polytheists and wrong-doers)”.  

6. Then surely, We shall question those (people) to whom it (the Book) was sent and verily, We shall question the Messengers.

7. Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent.

8. And the weighing on that day (Day of Resurrection) will be the true (weighing)\[1\].

\[1\] (V.7:8) The Statement of Allāh جل و ؤل: “And We shall set up balances of justice on the Day of Resurrection.” (V.21:47).
So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise).

9. And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.).

10. And surely, We gave you authority on the earth and appointed for you therein provisions (for your life). Little thanks do you give.

11. And surely, We created you (your father Adam) and then gave you shape (the noble shape of a human being); then We told the angels, “Prostrate yourselves to Adam”, and they prostrated themselves, except Iblīs (Satan), he refused to be of those who prostrated themselves.

12. (Allāh) said: “What prevented you (O Iblīs) that you did not prostrate yourself, when I commanded you?” Iblīs said: “I am better than him (Adam), You created me from fire, and him You created from clay.”

13. (Allāh) said: “(O Iblīs) get down from this (Paradise), it is not for you to be arrogant here. Get out, for you are of those humiliated and disgraced.”

The deeds and the statement of Adam’s offspring will be weighed.

Narrated Abu Hurairah: The Prophet ﷺ said, “(There are) two words (expressions or sayings) which are dear to the Most Gracious (Allāh) and very easy for the tongue to say, but very heavy in the balance. They are:

'Subhān Allāhi-wa bihamdihi — Subhān Allāhil-‘Azīm.’” (Sahih Al-Bukhārī, Vol.9, Hadith No.652).

* ‘Glorified is Allāh and praised is He’ — ’Glorified is Allāh, the Most Great.’ (or I deem Allāh above all those unsuitable things ascribed to Him, and free Him from resembling anything whatsoever, and I glorify His Praises! I deem Allāh, the Most Great above all those unsuitable things ascribed to Him and free Him from resembling anything whatsoever).
14. *Iblis* said: “Allow me respite till the Day they are raised up (i.e. the Day of Resurrection).”

15. *Allâh* said: “You are of those respited.”

16. *Iblis* said: “Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path.

17. “Then I will come to them from before them and behind them, from their right and from their left, and You will not find most of them as thankful ones (i.e. they will not be dutiful to You).”

18. *Allâh* said (to *Iblis*): “Get out from this (Paradise), disgraced and expelled. Whoever of them (mankind) will follow you, then surely I will fill Hell with you all.”

19. “And O Adam! Dwell you and your wife in Paradise, and eat thereof as you both wish, but approach not this tree otherwise you both will be of the Zâlimûn (unjust and wrong-doers).”

20. Then *Shaitân* (Satan) whispered suggestions to them both in order to uncover that which was hidden from them of their private parts (before); he said: “Your Lord did not forbid you this tree save that you should become angels or become of the immortals.”

21. And he [*Shaitân* (Satan)] swore by *Allâh* to them both (saying): “Verily, I am one of the sincere well-wishers for you both.”

22. So he misled them with deception. Then when they tasted of the tree, that which was hidden from them of their shame (private parts) became manifest to them and they began to cover themselves with the leaves of Paradise (in order to cover their shame). And their Lord called out to them (saying): “Did I not forbid you that tree and tell you: Verily, *Shaitân* (Satan) is an open enemy unto you?”
23. They said: “Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers.”

24. (Allāh) said: “Get down, one of you is an enemy to the other [i.e. Adam, Hawwā’ (Eve), and Shaitān (Satan)]. On earth will be a dwelling-place for you and an enjoyment for a time.”

25. He said: “Therein you shall live, and therein you shall die, and from it you shall be brought out (i.e. resurrected).”

26. O Children of Adam! We have bestowed raiment upon you to cover yourselves (screen your private parts) and as an adornment; and the raiment of righteousness, that is better. Such are among the Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) of Allāh, that they may remember (i.e. leave falsehood and follow truth).[11]

27. O Children of Adam! Let not Shaitān (Satan) deceive you, as he got your parents [Adam and Hawwā’ (Eve)] out of Paradise, stripping them of their raiments, to show them their private parts. Verily, he and Qabiluḥu (his soldiers from the jinn or his tribe) see you from where you cannot see them. Verily, We made the Shayātīn (devils) Auliyā’ (protectors and helpers) for those who believe not.

28. And when they commit a Fāḥishah (evil deed, going round the Ka’bah in naked state, and every kind of unlawful sexual intercourse), they say: “We found our fathers doing it, and Allāh has commanded it on us.” Say: “Nay, Allāh never commands Fāḥishah. Do you say of Allāh what you know not?”

[11] (V.7:26) It is said that the pagan Arabs in the Pre-Islamic Period of Ignorance used to do Tawāf (going round) of the Ka’bah in a naked state. So when Islām became victorious and Makkah was conquered, the pagans and the polytheists were forbidden to enter Makkah, and none was allowed to do Tawāf of the Ka’bah in a naked state.
29. Say (O Muhammad ﷺ): My Lord has commanded justice and (said) that you should face Him only (i.e. worship none but Allah and face the Qiblah, i.e. the Ka’bah at Makkah during prayers) in every place of worship, in prayers (and not to face other false deities and idols), and invoke Him only making your religion sincere to Him (by not joining in worship any partner with Him and with the intention that you are doing your deeds for Allah’s sake only). As He brought you (into being) in the beginning, so shall you be brought into being [on the Day of Resurrection in two groups, one as a blessed one (believers), and the other as a wretched one (disbelievers)].

30. A group He has guided, and a group deserved to be in error; (because) surely they took the Shayātīn (devils) as Auliyā’ (protectors and helpers) instead of Allah, and think that they are guided.

31. O Children of Adam! Take your adornment (by wearing your clean clothes), while praying and going round (the Tawāf of ) the Ka’bah, and eat and drink but waste not by extravagance, certainly He (Allah) likes not Al-Musrifūn (those who waste by extravagance).

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[1] (V.7:31) It is obligatory to wear the clothes while praying. And the Statement of Allah جل وحلي: "Take your adornment [(by wearing your clean clothes) covering completely the 'Aurah (covering of one's 'Aurah means: while praying, a male must cover himself with clothes from the umbilicus of his abdomen up to his knees, and it is better that both his shoulders should be covered. And a female must cover all her body and feet except face, and it is better that both her hands are also covered]) while praying and going round (the Tawāf of the Ka’bah)."

In how many (what sort of) clothes a woman should pray? ‘Ikrimah said, "If she can cover all her body with one garment, it is sufficient."*

* It is agreed by the majority of the religious scholars that a woman while praying should cover herself completely except her face, and it is better that she should cover her hands with gloves or cloth. but her feet must be covered either with a long dress or she must wear socks to cover her feet. This verdict is based on the Prophet’s statement (Abu Dāwūd).

Narrated ‘Aīshah: ﷺ: ‘Allah’s Messenger ﷺ used to offer the Fajr prayer and some believing women covered with their veiling sheets used to attend the Fajr prayer with him, and then they would return to their homes unrecognized. (Sahih Al-Bukhārī, Vol. 1, Hadith No.368).
32. Say (O Muhammad ﷺ): “Who has forbidden the adornment with clothes given by Allâh, which He has produced for His slaves, and At-Taâyîbât [all kinds of Halâl (lawful) things] of food?” Say: “They are, in the life of this world, for those who believe, (and) exclusively for them (believers) on the Day of Resurrection (the disbelievers will not share them).” Thus We explain the Ayât (Islâmic laws) in detail for people who have knowledge.

33. Say (O Muhammad ﷺ): “(But) the things that my Lord has indeed forbidden are Al-Fawâîîsh (great evil sins and every kind of unlawful sexual intercourse) whether committed openly or secretly, sins (of all kinds), unrighteous oppression, joining partners (in worship) with Allâh for which He has given no authority, and saying things about Allâh of which you have no knowledge.”

34. And every nation has its appointed term; when their term comes, neither can they delay it nor can they advance it an hour (or a moment).

35. O Children of Adam! If there come to you Messengers from amongst you, reciting to you My Verses, then whosoever becomes pious and righteous, on them shall be no fear nor shall they grieve.

36. But those who reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, they are the dwellers of the (Hell) Fire, they will abide therein forever.

37. Who is more unjust than one who invents a lie against Allâh or rejects His Ayât (proofs, evidences, verses, lessons, signs, revelations)? For such their appointed portion (good things of this worldly life and their period of stay therein) will reach them from the Book (of Decrees) until when Our Messengers (the angel of death and his assistants) come to them to take their souls,
they (the angels) will say: “Where are those whom you used to invoke and worship besides Allâh,” they will reply, “They have vanished and deserted us.” And they will bear witness against themselves, that they were disbelievers.

38. (Allâh) will say: “Enter you in the company of nations who passed away before you, of men and jinn, into the Fire.” Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them: “Our Lord! These misled us, so give them a double torment of the Fire.” He will say: “For each one there is double (torment), but you know not.”

39. The first of them will say to the last of them: “You were not better than us, so taste the torment for what you used to earn.”

40. Verily, those who belie Our Ayât (proofs, evidences, verses, lessons, signs, revelations) and treat them with arrogance, for them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle (which is impossible). Thus do We recompense the Mujrimûn (criminals, polytheists and sinners).

41. Theirs will be a bed of Hell (Fire), and over them coverings (of Hell-fire). Thus do We recompense the Zâlimûn (polytheists and wrong-doers).

42. But those who believed (in the Oneness of Allâh — Islâmic Monotheism), and worked righteousness — We tax not any person beyond his scope — such are the dwellers of Paradise. They will abide therein.

43. And We shall remove from their breasts any (mutual) hatred or sense of injury (which they had, if at all, in the life of this world); rivers flowing under them, and they will say: “All the praises and thanks be to Allâh, Who has guided us to this, and never
could we have found guidance, were it not that Allâh had guided us! Indeed, the Messengers of our Lord did come with the truth.” And it will be cried out to them: “This is the Paradise which you have inherited for what you used to do.”

44. And the dwellers of Paradise will call out to the dwellers of the Fire (saying): “We have indeed found true what our Lord had promised us; have you also found true what your Lord promised (warnings)?” They shall say: “Yes.” Then a crier will proclaim between them: “The Curse of Allâh is on the Zâlimûn (polytheists and wrong-doers).”

45. Those who hindered (men) from the Path of Allâh, and would seek to make it crooked, and they were disbelievers in the Hereafter.

46. And between them will be a (barrier) screen and on Al-A’râf, a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognise all (of the Paradise and Hell people) by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, “Salâmun ‘Alaikûn” (Peace be on you), and at that time they (men on Al-A’râf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty.

47. And when their eyes will be turned towards the dwellers of the Fire, they will say: “Our Lord! Place us not with the people who are Zâlimûn (polytheists and wrong-doers).”

48. And the men on Al-A’râf (the wall) will call unto the men whom they would recognise by their marks, saying: “Of what

[1] (V.7:46)

Al-A’râf. It is said that it is a wall between Paradise and Hell and it has on it elevated places. [Please see Tafsîr Al-Qurtubi].
benefit to you were your great numbers (and hoards of wealth), and your arrogance (against Faith)?"

49. Are they those, of whom you swore that Allâh would never show them mercy. (Behold! It has been said to them): "Enter Paradise, no fear shall be on you, nor shall you grieve."

50. And the dwellers of the Fire will call to the dwellers of Paradise: "Pour on us some water or anything that Allâh has provided you with." They will say: "Both (water and provision) Allâh has forbidden to the disbelievers."

51. "Who took their religion as an amusement and play, and the life of the world deceived them." So this Day We shall forget them as they forgot their meeting of this Day, and as they used to reject Our Ayât (proofs, evidences, verses, lessons, signs, revelations).

52. Certainly, We have brought them a Book (the Qur'ân) which We have explained in detail with knowledge, — a guidance and a mercy to a people who believe.

53. Await they just for the final fulfilment of the event? On the Day the event is finally fulfilled (i.e. the Day of Resurrection), those who neglected it before will say: "Verily, the Messengers of our Lord did come with the truth, now are there any intercessors for us that they might intercede on our behalf? Or could we be sent back (to the first life of the world) so that we might do (good) deeds other than those (evil) deeds which we used to do?" Verily, they have lost their own selves (i.e. destroyed themselves) and that which they used to fabricate (invoking and worshipping others besides Allâh) has gone away from them.

54. Indeed your Lord is Allâh, Who created the heavens and the earth in Six Days, and then He rose over (Istawâ) the Throne (really in a manner that suits His Majesty). He brings the night as a cover over the day,
seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His Command. Surely, His is the Creation and Commandment. Blessed is Allâh, the Lord of the ‘Alâmîn (mankind, jinn and all that exists)!

55. Invoke your Lord with humility and in secret. He likes not the aggressors.

56. And do not do mischief on the earth, after it has been set in order, and invoke Him with fear and hope. Surely, Allâh’s Mercy is (ever) near unto the good-doers.

57. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain). Till when they have carried a heavy-laden cloud, We drive it to a land that is dead, then We cause water (rain) to descend thereon. Then We produce every kind of fruit therewith. Similarly, We shall raise up the dead, so that you may remember or take heed.

58. The vegetation of a good land comes forth (easily) by the Permission of its Lord; and that which is bad, brings forth nothing but (a little) with difficulty. Thus do We explain variously the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) for a people who give thanks.

59. Indeed, We sent Nûh (Noah) to his people and he said: “O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Certainly, I fear for you the torment of a Great Day!”

60. The leaders of his people said: “Verily, we see you in plain error.”

61. [Nûh (Noah)] said: “O my people! There is no error in me, but I am a Messenger from the Lord of the ‘Alâmîn (mankind, jinn and all that exists)!
62. “I convey unto you the Messages of my Lord and give sincere advice to you. And I know from Allâh what you know not.

63. “Do you wonder that there has come to you a Reminder from your Lord through a man from amongst you, that he may warn you, so that you may fear Allâh and that you may receive (His) Mercy?”

64. But they belied him, so We saved him and those along with him in the ship, and We drowned those who belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.). They were indeed a blind people.

65. And to Ād (people, We sent) their brother Hûd. He said: “O my people! Worship Allâh! You have no other Ilâh (God) but Him. (Lâ ilâha illallâh: none has the right to be worshipped but Allâh). Will you not fear (Allâh)?”

66. The leaders of those who disbelieved among his people said: “Verily, we see you in foolishness, and verily, we think you are one of the liars.”

67. (Hûd) said: “O my people! There is no foolishness in me, but (I am) a Messenger from the Lord of the Ālamîn (mankind, jinn and all that exists).

68. “I convey unto you the Messages of my Lord, and I am a trustworthy adviser (or well-wisher) for you.

69. “Do you wonder that there has come to you a Reminder (and an advice) from your Lord through a man from amongst you to warn you? And remember that He made you successors after the people of Nûh (Noah) and increased you amply in stature. So remember the graces (bestowed upon you) from Allâh so that you may be successful.”

70. They said: “You have come to us that we should worship Allâh Alone and forsake that which our fathers used to worship. So
bring us that wherewith you have threatened us if you are of the truthful."

71. (Hûd) said: "Torment and wrath have already fallen on you from your Lord. Dispute you with me over names which you have named — you and your fathers — with no authority from Allâh? Then wait, I am with you among those who wait."

72. So We saved him and those who were with him by a mercy from Us, and We cut the roots of those who belied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.); and they were not believers.

73. And to Thamûd (people, We sent) their brother Sâlih. He said: "O my people! Worship Allâh! You have no other ìlâh (God) but Him. (Lâ ìlâha illâl-lâh: none has the right to be worshipped but Allâh). Indeed there has come to you a clear sign (the miracle of the coming out of a huge she-camel from the midst of a rock) from your Lord. This she-camel of Allâh is a sign unto you; so you leave her to graze in Allâh’s earth, and touch her not with harm, lest a painful torment should seize you.

74. And remember when He made you successors after ‘Ad (people) and gave you habitations in the land, you build for yourselves palaces in plains, and carve out homes in the mountains. So remember the graces (bestowed upon you) from Allâh, and do not go about making mischief on the earth."

75. The leaders of those who were arrogant among his people said to those who were counted weak — to such of them as believed: "Know you that Sâlih is one sent from his Lord." They said: "We indeed believe in that with which he has been sent."

76. Those who were arrogant said: "Verily, we disbelieve in that which you believe in."