

**Simple  
Explanation  
of all The  
Holy Quran  
by Sunni  
Muslim Scientists  
*from Ch.1 To Ch.6***

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**IN THE NAME OF ALLAH THE MOST GRACIOUS AND THE**

**MOST MERCIFUL..... Quran 1 Alfatiha, Tafseer: General explanation: Allah Almighty informs His servants that all praise is due to Him alone and instructs them, on the basis of such information, to praise Him, glorify Him and exalt Him with all forms of praise that He alone deserves, for He is the Most Merciful, to whom belongs all dominion. He further instructs them to**



worship Him and seek His help alone, and to ask Him alone to guide them to the clear way that does not bend or curve—the way of those whom He has blessed and upon whom He has bestowed His favors, not the way of the Jews who have incurred His wrath, nor that of the Christians who have gone astray.

Quran 2 Al-Baqarah : 1\_5 , simple Explanation: This great surah opens with the ‘disconnected letters’ to establish the miraculous nature of the Qur’an, which conclusively prove the Arabs’ total inability to challenge the Qur’an by producing something like it, even though it is composed of the very Arabic letters they speak! This Qur’an was undoubtedly revealed by Allah Almighty. It is a guidance for the righteous who believe in the unseen, duly perform the prescribed prayers, spend out of the good things He has provided for them, firmly believe in the Qur’an and all the revealed books Allah Almighty previously revealed, firmly believe in the ultimate resurrection and gathering, reward and punishment, the final judgement and the balance of deeds, among other things which Allah Almighty has prepared for people on the Day of Resurrection. Allah Almighty then states that these righteous people with the abovementioned characteristics are upon light, absolute proof and true guidance from their Lord and that it is they alone who will surely be saved and successful. Quran 2 Al-Baqarah : 6\_7 , simple Explanation Allah Almighty informs us here that it is the same whether or not the unbelievers are warned, they will not believe in the truth which Muhammad, may Allah bless him and grant him peace, has brought them. That is because Allah has set a seal on their hearts and so guidance will not avail them in the least and has placed a veil on their hearts and sight so much so that they cannot perceive what is bound to guide them. Such unbelievers will surely be doomed to Hellfire as a repayment for their evil deeds.

Quran 2 Al-Baqarah : 8\_20 , simple Explanation : In these verses, Allah Almighty informs us about a group of people who merely pay lip service to true faith: They declare with their mouths that they believe in Allah and the resurrection on the Day of Judgement

when in fact they do not truly believe this in their hearts, thereby seeking to deceive Allah and the believers by feigning faith and concealing unbelief. Allah Almighty, however, explains that by so doing they are only deceiving themselves, for Allah will surely desert them and leave them in the lurch both in this life and the life to come, but they do not really realise that they are the ones who are deceived. There is doubt and hypocrisy in the hearts of this category of people, and so Allah has increased their hypocrisy even more, and they will, in addition to that, suffer a painful punishment because of lying and concealing the truth about themselves and because of disbelieving and Allah and His Messenger, may Allah bless him and grant him, peace. If they are told, ‘Do not do evil in the land through disobedience, hypocrisy and unbelief and taking the unbelievers as your supporters,’ they reply, ‘Surely we are doing only what is good and right.’ They have indeed told a whopping great lie, for they have wandered far away from all that is good due to their unbelief and hypocrisy, but they still do not realise that what they are doing is actually evil. And if they are told, ‘Believe in Muhammad, may Allah bless him and grant him peace, and what he has brought you from his Lord, just as his companions, may Allah be pleased with them, believe,’ they reply, ‘Are we to believe just as the fools and weak-minded believe and do as they do?’—thereby alluding to Muhammad’s companions, may Allah be pleased with them. Allah Almighty declares that it is they who are the fools and weak-minded, yet they do not realize it. When these hypocrites meet the believers, they falsely tell them they are also believers, but when they go to their leaders of unbelief and hypocrisy and are alone with them they say to them, ‘We follow none but you; we only mock the believers by saying to them that we believe in Allah and the Last Day.’ Allah Almighty then states that He mocks them, in response to their mocking the believers, by treating them as the believers based on what they apparently claim to be, such as

by guaranteeing protection of their lives and wealth, but in the hereafter they will surely receive the agonizing punishment alone by being cast into the lowest depths of Hellfire. Such is Allah's way of mocking them. Furthermore, He grants them respite by letting them continue in their rebellion and transgression and wander blindly in their unbelief, plunged in utter confusion, without ever finding a way out of it. It is this type of people who have chosen error and left true guidance, hence incurring a great loss. By taking such a course of action, they are clearly not sensible. By lapsing into unbelief after embracing the faith after the truth has become clear to them, such hypocrites are like someone who kindles a fire to illuminate his surroundings and benefit from it. However, when the fire lights up everything around him and he has perceived what is good and what is harmful to him, the fire goes out and the light vanishes, thereby losing what would benefit him, namely light, and being left only with what would be harmful to them, namely burning and smoke. Such is the case of the hypocrites who have perceived the light of faith and then turned away from it. They are deaf to true guidance, dumb as they do not express it and blind as they cannot see it with their hearts. Thus, they cannot return to true guidance after exchanging it with misguidance. Allah strikes out another parable to depict the condition of another category of hypocrites: heavy rain is falling from the sky, accompanied by pitch darkness—darkness of the night, darkness of the clouds and darkness of the rain—as well as by thunder and lightning. When they hear a thunderclap, they cover their ears with their fingers in a desperate attempt to avoid the ear-splitting sound of the thunderbolt, for fear of being struck by it and die. But Allah encompasses them with His might and knowledge and so they can neither frustrate or escape His presence, nor can the precautions they take be of any benefit to them. The lightning almost blinds them because of its intense brightness and their extremely weak sight. Every time it flashes upon them, they take a few steps, but when it stops flashing and darkness closes on them they stand still.

And if Allah willed, He could take away their hearing and their sight. Allah has power over all things, and nothing can ever frustrate His plans or be beyond His power. The meaning of this parable is that when the hypocrites happen to hear the Qur'an being recited and hear its warnings and admonitions, among other things, they avoid listening to its verses lest they be overtaken by what they have been warned of or punished for their hypocrisy in this world or in the hereafter. However, their prudence will prove futile, as Allah Almighty encompasses them with His all-encompassing power and omniscience. The intensely bright light of the Qur'an, along with the conclusive proofs it contains, almost lets these hypocrites perceive the truth clearly, but they do not benefit from such light because of their deficient insight. Nevertheless, whenever the light of truth shines or glows in their hearts, they walk in it for a short distance, rather compelled by the truth it carries with it, but this light does not take long before it fades because their hearts are engulfed in the darkness of severe doubts, and so they stand still in bewilderment. Then Allah warns them of taking away their hearing and sight as punishment for their hypocrisy and unbelief, stating that He has immense power over all things.

Quran 2 Al-Baqarah : 21\_ 25, simple Explanation : Allah Almighty commands all people to worship Him, because He is the One who has created them out of nothing, so that, through such worship, they will attain piety and righteousness; for it is He who has made for them the earth like a carpet spread out, and a fixed, stable place to live, and the sky a roof well-supported, and has sent down water from the clouds and therewith brings forth diverse kinds of fruits for their sustenance. Then He forbids them from worshipping others besides Him saying: Do not set up so-called rivals and equals to Almighty Allah and worship them besides Him when you know that He is one God with no equals or partners whatsoever. The subject then shifts to the unbelievers and the hypocrites: If you, unbelievers and hypocrites, really doubt that the Qur'an was revealed by Allah to Muhammad, may Allah bless

him and grant him peace, then produce just one surah like the ones in this Qur'an, and seek the aid of all your helpers and witnesses if you rightly claim that the Qur'an is a fabrication. But if you fail to rise to the challenge and bring what you are asked to bring—which you will never be able to do—then guard yourselves against the Fire, whose fuel is people and stones, prepared for the unbelievers. Give the good news, Prophet of Allah, to those who firmly believe in what you have brought them and do good deeds that they will have an eternal reward in the life to come: gardens beneath whose trees and mansions rivers flow. Whenever they are given any kind of fruit there, they will think it is the same kind of fruit they were given before in the life of the world (or yet earlier on in Paradise itself). But it is only the same in colour and appearance, yet the taste is totally different. They will also have in these gardens spouses of physical and moral purity, and they will abide there forever.

Quran 2 Al-Baqarah : 26\_ 50, simple Explanation : it has been stated the people of paradise will be served the similar fruits and they will say, that this is what we were already provided in the world. An example of mosquito is given and God says, He is not timid to present example of a Mosquito or something smaller than it. Creation of earth and seven heavens is described and further creation of Adam and God's order to angles and refusal of Satan to prostrate is also described. Satan caused Adam and Eve to disobey God. God reminds children of Israel of his favors like He parted sea for Israelites and saved them from Pharaoh.

Quran 2 Al-Baqarah : 51\_ 66, simple Explanation : the verses describe God's appointment with Moses of 40 nights and worshiping Calf by Israelites in the absence of Moses. Israelites demanded to see God and a thunderbolt took them and they died and then revived again. God sent for them “Mann and Salwah” Quails. Further God commanded Israelites to say repentance when they enter city. Moses used his staff and struck it and twelve spring started flowing. Israelites demanded that they should get onion and cucumber and they did not want to eat “Mann and

Sulwah” constantly. All righteous people will enter paradise whether they are Jews, Christians and even Sabaeans. Lifting of mount above Israelites has also been mentioned. God made transgressors (from Jews) the apes as punishment.

Quran 2 Al-Baqarah : 67\_ 101, simple Explanation : Moses told his people that Allah Commands them to slaughter a cow. They avoided slaughtering by asking irrelevant probing. At last, they slaughtered the Cow and God asked them to through a piece of that cow to a murdered man, who then became alive. Further, Israelites were commanded to obey Allah and do righteous deeds but they backed out from their promises, Allah promised severe punishment for them in hereafter. The Israelites further denied accepting Prophet Mohamed (PBUH) even after recognizing Him. Allah mentions how He raised over Israelites the mount Tur and commanded them to listen and obey but they said we hear and disobey. Whoever is the enemy of Gabriel,

Michael, and other angels, God is indeed enemy to that person.

Quran 2 Al-Baqarah : 102\_ 123, simple Explanation : the verses describe the story of Prophet Solomon a.s, Harut, Marut, Babylon, magic and its teachings. Moreover, it has been stated that magic is nothing except a trial. God abrogated some verses and Refused the claim of the people of the book that none will enter paradise except for Jews and Christians.

Quran 2 Al-Baqarah : 124\_ 143, simple Explanation : the Verses mentioned the trial of Prophet Ibrahim a.s and promise of Allah (I will make you the leader for the people), then Ibrahim asked for his descendants, Allah said, that my promise is not for wrongdoers among your descendants. The further verses describe the building of Kaba by Ibrahim a.s and his son Ishmael a.s, and his praying. Adopt the Color (religion) of God as whose color is better than the color of Allah. Allah said that He made Muslims a just/balanced/middle nation.

Quran 2 Al-Baqarah : 144\_ 179, simple Explanation : The verses mentioned the change of direction of prayer from Masjid Alaqsa to

Masjid Al-Haram. People of the book know Mohamed (PBUH) as they know their own sons. Martyr is not dead but he is alive. Allah will test the believers by fear, hunger, and loss of the wealth. Safa and Marwa are among God's signs. Dead animals, blood, flesh of swine and all that has been dedicated to other than Allah, are forbidden foods. The right of victim's relatives to kill the murderer (Qisas), financial compensation paid to murdered/victim's family (Diyat) have also been mentioned and God says, that there are an alleviation and mercy from your God in this.

Quran 2 Al-Baqarah : 180\_ 212, simple Explanation : The verses mentioned the description of will and inheritance is given. Further the instructions regarding fasting are given such as if someone is not able to fast then he can fast equal number of days later or feed a man. It is lawful to go to the wives at night during fasting. Further fight, slaying or Corruption is worse than killing. God orders not to fight at Masjid Alharam until the disbelievers fight you there and fighting instructions in sacred months have also been given. The pilgrimage instruction like shaving of head, fasting, and sacrifice have been mentioned.

Quran 2 Al-Baqarah : 213\_ 235, simple Explanation : the verses described that Mankind was of one religion before their deviation. Further, fight in sacred month is great sin but averting people from the way of God is a greater sin. Corruption is greater than killing. Drinking, intoxication, Gambling have been prohibited. Marriage among idolaters is also prohibited and it is stated that a believing slave is better than a polytheist, even though she might please you. Instructions regarding menstruation have been detailed down. It is stated that women are like place of sowing of seed for their husbands. The instructions regarding divorce and waiting period are given such as 4 months of waiting period if no sexual relation after divorce. In other cases, waiting period is 3 months, Mothers shall feed their children for two years, waiting period for the women if their husband dies is 4 months and 10 days.

Quran 2 Al-Baqarah : 236\_ 274, simple Explanation : these verses are instructions regarding dowry and provision for wife have been mentioned. Further verses mention the story of thousands of people who died and then became alive by God's grace. Mentioned story of prophet Samuel a.s, Saul, Goliath, Prophet David a.s, Prophet Ibrahim a.s and Namrud, and Ibrahim's Dialogue with Allah regarding death, life and rising of place of sun have been mentioned. Further verses describe the story of the prophet Eliezer a.s who remained dead for 100 years, then became alive by God's grace and God inquired him regarding his donkey and Food. Abraham asked God regarding life and death. God gave Abraham an experiment of four birds who became alive with the Grace of Allah. Further verses mentioned the reward of spending wealth and relate it to the example of grain with seven ears and its plentiful multiplication.

Quran 2 Al-Baqarah : 275\_ 286, simple Explanation : The Verses mentioned that Allah has prohibited the usury and He increases the money given in His name and reduces the interest money. Those who consume interest will stand up on the day of judgment as insane. God considers usury as a war against God and His Prophet Mohamad (PBUH). Debt and contracts should be written down in presence of two witnesses and witnesses of women are half as compared to that of men. Al-Baqarah chapter concluded with the prayer that “We hear and we obey. We seek your forgiveness. Returning to you is our destination. Our Lord doesn’t impose, blame upon us if we have forgotten or erred. Our Lord lay not upon us a burden like that which you imposed on those before us. Our Lord, burden us not with that which we have no ability to bear and pardon and forgive us, and have mercy upon us, you are our protector. So, give us victory over the disbelievers.”

Quran 3 Al-Imran : 1\_ 4, simple Explanation :Allah, Glorified and Exalted be He, opens this honourable surah with the ‘disconnected letters’ to establish the miraculous nature of the Qur’an, which conclusively prove the Arabs’ total inability to challenge the Qur’an by producing something like it, even though it is composed



of the very Arabic letters they speak! Then He talks about His Oneness, being the only true God who alone is deserving of worship; the Ever-Living, whose eternal and perfect life necessarily entails all His other perfect attributes; the Self-Existent and the Self-Sufficient who does not depend on anyone or anything for His Being; the Self-Subsistent, who sustains the entire order of the uni and does not stand in need of His creatures, while all His creatures stand in need of Him. His self-subsistence and immense mercy towards His slaves is partly manifested in His sending down to His Prophet, Muhammad, may Allah bless him and grant him peace, the Qur'an, containing the truth and confirming the previous scriptures, and before it, His sending down the Torah to Moses and the Gospel to Jesus, in order to guide people to the truth. In these books He revealed the criterion whereby to distinguish truth from falsehood and right from wrong, hence His threatening the unbelievers, who defiantly reject such wonderful signs, with a severe punishment on the Day of Judgement; for indeed nothing can frustrate His plans and He is capable of taking terrible vengeance on those who disobey Him. His vengeance does not flow from His desire to exact revenge, but rather from His desire for justice.

Quran 3 Al-Imran : 5\_ 9, simple Explanation :These point to Allah's perfect knowledge. Nothing on earth or in the heavens is hidden from Him, Glorified be He. It is He who gives you whatever shape in your mothers wombs as He pleases, hence His sole right to be worshipped alone without ascribing any partners to Him. He is the All-Mighty—exalted in power in His kingdom, nothing overwhelms Him or is impossible with Him; the All-Wise—His profound wisdom is manifested in His wondrous creation, amazing handiwork and supreme disposal of the affairs of His creation. It is He who has revealed to you, Muhammad, the Qur'an. Some of its are absolutely clear and lucid in meaning—they are the essence of the Book and form the best part of it—whilst some others are allegorical—susceptible of different interpretations and which many, or some, people

would find rather ambiguous. Those whose hearts have swerved from the truth and are plunged in error leave aside those that are clear and decisive and cling to the allegorical, thereby seeking to confound the believers and lead them astray, and trying to interpret them according to their own whim and fancy, in a manner that suits their own purposes. But no one truly knows their real meaning except Allah and also those who are firmly rooted in knowledge even if they do not grasp the true reality of things as well as their ultimate consequences, for it is Allah alone who knows them full well. Those who are well-grounded in knowledge proclaim their firm belief in the allegorical and declare that both the allegorical and those precise in meaning are all from Allah Almighty. Yet only those who are endowed with insight take heed, fervently pray to Allah not to let their hearts swerve from the truth after having guided them, and to bestow upon them abundant mercy that will increase their faith and help make them stand firm in faith, for He is the Most Benevolent and the Most-Munificent Giver. ‘Lord,’ they further pray, ‘You will surely gather mankind together to judge between them and repay each person according to his actions on the Day of Resurrection, about which there is no doubt; therefore, pardon our faults and forgive us on that day. Surely, Allah never fails to keep His promise.’

Quran 3 Al-Imran : 10\_ 17, simple Explanation :Allah, Glorified and Exalted be He, states that neither the wealth nor the children of those who disbelieve in Allah and His signs, deny and oppose His messengers and turn away from His religion will avail them in the least or save them from Allah’s punishment on the Day of Judgement, and that their ultimate abode will be Hellfire of which they will be its fuel and in which they will abide forever. Indeed, this is Allah’s immutable universal law which He has in operation. Their case is like that of Pharaoh and his people, as well as the nations before them who disbelieved Allah’s signs: In His justice, Allah utterly destroyed them because of their sins. His punishment for those who engage in acts that make them justly deserving of it is painful and severe indeed. Allah commands His

Messenger, may Allah bless him and grant him peace, to inform the unbelievers that they will be vanquished by the believers in this worldly life and that they will all be gathered together on the Day of Resurrection to the fire of Hell, which will be the bed they have made for themselves—an evil bed indeed to lie on and the worst resting-place! The Almighty then states: There has already been a clear sign and proof for you that victory will be on the side of the believers and that Allah will certainly make his religion triumphant and support His Messenger. This sign is represented in two armies that encountered each other at the Battle of Badr: One was the army of the believers fighting for the cause of Allah—that of the Prophet, may Allah bless him and grant him peace, and the Muslims with him—and the other was the army of the unbelievers—the Quraysh idolaters. Muslims saw with their very eyes that the unbelievers were double their number, so that they would depend on Allah and turn to Him for support. Allah strengthens with means of victory whomever He deems deserving of victory and support. Indeed, in the support Allah gave the army of believers despite their small number is surely a lesson for those endowed with insight and understanding that helps them discern the wisdom behind Allah's laws and actions. After pointing out the punishment the unbelievers suffered and stating that neither their riches nor their offspring will avail them or save them from Allah's wrath and punishment, Allah, Glorified and Exalted be He, proceeds to warn people of faith against letting worldly desires and pleasures distract them away from the hereafter. Alluring to people, He states, is love of numerous worldly desires, such as women, offspring and the various forms of wealth. These are only the fleeting, transitory pleasures of the life of the world enjoyments of this life, He stresses, but far better is Allah's forgiveness and the most excellent abode with Him. Allah then instructs His Prophet to inform the believers that the eternal rewards Allah has in

store for the faithful is far better than all these transient worldly desires: gardens of lasting bliss with delightful dwelling places, running streams of water and purified spouses. These pleasures will be everlasting and they will enjoy them forever. But best of all will be the good pleasure of Allah Almighty. Allah sees and is fully aware of all His servants, and He will repay them according to what they have done and render to them what they deserve. Next, He depicts the deeds of the pious who deserve such bliss: They are those who earnestly beseech Him through their faith in Him, in His Book and in His Messenger, to forgive them their sins and save them from the punishment of the Fire. Then He further mentions that they have such qualities as patience, truthfulness, devoutness, spending in His way and seeking His Forgiveness at the time of the divine descent to the lowest heaven during the last third of the night. The main discussed topics besides the Family of Imran are: Allah chose Adam a.s, Noah a.s, Family of Ibrahim a.s and Imran over the worlds, Jesus' story and miracles, Events and verse of Mubahala, Challenge of Prophet to Christians delegation, God took covenant from all prophets regarding Prophet Mohamed (PBUH), Hold the rope of God and don't become divided, Indirect mentions of Uhad and Bader, those who are killed in the way of God are alive.

Quran 3 Al-Imran : 18\_ 32, simple Explanation : The Verses mentioned the fundamental truth of Allah that He is only superpower. Moreover these verses also talk about revelation of Holy Books and life after death.

Quran 3 Al-Imran : 33\_ 65, simple Explanation : The verses addressed Christians and invited them to embrace Islam as the dispute between Jews and Christians pertaining to Mary and her son Jesus a.s has be cleared in the Quran. Story of Prophet Zakaria a.s and his old wife is also state, when they were given the good news of the birth of their son Yahya (John)a s in their old age as God can do anything. Miracles of Prophet Jesus a.s such as giving life to the dead, treating the by birth blinds, leprosy and telling what people used to have in their stomach and what they used to

render (store) at their homes. But the people of Al-Imran denied the clear signs of Allah given to Jesus And God said to Jesus that now I will take you back to heaven and will tell my decision on the day of judgment.

Quran 3 Al-Imran : 66\_ 101, simple Explanation : The Verses addressed the Jews and Prohibit them from unwilling practices. Furthermore, Muslims have also been warned malicious attentions and absurd objections (Questions) on the verses of Allah.

Quran 3 Al-Imran : 102\_ 120, simple Explanation : The verses direct Muslims to learn from the stories of previous nations, remain vigilant against the plots of non-believers, prepare and train themselves to establish virtue and eliminate evil.

Quran 3 Al-Imran : 121\_ 174, simple Explanation : The Verses described the teachings from the battle of Uhad and also advise Muslims to submit before God, fear Him and ask Him for help against the plots of enemies. Lack of moral values and existence of evil practices led to the setback in Uhad. Greed of archers has also been stated as main cause of defeat. These verses also prohibited interest or usury.

Quran 3 Al-Imran : 175\_ 189, simple Explanation : The Verses remind Muslims to be careful against the plots of enemies.

Quran 3 Al-Imran : 190\_ 200, simple Explanation : The verses described the reward of following the path of Allah and also advises Muslims to remain united and be vigilant against the plots of opponents. But some people of earlier holy books are believers and honest, Almighty Allah explains in these the nature of the religion that people must practise to worship Him, stating that it is Islam, which, He stresses, is the only true religion acceptable to Him. Then He indicates that the People of the Book only differed after evidence had been established against them through the sending of messengers and the revelation of scriptures, and that their differences and disagreements only arose from the transgressions and injustices they had committed. He points out the punishment He will mete out to those who deny His signs, stressing that He will repay them for their deeds, of which He

keeps count. Indeed, He is swift in reckoning and in calling to account. Allah teaches him how to respond to their vain arguments, stating that if they resort to falsehood to argue with him concerning the truth that has come to him, he should say to them that he has sincerely surrendered his will to Allah, and so have those who follow him, and to ask the People of the Book and the idolaters, ‘Will you also submit yourselves to Allah and worship Him alone?’ If they surrender to Allah’s will and follow Islam, then they are on the right path. But if they turn away from the truth he is calling them to, then his only duty is to convey his message. Allah sees all His servants and knows full well who follows the right path and who has strayed from it. To Him they will all be returned, and He will judge them according to their deeds.

Quran 4: 1-10 Women Tafseer: Simple explanation: simple Explanation : The main topics of the Surah are: Several aspects of a Muslim's way of life which includes family life, instructions Regarding witness, characteristics of hypocrites and crucifixion of Jesus, discuss that, for smooth life the relationship between husband and wife should be based on justice and equity. Division of inheritance and the rights of orphans have been detailed down, Allah Almighty instructs the orphans’ guardians to test the orphans in their custody regarding their religion, reasoning and conduct before they attain puberty. If they reach maturity and they find them capable of sound judgement and that they are able to manage their affairs well, then they should hand over to them their property. They should not unnecessarily take anything from their property, nor should they consume it wastefully and hastily before they come of age and claim it. If the guardian is wealthy, he should abstain from taking anything from it altogether by charging a fee for the execution of his functions and be content with what Allah has provided for him. But if he is poor, he may remunerate himself by having a just and reasonable amount that would customarily satisfy the need of a poor person like himself. When guardians hand over to the orphans in their custody their property, they should call in some witnesses to be present to ensure they

have received their property in full and so that they may not deny it; but sufficient is Allah as a reckoner who takes full account of everything people do.

Quran 4:11-14 Women Tafseer: Simple explanation: Allah directs the faithful regarding their children's inheritance after their death: A male inherits twice as much as a female does if they are the only heirs. If there are more than two daughters with no male heirs, the daughters' share is two-thirds of the inheritance. But if there is one daughter only, her share is half the legacy. Each of the deceased's parents inherits a sixth of the legacy if the deceased leaves behind one or more children, male or female. If, however, he leaves behind no children and the parents are the only heirs, the mother receives a third and the father has the rest of the estate. If he leaves behind full or half brothers and sisters along with his parents, the mother is entitled to a sixth of the legacy, and what remains is for the father. All these commands are to be put into effect after the deduction of any bequest the deceased may have made and any debt he may have incurred. Allah further stresses that people do not truly know which of their children or parents will benefit them more and help them attain their religious and worldly goals better; and that if the division of inheritance is left to their own discretion, this would definitely bring about considerable harm. These fixed shares, He asserts, are ordained by Him, for he is All-knowing, All-Wise. Allah then explains the division of the spouses' inheritance, stating that a husband inherits half the legacy his wife leaves behind if she has no children, regardless of whether they are male or female. But if she leaves children, then the husband is entitled to a quarter of her legacy, after payment of any legacy she may have bequeathed or any debt she may have owed. A wife inherits one quarter of her husband's estate if he is childless. But if he leaves children, she is entitled to one-eighth of his estate, after payment of any legacy he may have bequeathed or any debt he may have incurred.

Quran 4 The Women : 15\_ 22, simple Explanation : The main topics of the Surah are: Several aspects of a Muslim's way of life

which includes family life, instructions regarding witness, characteristics of hypocrites and crucifixion of Jesus, discuss that, for smooth life the relationship between husband and wife should be based on justice and equity. Division of inheritance and the rights of orphans have been detailed down.

Quran 4: 23 Women Tafseer: Simple explanation:Forbidden to the believers for marriage, Allah declares, are their mothers, their daughters, their sisters, their paternal and maternal aunts, their brothers' daughters, their sisters' daughters, their foster mothers who have breastfed them, their foster sisters, their wives' mothers (whether or not they have consummated the marriage with their wives), their stepdaughters, born of their wives with whom they have consummated the marriage (though if they have not consummated the marriage with them they are allowed to marry their daughters once they divorce their mothers), the wives of their own sons (whether or not their sons have consummated the marriage with them), and to take two sisters together in marriage, except for what has happened of that nature in the pre-Islamic era or before such a marriage is declared forbidden. Allah is All-Forgiving, All-Merciful.

Quran 4: 24-25 Women Tafseer: Simple explanation: If after marriage they commit adultery, they will have to suffer half the penalty inflicted upon free women before marriage; that is, to be whipped fifty lashes. Such provision to marry believing slave women when unable to marry free women is for those who fear they may commit fornication, but to abstain from marrying slave women while remaining chaste until they can afford to marry free women, Allah teaches, would be better for them. Allah is All-Forgiving, All-Merciful. The Almighty proclaims that it is forbidden for men to marry women who are already married except those who have fallen into their possession in their war against the unbelievers. With these they can have intimate relations even if they are married but after waiting the period for the passing of one menstruation. The women He has listed in these as forbidden to marry, He states, is His command which is binding on the faithful,



explaining that all women other than these are lawful for the believers to marry provided that they seek them with their wealth—either by taking them in marriage by paying them the agreed dowries, thereby desiring to preserve their chastity, or by purchasing female slaves through legal means for fear of committing adultery. And they must give the bridal-due (dowry) as a duty to whomever of them they consummate the marriage with under these conditions. Spouses will incur no sin if, after having agreed upon this lawful due, they freely agree with one another upon anything else, such as decreasing or increasing the amount of the dowry, delaying its payment or granting the husband exemption from paying it. Surely Allah is All-Knowing, All-Wise. He further teaches that those who cannot afford to marry free believing women may marry believing women that have fallen into believers' hands as slaves, stating that He knows best those among them who truly believe and that they are all descendants of Adam and are all equal as human beings in His sight. Therefore, they should not disdain to marry slaves, when necessary, with their guardians' permission and they must give them their dowry—which Allah has prescribed for them—in full and without delay, provided that they are chaste, avoid loose conduct, neither commit fornication openly, nor take secret paramours. If after marriage they commit adultery, they will have to suffer half the penalty inflicted upon free women before marriage; that is, to be whipped fifty lashes. Such provision to marry believing slave women when unable to marry free women is for those who fear they may commit fornication, but to abstain from marrying slave women while remaining chaste until they can afford to marry free women, Allah teaches, would be better for them. Allah is All-Forgiving, All-Merciful.

Quran 4 The Women : 26\_ 35, simple Explanation : Allah Almighty informs His servants that by laying down such laws for them He intends to show them what is lawful and unlawful, to guide them along the paths of those who have preceded them from

among the prophets and their followers, and to help them turn to Him and accept their repentance, for He is All-Knowing, All-Wise. While Allah wishes to pardon His servants, those from amongst the unbelievers and the depraved, who only desire worldly pleasures and follow their own whims, want them to deviate considerably from the truth and follow falsehood, and to leave what Allah has made lawful for them and do what He has forbidden. The Almighty desires to make His laws simple and easy for His servants to follow, for He knows that man was created weak. Allah, Glorified and Exalted be He, enjoins the faithful not to take one another's property wrongfully, unless it is through some trade based on free mutual consent, in which case what they take is absolutely lawful. He also prohibits them from killing themselves or killing fellow believers, stressing that He is full of compassion and merciful towards them. Then He sternly warns those who intentionally transgress His limits by taking people's property unlawfully and killing others unjustly when they know doing so is strictly forbidden, stating that He will cast them in the Fire to burn in it, and that is ever easy for Him. Then He assures His servants that if they avoid the major sins that He has forbidden them, He will pardon their minor ones and admit them into Paradise—the Abode of Honour and Dignity. Allah, Glorified and Exalted be He, forbids His servants from coveting the bounties He has bestowed more abundantly on some of them than on others, stating that both men and women will be repaid for their good or evil deeds. Then he guides them to what is best for them: to implore Him to give them out of His bounty. Surely He has knowledge of all things. Then He explains that He has appointed rightful heirs for whatever parents and close relatives leave behind and commands the faithful to give those with whom they have made a solemn alliance their due share of inheritance, reminding them that He watches over all things. This ruling has been abrogated. Allah Almighty states that men are the protectors and maintainers of women—for they ensure they observe Allah's rights, prevent them from evil and corruption and instruct them—on

account of the qualities with which He has gifted men above women and because men spend their wealth to maintain them. Good, righteous women are—by Allah’s grace and help—devoutly obedient to Allah and to their husbands and guard in their husbands’ absence what Allah orders them to guard, such as their chastity and their husbands property, among other things. Allah then addresses husbands, saying that if they have reason to fear their wives’ rebellion and disobedience, they should remind them of His commandments and the dire consequences of disobedience and awaken their desire for Allah’s reward for showing obedience to their husbands. If admonition fails to produce the desired result, they should avoid engaging in intimate relations with them. If this also proves to be of no avail at all, then they may resort to disciplining them by beating them lightly. Then if they obey them, they should not seek ways to harm them and they should refrain from scrutinizing their every fault. Allah concludes the by stating that He is the All-High, the All-Great to warn men of His punishment if they oppress women and treat them unjustly. Then He addresses judges, stating that if they fear the bitter disagreement between the two spouses will reach the stage where enmity may settle and end their marital relationship, they should appoint an arbiter from the husband’s relatives and an arbiter from the wife’s. If the judges wish them to be reconciled, Allah will surely fulfill their purpose and bring husband and wife together again. Allah is All-Knowing, All-Aware.

Quran 4: 36-43 Women Tafseer: Simple explanation:Allah Almighty commands the faithful to worship Him alone and not to worship anyone or anything else besides Him, and to show kindness to parents, relatives, the orphans, the destitute and the neighbours, whether or not they are related to them. He also orders them to be good to all their companions (such as their travel companions and their wives), and to travellers who cannot afford to go back home, and to be good to those who have fallen into their hands as slaves, stating that He does not love those who are conceited and arrogant—those who meanly refuse to spend their

wealth as Allah commands them, urge people to be mean by not spending on others and conceal the bounty that Allah has bestowed upon them. For the unbelievers, whose qualities He mentions here, Allah has prepared a humiliating punishment. Among their other qualities, they spend their wealth only to be seen and praised by people, and believe neither in Allah nor in the Last Day. They have been enticed by Satan to commit such abominable acts, and whosoever has Satan for a companion and obeys his dictates has an evil companion indeed! What harm would it do them if they believed in Allah and in the Last Day and spent out of what Allah has provided for them? Allah has full knowledge of them and what they do, and according to their deeds, accordingly He will repay. The Almighty then explains that He is never unjust in the least degree to any of His creatures, and if there is a good deed, He will multiply its reward for its doer and will bestow out of His grace a great reward. How, then, will the situation be on the Day of Judgement when Allah brings forward from each nation their messenger to bear witness that he has conveyed Allah's message to them and bring Muhammad, may Allah bless him and grant him peace, to bear witness that he has conveyed Allah's message to his nation?

Quran 4 The Women : 43, simple Explanation :verse 43 describes purification process of mind and body through prayer as it is soul refiner.

Quran 4: 44-46 Women Tafseer:Simple explanation:Allah Almighty addresses His Prophet Muhammad, may Allah bless him and grant him peace, saying: Did you not know, Muhammad, that those who have been granted a share of divine revelations from among the Jews and the Christians favour error over right guidance, and they wish to see you, believers, too, stray from the right path, as they have? But Allah Almighty best knows your enemies, believers. He is enough for you and will take care of you with His protection and care, and sufficient is He as a helper, who will grant you victory over your enemies. The Almighty then mentions that there are some among the Jews who

distort the actual wording or the meaning of the Torah text, or both, and they disrespectfully say to Muhammad, may Allah bless him and grant him peace, ‘We have heard what you said, but we will disobey you,’ and, ‘Listen to us,’ adding the insult ‘May you go deaf,’ and ‘raa’inaa’, when seeking his attention, but they intend thereby the meaning in their own language whereby they call down evil on him and wish him to be afflicted with foolishness—thus distorting the phrase with their tongues and disparaging religion by speaking evil of the Prophet, may Allah bless him and grant him peace. Had these Jews instead said, ‘We have heard what you said and we will obey you,’ ‘Listen to us’ without adding an insult, and ‘Wait until we understand what you are saying,’ this would surely have been better and more proper for them. But Allah has disgraced them and excluded them from His mercy and grace because of their persistent unbelief, and so they have only scant faith which will not benefit them.

Quran 4 The Women : 47\_ 57, simple Explanation : The Verses guide the Muslims ( after moral preparation and improvement of their soul and body through prayers) how to avoid the cunning practices of Jews.

Quran 4 The Women : 58\_ 72, simple Explanation : The Verses guide the believers to trust in the honest and qualified people, those who do just and right and obey God. Moreover, these verses warn the Muslims/ believers of the punishments in case of disobeying.

Quran 4 The Women : 74\_ 87, simple Explanation : The Verses direct the believers to fight against hypocrisy without any cowardness and weakness.

Quran 4: 88-91 Women Tafseer:Simple explanation: Allah Almighty also informs the believers that they will find another type of hypocrites who seek security from the believers by feigning faith and from their own people by worshipping whatever they worship besides or other than Allah. Whenever they are called to unbelief they plunge headlong into it. If these hypocrites neither offer the believers peace nor cease their hostilities against them,

Allah instructs, the believers should fight against them, lay hold of them and kill them wherever they find them. In their case, Allah explains, He has given the believers clear and absolute authority to kill them for their treachery.

Quran 4: 92-93 Women Tafseer: Simple explanation: Allah Almighty declares that it is not lawful for a believer to kill a fellow believer unless this happens unintentionally or accidentally. In the case of accidental killing, the offender must atone for such offence by freeing a believing male or female slave, and blood money becomes due, in which case it is paid on his behalf by his paternal relatives to the victim's relatives unless they remit it as charity. If the victim, while himself a believer, belongs to a people who are at war with the believers, the offender is only required to free a believing male or female slave; and if the victim belongs to a non-Muslim people with whom the believers are bound by a covenant, then blood money becomes due, in which case it is paid on the offender's behalf by his paternal relatives to the victim's relatives and he has, addition, to free a believing male or female slave. Whoever has no means to make such expiation or cannot find a slave to set free must fast two consecutive months—a penance enjoined by Allah to forgive His servants and have mercy on them. Allah is All-Knowing, All-Wise. Next, He sternly warns against killing a believer, stating that whoever deliberately kills another believer, his punishment in the hereafter is Hell, to abide there for a very long time; Allah will also be angry with him, will exclude him from His mercy and will prepare for him a terrible punishment. Such will be his punishment if Allah inflicts punishment on him.

Quran 4: 94 \_100 Women Tafseer: Simple explanation: Then, addressing the believers, He instructs them saying that when they go forth to fight in His cause, they should show discernment and not kill anyone if they are not sure if he is a Muslim or an unbeliever, nor should they say to anyone who surrenders himself to them and offers them the greeting of peace—thereby indicating his being a Muslim—that he is not a Muslim.

Quran 4 The Women : 101\_ 103, simple Explanation : The Verses describe that offering prayers is must even it battles and wars.

Quran 4 The Women : 104, simple Explanation :Verse104, repeats the importance of staying persistent on the bravery during battle.

Quran 4 The Women : 105\_ 113, simple Explanation : The Verses mentioned the standards of justice in Muslim community.

Quran 4: 114\_130 Women Tafseer:Simple explanation:Almighty Allah states that there is no good in much of what people secretly talk about among themselves, except in the case of those who enjoin charity, kindness or reconciliation between people, promising an immense reward for those who do so. Warning those who stubbornly oppose the Messenger, may Allah bless him and grant him peace, after the truth has become manifest to them and wilfully follow a path other than that of the faithful, the Almighty mentions that He will let them pursue the path they have chosen for themselves, making it seem fair to them to draw them towards destruction step by step, and then He will burn them in Hellfire—an evil destination indeed. Then He affirms that He will not forgive those who worship others besides Him and die in that state, but He will forgive any lesser sins than that of ascribing divinity to others besides Him for whomever He wills, stating that those who worship others besides Him have strayed far away from the truth. He then explains that the idolaters call upon idols besides Him to which they give female names. By calling upon them and worshipping them, Allah states, they in fact obey and call upon none but Satan, who rebelliously disobeyed his Creator, and His Creator consequently excluded him from His mercy. Satan then swore by Him, saying that he would take a certain fixed portion of His servants who would obey him and that he would lead them astray from the right path, fill them with vain desires so that they would worship false deities besides Allah and disobey Him, order them to slit the ears of livestock in idolatrous sacrifice and alter and distort Allah's creation.

Quran 4: 131\_134 Women Tafseer:Simple explanation: Allah Almighty declares that to Him alone belongs all that the heavens

and the earth contain, adding that He has commanded those to whom He has previously sent down His books and Muslims as well to fear Him and be mindful of Him by doing what He commands and avoiding what He forbids. If they disbelieve, He states, then they should bear in mind that He is absolutely independent of all His creatures and that they will in no way harm Him but they harm only themselves, for to Him belongs all that is in the heavens and the earth, and He is Self-Sufficient, Praiseworthy. To Him alone belongs everything in the heavens and the earth, and sufficient is He as disposer of all His creatures' affairs. If He wanted, He could remove all people altogether by destroying them if they disobey Him and bring forth others who are more obedient in their stead, for He certainly has the power to do all that. The Almighty then exhorts people to make the attainment of eternal bliss in the life to come their greatest and ultimate objective: Whoever desires the reward of this world—such as fighting only for the sake of booty and worldly gains—should remember that with Allah are the rewards of both this life and the life to come; therefore, why restrict oneself to worldly gains when the reward of the hereafter is far better and everlasting?! Allah is All-Hearing—He hears everything people say secretly and openly, and All-Seeing—He is fully aware of all their circumstances, both hidden and apparent, and He will repay them according to their actions.

Quran 4: 135\_137 Women Tafseer: Simple explanation: Allah Almighty directs the faithful to uphold justice in all circumstances—both with regard to Allah's rights and people's rights—and to bear witness to the truth thereby seeking His good pleasure even if the testimony is against themselves, their parents or their relatives. Nor should they be affected by any motives if the testimony is for or against the poor or the rich: they should neither attempt to please the rich because of their richness, nor pity the poor because of their poverty, for He knows better about them and can best take care of both. He further instructs them not to follow their own desires lest they deviate



from justice and warns that if they deliberately distort the testimony, conceal the truth when bearing testimony or decline to bear truthful witness, they should bear in mind that He is fully aware of all that they do, and that He will take account of all that and according to their deeds accordingly He will repay. He further commands them to continue to hold fast to their belief in Him and His Prophet, Muhammad, may Allah bless him and grant him peace, perfect their faith, and to believe the Qur'an and the books He has previously revealed, warning that whoever disbelieves in Him and His angels, His Books, His Messengers and the Last Day has truly wandered far away from the right path. The Almighty then states that He will never forgive, nor will ever guide to the path of truth those who accept the faith and then renounce it, then again embrace it and again deny it and then grow more obstinate in their unbelief.

Quran 4: 138\_152 Women Tafseer: Simple explanation:Allah Almighty then points out that the hypocrites seek to deceive Him by posing as Muslims while they are in fact unbelievers in order to secure their life and property, erroneously thinking that by so doing they will deceive Him on the Day of Resurrection, as they have deceived people in this life; but it He who actually outwits them by securing their lives and property despite His knowledge of their evil nature and hypocrisy, so as to lead them step by step to their ruin in this life and then cast them into Hell in the hereafter—an evil destination indeed! When they rise to pray, He further mentions, they do so sluggishly and reluctantly, finding the prayer rather wearisome; they only perform it so that the believers may see them and mistakenly believe they are fellow believers, and they hardly remember Him in it at all. They oscillate between faith and unbelief: They are neither entirely with the believers, nor quite with the unbelievers; they only pose as believers when they are with the believers and show themselves in their true colours when they are with the unbelievers. Some of them are thrown

into such doubt and confusion that sometimes they side with the believers and at other times they side with the unbelievers. Allah informs His Prophet, may Allah bless him and grant him peace, that if He sends someone astray because of his stubbornly favouring misguidance over guidance, he will never find another way for him to guide him.

Quran 4: 153\_162 Women Tafseer: Simple explanation: Allah, Glorified and Exalted be He, says to His Prophet, Mohamed, may Allah bless him and grant him peace: The followers of the Torah—the Jews—ask you, out of sheer stubbornness, to bring down for them a book from heaven. Do not pay attention to what they say and do not wonder at the demands they make, for they asked Moses for something even greater than that, when they said, ‘Show us Allah openly,’ and a thunderbolt struck them for their wrongdoing. He saved them but they still reverted to their evil deeds and worshipped the calf even after having seen the clear, conclusive signs Moses had brought them. He pardoned even that after their repentance, and He gave Moses clear signs and manifest, decisive proofs confirming the truthfulness of what he had brought. Then He mentions the time when He raised the mountain high above them to frighten them into submission when they refused to follow the Torah which they had solemnly pledged themselves to observe. He also mentions the time when He commanded them to enter Jerusalem by one of its gates bowing down to Him with humility and asking Him for forgiveness, and also when he warned them against breaking the Sabbath, stating that He had taken them into covenant with Himself and they solemnly bound themselves to do what He commanded and avoid what He prohibited. He has excluded them from His grace and mercy, he explains, because of their violating the covenants they have made with Him, for rejecting His signs, for unjustly killing the prophets and for saying, ‘Our hearts are wrapped up in covers’, and so they are unable to understand—rather, Allah has sealed their hearts on account of their unbelief, so that they do not believe but a little in what they are required to believe in.

Quran 4: 163\_170 Women Tafseer :Simple explanation:  
Addressing His Prophet, Muhammad, may Allah bless him and grant him peace, Allah Almighty informs him that He has revealed to him just as He revealed to Noah and the prophets after him, and as He revealed to Ibrahim, Ishmael, Isaac, Jacob, the prophets from among the descendants of Jacob sent to the twelve tribes of Israel (the Tribes), Jesus, Job, Jonah, Aaron and Solomon, peace be upon them all, and that He gave David, peace be upon him, a book called the Zabur. Allah Almighty further informs him that He also revealed to messengers whose stories He has already related to him in the Qur'an before the revelation of this , as well as to other messengers whose stories He has not related to him in it, and that He spoke to Moses directly without any intermediary. Allah has sent these messengers to His servants, He asserts, to give those who obey Him good news of absolute happiness in this life and in the life to come and to warn those who disbelieve in Him and disobey Him of utter misery in this world and in the hereafter, so that people will have no excuse before Allah after having sent them messengers to convey His message to them. Allah is

Almighty, All-Wise. He then reassuringly says to His Prophet, may Allah bless him and grant him peace: If people disbelieve you, then Allah bears witness that the Great Book—the Qur'an—He has sent down to you is the absolute truth, which He has revealed with His knowledge, and the angels also bear witness to the truth of what you have brought. Do not be saddened, therefore, by the unbelievers' unbelief and faithlessness. It is sufficient enough that Allah testifies to the truth of what you have brought.

Quran

4: 171 \_176 Women Tafseer:Simple explanation:Allah Almighty warns the People of the Book against overstepping the bounds of truth in their religion and forging lies against Him. He reproves the Christians who have gone beyond the proper limits in their love for and devotion to Jesus so much so as to falsely claim that he is His son, and declares that the Messiah, Jesus son of Mary, is no more than one of His messengers, whom He created by the word

whereby He commanded him to come into existence, and which He cast to Mary, as well as one of the spirits He has created, and by no means His son, as they claim. Therefore, He commands, they should believe in Him and all His messengers and not say that He is one of the three persons of the Trinity, stating it will be better for them to desist from making such a monstrous and abominable assertion, which obviously testifies to unbelief, for there is no god but one God—Allah Almighty. Far exalted is He above having a son! Everyone and everything in the heavens and the earth are His creatures, so how can He possibly have a wife or a son from them?! Sufficient is Allah as a disposer of all affairs, and He by no means stands in need of a son to help Him guard His kingdom. He further explains that Jesus son of Mary, peace be upon him, would never disdain to be a servant of Allah nor would the angels nearest to Him, and points out that those who disdain to worship Him should know that He will bring them all together before Him, on Judgement Day, along with everyone else and repay them all according to their actions. To those who believe and do righteous deeds, He will grant their rewards in full and will give them yet more out of His unbounded bounty; but as for those who are disdainful and arrogant, He will inflict an agonizing punishment on them, and they will find neither a supporter to defend them, nor a helper to save them from His punishment. again retract the defense mechanism against the plots of hypocrites, unbelievers and people of the book and repeats the true direction of following Prophet Mohamed (PBUH) for success. The Verse176 is an extension of (1-35) which is on family laws and smoothness of community.

Quran 5: 1\_3 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty informs His servants that He has forbidden them the flesh of themselves (that is, without being slaughtered in accordance with Islamic law or killed in a hunt), running, outpoured blood, the flesh of pigs and sacrificial animals over which the name of other than Allah is invoked

upon slaughtering them. Then He mentions other types of forbidden things—namely, the flesh of animals that die of strangulation, those struck to death with a heavy object, those that fall to their death from a height, those gored to death, those that are killed and partly eaten by a wild animal, such as a lion or a wolf, unless any of these animals are slaughtered while still alive, and those that are scarified to other than Allah. He also prohibits them from deciding things or predicting the future by means of divining arrows, as was practised by the idolatrous Arabs before the advent of Islam. All these, He stresses, are abominations and grave acts of disobedience to Him. He then states that, on the Day of ‘Arafah, during the Prophet’s Farewell Pilgrimage when this verse was revealed, the unbelievers despaired of the believers’ ever renouncing their religion; therefore, He commands, Muslims should not fear them, but fear Him alone, adding that on that day He had perfected their religion for them, completed His favour upon them and had chosen for them Islam as their religion whereby they seek His nearness. However, He further instructs, whoever is driven by dire necessity through hunger to eat of any of the forbidden things mentioned in this verse is allowed to do so, as long as he does not intend to do what is forbidden and commit a sin, stating that He is All-Forgiving, All-Merciful.

Quran 5: 4\_6 The Table (Al-Ma'idah) Tafseer:General explanation:Almighty Allah says to His Prophet, Muhammad, may Allah bless him and grant him peace, that his companions ask him about what food they are allowed to eat. Say to them, He instructs him to tell them, that all good and pure things are lawful for them to eat, as well as game they have taught their birds and beasts of prey, such as dogs and falcons, to catch, as Allah has taught them. They are allowed, He states, to eat what their trained birds and beast of prey catch for them and must mention Allah’s name when they release them to catch it, exhorting them to obey what He commands and avoid what He forbids, and stating that He is swift at reckoning and calling to account. The Almighty then makes mention of some aspects of His lavishing His favours on His

servants, perfecting His religion and making His laws easy and simple. He informs the faithful that He has made all good and pure things lawful for them to enjoy, that they are allowed to eat the meat of the animals that the Jews and the Christians slaughter, that the meat of the animals they themselves slaughter is lawful for the People of the Book, that they are allowed to marry the chaste free believing women and also the chaste free women among the People of the Book (Jews and Christians), provided that they give them their bridal due (dowry) and being themselves chaste and desire chastity through marriage for themselves and their wives, not open adulterers, nor secret lovers. Just as women must be chaste and honourable, so too men should be chaste and honourable. Then He points out that those who disbelieve in Him and in whatever ought to be believed and die unbelievers will find that their deeds will be in vain and unrewarded and threatens them with total loss in the life to come.

Quran 5: 7\_11 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty directs the believers to remember His favour upon them and the covenant which He made with them whereby they obliged and bound themselves to give their full allegiance to the Prophet, may Allah bless him and grant him peace, to follow and support him, and to practise and preach his religion, and they solemnly promised to keep the covenant, saying, 'We have heard and we will obey.' He also instructs them to be mindful of Him by doing what He commands and avoiding what He forbids, stating that He has full knowledge of all the secrets of people's hearts. He further commands the believers to sincerely fulfil their duties to Him in all their obligations, and to bear witness to the truth. They should not allow their hatred for other people to swerve to wrong and depart from justice. Rather, they have to act justly under all circumstances, as doing so will bring them closer to perfect piety. They should also be mindful of Allah by doing what He commands and avoiding what He prohibits, for He is well-acquainted with what they do. Then He states that He has promised the believers who do righteous deeds forgiveness of

their sins and a rich reward—Paradise. As for those who disbelieve and deny His revelations, they will be destined for Hell to remain in it forever. Next, He instructs the faithful to remember the favour which He bestowed upon you when some of their enemies intended to assault them, but He turned them away from them and prevented them from doing them any harm. He concludes the verse by commanding them to fear Him and be mindful of Him and to place their trust in Him alone. Quran 5: 12\_13 The Table (Al-Ma'idah) Tafseer:General explanation:The Almighty mentions that He made a solemn covenant with the Jews' ancestors and appointed twelve leaders among them, each of whom was given a pledge of allegiance by those in his charge whereby they bound themselves to obey orders and honor the covenant they had made with Allah, and he, in turn, would direct them and urge them to do so. He further states that He told the Children of Israel that He would support them if they fulfilled the covenant they had made with. If they duly attended to their prayers, He declared, paid zakat to those eligible for it, believed His messengers and supported them against their enemies, and spent their wealth for His cause, thereby seeking His good pleasure, He would pardon their sins and admit them into gardens beneath whose trees and palaces river flow. But whoever among them disbelieved and broke the covenant, He warned, would surely stray from the right path. Then, because they broke their covenant, He states, He excluded them from His mercy and hardened their hearts so much so that they became devoid of all good and admonitions no longer had any effect whatsoever on them. They altered words from their context in the Torah in order to distort their meanings and intentionally ignored a great portion of the admonitions revealed to them. Then, addressing His Prophet, Muhammad, may Allah bless him and grant him peace, He informs him that he will always find the Jews deceitful and treacherous, except for a few of them who fulfil their promises, and He instructs Him to pardon them and turn away from them, stating that He loves those who do good.

Quran 5: 14 The Table (Al-Ma'idah) Tafseer:General explanation: And from those who claimed they were Christians and followed Jesus, He further states, He took a solemn covenant, whereby they pledged themselves to obey Him and follow His messengers, but they, too, intentionally abandoned much of what they were exhorted to do in what He had revealed to them. Therefore, as punishment, He has stirred up among them enmity and hatred, which they will continue to endure until the Day of Judgement, and He will inform them on that day of what they used to do in the worldly life, and then He will punish them accordingly.

Quran 5: 115\_116 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty reminds him that he will say to Jesus, peace be upon him, on the Day of Judgement, in the presence of the Christians by way of reproofing them: 'Jesus son of Mary, did you ever say to people to take you and your mother as gods besides Allah?' 'Glory be to You! You are high exalted above all imperfections!' he will reply, 'It is not for me to say what I have no right to say. Had I ever said this, You would certainly have known it, for nothing is hidden from You. You know all that is within myself, whereas I do not know what is in Yourself. You have full knowledge of all that is hidden and unseen. I told them only what You commanded me to say: "Worship Allah, my Lord and your Lord." I was witness to what they did as long as I remained in their midst. Then when You raised me up alive to Yourself, You were always watching over them. You are indeed a witness to all things. If You punish them, they are Your servants; and if You forgive them, You are the All-Glorious with irresistible might, the All-Wise.' Allah will say, 'This is the day—the Day of Judgement—the truthful will benefit from their truthfulness. They will have gardens beneath whose trees and palaces river flow, where they will stay for all eternity. Allah is pleased with them and they are pleased with Him. That is the supreme triumph.' The Almighty then declares that the kingdom of the heavens and the earth and everything in them belongs to Him alone, and that He has power over all things.



Quran 5: 17-18 The Table (Al-Ma'idah) Tafseer:General explanation:The Almighty swears and emphatically declares that the Christians, who claim that Allah is the Messiah, son of Mary, have fallen into unbelief as a result of making such assertion. Then He instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to say to them, by way of reproach: Who could prevent Allah, if He so willed, from destroying the Messiah, son of Mary, his mother and everyone else on earth, for that matter? No one could possibly protect himself from destruction if Allah so desires, for nothing can resist His power or frustrate His will, and the Messiah and his mother are just like the rest of all His creatures, hence the untruth of the divinity of anyone other than Allah, who is the sole and only true God. To Him alone belongs the sovereignty of the heavens and the earth and all that is between them. He creates whatever He wills, has full power over all things and nothing can ever frustrate His purposes. Allah Almighty then states that both the Jews and Christians claim that they are so close to Him as to be in the position of His children and beloved ones. In response to this false claim, He instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to say to them: If the truth is what you claim it to be, then why does He punish you for the sins that you commit?! By no means is the truth what you claim it to be! You are but human beings among those He has created. He forgives whom He pleases and punishes whom He pleases. He has sovereignty over the heavens and the earth and all that lies between them, and all will be returned to Him in the hereafter, and He will repay all of them according to their actions.

Quran 5: 19 The Table (Al-Ma'idah) Tafseer:General explanation: Then, addressing the Jews and Christians, He tells them that His Messenger, Muhammad, may Allah bless him and grant him peace, has come to them to show them the right path and true religion and to make the truth clear to them at a time when it is most needed, after a long interval which saw no messengers. He has sent him,

He explains, so that they will have no excuse and complain saying that no one has come to give them joyful tidings or to warn them. Now, Allah declares, Muhammad, may Allah bless him and grant him peace, has come to them as a bearer of glad tidings and a warner, stating that He has power over all things and nothing whatsoever can frustrate His plans, including His ability to create Jesus, peace be upon him, by creating him with a mother but without a father, as well as His ability to destroy him together with his mother and everyone else on earth.

Quran 5: 20\_24 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty says to His Prophet, may Allah bless him and grant him peace: Mention to the Jews, Muhammad, the time when Moses, peace be upon him, advised the Israelites to remember the favour Allah had bestowed upon them by raising up prophets among them, making them their own masters after having been previously enslaved by Pharaoh and his people and granting them religious and worldly favours which He had not given anyone of their time. After reminding his people, the Israelites, of Allah's blessings upon them, Moses, peace be upon him, asked them to fight their enemy and enter and seize the Holy Land—Jerusalem—which Allah had assigned to them and warned them against giving up fighting for Allah's cause, or else they would become losers in both this world and the hereafter. 'Moses,' they said, 'there are exceedingly powerful people in it. We have no strength to fight them, and we will not enter it as long as they are in it. If they leave it, then we will surely enter it.' Thereupon two God-fearing and devout men whom Allah had endowed with fortitude, sagacity and certainty of His help, denounced their people's desisting from fighting for Allah's cause, saying, 'Enter upon them through the gate of the Holy Land. Once you are in, victory will be yours. So rely on Allah and put your trust in Him if you are true believers.' The Israelites, however, did not accept Moses' advice, repeating that they would by no means enter the Holy Land as long as the mighty people were still in it. 'If entering this land really concerns you,'

they said to Moses, peace be upon him, ‘then go forth, you and your Lord, and fight its mighty inhabitants and drive them out of it.’ Quran 5: 25-26 The Table (Al-Ma'idah) Tafseer:General explanation: At that point, Moses, peace be upon him, complained to his Lord and apologized about his people’s stubborn disobedience, stating that he could not get anyone to fight except himself and his brother Aaron, and prayed to Him to separate both of them from the sinful, transgressing people. Allah answered his prayer and punished them by forbidding them to enter the Holy Land for forty years, during which time they would be lost and confused, wandering the earth aimlessly and never settling anywhere, and He forbade Moses, peace be upon him, to feel sorrow for them because of the punishment they justly deserved for obstinately disobeying His commands.

Quran 5: 27\_32 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to relate to the Jews and others the true story of Adam’s two sons, how each of them made an offering to Him, and He accepted it from one, but not from the other. The one whose offering Allah did not accept was so envious of the one whose offering Allah accepted that the former threatened to kill the latter. The latter said to his jealous brother, ‘Allah only accepts the good deeds of the God-fearing and pious. Even if you stretch forth your hand towards me to kill me, I will never stretch out my hand towards you to kill you; for I fear Allah Almighty, the Lord of all the worlds. I want you to bear the sin of killing me together with your previous sins, and thus be among the dwellers of the Fire; such is the punishment of the wrongdoers.’ However, his evil soul prompted him to murder his brother; he murdered him and thus became one of the losers in this worldly life and in the life to come. He was grievously perplexed and did not know quite what to do with the body of his slain brother. Then Allah sent forth a raven which scratched a hole in the ground to show him how to cover the corpse of his brother. ‘Woe betide me!’ he said, reproaching himself, ‘How was it that I was unable to

do as this raven has done and so bury my brother's body?' He felt deep remorse for killing his brother. Because of such a crime, Almighty Allah asserts, He decreed for the Children of Israel that whoever kills a human being unjustly—except as punishment for murder or for spreading corruption in the land—will be regarded as having killed all mankind, and whoever saves a human life will be regarded as having saved all mankind. Allah's messengers, He further states, brought the Children of Israel clear proofs and manifest signs, yet many among them after that continued to commit sins, do what Allah has forbidden and transgress His limits.

Quran 5: 33-34 The Table (Al-Ma'idah) Tafseer:General explanation:Allah declares that the punishment of those who wage war against Him and His Messenger—by professing unbelief, opposing them, showing enmity to them and disobeying their commands—and hasten to spread corruption in the land through the commission of sins—by terrorising and openly waylaying people, usurping their wealth and violating the sanctity of their life and property—is that they should be killed or crucified, have their right hands and their left feet cut off, or be banished to another country. Such punishment is meant as disgrace to them in this world, and in the world to come they will suffer a grievous punishment, namely the punishment of Hell. Of these, Allah makes an exception for those who turn to Him in repentance and desist from opposing Him and His Messenger and spreading corruption in the land before those in authority seize them and have them in their power. He draws the believers' attention to the fact that if these offenders come to them repentant and give themselves up, then they must remember that He is All-Forgiving—as He will forgive them and not punish them for their sins, neither in this world nor in the hereafter—and that He is All-Merciful—as He will show them mercy and not mete out punishment to them.

Quran 5: 35-37 The Table (Al-Ma'idah) Tafseer:General explanation:The Almighty directs the believers to fear Him by doing what He commands and avoiding what He forbids and to seek His nearness and to fight for His cause so that they may

achieve success by being saved from what they fear, gaining what they aspire to and attaining eternal happiness. Then He states that even if the unbelievers possessed all that is on earth and twice as much again and offered it as a ransom to save themselves from the punishment of the hereafter, He will not accept it from them, and that they will receive a painful punishment. They will want to get out of the Fire after having been cast into it, but they will never get out of it, and they will suffer an everlasting punishment.

Quran 5: 38\_40 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty orders that the right hand of the thief, male or female, be cut off for unlawfully taking others' property and as an exemplary deterrent punishment from Him to them and to others so they may not commit such a serious crime, stating that He is All-Mighty, All-Wise. If, however, the thief forsakes thieving whereby he has wronged himself and his victims, turns to Allah in repentance and makes amends, Allah will surely accept his repentance; for He is All-Forgiving, All-Merciful.

Almighty Allah then declares that He has absolute authority and that His command is always carried out: Do you not know that the kingdom of the heavens and earth belongs to Allah? He punishes whomever He wills and forgives whomever He wills. He has power over all things, and nothing can ever frustrate his plan and purpose.

Quran 5: 41\_43 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty addresses His Prophet, Muhammad, may Allah bless him and grant him peace, saying: Do not be grieved by those who rush headlong into unbelief from among the hypocrites who say with their mouths, 'We believe,' but have no faith in their hearts, and from among the Jews who avidly and frequently listen to lies told by their rabbis and follow the orders of others from among the Jews who have turned away from you and do not attend your gatherings out of pride and conceit, and who deliberately and knowingly wrench Allah's words out of their proper context in order to give them the wrong

interpretation and say to their followers, 'Go for judgment in your disputes to Muhammad. If his judgement suits your desires, accept it; otherwise, beware of accepting it.' Then He informs the Prophet, may Allah bless him and grant him peace, that if He wills misguidance for someone, he can by no means save him from such misguidance which He has willed for them. As for those Jews whose hearts He does not intend to purify of unbelief for their stubbornly rejecting the truth and accepting only those aspects of it that suit their desires, they will be held up to shame in this world, and in the world to come a grievous punishment awaits them, namely the punishment of Hellfire. Such Jews, He states, are much given to listening and responding to falsehood and consuming ill-gotten gains. 'If they come to you for judgement,' He instructs His Prophet, may Allah bless him and grant him peace, 'you may either judge between them or decline to give judgement.' He also informs him that they cannot harm him in any way if he chooses not to judge between them. But if chooses to act as their judge, then he must judge between them with fairness. Surely Allah loves the just.

Quran 5: 44\_47 The Table (Al-Ma'idah) Tafseer:General explanation:The Almighty declares that He sent down the Torah containing guidance and light, by which the prophets, whom He sent to the Jews and who surrendered themselves to Him, judged for them, and so did the scholars and rabbis, inasmuch as His Book had been entrusted to their care, they were commanded to convey it and they bore witness to its truth. Then He forbids Jewish scholars to fear people when it comes to implementing the laws laid out in the Torah but to fear Him alone, and warns them against forsaking the judgments in His Book for the sake of trifling and transient worldly gains, stressing that those who not judge by what He has sent down are indeed unbelievers. He further explains that He decreed retaliation in kind in the Torah for the Jews: a life for a life in the case of unjust, deliberate murder, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for

a tooth and a wound for a wound. As for those who waive their right to retaliation and pardon their offenders, He asserts, He will forgive their sins in return for their forgiving their offenders, pointing out that those who do not judge by what He has sent down are indeed wrongdoers. Then Allah The Almighty states that He followed up the prophets and messengers who judged according to the Torah with Jesus, son of Mary, peace be upon him, who believed and supported what was in the Torah and bore witness to its truth, and that He gave him the Gospel, containing guidance and light, confirming what had already been revealed in the Torah, revealing the truth and deterring the God-fearing from committing sins. He also commands the Christians to judge according to what was revealed in the Gospel, for He revealed it to Jesus, peace be upon him, to judge according to its laws and to believe everything in it, including the good news of the coming of Muhammad, may Allah bless him and grant him peace, and the command to believe him and follow him, stressing that those who do not judge by what He has sent down are indeed transgressors and disobedient evildoers.

Quran 5: 48\_50 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty says, addressing His Prophet, Muhammad, may Allah bless him and grant him peace: We have sent down to you the Qur'an with the truth, confirming the truth of the divinely revealed books before it, containing what they contained and even more, as a guardian over them, abrogating their laws, superseding them and with final authority over them. Then He instructs him to judge between the People of the Book and others according to what He has revealed in the Qur'an and forbids him from following their desires opposing the truth He has revealed to him. He also states that for each nation He has appointed a law and a way of life and that had He so willed, He would surely have made them one single community following the same way of life and system; instead, He has given each

of them a law and a way of life in order to test them by what He has given them. Then He urges people to hasten and compete with one another in doing good deeds, pointing out that they will all be returned to Him and that He will inform them concerning what they have differed about. He then commands His Prophet to judge among them according to what He has revealed to him in the Qur'an and not to follow their whims, and warns him against being turned away by them from part of what He has revealed to him in His Book. If they reject his judgment, He informs him, he must then know that the reason for their rejection is that Allah intends to punish them for some of the sins they have committed, stating that many people are disobedient to their Lord. He further says to His Prophet: Or do these Jews and others seek judgments that are entirely at variance with the truth and are based on ignorance and injustice?! Then He explains that no one can give better judgment than He, a fact which is evident to those who firmly believe in Him and are absolutely certain that He is the best judge.

Quran 5: 51\_53 The Table (Al-Ma'idah) Tafseer: Simple explanation:Allah, Glorified and Exalted be He, forbids His believing servants from supporting the Jews and the Christians, stating that the Jews support one another and the Christians support one another as well. He warns that however among the Muslims supports the Jews and Christians against their fellow Muslims is indeed one of them, and declares that He does not guide the wrongdoers who thus support the People of the Book.

Allah Almighty then addresses His Prophet, may Allah bless him and grant him peace, saying: Yet you see, Muhammad, that the hypocrites, who harbour doubts and suspicions in their hearts, are quick to support and assist the Jews and Christians, saying, in an attempt to justify their shameful deeds, that they only hasten to support them for fear that misfortune might befall them—such as when these unbelievers clinch victory over the Muslims, in which case the favor they have done the unbelievers will benefit them then. Allah rejects such a flimsy



excuse, saying: But it may well be that Allah will grant Muslims victory over the Jews and the Christians and others, or bring about some event of His own making which will lead to their destruction or expose them, and then these hypocrites who support the Jews and Christians find themselves utterly regretful for the evil thoughts which they have secretly harbored in their hearts. The believers, rather surprised at the situation of the hypocrites after their secret thoughts are exposed, will then say to one another, ‘Are these the men who solemnly swore by Allah they were fellow believers and would stand by us?!’ Their good deeds have been in vain and have gone unrewarded, and so they have turned out to be losers.

Quran 5: 54-56 The Table (Al-Ma'idah) Tafseer :Simple explanation:Allah, Glorified and Exalted be He, informs the believers that if any of them renounces his faith, which is the true religion, and falls into unbelief, he will harm none but himself and will not harm Allah in the least. He will replace those who apostate, Allah states, with others better than them, whom He loves and who love Him, who are merciful and humble towards the faithful and stern towards the unbelievers, who fight for His cause to make His religion reign supreme and who, in their keenness on doing what is pleasing to Him, do not fear anyone’s censure. Then He points out that it is by His grace that they possess the aforementioned excellent qualities, that He bestows such grace and bounty on whomever He pleases and that He is All-Bounteous, All Knowing, who knows full well who deserves such favours. After forbidding the faithful from supporting those from whom they must dissociate themselves, the Almighty defines for them the group to whom they must show loyalty and support. He says: Your only supporters are Allah, whose assistance you seek in times of adversity, and His Messenger, through whom He has brought you out of unbelief into faith, and the believers who duly perform the prescribed prayers, pay zakat to those entitled to it and fully submit themselves to Allah. Then He explains that those who take Him, His Messenger and the believers as supporters—by

demonstrating true obedience to Allah, following His Messenger's example and standing by the believers—do constitute Allah's party, which will certainly triumph.

Quran 5: 57-60 The Table (Al-Ma'idah) Tafseer :Simple explanation:Almighty Allah forbids the believers from taking for allies, supporters and trusted confidants their enemies who make a mockery and sport of their faith, from among the Jews and Christians and the rest of unbelievers, and commands them to be mindful of Him by doing what He commands and avoiding what He forbids if they are true believers. Then He makes mention of some of the ways these unbelievers from among the Jews and the Christians and idolaters deride Islam, saying that when they hear the call to prayer, they take it for a mockery and sport and states that they only do so because they are devoid of understanding. The Almighty then instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to say to the Jews and Christians: People of the Book, because of your feelings of hostility and enmity towards us, you resent us only because we believe in Allah and the Qur'an that has been sent down to us and the divine books, such as the Torah and the Gospel, that were sent down before and because most of you are transgressors and obstinately disobedient. He further instructs him to say to them: Shall I inform you a worse people with Allah on the Day of Resurrection than what you think of us? Those whom Allah has excluded from His mercy, who have incurred His wrath, some of whom He turned into apes and pigs, and those who worship false deities. These are far worse in this life and the hereafter than what you think of us. Those whose descriptions are listed by God are evil in this world and in the hereafter of believers who have denounced their faith and have gone further astray from the right way.

Quran 5: 61 The Table (Al-Ma'idah) Tafseer: Simple explanation: Allah then informs the believers that when the hypocrites among the Jews come to them they feign faith and hypocritically say to

them they are believers, while in fact they doggedly adhere to unbelief: they come unbelievers and depart unbelievers, never benefiting from the knowledge Muslims have, nor taking what they preach seriously. Allah is fully aware of all that they conceal. Quran 5: 62-64 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty says to His Prophet, Muhammad, may Allah bless him and grant him peace: You see many Jews rush headlong into sin, hasten to violate people's rights and take their property wrongfully. Evil indeed is what they do! Why do their scholars and rabbis not forbid them to make false and sinful assertions and acquire ill-gotten gains? Evil indeed are the abominable doings of their scholars and rabbis! The Almighty then mentions that the Jews describe Him as being tight-fisted, claiming that 'His hand is tied up' and so He does not spend enough— Exalted is He above what they claim! In response to such a false claim, He says: Tied up be their own hands, and be they excluded from His mercy and grace for forging such lies! The truth is not what we say it is or claim it to be! Indeed, His hands are both outstretched: He gives and spends of His bounty as He pleases. Then He informs His Prophet, Muhammad, may Allah bless him and grant him peace, that the Quranic revelations He sends down to him will surely increase the transgression and unbelief of many Jews who hear them. He has cast enmity and hatred among the Jews to last until Resurrection Day; every time they light the fire of war He extinguishes it; they hasten to spread corruption and evil in the land, but He does not like the evildoers who spread corruption.

Quran 5: 65-68 The Table (Al-Ma'idah) Tafseer:General explanation:Allah, Glorified and Exalted be He, says: If the People of the Book (the Jews and Christians) truly believe, do what He commands and avoid what He forbids, He will certainly erase their sins and admit them in the hereafter into gardens in which they will enjoy all manner of joy and bliss. And if they follow the teachings of the Torah, the Gospel and the Qur'an, He will surely pour forth His blessings upon them from every

direction and lavish His gifts on them from both the sky by sending rain down upon them and the earth by bringing forth fruits for them from it. He states that among them are people who adhere to the path of truth and duly fulfil their obligations, but many of them are evildoers. Then He commands His Prophet, Muhammad, may Allah bless him and grant him peace, to convey everything He has revealed to him to people, stating that unless he does so fully, he will not have delivered His message. He reassures him that He will protect him against his enemies' harm and he must, therefore, convey His Lord's message without having anything to fear from people, stating that He will not guide the unbelievers who persistently reject the truth. He also instructs him to say to the People of the Book that they have no ground in their religion to stand on, as they claim, unless they act according to the Torah, the Bible and the Qur'an. He informs him that what He has revealed to him will surely make many Jews grow even more stubborn in their transgressing Allah's limits and in their unbelief and directs him not to vex himself and grieve for the unbelievers.

Quran 5: 69\_71 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty states that the Muslims from the nation of Muhammad, may Allah bless him and grant him peace, the Jews before the abrogation of their religion, the Sabaeans who followed no particular religion or sect, worshipped Allah alone and avoided injustice and immorality among other forms of vice, and the Christians before the abrogation of their religions—all these four groups who truly and sincerely believe in Allah and the Last Day and do good deeds will have nothing whatsoever to fear in the hereafter, nor will they grieve for whatever they leave behind in the life of the world. The Almighty then mentions the solemn covenant He made with the Children of Israel, whereby they obliged and bound themselves to believe in Him and obey His commandments, stating that He sent them messengers one after the other to remind them of their obligations. But whenever

a messenger came to them with a message that did not suit their desires, they broke their covenants: they accused some of these messengers of lying and killed others. They thought there would be no punishment or dire consequences a result of what they had done, and so they continued in their transgressions and became blind and deaf to the truth. Then Allah forgave them after guiding them to turn to Him in repentance. Then again many of them relapsed to their former evil ways and plunged again into sin and error and yet again became blind and deaf to the truth. Allah is fully aware of their actions and he will repay them according to their works.

Quran 5: 72\_74 The Table (Al-Ma'idah) Tafseer:General explanation:Almighty Allah emphatically affirms that the Christians are surely unbelievers for making the assertion that Allah is the Messiah, Jesus son of Mary, peace be upon him. He points out that the Messiah himself said to the Children of Israel: Worship none but Allah, my Lord and your Lord. Allah will exclude anyone who worships others with Him from Paradise, and his abode will be the Fire. Those who wrong themselves by worshipping others besides Allah will have no helpers to protect and save them from Allah's punishment. He also emphatically declares that those Christians who deify Jesus and his mother and take them as gods besides Allah, thus making Allah the third in a trinity (as well as those who hold that He is three persons in one: The Father, the Son and the Holy Ghost) —Exalted is He above what they claim—are certainly unbelievers for making such a claim. He affirms that none is really deserving of worship except He and points out the terrible consequences these misguided people will suffer as a result of making such a claim, stating that if they do not desist from making such a blasphemous contention and forging such a monstrous lie, a grievous punishment will surely befall those of them who persist in their unbelief by clinging to such assertion. After giving the unbelievers such a stern warning, the Almighty throws open the door of His mercy wide open before them by making them desirous to embrace faith and exhorting them to turn to Him in penitence and seek His

forgiveness, assuring them that He is All-Forgiving, All-Merciful. The Almighty then reveals the absolute truth about the Messiah and his mother and proves beyond any shadow of doubt that the truth is not what these unbelieving Christians claim it to be. Jesus, He clearly explains, was the son of Mary and was no more than a messenger, just like all the other messengers He had send before him,

Quran 5: 75\_77 The Table (Al-Ma'idah) Tafseer:General explanation: The Almighty then reveals the absolute truth about the Messiah and his mother and proves beyond any shadow of doubt that the truth is not what these unbelieving Christians claim it to be. Jesus, He clearly explains, was the son of Mary and was no more than a messenger, just like all the other messengers He had send before him, and his mother was a virtuous and truthful woman, both of them ate food to satisfy their needs like all other mortals. See, then, Muhammad, He tells His Prophet, how We offer them clear, conclusive evidence, and see how they cling to their misguided ideas and turn away from the truth despite such clear proofs. He also instructs him to say to them, by way of reproof and exhortation, 'Would you worship besides Allah what can neither harm you nor profit you when Allah alone is All-Hearing, All-Knowing?!' Almighty Allah further instructs His Prophet to warn them against going to extremes and transgressing the bounds of truth in their religion, and to caution them against following the whims of their ignorant leaders and monks who have gone astray before them, have mislead many others and have themselves deviated considerably from the right path.

Quran 5: 78-81 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty mentions that He excluded the unbelievers from among the Children of Israel from His mercy—in response to the prayer of two of His honourable prophets, namely David and Jesus, peace be upon them—for having disobeyed their Creator and transgressed against people's rights. Their disobedience and transgression, He explains, were due to the fact that they did not reproach and prevent one another from the sins

and wrongdoings they committed. Evil and vile indeed was what they did! The Almighty then points out the alliances that the Jews during the Prophet's time made with the Arab idolaters against Muslims and states that His Messenger, may Allah bless him and grant him peace, used to see many Jews taking the unbelievers and idolaters as their helpers and supporters. Evil indeed, He stresses, were the actions they have sent ahead for themselves for the life hereafter, which have made them deserving of His wrath, stating that they will suffer eternal punishment in Hellfire. Had the Jews truly believed in Allah Muhammad, may Allah bless him and grant him peace, and the Qur'an which has been revealed to him, He declares, they would not have taken the unbelievers for their allies and trusted confidants, but the greater part of them are disobedient to His commandments.

Quran 5: 82-86 The Table (Al-Ma'idah) Tafseer:General explanation:Allah, Glorified and Exalted be He, says to His Prophet, Muhammad, may Allah bless him and grant him peace: You will assuredly find that the most hostile of all people to the faithful and those who harbour the bitterest enmity towards them are the Jews and those who associate partners with Allah, and you will surely find that, of all those belonging to religions opposing Islam, the Christians are the nearest of them in affection to the believers. That is because there are scholars and monks among them and because they do not disdain to acknowledge and follow the truth. And when they listen to the Qur'an being recited, you see their eyes overflow with tears as they know for sure that it is undoubtedly the truth. They pray, saying, 'Our Lord, we believe, so count us among Muhammad, may Allah bless him and grant him peace, and his nation. And why should we not believe in Allah and the undeniable truth—the Quran—that has come to us through His Messenger, Muhammad, may Allah bless him and grant him peace, guiding to the right path, when we sincerely desire that, on account of our faith, our Lord will admit us into Paradise along with the righteous people.' And for their words which testified to their genuine faith and their acknowledging the truth, Allah will

reward them with gardens beneath which rivers flow, where they will stay forever. Such is the reward of those who worship their Lord properly and do good for people. But those who disbelieve and deny Allah's revelations and signs will be the inmates of Hellfire, to remain in it for ever.

Quran 5: 87\_89 The Table (Al-Ma'idah) Tafseer:General explanation:Allah, Glorified and Exalted be He, enjoins the believers not to hold as unlawful the pure, wholesome things that He has made lawful for them and forbids them to transgress the limits He has set for them regarding what He has declared as lawful or unlawful, stating that He does not love those who transgress His boundaries. He also commands them to eat of the lawful and wholesome things which He has so graciously provided for them and to be mindful of Allah in whom they believe, by doing what He commands and avoiding what He forbids. The Almighty then states that He will not punish them for the thoughtless, inadvertent oaths they take, but will take them to task for the deliberate oaths they solemnly swear and break. The expiation for breaking an intentional oath is to feed ten needy persons with such average food as they would normally feed their own families, or clothe ten needy people or set free a believing slave. Whoever cannot afford any of these must fast for three days as a penance for breaking such an intentional oath. This will be the atonement for their oaths when they have sworn and broken them. Then He enjoins them to keep their oaths by desisting from taking false oaths, frequently swearing oaths and breaking their oaths unless for a good, legitimate reason, in which case they atone for breaking them and thus preserve them. Thus does Allah make His laws clear to His servants so that they may be grateful to Him.

Quran 5: 90\_92 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty explains to His believing servants that intoxicants, gambling, anything that is erected and worshipped other than Him and diving arrows to predict the future and what ought to be done or avoided are loathsome abominations which Satan makes seem fair to people. Therefore, they must avoid



them altogether so that they will be successful. Satan seeks only to stir up enmity and hatred among them by means of intoxicants and gambling (games of chance), for if someone becomes intoxicated, he does not think clearly and may thus, while in such a state, do grievous harm to people, assail their property or even commit murder. By the same token, if someone engages in gambling, he may lose all his money, in which case he becomes filled with bitterness and a sense of revenge and will feel intense hatred towards those who have taken away his money. By means of intoxicants and games of chance, Allah further explains, Satan also seeks to turn the faithful away from the remembrance of Allah and from their prayers. Now that they recognise the detrimental effects of such abominations, Allah urges the faithful to stay away from them: Will you not, then, desist? Allah then commands His believing servants to obey Him and to obey His Messenger, may Allah bless him and grant him peace, and to beware of disobeying them. If they turn away from obedience, He warns, then they must know that the duty of the Messenger, may Allah bless him and grant him peace, is only to convey Allah's message and that it is Allah who will judge and punish the disobedient.

Quran 5: 93 The Table (Al-Ma'idah) Tafseer:General explanation: Next, He explains that those who believe and do righteous deeds will incur no sin for whatever forbidden food and drink they may have consumed before it is declared forbidden or prior to their finding out that it is forbidden as long as they abstain from what He has forbidden, persevere in faith and continue to do righteous deeds, then continue avoiding what Allah has forbidden and persevere in faith, then again continue staying away from what He has forbidden and persevere in doing good until they reach the level of excellence, stating that He loves those who worship Him properly and those who do good for others.

Quran 5: 94\_96 The Table (Al-Ma'idah) Tafseer:General explanation:Almighty Allah informs the faithful that He will surely test their faith, while they are in a state of consecration (ihram) for the major pilgrimage (hajj) or the minor pilgrimage ('umrah),

by sending to them some types of game which they are not allowed to hunt in a state on consecration, making it easy for them to catch with their hands or with their spears, in order to mark out those who—in His foreknowledge—truly fear Him given that they cannot physically see Him and those among them who truly fear Him when they cannot be seen by people. He states that those who intentionally transgress His limits in this respect by hunting game while in a state of consecration (ihram) after He has declared such a practice unlawful will suffer a painful punishment. The Almighty then forbids the faithful to kill game while in a state of consecration (ihram) for the major pilgrimage (hajj) or the minor pilgrimage ('umrah) or if they are within the precincts of the sanctuary in Mecca. Whoever of them kills it intentionally, He explains, must make amends by offering a sacrificial animal (camel, cattle, sheep or goat) of equal value, to be determined by two men among the believers who are known for their equity and probity, and to be slaughtered within the precincts of the sanctuary in Mecca and its meat should be distributed to the poor there; or he may atone for his sin by giving as much food to the poor as the value of the game killed, or by fasting a number of days equivalent to the number of the persons to be fed, so that he may taste the evil consequences of his deed. Allah then mentions one manifestation of His immense mercy towards His servants, stating that He has pardoned past violations that took place before this prohibition. But if someone commits the violation again, Allah will punish him severely for his offence.

Quran 5: 97\_100 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty states that He has made the Ka'bah, the Inviolable House of Worship, a means of support and benefit for people which fulfills their religious and worldly interests, and so too the sacred months and the sacrificial animals that are led to the sanctuary of Mecca as offerings, particularly the garlanded ones. He has ordained this, He explains, in order that people may know that He knows all that is in the heavens and the earth,

including His knowledge of what will benefit their religion and worldly matters, and that He has full knowledge of everything. Then He warns them of His punishment and makes them desirous of earning His rewards by drawing their attention to the fact that He inflicts severe punishment on those who disobey Him and that He is All-Forgiving—He pardons the sins of those who turn to Him in repentance—and is full of compassion and merciful towards His servants. He further states that the sole duty of His Messenger, Muhammad, may Allah bless him and grant him peace, is to convey His message, which he has dutifully delivered, and that He knows whatever all people reveal and do openly and whatever they conceal in their hearts and do secretly and that He will repay them according to their deeds. Then He instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to tell people: Evil and good are by no means alike even though one may be dazzled by the abundance of evil. Fear Allah, then, you who are endowed with reason and understanding, so that you may attain what you seek and be saved from what you dread in this life and in the hereafter.

Quran 5: 101\_103 The Table (Al-Ma'idah) Tafseer:General explanation:Allah enjoins the faithful not to ask about matters He has left out or stated without details which, if the answer to them were given and explained in detail would only distress them and cause them a great deal of hardship; but if they enquire about matters after Quranic revelations come down regarding them, (such as the meaning of a verse), then they will be made plain to them. He states that He has pardoned their asking such questions before such prohibition, for He is All-Forgiving—He pardons His servants' sins—and All-Forbearing—He does not hasten to inflict punishment on those who disobey Him. He mentions that people before their time used to ask questions, out of sheer obstinacy, which they were ordered not to ask, and thereafter fell into unbelief for failing to carry out the commandments given in answer to their questions. Then He vehemently rejects the Arab idolaters' claim that He approves their idolatrous practice of making use of certain

animals and abstaining from eating their flesh, which they adopted before the advent of Islam without any sound, authoritative knowledge whatsoever. He declares that He has not instituted superstitions like those of a slit-ear she-camel (baheerah), or a she-camel let loose for free pasture and dedicated to idols (sa'ibah), or idol sacrifices for twin-births in animals (waseelah) or stallion-camels freed and let loose after having ensured conception for a set number of she-camels (haam). By so doing, the unbelievers invent falsehoods and attribute them to Allah; most of them do not use their reason and fail to distinguish truth from falsehood. When they are advised to refer to the Book of Allah and to His Messenger, may Allah bless him and grant him peace, so that Allah's religion and laws become clear to them, they stubbornly reply that what they have found their fathers doing is enough for them.

Quran 5: 104\_105 The Table (Al-Ma'idah) Tafseer:General explanation: When they are advised to refer to the Book of Allah and to His Messenger, may Allah bless him and grant him peace, so that Allah's religion and laws become clear to them, they stubbornly reply that what they have found their fathers doing is enough for them. In response to this, Allah reproachfully says: How can they follow in the footsteps of their fathers when their fathers were ignorant and devoid of all guidance?! Allah then explains to His believing servants that if they steadfastly pursue the right way as they have been commanded, then they do not have to worry about those who have stubbornly rejected to truth and chosen to take the path of error. To Him will they all be returned, and He will inform them of their deeds and repay them according to them.

Quran 5: 106\_108 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty addresses the believers, saying: When death approaches any of you, you must make a will and let two Muslim witnesses who are known for their probity and trustworthiness act as witnesses; and if anyone of you is on a journey and death approaches him, he may appoint two non-Muslims to act as witnesses if he cannot find any Muslim

witnesses. If Muslims doubt the non-Muslim witnesses' honesty, they must detain them after the late afternoon ('Asr) prayer and let them swear by Allah: We will not sell our testimony and swear falsely for any worldly gain, and we will not side with anyone even if he were a near relative; nor will we conceal the testimony Allah commands us to give; otherwise, we would then be sinners.

If it turns out that they have betrayed their trust by unlawfully taking some of the deceased's property or altering his will in any way, then two others who are the nearest in kin from among the deceased's rightful heirs should take their place and swear by Allah that their testimony is truer than that of the two non-Muslim witnesses who are guilty of a breach of trust, and that they have not transgressed the bounds of duty and have told the whole truth in their testimony against them; if they did, they would surely be wrongdoers. Making the witnesses swear under oath if it is suspected they are unfaithful to their trust, the Almighty asserts, will be more likely that they will bear true witness, or fear that their oaths will be refuted by the deceased's rightful heirs' testimony if they prove dishonest, in which case they will be exposed and publicly shamed. Allah then enjoins His servants to fear Him and to listen to what He says and fully obey His commands, stating that He does not guide to the truth those who disobey Him and reject His laws.

Quran 5: 109\_110 The Table (Al-Ma'idah) Tafseer:General explanation:Allah, Glorified and Exalted be He, mentions some events that will take place on the Day of Judgement, stating that He will gather all His messengers together and ask them about the response they received from the people to whom they were appointed to convey the message of truth. 'We have no knowledge,' the messengers will reply. 'You alone know all that is hidden.' He states that He will say to Jesus, peace be upon him: Jesus, son of Mary, remember the favors I bestowed on you and on your mother: how I supported and strengthened you with Gabriel so that you could speak to people in your infancy and as a grown

man; how I taught you writing, wisdom, the intricacies of the law and the Torah and the Gospel; how by My leave you fashioned from clay the likeness of a bird and breathed into it so that, by My leave, it became a living bird; how, by My leave, you healed those born blind and the lepers, and, by My leave, you brought the dead back to life; how I prevented the Israelites from harming you when you brought them manifest signs and miracles, and the unbelievers among them said, ‘This is nothing but plain, downright magic.’

Quran 5: 111\_113 The Table (Al-Ma'idah) Tafseer:General explanation:Allah, Glorified and Exalted be He, will further remind His Prophet Jesus, peace be upon him, of the favors He bestowed on him: how He inspired his disciples—dedicated followers and staunch supporters—to believe in Him and His Messenger Jesus, peace be upon him. ‘We do believe,’ they declared, ‘and bear witness that we have surrendered ourselves to You.’ He will also remind Jesus, peace be upon him, of the time when the disciples said to him, ‘Is your Lord able to send down to us a table spread with food from the heavens if you ask Him to?’ Jesus, peace be upon him, told them to fear Allah and not to ask for such a thing if they are true believers. They replied that they only desired to eat of it so that their hearts would be set fully at rest and their faith would be strengthened further, that they would be absolutely certain that Jesus had told them the truth and brought them the truth and that they themselves would be witnesses to such a divine sign and would convey it to those who had not witnessed it. Thereupon Jesus, peace be upon him, prayed to his Lord, saying, ‘Lord, send down to us from the heavens a table spread with food to take the time of its descent a festival during which we worship You and remember You, both we and those who will come after us, and to be a sign of Your oneness and that I am a true messenger. Provide for us, for You are the best of providers.’ Allah Almighty replied that He would send it down to them, but if anyone of them disbelieved after sending them such a sign, He would inflict on him a punishment the like of which He would not inflict

on anyone of their time.

Quran 5: 116\_120 The Table (Al-Ma'idah) Tafseer:General explanation:Allah Almighty reminds him that he will say to Jesus, peace be upon him, on the Day of Judgement, in the presence of the Christians by way of reproofing them: 'Jesus son of Mary, did you ever say to people to take you and your mother as gods besides Allah?' 'Glory be to You! You are high exalted above all imperfections!' he will reply, 'It is not for me to say what I have no right to say. Had I ever said this, You would certainly have known it, for nothing is hidden from You. You know all that is within myself, whereas I do not know what is in Yourself. You have full knowledge of all that is hidden and unseen. I told them only what You commanded me to say: "Worship Allah, my Lord and your Lord." I was witness to what they did as long as I remained in their midst. Then when You raised me up alive to Yourself, You were always watching over them. You are indeed a witness to all things. If You punish them, they are Your servants; and if You forgive them, You are the All-Glorious with irresistible might, the All-Wise.' Allah will say, 'This is the day—the Day of Judgement—the truthful will benefit from their truthfulness. They will have gardens beneath whose trees and palaces river flow, where they will stay for all eternity. Allah is pleased with them and they are pleased with Him. That is the supreme triumph.' The Almighty then declares that the kingdom of the heavens and the earth and everything in them belongs to Him alone, and that He has power over all things.

Quran 6: 1-3 Al-An'am Tafseer:Simple explanation:Allah Almighty proclaims that all praise belongs to Him alone, who created the heavens and the earth and made darkness and light. Yet, despite all this, the unbelievers set up equals to their Lord and worship them besides Him. He then states that it is He who created all human beings in the very beginning from clay—by creating from it their father Adam, from whom they have all sprung—then He decreed a fixed term for their stay in the worldly life and a fixed term for the period of the worldly life, known only to Him,

after which they will all be resurrected so He will repay them according to their deeds. Yet, despite such perfect clarification and manifest evidence—having learnt that they were created from clay and that their life terms will expire—they still doubt the resurrection and final judgement. After that, He declares that He is the only God deserving of worship in the heavens and the earth, who knows all that people keep secret as well as all that they do openly, and is fully aware of all their good and evil actions, of which He keeps count and will repay them according to them.

Quran 6: 4-6 Al-An'am Tafseer:General explanation:The Almighty asserts that whenever a sign testifying to His oneness and proving His messengers' truthfulness comes to the unbelievers and those who ascribe partners to Him, they turn away and pay no heed whatsoever to it. They rejected the truth when it came to them from Allah, and so punishment will surely be meted out to them for mocking the truth and mocking those who has brought it. Have these not taken warning from the example of past generations and seen how many nations Allah destroyed before them? He had established the past unbelieving nations on the earth far more firmly than He has established these unbelievers and had given them more power in the land than the power He has given such unbelievers. He also had sent down abundant rain on them, made rivers flow beneath their trees and dwellings, but, then, He destroyed them because of their sins and raised up in their wake other generations to succeed them.

Quran 6:7-11 Al-An'am Tafseer:Simple explanation:Allah, Glorified and Exalted be He, states that even if He were to send down to His Prophet, Muhammad, may Allah bless him and grant him peace, a book written on paper and they touched it with their own hands, the unbelievers would still persist in their obstinacy and say it is nothing but manifest, downright magic. They would also say, in their continuing stubbornness, 'Why has an angel not been sent down to Muhammad to support him and testify to his truthfulness and credibility?' In response to this, He states that



had He sent an angel to them, just as they demanded, He would have hastened their punishment if they still refused to believe, and they would not have been given a respite or chance to repent. The Almighty then affirms that it would be pointless to send them an angel. Had He sent an angel, Allah asserts, to confirm Prophet Muhammad's claim and credibility and to command them to follow him, He would surely have given such an angel a human form so that they would be able to understand him and thus benefit from his teachings as they cannot possibly see an angel in his true form. Sending them an angel in human form, however, will cause them confusion as to whether he is human or an angel, just like the confusion they have caused themselves over accepting the message of a human messenger by ruling out the fact that the messenger would be human like them. Then, addressing His Prophet, Muhammad, may Allah bless him and grant him peace, He explains to him that nations before him also mocked their messengers, and so He punished them for deriding them and instructs him to say to those who disbelieve him: Travel in the land and pause to contemplate the ruins left behind by the past nations who disbelieved their messengers, see how they were doomed to destruction along with their dwellings and take warning from their example.

Quran 6: 12\_16 Al-An'am Tafseer: Simple explanation: Allah Almighty instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to ask those who associate partners with Him, 'Who owns all that is in the heavens and the earth?' Then He directs him to answer this question by saying: 'It belongs to Allah who alone is deserving of worship. He has prescribed mercy for Himself. He will surely gather you all together, O people, on the Day of Resurrection, about which there is no doubt.' Then He states that the real losers are those who bring loss and destruction upon themselves by rejecting faith. He then declares that to Him alone belongs whatsoever rests and moves in the night and the day and states that He is the All-Hearing, the All-Knowing.

Also Allah Almighty commands His Prophet, O Muhammad: Am I to take other than Allah as my helper and supporter, when He is the Originator of the heavens and the earth, the Self-Sufficient who is absolutely independent of the whole creation, who provides for all His creatures and does not stand at all in need of them?! Say, O Muhammad: I have been commanded by my Lord to be the first to surrender to Him, and not to be of those who ascribe partners to Him and worship them besides Him. Say, O Muhammad: I fear that if I disobey my Lord I will suffer the punishment of the awfully dreadful Day of Judgment. Whoever is spared torment on that day will surely have received Allah's grace and mercy. That will surely be clear salvation and real success.

Quran 6: 17\_24 Al-An'am Tafseer: Simple explanation: Allah says to His Prophet, Muhammad, may Allah bless him and grant him peace: If Allah afflicts you with any type of harm, none can remove it but He; and if He blesses you with anything good, know that He has power over all things, and no one can withhold His bounty. The Almighty then points out His immense power and might and total authority, stating that everything and everyone is under His absolute control, that He reigns supreme over His creation and is high above them in His being, power and authority, and that He is the All-Wise, the All-Aware. Then He directs His Prophet, Muhammad, may Allah bless him and grant him peace, to ask those who reject the truth: Who is the greatest witness to bear testimony to the truthfulness of my message? He also orders him to provide the answer, saying, 'It is Allah, who does not lie, make a mistake or omit anything in His testimony. He is witness between me and you. He has revealed to me this Qur'an so that I may thereby warn you and whomsoever it reaches of His punishment.' Then He instructs him to ask such deniers of the truth if they really testify that there are other gods besides Allah. If they say they do, He directs him to say to them that he will never bear such witness and to affirm that there is no other god deserving of worship except one God— Allah—and that he utterly disowns whatever they worship besides Him. Allah Almighty points

out that those to whom He has previously given the Torah and the Gospel (the Jews and the Christians) recognize Muhammad, may Allah bless him and grant him peace, without a shadow of a doubt as they recognise their own children, and that those who have brought utter loss upon themselves are indeed those who disbelieve Muhammad, may Allah bless him and grant him peace, and reject his message. No one, He further indicates, does greater wrong than those who invent lies about Him or deny His Signs and proofs, stating that the wrongdoers will never attain success. On the Day of Judgment, when Allah gathers them all together He will reprovably ask those who ascribe partners to Him, saying, 'Where are now your false gods that you used to claim are partners with Allah?!' They will have no answer to this question with which they will be tested other than to swear by their Lord that they did not ascribe partners to Him or worshipped them besides Him. Then He directs His Prophet, Muhammad, may Allah bless him and grant him peace, to contemplate how they will lie to themselves on the Day of Resurrection by claiming they have never associated partners with Allah, and how the false gods they used to claim are partners with Allah will not be there to help them or benefit them in any way. Quran 6: 25\_32 Al-An'am

Tafseer: Simple explanation: The Almighty states that some of those who associate partners with Him listen to Prophet Muhammad, may Allah bless him and grant him peace, reciting the Qur'an but without benefiting from doing so; however, because of their stubborn rejection of the truth, Allah has laid veils over their hearts that prevent them from understanding it and made them hard of hearing so they may not benefit from what they hear. He also states that no matter how many manifest signs and proofs they see, they will never believe them, and when they come to the Prophet, may Allah bless him and grant him peace, they dispute with him, arguing with their falsehood against the truth he has brought them, and say to him that what he has brought

them has been taken from the writings of the ancients. They prevent people from embracing the truth and they themselves keep away from it. They neither benefit from the truth, nor let others benefit from it and, by so doing, they bring ruin upon none but themselves, though they do not perceive it. The Almighty says to His Prophet, may Allah bless him and grant him peace: If you could see these unbelievers and idolaters who associate partners with Allah when they are made to stand by the Fire on the Day of Judgment, you would perceive something truly dreadful and terrifying! When they see the horrors of Hell, they will feel bitter regret and wish they could be brought back to the world so that they could do good deeds, believe their Lord's signs and revelations and be truly among the believers. Their statement that if they could only go back to the world so that they would embrace faith on the pretext that only on the Day of judgement have they realised the truthfulness of Allah's messengers is by no means true, for they did know in their heart of hearts that Allah's messengers were sincere and truthful but they had chosen, out of sheer stubbornness, not to admit this fact in the life of the world, and thus nothing new will really become known to them on the Day of Judgment whereby they will be excused. Only what they have previously known to be the truth will be shown to them then. Even if they were sent back and given a respite to believe, they would still revert to unbelief and disobedience which they were forbidden, and they are liars in their claim. Allah then mentions some of the lies they used to tell in the life of world, such as their claim that there is no life other than the worldly life and that they will never be resurrected and brought before Allah for judgement. Then He says to His Prophet, may Allah bless him and grant him peace: If you could see them when they are stationed before their Lord, you would perceive something truly dreadful and terrifying! Allah will rebukingly ask them, 'Is resurrection, which you have now witnessed, not true, then?' They will swear by their Lord that

it is indeed true. Allah will rebukingly ask them, 'Is resurrection, which you have now witnessed, not true, then?' They will swear by their Lord that it is indeed true. 'Taste then the punishment for your unbelief,' He will reply. Those who deny the resurrection and deny that they will ever meet Allah for judgment, He further states, have indeed incurred a great loss. When the day Allah will resurrect the dead from their graves comes to them suddenly, they will express deep regret for having wasted their lives and neglected to prepare for that day. They will bear the burden of their sins on their backs; evil indeed is the burden they will bear! Allah then explains that the worldly life is nothing but play and amusement, and that the life to come is far better for the righteous who do what He commands and avoid what He forbids. Then, addressing those who deny the resurrection, he asks: Did you not have minds with which you comprehend the true reality of the life of the world and that the hereafter is far better and everlasting?!

Quran 6: 33\_39 Al-An'am Tafseer: Simple explanation: Allah, Exalted be He, says to His Prophet, Muhammad, may Allah bless him and grant him peace, that He knows full well that what his unbelieving people say grieves him. He should not, therefore, think, He reassures him, that they say so because they doubt his honesty and the truthfulness of his message, for they know in the heart of their hearts that he is truthful and the message he has brought them is the truth, but these unbelievers, out of sheer obstinacy due to their wrongdoing, deny the signs and proofs that are the truth from Allah. Still consoling His Prophet, may Allah bless him and grant him peace, He exhorts him to follow the example of the messengers before him, stating that they were also denied and rejected but they continued conveying Allah's message, meeting their people's denial and the harm they suffered with patience, until His help and support came to them. He affirms that none can possibly change His words pertaining to His promise to His

Messenger, Muhammad, may Allah bless him and grant him peace, to aid him and those with him and grant them victory, and informs him that he has already received accounts of messengers before him who received His aid and carried the day in the end. Next, He informs His Prophet, may Allah bless him and grant him peace, that he has no choice but to arm himself with patience and perseverance: If you find your unbelieving people's aversion hard to bear, then if you are able to go down a tunnel deep into the earth or ascend a ladder to the sky to bring them a yet more convincing sign, do so if you can, as this will not avail them at all. Had Allah so willed, He would indeed have guided them all to the right path. Then He enjoins him not to be of those who are ignorant of His ways in His creation and who do not comprehend the truth of things; otherwise, their aversion will be even more distressing for him and he will be saddened tremendously by their unbelief. Allah Almighty states that those who favourably respond to the Messenger, may Allah bless him and grant him peace, are only those who listen with their hearts to his directions and statements; as for the unbelievers, their hearts are dead and will never respond to him, just like those of the dead, and He will resurrect them all from their graves on the Day of Resurrection and they will be returned to Him to repay them for their deeds. Those associating partners with Allah and deny Allah's Messenger, may Allah bless him and grant him peace say, out of sheer stubbornness, 'Why has no miraculous sign of the kind we desire been sent down to him from his Lord?' Allah directs him to inform them that He is well able to send down such a sign, but most of them are ignorant of His immutable laws which always operate without fail; for if He did send a sign of the kind they require and they reject it, He would definitely hasten their punishment and destroy them completely as He did regarding the past unbelieving nations. The Almighty then mentions to us some of His signs in the universe, thus: All the creatures and beasts that crawl or walk upon the earth and all the birds that fly on their wings are but communities like your own. We have neglected

nothing in the Preserved Tablet—everything is written in it and everything happens according to His will and decree—then to their Lord will they all be gathered, and He will repay them all according to what they have done. Those who reject His signs and proofs, He further points out, are blind and dumb: they neither see the truth nor speak it, and they are plunged in the darkness of unbelief, unable to see, take heed or be guided. He also states that He leads astray whomsoever He pleases, and whomsoever He pleases He sets on the right path leading to Him. Quran 6: 40-45 Al-An'am Tafseer: General explanation: Allah instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to say to the unbelievers: Tell me, if Allah's punishment befalls you (with a massive, destructive earthquake, for instance) or the Day of Judgement comes upon you, will you call any but Allah to save you from that, if you are truthful in your claim that those you call upon Allah can do any harm or good? Rather, it is Him alone that you will then invoke, whereupon He will, if He so wills, remove the affliction which caused you to call on Him, and you will forget those you worship besides Him in such times of adversity and distress. The Almighty then states that He sent messengers to communities before Prophet Muhammad, may Allah bless him and grant him peace, but they rejected them and called them liars, and so Allah afflicted them with extreme poverty and severe hardships and diseases, so that they might humble themselves, implore Him earnestly and worship Him alone sincerely. Yet, when Allah tested them with such adversities, they did not humbly turn to Him and beseech Him to take away the punishment; rather, their hearts hardened, and Satan made their evil deeds (unbelief, acts of disobedience and associating partners with Him), which He abhors, seem fair to them. Then, when they deliberately neglected the warning they had received and wilfully disobeyed Allah's commands, completely ignoring them, Allah replaced their poverty with affluence and their diseases with good health, thereby leading them step by step to their ruin; but just as they were

conceitedly rejoicing in what they were given, Allah suddenly inflicted a severe punishment on them, so that they were plunged into utter despair. Thus were the wrongdoers annihilated, and none of them was to be spared. All praise belongs to Allah, the Lord of all the worlds!

Quran 6: 46\_50 Al-An'am Tafseer:General explanation:Allah instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to say to those associating partners with Him, 'Tell me, if Allah takes away your hearing and your sight and seals your hearts, rendering you utterly devoid of understanding, what god is there, other than Allah, who could restore all that to you, so you can worship him besides your Lord?' He also directs him to see how He expounds His signs and proofs to them in various ways and forms to take heed, yet they obstinately turn away from them and deny the truth! He further instructs His Prophet to say to them: Tell me, if Allah's punishment overtakes you suddenly when least expected or it comes gradually and preceded by some portents, will any be destroyed by it except you due to your wrongdoing?!

The Almighty also states that He sends messengers only to give glad tidings to those who obey Him of great success and happiness and to warn those who disobey Him of utter loss. Therefore, those who believe and do righteous deeds will have nothing whatsoever to fear in the hereafter, nor will they grieve for whatever they leave behind in the life of the world. As for those who reject His signs and proofs and disbelieve His messengers, they will be punished for their unbelief and for disobeying His commands and doing what He forbids. Allah, Exalted be He, then orders him to inform them, after they have asked him, out of sheer stubbornness, to bring them miraculous signs so they would believe, to say to them that he does not have the treasures of Allah to bring them the miracles they are asking for, nor does he have knowledge of what is beyond the reach of human perception to inform them of it and foretell future events; nor does he claim to be an angel so they may ask him to perform extraordinary feats beyond human power and scope. He is only a messenger sent by



Allah to call them to the truth. Allah, Exalted be He, then orders him to inform them, after they have asked him, out of sheer stubbornness, to bring them miraculous signs so they would believe, to say to them that he does not have the treasures of Allah to bring them the miracles they are asking for, nor does he have knowledge of what is beyond the reach of human perception to inform them of it and foretell future events; nor does he claim to be an angel so they may ask him to perform extraordinary feats beyond human power and scope. He is only a messenger sent by Allah to call them to the truth. He does not speak or act except according to what Allah reveals to him. (Are those blind to the truth ) ,He directs him to ask them , and those who can see can see it and follow it alike ? Will you not reflect?

Quran 6: 51-62 Al-An'am Tafseer:General explanation:Allah commands His Prophet, Muhammed, may Allah bless him and grant him peace, to warn with the Qur'an those who truly benefit from it—those who fear being gathered before their Lord on the Day of Judgement, when there will be neither a protector nor an intercessor for them besides Him, for on that day, they will have no protector or intercessor who can intercede for them before Allah and save them from His punishment if He decides to punish them—so that they may fear Him by doing what He commands and avoiding what He forbids. Allah then enjoins him not to send away those who sincerely call upon Him, Glorified and Exalted be He, morning and evening, thereby seeking His good pleasure, and informs him that each one will be accountable only for himself: He is by no means accountable for what they do just as they are by no means accountable for his actions. Therefore, he should not drive them away; otherwise, he will be of the wrongdoers who transgress His limits. Just as Allah tries these rich unbelievers by means of these poor believers, He asserts, so too He tries people by making some of them rich and some of them poor, some of them high-born and some others low-born. When the poor and the weak embrace the faith, this becomes a trial for the rich and noble, with the result

that the latter disdainfully say of the believers who are poor and lacking in recognized social status, 'Are these the ones Allah has favored among us by guiding them to Islam? By no means! Had there been any good in it, we would have been worthier of embracing it.' To this, Allah replies, saying that He knows full well those who give thanks to Him, and so He assists and guides them because of their gratefulness. Then He directs His Prophet, Muhammad, may Allah bless him and grant him peace, to heartily welcome those who believe Allah's revelations and signs when they come to him and honour them by saying to them, 'Peace be upon you', give them the good news of Allah's all-embracing mercy which He has made incumbent on Himself and to inform them that if anyone among them commits a sin in ignorance and then afterwards repents and mends his ways, Allah will not punish him for it, for He is All-Forgiving, All-Merciful. He also informs him that just as He has previously explained His arguments against the Arab idolaters and unbelievers and distinguished truth from falsehood, so too He clearly spells out His proofs by establishing truth and refuting falsehood so that the path of unbelievers leading to His wrath and punishment will be made clear and thus be avoided, and in order to distinguish truth from falsehood. Allah instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to inform the Arab idolaters who associate partners with Him that he is forbidden to worship everything they worship besides Allah. 'I will by no means follow your vain desires,' He also directs him to tell them, 'for then I will surely stray and cease to be on the right path.' Allah Almighty further instructs him to inform them that he has received clear, conclusive proofs from his Lord and yet they have rejected the truth he has brought from Him. 'The punishment you deridingly ask to be hastened is not in my power,' He directs him to tell them, 'for decision on this matter rests entirely with Allah who, if He so wishes, may delay the punishment you ask for or hasten it for you, as He deems wise and proper. He always relates the truth, and He is the best to decide on all matters and distinguish those who follow the truth from those

who follow falsehood.' 'If I had the power to hasten your punishment, as you demand,' He further enjoins him to tell them, 'I would surely hasten to mete out to you the punishment you so justly deserve, but the decision rests solely with Allah, who is well aware of the wrongdoers and knows best whether or not to delay their punishment and when to inflict it on them. The Almighty declares that with Him alone are the treasures of all that lies beyond the reach of human perception, that none knows but He; and He knows whatever is on land and in the sea. No leaf falls without His knowing it. There is no seed in the earth's deep darkness, nor anything moist or dry but is recorded in the Preserved Tablet. It is He, Exalted be He, who takes people's souls at night in sleep and knows what they do during the day, then He wakes them up from their sleep so that they may complete the period of time He has appointed for them on earth; and to him alone will they all be returned on the Day of Resurrection, then He will inform them of what they have done in their lives and repay them accordingly. It is He, Glorified be He, who reigns supreme and has absolute control over His servants, and He sends forth angels to protect them and keep a record of whatever they do until death approaches them. When death comes to anyone of them, the angels Allah has appointed to take people's souls will cause him to die, and they never fail in their duty. Then, after death and the transitional period between the world and the hereafter, they will all be returned to Allah—their True Lord. His alone is the judgement. He will judge them fairly according to their actions, and He is the swiftest of all reckoners.

Quran 6: 63\_73 Al-An'am Tafseer:General explanation:Allah directs His Prophet, Muhammad, may Allah bless him and grant him peace, to ask the Arab idolaters who associate partners with Him, 'Who saves you from the dangers of the land and the sea, when you call out to Him humbly and secretly, saying, "If You save us, Our Lord, from this distress, we will surely be most grateful to You, acknowledge Your favours and worship You alone sincerely.'" Showing that they associate partners with their

Lord after saving them, Allah Almighty says, 'Say to them, Muhammad: Allah alone saves you from this distress and from all afflictions, but then you associate partners with Him in times of ease and prosperity.' Allah also instructs His Prophet, may Allah bless him and grant him peace, to say to them, 'Allah alone has the power to send punishment upon you from above your heads (by raining down stones upon you from the sky, for instance) or from under your feet (by making the earth cave in around you and swallowing you whole, for example), or throw you into utter confusion and split you into hostile groups and factions, fighting and killing one another.' Then He directs him to see how He expounds His signs and proofs to them in diverse forms so that they may ponder and grasp the truth and give up worshipping false gods besides Him. Then He informs His Prophet, Muhammad, may Allah bless him and grant him peace, that his people—the Quraysh—have rejected the Qur'an although it is the very truth, and He instructs him to say to them that it is not up to him to keep count of their deeds and repay them for them, for his duty is only to convey Allah's message to them. Allah, Exalted be He, then threateningly informs them that every piece of news from Him has a time set for its fulfilment, neither to be delayed nor advanced, and that they will come to know the punishment against which they have been warned when it takes place at the time He wills. Allah Almighty orders His Prophet, Muhammad, may Allah bless him and grant him peace, to turn away from those who engage in blasphemous talk about His revelations—by denying and mocking them—and to withdraw from their gatherings unless they turn to some other topic. Should Satan cause him to forget this, Allah instructs him, he must leave the company of the wrongdoers once he remembers this. He then states that the righteous—who avoid sitting with those who indulge in blaspheming and ridiculing His revelations—are not accountable for them and will not bear their sin for doing

so. They ought, however, to admonish these unbelievers in the hope that they will fear Allah and desist from doing so. Allah further directs His Prophet, may Allah bless him and grant him peace, to stay away from those who mock Allah's revelations and take His religion to be mere play and amusement and are deceived by the life of this world. He also commands him to admonish people with the Qur'an—including those who take Allah's religion to be mere play and amusement and the rest of unbelievers—in the hope that they may believe and follow the truth, so that no person may be consigned to perdition for his unbelief and sins, and then have no one to save him from Allah's punishment, nor any intercessor to intercede with Allah for him. Were he to offer every kind of compensation, it will not be then accepted from him. These are they who will be consigned to Allah's punishment for their evil deeds. They will have scalding water to drink and a painful punishment because of their unbelief in the life of the world. Then Allah Almighty commands His Prophet, Muhammad, may Allah bless him and grant him peace, to say to those associating partners with Allah, 'Are we to worship besides Allah those that can neither benefit us nor harm us and to relapse into unbelief and error after Allah has guided us to Islam, and thus be like someone whom the devils have led astray from the right way, leaving him utterly bewildered, and who has companions calling him to join them on the right path leading to his destination but he refuses to do so.' 'Surely, the guidance of God is the only true guidance,' Allah further directs him to say to them, 'and our Lord—the Lord of all the worlds—has commanded us to submit to Him, obey His laws and worship Him alone. We have also been commanded to perform the obligatory prayers and to be mindful of Allah by doing what He commands and avoiding what He forbids, for it is before Him that you will all be gathered on the Day of Judgement to repay you according to your actions.' It is He, Exalted be He, who created the heavens and the earth in truth and for a wise purpose, and the Day of Resurrection will occur by

His command, 'Be,' and it will simply take place. His word is the truth, and all sovereignty will be His alone on the Day of Judgement. He has knowledge of the unknown—nothing at all is hidden from Him—and He is the All-Wise, the All-Aware.

Quran 6: 74\_83 Al-An'am Tafseer:General explanation:The Almighty says to His Prophet, Muhammad, may Allah bless him and grant him peace, 'Mention to your idolatrous people the time when Ibrahim a.s disapprovingly said to his father, Azar, an idolater himself, "Do you worship idols besides Allah? I see that you and your people, who also worship idols, are in manifest error and have clearly strayed far away from the right path.'" Allah then states that just as He guided Abraham to follow the right religion and true monotheism, so, too, He showed him the great kingdom of the heavens and the earth and His amazing handiwork in them and the proofs to use as evidence for Allah's oneness and His worthiness to be worshipped alone, and to be a firm believer.

When night fell and spread its darkness over him, he saw a planet. 'This is my Lord!' he said to his adversaries, by way of argument. But when it disappeared he said, 'I do not like objects of worship that change, disappear and leave their worshippers.' When he saw the moon rising, he said, by way of establishing evidence against his adversaries, 'This is my Lord!' But when it set, he said, 'If my Lord does not guide me to the truth, I will surely be among those who have strayed from the right path.' Then, when he saw the sun rising, he said, by way of argument, 'This must be my Lord! It is greater than the planet and the moon.' But when the sun went down, Abraham said to his people, 'I disown all that you worship with Allah. I declare myself a pure monotheist, devoting myself entirely to the worship of Allah alone, who has created the heavens and the earth, and I am not of those who associate partners with Him. About Ibrahim's people, Allah informs us, argued with him regarding his worshipping his Lord alone and his disowning their false deities, so he disapprovingly said to them, 'Do you argue with me about my worshipping Allah alone, when He Himself has guided me to the truth? I do not fear the false gods you worship

besides Allah, for they can do me no harm at all unless Allah so wills. My Lord encompasses all things in His Knowledge, and nothing whatsoever is hidden from Him. Will you not, then, reflect and take heed? And how should I fear the false gods you worship besides Allah and do neither harm nor good, while you do not fear to associate partners with Allah without His having sent down to you any proof or authority to do so, and He has power over all things? Tell me, then, which of the two parties has better title to safety and security if you have any knowledge: those who worship Allah who alone can do good and harm, or those who worship false deities besides Him and can do neither good nor harm?!' In reply to the question Abraham, peace be upon him, asked his people, Almighty Allah says: Those who believe and do not mix their faith with wrongdoing by ascribing partners to Him and worshipping them besides Him are the ones who will be secure from all fears in this world and the next, and they are the ones who have been guided to the right path. Such was the argument, Allah states, with which He furnished Abraham against his people, explaining that just as He raised him to an exalted rank in this life and in the hereafter because of such argument with which He defeated him people, so, too, He raises in degrees whomever He wills by bestowing upon them knowledge and the power of reasoning and argumentation, and that He is All-Wise, All-Knowing.

Quran 6: 84\_90 Al-An'am Tafseer:General explanation:The Almighty states that He bestowed on Abraham his son Isaac, and grandson Jacob, each of whom He guided to the right path, as He guided Noah before them. Among Noah's descendants, He states, He also guided David, Solomon, Job, Joseph, Moses and Aaron, peace be upon them, and that just as He rewarded these messengers and led them to the right path, so, too, He will reward everyone who does good. Allah also guided Zechariah, John (Yahya), Jesus ('Eesa) and Elijah (Elias), each one of them was of the righteous; and also Ishmael, Elisha (Al-Yasa'), Jonah and Lot, and each one of them did He exalt above all the people of their times.

He equally guided some of the fathers of these prophets and messengers, as well as some of their descendants and some of their brothers, and He chose them to convey His message and guided them to the right path. Such guidance with which Allah guided these prophets and messengers is Allah's true and only guidance, whereby He guides to the truth whomsoever He wills of His servants. Had such prophets and messengers hypothetically, of course—worshipped others besides Allah, their good deeds would have been vain indeed and would have gone unrewarded. It is on these prophets and messengers, the Almighty points out, that He bestowed divine books, the gift of understanding them and the laws contained in them, as well as prophethood. Then, directing His speech to Prophet Muhammad, may Allah bless him and grant him peace, He says that if the unbelievers from among his people, the Quraysh—and the rest of the people in the world, for that matter—deny the divine book, the gift of understanding it and prophethood He has bestowed on him, this should not in the least do him any harm, for He has guided and prepared some other people to believe them.

Quran 6: 90 Al-An'am Tafseer:General explanation: Allah, Exalted be He, further asserts that it these prophets and messengers that He guided to His true religion and directs His Prophet, Muhammad, may Allah bless him and grant him peace, to follow their guidance and example, and to say to the idolaters who associate partners with Allah, 'I do not ask you for any wage for conveying this religion to you, for I expect my reward from Allah alone. My conveying the Qur'an serves only as a reminder to all mankind, whereby they are guided from misguidance to guidance, and from unbelief to faith.

Quran 6: 91\_98 Al-An'am Tafseer:General explanation:The Almighty states that those who deny that He has ever revealed anything to any human being do not really esteem and venerate Him as is His due, nor measure His power its true measure. Then He instructs His Prophet, Muhammad, may Allah bless him



and grant him peace, to say to them, 'Who, then, revealed the Torah which Moses brought, a light dissipating the darkness of misguidance and error and a guide for people to the right path? You have transcribed them on parchment, disclosing some but concealing much, and Allah has taught you through the Qur'an things which neither you nor your forefathers knew.' He also directs him to reply to this question, saying that it is Allah who sent the Torah to Moses and to let them sport themselves with falsehood and be engrossed in their vain talk. Allah, Glorified be He, further states that He has sent down to Muhammad, may Allah bless him and grant him peace, the Qur'an, which is full of blessings and confirms the truth contained in the previously revealed divine scriptures, in order for him to warn with it the people of Makkah and those that dwell around it, as well as all peoples, Arabs and non-Arabs alike. He explains that all those who believe in the resurrection and the final judgment in the hereafter believe in this Holy Qur'an and are steadfast in performing their prayers. The Almighty asserts that no one does greater wrong than those who invent lies about Allah, untruthfully say that they have received revelations from Him or say that they can reveal the like of what Allah has revealed. Then, addressing His Prophet, Muhammad, may Allah bless him and grant him peace, He says: If you could see the wrongdoers—such as those who invent lies about Allah—in their death throes, you would perceive something truly dreadful and terrifying! With hands outstretched, the angels say to them, 'Yield up your souls. Today you will be repaid with a humiliating punishment for forging lies about Allah, disdainfully rejecting His signs and scornfully refusing to submit to His will and obey His messengers.' When they stand before Him on Judgement Day, Almighty Allah will say to them: Now you have come to Us all alone even as We created you in the first instance, leaving behind all that We bestowed upon you in the world. Nor do We see with you those you associated with Us and worshipped besides Us, claiming that they will intercede with Us for you today. Broken are the ties which bound

you, and your claims that those you worshipped besides Us will be able to intercede with Us for you have now failed you. The Almighty affirms that He alone causes the grain and fruit stone to split and germinate, thereby bringing forth various types of grains, plants and trees. He brings forth the living from the dead (such as human beings and animals from semen) and the dead from the living (such as semen from human beings and animals). It is He Alone who does all that. How then can you turn away from these signs attesting to Allah's omnipotence and amazing creation and worship others besides Him?! It is Allah who cleaves the daybreak from the darkness of the night. He has ordained the night for rest for all diurnal creatures, and made the sun and the moon run their appointed, precisely calculated courses. All this is determined by Allah the Almighty, the All-Knowing. It is He who has created the stars, so that people may be guided by them in the darkness of land and sea. He has made the signs attesting to His omnipotence clear for those endowed with knowledge. It is He who created all human beings from Adam, peace be upon him, whom He created from dust, then human beings are created from semen which He has placed in their fathers' loins, then He causes it to move to and settle in their mothers' wombs. He has made His signs clear for people who make proper use of their intellect and understand—and thus benefit—from them.

Quran 6: 99\_103 Al-An'am Tafseer:General explanation: And it is He, Exalted be He, who sends down rain from the heavens, with which He brings forth vegetation of all kinds. From this He brings forth the green shoots and from them He brings forth close-growing grain and fruit (such as ears of cereal plants); and out of the spathe of the palm tree, He brings forth dates in thick clusters hanging low and near. He also produces vineyards, olive groves and pomegranates—of similar foliage yet with fruits of different shape and taste. Allah then urges His servants to look at the fruits of all these plants as they begin to grow and then ripen, to contemplate His wonderful creation, declaring that in all this there are signs of His omnipotence and oneness for

those who believe, and thus He alone is deserving of worship. Then The Almighty states that those ascribing partners to Him make the jinn equals with Him, worshipping them besides Him, though He Himself created them, and thus they should worship the sole creator instead; and in their ignorance of His immense power, they falsely attribute to Him sons and daughters without any proof whatsoever! Glory be to Him and Exalted be He above what they attribute to Him! He is the creator of the heavens and the earth with nothing before Him to imitate. How can He, Exalted be He, have children when He has no wife? He has created everything and does not stand in need of His creation while His creation perpetually stands in need of Him, has full knowledge of all things, and nothing is hidden from Him. Such is Allah, who alone is worthy of worship, Lord of all creation; there is no god but He, the Creator of all things. All humans must, therefore, worship Him and acknowledge His oneness. He is guardian over everything, disposes of all affairs and holds all things in His care and control. Eyes cannot possibly reach or encompass Him, but His knowledge encompasses everything and can see and hear all things without exception; and He is he All-Subtle, who shows immense kindness to His creation in very subtle ways; the All-aware, who has full knowledge of everything, hidden and manifest.

Quran 6: 104\_113 Al-An'am Tafseer: Simple explanation: Clear, cogent proofs have come to you, mankind, in this great Qur'an, in which Allah Almighty has affirmed His perfect, absolute power and conclusively proved that He is the only God deserving of worship. Whoever, therefore, realizes and believes them and acts according to their dictates does so for his own good, but whoever denies them and turns a blind eye to their dictates does so to his own loss. The Messenger, may Allah bless him and grant him peace, is not to watch over your deeds and keep count of them. His duty is only to convey Allah's message to you. The Almighty then states that just as He has detailed His signs and proofs in this surah and expounded them in diverse forms to demonstrate monotheism,

so, too, He sets them out and expounds them in various ways throughout the Qur'an, so that those whose hearts He has blinded to the truth say, 'You have learnt what you have brought us from the People of the Book, Muhammad,' and so that Allah may make it clear to people who know the truth when it becomes manifest to them and then willingly accept it and strictly follow it. Next, Allah directs His Prophet, Muhammad, may Allah bless him and grant him peace, to follow the Qur'an revealed to him from his Lord Almighty, who alone is worthy of worship, and instructs him to turn away from those who associate partners with Him and to continue to patiently bear their harm until He grants him victory over them. He further states that had He pleased, He would have guided those who ascribe partners to Him; however, for reasons known only to Allah, He has forsaken them and led them astray. Addressing His Prophet, Muhammad, may Allah bless him and grant him peace, He tells him that He has not appointed Him a watcher to observe their statements and keep count of them, nor has He made him responsible for their actions and authorized him to repay them according to them. Then Allah Almighty enjoins the believers not to revile the idols and false deities of the idolaters, so that the latter will not revile Allah, infinitely exalted is He above all defects and imperfections, out of spite and through their ignorance of their true Lord. He indicates that as He has made the actions of these idolaters seem pleasing and fair to them, so, too, He has made the actions of every other community seem pleasing and fair to them; then to their Lord will they all be returned, and He will declare to them what they have done and repay them according to their actions. The idolaters, Allah declares, swear by Him with their most solemn oaths that if a miracle of the sort they ask for out of sheer defiance were shown to them, they would surely believe it. Allah instructs His Messenger to tell them that miracles are in the power of Allah alone: It is all up to Him to grant or reject their request. Then, addressing the faithful, He says: You who think that if such miracles were sent down they would believe, are you not aware that even if such miracles did

come to them, they would still not believe? He states that He will turn their hearts and their eyes away from the truth so they may not be shown it and benefit from it because they did not believe the Qur'an the first time the caller to truth came to them with it, and that He will leave them in their rebellion and transgression to wander blindly in utter confusion, never being guided to the truth. Then Almighty Allah declares that even if He granted the wish of those who solemnly swear by Him, out of sheer defiance, if a sign comes to them they will believe, sent the angels down to them, raised the dead to speak of and confirm to them the Messenger's truthfulness and gathered together before them all things before their very eyes—or group after group—to inform them of the Prophet's truthfulness, they would still not believe, unless Allah willed otherwise; but most of them are ignorant of that. He states that just as He has tried His Prophet, may Allah bless him and grant him peace, by making for him defiantly rebellious enemies from among humans and jinn, opposing him and denying his message, so, too, He made for every prophet of His defiantly rebellious enemies from among humans and jinn—the jinn devils whispering and suggesting to human devils specious words, by way of delusion, and thereby harassing prophets with false arguments and turning people away from the truth. Had he willed otherwise, He asserts, they would not have done so. Then, He instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to leave them to their own inventions. The jinn devils, He further states, whisper and suggest to human devils specious words, by way of delusion, so that the hearts of those who do not believe in the life to come may incline towards such deluding speech, and that these unbelievers may be well-pleased with it and persist in committing evil deeds because of such varnished falsehoods.

Quran 6: 114\_121 Al-An'am Tafseer:General explanation:The Almighty instructs to His Prophet, Muhammad, may Allah bless him and grant him peace, to say to these idolaters: Am I to stray

from the truth and seek a judge other than Allah when it is He who has sent down the Qur'an to you containing judgements on your disputes and explaining all beliefs and rulings? He then affirms that the Jews and Christians to whom He has previously given the Torah and the Gospel know full well that this Qur'an is the truth revealed by Him, and instructs His Prophet, may Allah bless him and grant him peace, not to doubt any aspect of it. Perfected are His words in truth and justice, He proclaims. Whatever He says is the truth and whatever ruling or legislation He pronounces is just. None can change His words, and He is the All-Hearing, the All-Knowing. Then, directing His speech to his Prophet Muhammad, may Allah bless him and grant him peace, He declares that if he obeyed most people on earth, they would mislead him and turn him away from His religion, stating that they adhere to false assumptions and follow nothing but conjecture, and that they invent lies about Allah and say about Him what they do not know. Next, He asserts that He is best aware of those who stray from the right path, as He best knows those who are rightly guided. Then Almighty commands His believing servants to eat of animals over which His name has been pronounced at the time of their slaughter if they truly believe in His manifest signs and proofs and genuinely submit to His laws. What should prevent them from eating of the flesh of that over which Allah's Name has been pronounced, He asks, when He has already spelled out to them what He has forbidden them, unless they are compelled to do so by necessity? Many people, He further explains, lead themselves and their followers astray by their desires through lack of knowledge and without any proof whatsoever. Allah best knows those who transgress His limits, and thus they will not escape His punishment. Allah Almighty then enjoins His servants to eschew all sins and not to commit them in secret or in public, stating that those who disobey this command will be punished commensurate with the sins they have committed. Next, He strictly orders the faithful not to eat from any slaughtered animal over which His name is not pronounced at the time of slaughter, for doing so is an outright act

of disobedience. He further explains that the devils whisper and make suggestions to their supporters from among the idolaters to dispute with the believers using specious arguments to mislead them, and that if the believers obey them and consider eating the flesh of animals that die of themselves and all that Allah has declared forbidden, they will indeed become just as guilty of associating partners with Him.

Quran 6: 122\_127 Al-An'am Tafseer:General explanation:Allah Almighty says: Can someone who was an unbeliever, doomed to destruction, wandering in the darkness of error, in utter confusion then We guided him to Islam, revived his heart with faith, and made for him a light by which he walks among people, the same as someone who is plunged in the darkness of unbelief from which he cannot emerge? Just as the evil deeds of these unbelievers who argue with the believers about eating what Allah has forbidden are made to seem fair to them, so, too, the erroneous beliefs and the evil deeds of their likes who disbelieve in Allah and deny His signs are made to seem fair and right to them. Also, just as He has made the wicked folk of Makkah, the Prophet's city, its leaders who plot in it by calling people to unbelief and error and turning them away from Allah's path, He, too, has set up in every city of the messengers before him its greatest wrongdoers to plot in it for the same purpose. But they scheme only against themselves and to their own harm, though they may not perceive it. And when a conclusive sign comes to them from Allah attesting to the truth of the Prophet's mission, they say, 'We will not believe until we are given the same message and miracles Allah's Messengers are given.' To this, Allah replies that the matter of choosing messengers to be entrusted with His message is something that He determines in accordance with His knowledge of who may well be trusted with it, as He best knows who is deemed appropriate for the task. Humiliation from Allah and a severe punishment, He warns, will soon befall these wrongdoers for their scheming against Islam and Muslims. Allah Almighty mentioned that When He wishes

to guide someone, He states, He opens his chest to Islam and makes him accept it; but when He wishes to lead someone astray, He makes his breast narrow and constricted as if he were climbing up into the sky, but to no avail. Just as Allah makes his chest narrow and constricted, so He sets Satan on him and his ilk, who refuse to believe in Allah and His Messenger, to mislead them and turn them away from the right way. Then, addressing His Prophet, Muhammad, may Allah bless him and grant him peace, He declares that what He has explained to him in this surah and in other surahs of the Qur'an is His path and religion, which He has approved and made straight, and that He has detailed the signs and arguments for the truthfulness of his message and Islam for those endowed with a sound understanding and a judicious mind and who comprehend what Allah and His Messenger convey to them and benefit from it. Theirs will be the Abode of Peace—Paradise—with their Lord, and He, Glorified be to Him, is their protector and supporter by virtue of their good deeds.

Quran 6: 128\_135 Al-An'am Tafseer:General explanation:Mention, O Muhammad, to people the day when Allah gathers these idolaters all together with their votaries and supporters among the jinn, and He will say to the jinn, 'You have seduced a great many human beings and led them astray.' Their votaries and allies among human beings who obeyed them will say, 'Our Lord, we enjoyed one another (that is, human beings served the selfish ends of the jinn by obeying, exalting and worshipping them, and the jinn served the selfish ends of human beings by rendering them some services and fulfilling some of their wishes and desires), until we reached the end of the span of life that you appointed for us.' He will say, 'The Fire is your abode, in which you will abide for ever, except whomever Allah wills.' Surely your Lord, Muhammad, is All-Wise, All-Knowing. Thus does Allah make the wrongdoers friends and supporters of one another as punishment for their misdeeds. The Almighty will sternly chastise the unbelieving jinn and humans on that day, saying: Company of jinn and mankind, did messengers not come to you to recite My



revelations to you and to warn you of the horrors and punishment taking place on this day? They will say, 'We testify that they did come to us, but we stubbornly disbelieved your messengers and rejected your revelations.' Allah then states that the worldly life has deluded them, and that they will testify on the Day of Judgment that they were unbelievers in the life of the world. He makes it clear that His punishment does not befall anyone without warning so that people will have no excuse before Him: Allah would never destroy a community and punish its people for their unbelief and wrongdoing unless they have received His warnings through His messengers and books. All people, believers and unbelievers alike, Allah, Exalted be He, declares, will have different degrees of reward or punishment in the hereafter, which they deserve commensurate with their good or evil deeds, and that none of their actions whatsoever is hidden from Him: He keeps count of everyone's actions, and according to their deeds, accordingly He will repay. Your Lord, Muhammad, is self sufficient—He is in need of nothing from anyone, people's disobedience to Him will not harm Him in the least, nor will their obedience benefit Him at all—and He is full of mercy and compassion. If He wills, He could destroy you, O people, if you disobey Him and replace you with other people who will obey Him, even as He raised you from the seed of those before you. The Almighty declares that the punishment He has threatened to inflict on those associating partners with Him for their unbelief will inevitably come, and that they will not be able to escape it. Allah then instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to say to the Quraysh idolaters among his people, if they refuse to obey him after calling them to His way: Continue doing what you have chosen for yourselves, and I will continue to do as my Lord has commanded me. You will know, when Allah inflicts His punishment on you, which of us is rightly-guided and will have the best outcome in this world and the hereafter. The wrongdoers will never succeed.

Quran 6: 136\_140 Al-An'am Tafseer:General explanation:The

Almighty states that out of the crops and livestock that He himself has created, the idolaters, who associate partners with Him, assign a portion to Him and a portion to their false gods. If a part of what they set aside for their false gods is transferred accidentally to the portion they set aside for Allah, they would take it back to the portion they assign to their false deities. If, on the other hand, a part of what they set aside for Allah is accidentally transferred to the portion they assign to their false deities, they would leave it there. Evil, indeed, is their judgment! Just as the devils have made assigning a portion of what He himself has created to Him seem fair to these idolaters, so, too, they have made their killing their own children seem equally fair and right to them, thereby seeking to bring them to ruin and confuse them in their religion. Had Allah willed, they would not have done so. But He willed that everybody should be allowed to pursue his own choice. Allah then instructs His Prophet to leave them alone with their false inventions. They declare certain types of livestock and crops forbidden and that only those they allow may eat of them, so they assert without referring to any authority or permission from Allah. They also declare some grazing livestock forbidden to ride, and there are some others over which they do not pronounce Allah's name upon slaughtering them, thus inventing lies against Allah by falsely attributing such legislation to Him. He will surely punish them, He declares, for the lies they have forged. They also falsely claim that whatever is in the bellies of these grazing livestock (milk or foetus) is exclusively for their males and is unlawful for their females. That is, if the foetus is born alive. If, however, it is stillborn, all their males and females are allowed to eat of it. They also falsely claim that whatever is in the bellies of these grazing livestock (milk or foetus) is exclusively for their males and is unlawful for their females. That is, if the foetus is born alive. If, however, it is stillborn, all their males and females are allowed to eat of it. Almighty Allah affirms that He will punish them for making what He has declared

lawful forbidden and what He has declared forbidden lawful, thus forging lies about Him by falsely attributing such legislation to Him. Surely, He is All-Wise, All-Knowing. These idolaters, Allah further states, are absolute losers in this life and in the life to come for killing their children out of sheer ignorance and foolishness and for making unlawful what Allah has bestowed upon them, thus inventing falsehoods about Allah and attributing them to Him. By so doing, they have strayed from the right path, and are not in the slightest rightly guided.

Quran 6: 141\_150 Al-An'am Tafseer:Simple explanation:Allah, Exalted be He, explains that it is He who has produced gardens with various trees and diverse plants, both trellised (such as vine) and untrellised (rising upwards on a stem such as palm-trees). He has also brought forth date palms and crops diverse in produce and taste, and olives and pomegranates with similar trees leaves but different fruit and taste. He directs His servants to eat of these fruits when they ripen and to give away the prescribed portion due on them on harvest day, and enjoins them not to be prodigal, declaring that He does not love the wasters. He further explains that of grazing livestock He has created some that are fit for carrying loads (such as camels) and others that are fit for other than that (such as sheep), and directs His servants to eat of what He has provided for them as sustenance and not follow in the footsteps of Satan, asserting that Satan is an outright enemy to them. Allah Almighty declares that He has created eight types of grazing livestock, made in four pairs: a pair of sheep (male and female) and a pair of goats (male and female). Then, addressing His Prophet, Muhammad, may Allah bless him and grant him peace, He directs him to tell those who declare forbidden what Allah has provided for them, making certain types forbidden or considering some of them lawful for their males but not for their females, that there is no difference whatsoever between what they have declared lawful and unlawful: Has my Lord forbidden the two males (the male goats and sheep), the two females or what is in the wombs of the two females? The fact of the matter is that they do not reply to

any of these questions in the affirmative. If this is the case, why do they, then, forbid some types of grazing livestock and permit others? Allah Almighty asks him to demand that they should inform him about the difference between what they have forbidden and what they have permitted with sound, authoritative knowledge if what they claim is true. Allah, Exalted be he, then mentions the rest of the eight types of grazing livestock that are made in four pairs. Here He mentions a pair of camels (male and female) and a pair of cattle (male and female). Then He instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to deploy the same argument and inform those who declare forbidden what Allah has provided for them, making certain types forbidden or considering some of them lawful for their males but not for their females, that there is no difference at all between what they have declared lawful and unlawful: Has my Lord forbidden the two males (the male camels and cattle), the two females or what is in the wombs of the two females? The fact is that they do not reply to any of these questions in the affirmative. If this is the case, why do they, then, forbid some types of grazing livestock and permit others? Or were they witnesses when Allah gave them this commandment which they falsely attribute to Him? No one, Allah warns, does greater wrong than those who invent lies about Him to lead people astray without sound, authoritative knowledge, stating that He does not guide wrongdoers to the truth. Allah, Glorified be He, directs His Prophet, Muhammad, may Allah bless him and grant him peace, to say to those who invent lies about Allah by declaring as forbidden what Allah has bestowed upon them and falsely attributing such prohibitions to Him: In all that has been revealed to me, I do not find anything forbidden to eat, as you falsely claim, except for the flesh of animals that die of themselves (that is, without being slaughtered in accordance with Islamic law or killed in a hunt), running, outpoured blood, the flesh of pigs—for all these three are indeed unclean and impure—and sacrificial animals over which the name of other than Allah is invoked upon slaughtering them, for doing any of these is an act of unbelief and

disobedience to Him. However, He further states, whoever is compelled by dire necessity through hunger and eats of these forbidden things will incur no sin as long as he does not do so thereby intending to enjoy eating, nor exceed the bounds of necessity; for Allah is indeed All-Forgiving, All-Merciful. The Almighty also states that He forbade the Jews the flesh of all animals with claws (such as ostriches and ducks), and in respect of cattle, sheep and goats, He forbade them their fat except what adheres to their backs, the entrails, or is mixed up with their bones (such as the rump fat). Such restrictions, He explains, were imposed on them as punishment for their disobedience and for transgressing His limits, stating that everything He says, does or decrees is the truth. Then, addressing His Prophet, may Allah bless him and grant him peace, He says: If they deny you and call you a liar, say to them that their Lord's mercy is all-embracing for those who obey Him, and so they should hasten to attain it by utilising the means leading to it. Part of His mercy is that He does not hasten to inflict punishment on them for their sins. Part of His mercy is that He does not hasten to inflict punishment on them for their sins but gives them respite so they may turn to Him in repentance. He also enjoins him to say to them that His punishment cannot be averted from the wicked sinners. Thus, they should beware of sins leading to His punishment, foremost of which is denying Muhammad, may Allah bless him and grant him peace. Allah Almighty states that those who ascribe partners to Him will say, 'Had Allah, who is aware of our actions, willed, neither we nor our fathers would have worshipped other gods besides Him; nor would we have declared anything He has allowed unlawful. Since He has not willed otherwise, this means He approves of our actions.' In the same way, Allah Almighty warns, the wicked unbelievers before them continued to deny the message His prophets had brought them until they tasted His severe punishment. He then instructs His Prophet, Muhammad, may Allah bless him and grant him peace, to ask them to go ahead and bring forth any

sound, authoritative knowledge to support their claim that Allah is pleased with them, and to tell them that they follow only false assumptions and they only tell lies about Allah by inventing falsehood and attributing them to Him. He also directs him to tell them that Allah alone has conclusive evidence that makes the truth perfectly clear and puts an end to all their excuses and that, had He so pleased He would have guided them all to the truth. He further instructs him to ask them to produce their witnesses who can testify that Allah has truly forbidden what they have declared unlawful, falsely ascribing such prohibitions to Him. He forbids him to accept and believe their testimony if they do bring such witnesses as they are wicked liars, and not to follow the whims of these people who deny Allah's revelations, disbelieve in the life to come and set up other gods as equals with Him.

Quran 6: 151\_157 Al-An'am Tafseer:General explanation:Allah directs His Prophet, Muhammad, may Allah bless him and grant him peace, to tell these idolaters to come to him to inform them of what Allah has truly made unlawful for them and what He has commanded them to do: He commands them not to worship anyone or anything besides Him; to show kindness to their parents; not to kill their children because of poverty, for it is He who provides sustenance for them as well as for their children; not to commit shameful, abominable acts, whether openly or in secret, as well as anything that might lead to them; not to kill any person whose life has forbidden to be taken except in the course of justice and through due process of law. This has He enjoined upon them so that they may comprehend His commands and follow them. He further commands them to stay well away from the property of the orphans under their custody except in the best way (such as to improve and increase it) and to look after it for them until they come of age and find them capable of sound judgment and that they are able to manage their affairs well, then restore it to them. He commands that they should give just weight and full measure, stating that they will incur no sin if some mistake in weight or measure occurs due to some oversight on their part after trying

their best, which is a genuine mistake, for Allah never charges a person with more than he can bear. He further commands them to speak for justice (in making statements and judgements, bearing witness and interceding for others), even if a near relative is concerned; and to fulfil His commandments by doing what He commands and avoiding what He forbids regarding both His rights and people's rights. This has He enjoined upon them so that they may bear His commandments in mind, obey them and refrain from wrongdoing. The Almighty then states that what He has commanded them to do is His religion and right path leading to Him and the abode of eternal bliss He has prepared for the righteous. He orders them to follow it and not to follow other paths, stating that such paths will surely scatter them about from His right path and lead them away from it. Thus has He enjoined them so that they may remain conscious of Him and do what He commands and avoid what He forbids. Allah, Exalted be He, states that He gave Moses the Torah complete in its laws, to reward him for doing good and showing his obedience to Him, and to complete His favor upon him, stating that He clearly explained all the religious laws to his people in detail, so that they may believe in the meeting with their Lord on the Day of Judgment and prepare for that day. He also explains that He has revealed this blessed Qur'an, containing abundant good and knowledge, and commands His servants to follow it and to fear their Lord and be mindful of Him so that they may be shown mercy and be saved from His punishment. He then declares that He has revealed the Qur'an to refute the Quraysh idolaters' argument that no divine book has been sent down to them, that the previous divine books (the Torah and the Gospel) were revealed only to two communities before them, namely the Jews and the Christians, and that they were unaware of their teachings, nor were they able to understand them as these scriptures were not in their language, nor were they given any commandments in them. He has also sent down the

Qur'an so that they would not argue, saying had a book, like the ones revealed to the Jews and the Christians, been sent down to them, they would have been better guided than they. Allah then explains that a manifest proof—the Qur'an—has now come to them from their Lord, which is a criterion distinguishing truth from error, as well as guidance and mercy. He points out that no one does greater wrong than those who reject His revelations and proofs and turn away from them after they have come to them, warning those who deny His revelations and proofs and disdainfully turn away from of a painful punishment for having thus turned away.

Quran 6: 158\_165 Al-An'am Tafseer:General explanation: Are these idolaters, who associate partners with Him, only waiting for the angels to come to them and take away their souls while still in a state of unbelief, or for Allah to come and judge among people on Judgment Day, or for the sun to rise in the west—which is one of the portents of the Day of Judgement? For when it rises in the west, faith will not benefit anyone who has not previously believed, nor will sinners' repentance be accepted, nor will any righteous deeds avail anyone if he did not do them before the sun starts rising in the west. 'Wait, then, for any of these things to take place,' Allah directs His Prophet to tell them, 'we, too, are waiting.' The Almighty then declares that His Prophet, Muhammad, may Allah bless him and grant him peace, has nothing whatsoever to do with those who differ about His religion and renounce it or split it up into different creeds and sects, stating that their case rests solely with Him and that they will all be returned to Him and He will inform them on the Day of Judgement what they have done in this world and repay them accordingly. Allah, Glorified be He, proclaims that whoever comes on the Day of Resurrection with good deeds will receive a tenfold reward for them, at the very least, and that whoever comes with evil deeds will be punished only for the evil deeds they have committed and that none will be treated unjustly or wronged in the least. Then He instructs His Prophet to declare, saying: My Lord has



guided me to a clear and straight path, the ever-true and moderate religion, the pure faith of Abraham, peace be upon him, who adhered to the path of truth and never inclined towards the paths of error, and was never of those who associate partners with Him. Say, Muhammad: My prayers, my ritual sacrifice, my life and my death are all for Allah, the Lord of all the worlds, who alone is deserving of worship. Thus have I been commanded, and I am the first and foremost of the Muslims to submit to Him. Say to them: Should I seek a lord other than Allah when He is the Lord and Creator of all things and the disposer of all affairs? Each person will bear the consequences of his own evil deeds, and no one will bear the burden of another, for everyone will be responsible for his actions. All people will then be returned to Allah on Judgment Day, and He will inform them about what they have differed and distinguish the guided from the misguided, and according to their deeds, accordingly He will repay. And it is He who has brought you forth after destroying nations before you and has made you succeed one another on earth, generation after generation, and has raised some of you in rank above others so that He may try you in whatever bounties He has bestowed upon you and see how you act and conduct yourselves. Surely your Lord is swift in retribution; yet He is All-Forgiving, All-Merciful.