In the Name of Allâh, the Most Gracious, the Most Merciful.

1. O you who believe! Fulfil (your) obligations. Lawful to you (for food) are all the beasts of cattle except that which will be announced to you (herein), game (also) being unlawful when you assume Ihrâm for Hajj or ‘Umrah (pilgrimage). Verily, Allâh commands that which He wills.

2. O you who believe! Violate not the sanctity of the Symbols of Allâh, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, nor the people coming to the Sacred House (Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihrâm (of Hajj or ‘Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid-Al-Harâm (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Bîr and At-Taqwâ (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allâh. Verily, Allâh is Severe in punishment.

3. Forbidden to you (for food) are: Al-Maitah (the dead animals — cattle — beast not slaughtered), blood, the flesh of swine, and that on which Allâh’s Name has not been mentioned while slaughtering, (that which has been slaughtered as a sacrifice for others than Allâh, or has been slaughtered for idols) and that which has been killed by strangling, or by a violent blow, or by a headlong fall, or by the goring of horns, and that which has been (partly) eaten by a wild animal, unless you are able to slaughter it (before its death), and that which is sacrificed (slaughtered) on An-Nusub (stone-altars). (Forbidden) also is to use arrows seeking luck or decision; (all) that is Fisqun (disobedience of Allâh and sin). This day, those who disbelieved

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[1] See the glossary
[2] (V.5:2) Marked by the garlands on their necks made from the outer part of the tree-stems (of Makkah) for their security
[3] (V.5:3) See the footnotes of (V.2:135) and (V.5:90).
have given up all hope of your religion; so fear them not, but fear Me. This day, I have perfected your religion for you, completed My Favour upon you, and have chosen for you Islām as your religion. But as for him who is forced by severe hunger, with no inclination to sin (such can eat these above mentioned meats), then surely, Allāh is Oft-Forgiving, Most Merciful.

4. They ask you (O Muhammad صلى الله عليه وسلم) what is lawful for them (as food). Say: “Lawful to you are At-Tayyibāt [all kinds of Halāl (lawful-good) foods which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits)]. And those beasts and birds of prey which you have trained as hounds, training and teaching them (to catch) in the manner as directed to you by Allāh; so eat of what they catch for you, but pronounce the Name of Allāh over it, and fear Allāh. Verily, Allāh is Swift in reckoning.”

5. Made lawful to you this day are At-Tayyibāt [all kinds of Halāl (lawful) foods, which Allāh has made lawful (meat of slaughtered eatable animals, milk products, fats, vegetables and fruits). The food (slaughtered cattle, eatable animals) of the people of the Scripture (Jews and Christians) is lawful to you and yours is lawful to them. (Lawful to you in marriage) are chaste women from the believers and chaste women from those who were given the Scripture (Jews and Christians) before your time when you have given their due Mahr (bridal-money given by the husband to his wife at the time of marriage), desiring chastity (i.e. taking them in legal wedlock) not committing illegal sexual intercourse, nor taking them as girl-friends. And whosoever disbelieves in Faith [i.e. in the Oneness of Allāh and in all the other Articles of Faith i.e. His (Allāh’s) Angels, His Holy Books, His Messengers, the Day of Resurrection and Al-Qadar (Divine Preordainments)], then fruitless is his work; and in the Hereafter he will be among the losers.

6. O you who believe! When you intend to offer As-Salāt (the prayer), wash your faces and your hands (forearms) up to the elbows, rub (by passing wet hands over) your heads, and (wash) your feet up to the ankles\footnote{V.5:6} If you are in a state of
Janâba (i.e. after a sexual discharge), purify yourselves (bathe your whole body). But if you are ill or on a journey, or any of you comes from the Ghab’it (toilet), or you have been in contact with women (i.e. sexual intercourse), and you find no water, then perform Tayammum with clean earth and rub therewith your faces and hands.\footnote{(V.5:6) Strike your hands on the earth and then pass the palm of each on the back of the other and then blow off the dust from them and then pass (rub) them on your face: this is called Tayammum.} Allâh does not want to place you in difficulty, but He wants to purify you, and to complete His Favour to you that you may be thankful.

7. And remember Allâh’s Favour to you and His Covenant with which He bound you when you said: “We hear and we obey.” And fear Allâh. Verily, Allâh is All-Knower of that which is in the (secrets of your) breasts.

8. O you who believe! Stand out firmly for Allâh as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allâh. Verily, Allâh is Well-Acquainted with what you do.

9. Allâh has promised those who believe (in the Oneness of Allâh — Islâmic Monotheism) and do deeds of righteousness, that for them there is forgiveness and a great reward (i.e. Paradise).

10. And those who disbelieve and deny our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) are those who will be the dwellers of the Hell-fire.

11. O you who believe! Remember the Favour of Allâh to you when some people desired (made a plan) to stretch out their hands against you, but (Allâh) held back their hands from you. So fear Allâh. And in Allâh let the believers put their trust.
12. Indeed, Allâh took the covenant from the Children of Israel (Jews), and We appointed twelve leaders among them. And Allâh said: “I am with you if you perform As-Salât (Iqâmât-as-Salât) and give Zakât and believe in My Messengers; honour and assist them, and lend a good loan to Allâh, verily, I will expiate your sins and admit you to Gardens under which rivers flow (in Paradise). But if any of you after this, disbelieved, he has indeed gone astray from the Straight Path.”

13. So, because of their breach of their covenant, We cursed them and made their hearts grow hard. They change the words from their (right) places and have abandoned a good part of the Message that was sent to them. And you will not cease to discover deceit in them, except a few of them. But forgive them and overlook (their misdeeds). Verily, Allâh loves Al-Muhsinûn (good-doers — See V.2:112).

14. And from those who call themselves Christians, We took their covenant, but they have abandoned a good part of the Message that was sent to them. So We planted amongst them enmity and hatred till the Day of Resurrection (when they discarded Allâh’s Book, disobeyed Allâh’s Messengers and His Orders and transgressed beyond bounds in Allâh’s disobedience); and Allâh will inform them of what they used to do.

15. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلی الله عليه وسلم) explaining to you much of that which you used to hide from the Scripture and pass over (i.e. leaving out without explaining) much. Indeed, there has come to you from Allâh a light (Prophet Muhammad صلی الله عليه وسلم) and a plain Book (this Qur’ân).

16. Wherewith Allâh guides all those who seek His Good Pleasure to ways of peace, and He brings them out of darkness

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[1] (V.5:13)

a) i.e. the Jews were ordered in the Taurât (Torah) to follow Prophet Muhammad صلی الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].
b) See the footnote of (V.41:46)

[2] (V.5:14)

a) The Christians were ordered in the Injeel (Gospel) to follow Prophet Muhammad صلی الله عليه وسلم when he would come as a Messenger of Allâh to all mankind. [See (V.7:157) and its footnote].
b) See the footnote of (V.41:46)
by His Will to light and guides them to the Straight Way (Islam Monotheism).

17. Surely, in disbelief are they who say that Allâh is the Messiah, son of Maryam (Mary)\(^{[1]}\). Say (O Muhammad صلی الله علیه وسلم): “Who then has the least power against Allâh, if He were to destroy the Messiah, son of Maryam (Mary), his mother, and all those who are on the earth together?” And to Allâh belongs the dominion of the heavens and the earth, and all that is between them. He creates what He wills. And Allâh is Able to do all things.

18. And (both) the Jews and the Christians say: “We are the children of Allâh and His loved ones.” Say: “Why then does He punish you for your sins?” Nay, you are but human beings of those He has created, He forgives whom He wills and He punishes whom He wills. And to Allâh belongs the dominion of the heavens and the earth and all that is between them; and to Him is the return (of all).

19. O people of the Scripture (Jews and Christians)! Now has come to you Our Messenger (Muhammad صلی الله علیه وسلم) making (things) clear to you, after a break in (the series of) Messengers, lest you say: “There came to us no bringer of glad tidings and no warner.\(^{[2]}\)” But now has come to you a bringer of glad tidings and a warner. And Allâh is Able to do all things.

20. And (remember) when Mûsâ (Moses) said to his people: “O my people! Remember the Favour of Allâh to you when He made Prophets among you, made you kings and gave you what He had not given to any other among the ‘Alamîn (mankind and jinn, of your time-period in the past).”

21. “O my people! Enter the holy land (Palestine) which Allâh has assigned to you and turn not back (in flight); for then you will be returned as losers.”

22. They said: “O Mûsâ (Moses)! In it (this holy land) are a people of great strength, and we shall never enter it till they

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\(^{[1]}\) (V. 5:17) See the footnotes of (V. 4:171).

\(^{[2]}\) (V.5:19):

a) See the footnote of (V.3:85) and see (V.3:116).
b) See the footnote (B) of (V.2:252).
leave it; when they leave, then we will enter.’”

23. Two men of those who feared (Allâh and) on whom Allâh had bestowed His Grace (they were Yûsha‘ and Kâlab) said: “Assault them through the gate; for when you are in, victory will be yours; and put your trust in Allâh if you are believers indeed.”

24. They said: “O Mûsâ (Moses)! We shall never enter it as long as they are there. So go you and your Lord and fight you two, we are sitting right here.”

25. He [Mûsâ (Moses)] said: “O my Lord! I have power only over myself and my brother, so separate us from the people who are the Fâsiqûn (rebellious and disobedient to Allâh)!”

26. (Allâh) said: “Therefore it (this holy land) is forbidden to them for forty years; in distraction they will wander through the land. So be not sorrowful over the people who are the Fâsiqûn (rebellious and disobedient to Allâh).”

27. And (O Muhammad ﷺ) recite to them (the Jews) the story of the two sons of Adam (Hâbîl and Qâbîl-Abel and Cain) in truth; when each offered a sacrifice (to Allâh), it was accepted from one but not from the other. The latter said to the former: “I will surely kill you.”[11] The former said: “Verily, Allâh accepts only from those who are Al-Muttaqûn (the pious — See V.2:2).”

28. “If you do stretch your hand against me to kill me, I shall never stretch my hand against you to kill you: for I fear Allâh, the Lord of the ‘Alamîn (mankind, jinn, and all that exists).”

29. “Verily, I intend to let you draw my sin on yourself as well as yours, then you will be one of the dwellers of the Fire; and that is the recompense of the Zâlimûn (wrong-doers).”

30. So the Nafs (self) of the other (latter one) encouraged

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[1] (V.5:27) a) Narrated ‘Abdullâh ﷺ: The Prophet ﷺ said, “None (no human being) is killed or murdered (unjustly), but a part of responsibility for the crime is laid on the first son of Adam who invented the tradition of killing (murdering) on the earth. (It is said that he was Qâbîl).” (Sahih Al-Bukhârî, Vol.9, Hadith No.6)

b) Narrated ‘Abdullâh bin ‘Umar ﷺ: The Prophet ﷺ said, “After me (i.e., after my death), do not become disbelievers, by striking (cutting) the necks of one another.” (Sahih Al-Bukhârî, Vol.9, Hadith No.7).
him and made fair-seeming to him the murder of his brother; he murdered him and became one of the losers.

31. Then Allâh sent a crow who scratched the ground to show him how to hide the dead body of his brother. He (the murderer) said: “Woe to me! Am I not even able to be as this crow and to hide the dead body of my brother?” Then he became one of those who regretted.

32. Because of that, We ordained for the Children of Israel that if anyone killed a person not in retaliation of murder, or to spread mischief in the land — it would be as if he killed all mankind, and if anyone saved a life, it would be as if he saved the life of all mankind. And indeed, there came to them Our Messengers with clear proofs, evidences, and signs, even then after that many of them continued to exceed the limits (e.g. by doing oppression unjustly and exceeding beyond the limits set by Allâh by committing the major sins) in the land.[1]

33. The recompense of those who wage war against Allâh and His Messenger (صلی اللہ علیه وسلم) and do mischief in the land is only that they shall be killed or crucified or their hands and their feet be cut off from opposite sides, or be exiled from the land. That is their disgrace in this world, and a great torment is theirs in the Hereafter.

34. Except for those who (having fled away and then) came back (as Muslims) with repentance before they fall into your power; in that case, know that Allâh is Oft-Forgiving, Most Merciful.

35. O you who believe! Do your duty to Allâh and fear Him. And seek the means of approach to Him, and strive hard in His Cause (as much as you can), so that you may be successful.[2]

36. Verily, those who disbelieve, if they had all that is in the earth, and as much again therewith to ransom themselves thereby from the torment on the Day of Resurrection, it would

[1] (V.5:32) Narrated Anas bin Mâlik: The Prophet صلی اللہ علیه وسلم said, “The biggest of Al-Kabâ’ir (the great sins) are: (1) To join others as partners in worship with Allâh, (2) to murder a human being, (3) to be undutiful to one’s parents (4) and to make a false statement,” or said, “to give a false witness.”(Sahîh Al-Bukhârî, Vol.9, Hadîth No.10).

never be accepted of them, and theirs would be a painful tor-
ment.\footnote{(V.5:36) See the footnote of (V.3:91.)}

37. They will long to get out of the Fire, but never will they
get out therefrom; and theirs will be a lasting torment.

38. And (as for) the male thief and the female thief, cut off
(from the wrist joint) their (right) hands as a recompense for
that which they committed, a punishment by way of example
from Allâh. And Allâh is All-Powerful, All-Wise.

39. But whosoever repents after his crime and does righteous
good deeds (by obeying Allâh), then verily, Allâh will pardon him
(accept his repentance). Verily, Allâh is Oft-Forgiving, Most
Merciful.

40. Know you not that to Allâh (Alone) belongs the dominion
of the heavens and the earth! He punishes whom He wills and
He forgives whom He wills. And Allâh is Able to do all things.

41. O Messenger (Muhammad صلى الله عليه وسلم)! Let not
those who hurry to fall into disbelief grieve you, of such who
say: “We believe” with their mouths but their hearts have no
faith. And of the Jews are men who listen much and eagerly to
lies — listen to others who have not come to you. They change
the words from their places; they say, “If you are given this,
take it, but if you are not given this, then beware!” And
whomsoever Allâh wants to put in Al-Fitnah [error, because of
his rejecting of Faith], you can do nothing for him against
Allâh. Those are the ones whose hearts Allâh does not want to
purify (from disbelief and hypocrisy); for them there is
disgrace in this world, and in the Hereafter a great torment.

42. (They like to) listen to falsehood, to devour anything
forbidden. So if they come to you (O Muhammad صلى الله عليه
 وسلم), either judge between them, or turn away from them. If
you turn away from them, they cannot hurt you in the least.
And if you judge, judge with justice between them. Verily,
Allâh loves those who act justly.

43. But how do they come to you for decision while they
have the Taurât (Torah), in which is the (plain) Decision of
Allâh; yet even after that, they turn away. For they are not (really) believers.

44. Verily, We did send down the Taurât (Torah) [to Mûsâ (Moses)], therein was guidance and light, by which the Prophets, who submitted themselves to Allâh’s Will, judged for the Jews. And the rabbis and the priests [too judged for the Jews by the Taurât (Torah) after those Prophets], for to them was entrusted the protection of Allâh’s Book, and they were witnesses thereto. Therefore fear not men but fear Me (O Jews) and sell not My Verses for a miserable price. And whosoever does not judge by what Allâh has revealed, such are the Kâfirûn (i.e. disbelievers — of a lesser degree as they do not act on Allâh’s Laws).[1]

45. And We ordained therein for them: “Life for life, [2] eye for eye, nose for nose, ear for ear, tooth for tooth, and wounds equal for equal.” But if anyone remits the retaliation by way of charity, it shall be for him an expiation. And whosoever does not judge by that which Allâh has revealed, such are the Zâlimûn (polytheists and wrong-doers — of a lesser degree).

46. And in their footsteps, We sent ‘Isâ (Jesus), son of Maryam (Mary),[3] confirming the Taurât (Torah) that had come before him, and We gave him the Injeel (Gospel), in which was guidance and light and confirmation of the Taurât (Torah) that had come before it, a guidance and an admonition for Al-Muttaqûn (the pious — See V.2:2).

[1] (V.5:44) For different degrees of Kufr (Disbelief) see Appendix 2, “Polytheism and Disbelief”.
[2] (V. 5:45) Narrated ‘Abdullâh رضي الله عنه said, “The blood of a Muslim who confesses that Lâ Ilaha illallâh (none has the right to be worshipped but Allâh) and that I am the Messenger of Allâh, cannot be shed except in three cases: 1) Life for life in case of intentional murder without right [i.e. in Qisas (Law of Equality in punishment)], 2) A married person who commits illegal sexual intercourse, and 3) The one who reverts from Islam (apostates) and leaves the group of Muslims (by innovating heresy, new ideas, new things in the Islamic Religion). (See Fath Al-Barî, Vol. 15, page No.220, for details). (Sahîh Al-Bukhârî, Vol.9, Hadîth No.17).
[3] (V.5:46) Narrated Abu Hurairah رضي الله عنه: I heard Allâh’s Messenger صلی الله عليه وسلم saying, “I am the nearest of all the people to the son of Maryam (Mary), and all the Prophets are paternal brothers, and there has been no Prophet between me and him [i.e., ‘Isâ (Jesus)].” (Sahîh Al-Bukhârî, Vol. 4, Hadîth No. 651)
47. Let the people of the Injeel (Gospel) judge by what Allâh has revealed therein. And whosoever does not judge by what Allâh has revealed (then) such (people) are the Fâsiqûn [the rebellious i.e. disobedient (of a lesser degree) to Allâh].

48. And We have sent down to you (O Muhammad ﷺ) the Book (this Qur’ân) in truth, confirming the Scriptures (Books) that came before it and Muhaiminun (trustworthy in highness and a witness) over them (old Scriptures)[1]. So judge among them by what Allâh has revealed, and follow not their vain desires, diverging away from the truth that has come to you. To each among you, We have prescribed a law and a clear way. If Allâh had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds. The return of you (all) is to Allâh; then He will inform you about that in which you used to differ.

49. And so judge (you O Muhammad ﷺ) among them by what Allâh has revealed and follow not their vain desires, but beware of them lest they turn you (O Muhammad ﷺ) far away from some of that which Allâh has sent down to you. And if they turn away, then know that Allâh’s Will is to punish them for some sins of theirs. And truly, most of men are Fâsiqûn (rebellious and disobedient to Allâh).

50. Do they then seek the judgement of (the days of) Ignorance?[2] And who is better in judgement than Allâh for a people who have firm Faith.

51. O you who believe! Take not the Jews and the Christians as Auliyyâ’ (friends, protectors, helpers), they are but Auliyyâ’ of each other. And if any amongst you takes them as Auliyyâ’, then surely he is one of them. Verily, Allâh guides not those people who are the Zâlimûn (polytheists and wrong-doers and unjust).

[1] (V.5:48) Muhaimin: that which testifies the truth that is therein and falsifies the falsehood that is added therein.
[2] (V.5:50): Narrated Ibn ‘Abbâs ﷺ: The Prophet ﷺ said, “The most hated persons to Allâh are three: (1) A person who deviates from the right conduct, i.e., an evil doer, in the Haram (sanctuaries of Makkah and Al-Madinah); (2) a person who wants that the traditions of the pre-Islamic period of Ignorance should remain in Islam; and (3) a person who seeks to shed somebody’s blood without any right.” (Sahîh Al-Bukhârî, Vol. 9. Hadîth No. 21).
52. And you see those in whose hearts there is a disease (of hypocrisy), they hurry to their friendship, saying: “We fear lest some misfortune of a disaster may befall us.” Perhaps Allâh may bring a victory or a decision according to His Will. Then they will become regretful for what they have been keeping as a secret in themselves.

53. And those who believe will say: “Are these the men (hypocrites) who swore their strongest oaths by Allâh that they were with you (Muslims)?” All that they did has been in vain (because of their hypocrisy), and they have become the losers.

54. O you who believe! Whoever from among you turns back from his religion (Islam), Allâh will bring a people whom He will love and they will love Him; humble towards the believers, stern towards the disbelievers, fighting in the Way of Allâh, and never fear the blame of the blamers. That is the Grace of Allâh which He bestows on whom He wills. And Allâh is All-Sufficient for His creatures’ needs, All-Knower.

55. Verily, your Walî (Protector or Helper) is none other than Allâh, His Messenger (صلى الله عليه وسلم), and the believers, — those who perform As-Salât (Iqâmat-as-Salât), and give Zakât, and they are Râki‘ûn[1] (those who bow down or submit themselves with obedience to Allâh in prayer).

56. And whosoever takes Allâh, His Messenger (صلى الله عليه وسلم), and those who have believed, as Protectors, then the party of Allâh will be the victorious.[2]

57. O you who believe! Take not as Auliyâ’ (protectors and helpers) those who take your religion as a mockery and fun from among those who received the Scripture (Jews and Christians) before you, nor from among the disbelievers; and fear Allâh if you indeed are true believers.

58. And when you proclaim the call for As-Salât [call for the prayer (Adhân)], they take it (but) as a mockery and fun; that is because they are a people who understand not.[3]

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[1] (V.5:55) See the footnote of (V.2:43).
[2] (V 5.56) See the footnotes (A) and (B) of (V.27:59).
[3] (V.5.58) How the Adhân (the call to prayer)* for the prayer was started. And the Statement of Allâh ﷺ:
59. Say: “O people of the Scripture (Jews and Christians)! Do you criticize us for no other reason than that we believe in Allâh, and in (the revelation) which has been sent down to us and in that which has been sent down before (us), and that most of you are Fâsiqûn [rebellious and disobedient (to Allâh)]?”

60. Say (O Muhammad صلى الله عليه وسلم to the people of the Scripture): “Shall I inform you of something worse than that, regarding the recompense from Allâh? Those (Jews) who incurred the Curse of Allâh and His Wrath, and those of whom (some) He transformed into monkeys and swines, and those who worshipped Tâghût [false deities]; such are worse in rank (on the Day of Resurrection in the Hell-fire), and far more astray from the Right Path (in the life of this world).”

61. When they come to you, they say: “We believe.” But in fact they enter with (an intention of) disbelief and they go out with the same. And Allâh knows all what they were hiding.

62. And you see many of them (Jews) hurrying towards sin and transgression, and eating illegal things [as bribes and Ribâ (usury)]. Evil indeed is that which they have been doing.

63. Why do not the rabbis and the religious learned men forbid them from uttering sinful words and from eating illegal things. Evil indeed is that which they have been performing.

64. The Jews say: “Allâh’s Hand is tied up (i.e. He does not

“And when you proclaim the call to prayer (Adhân) they take it (but) as a mockery and fun; that is because they are a people who understand not.” (V.5:58).
And also the Statement of Allâh ﷺ: “When the call (Adhân) for the prayer is proclaimed on the day of Friday.” (V.62:9).
Narrated Anas رضي الله عنه: The people mentioned the fire and the bell (they suggested those as signals to indicate the starting of prayers), and by that they mentioned the Jews and the Christians, then Bilâl was ordered to pronounce Adhân for the prayer by saying its wordings twice (in doubles), and for the Iqâmah (the call for the actual standing for the prayers in rows) by saying its wordings once (in singles) (Iqâmah is pronounced when the people are ready for the prayer). (Sahîh Al-Bukhârî, Vol. 1, Hadîth No. 577).


†† (V.5:60) Tâghût: See the footnote of (V.2:256).
give and spend of His Bounty.” Be their hands tied up and be they accursed for what they uttered. Nay, both His Hands\(^1\) are widely outstretched. He spends (of His Bounty) as He wills. Verily, the Revelation that has come to you from your Lord (Allâh) increases in most of them (their) obstinate rebellion and disbelief. We have put enmity and hatred amongst them till the Day of Resurrection. Every time they kindled the fire of war, Allâh extinguished it; and they (ever) strive to make mischief on the earth. And Allâh does not like the Mufsidûn (mischief-makers).

65. And if only the people of the Scripture (Jews and Christians) had believed (in Muhammad صلى الله عليه وسلم) and warded off evil (sin, ascribing partners to Allâh) and had become Al-Muttaqûn (the pious — See V.2:2), We would indeed have expiated from them their sins and admitted them to Gardens of pleasure (in Paradise).

66. And if only they had acted according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to them from their Lord (the Qur’ân), they would surely have gotten provision from above them and from underneath their feet. There are from among them people who are on the right course (i.e. they act on the revelation and believe in Prophet Muhammad صلى الله عليه وسلم as ‘Abdullâh bin Salâm\(^2\) (رضي الله عنه), but many of them do evil deeds.

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\(^1\) (V.5:64) *Sifát-ullâh* (Qualities of Allâh): [See the footnote of (V.3:73)].

Narrated Ibn ‘Umar: ‘Allâh’s Messenger صلى الله عليه وسلم said, “On the Day of Resurrection, Allâh will grasp the whole (planet of) earth by His Hand, and all the heavens in His Right, and then He will say, ‘I am the King’ ”.

Abu Hurairah said, “Allâh’s Messenger صلى الله عليه وسلم said, ‘Allâh will grasp the (planet of) earth’” (Sahîh Al-Bukhârî, Vol. 9, Hadîth No. 509).

\(^2\) (V.5:66) Narrated Anas: When the news of the arrival of the Prophet صلى الله عليه وسلم at Al-Madinah reached ‘Abdullâh bin Salâm, he went to him (i.e. the Prophet صلى الله عليه وسلم) to ask him about certain things. He said, “I am going to ask you about three things which only a Prophet can answer: What is the first sign of The Hour? What is the first food which the people of Paradise will eat? Why does a child attract the similarity to his father or to his mother?” The Prophet صلى الله عليه وسلم replied, “Jibraïl (Gabriel) has just now informed me of that.” Ibn Salâm said, “He [i.e. Jibraïl (Gabriel)] is the enemy of the Jews from amongst the angels.” The Prophet صلى الله عليه وسلم said, “As for the first sign of The Hour, it will be a fire that will collect (or gather) the people from the east to the west. As for the first meal which the
67. O Messenger (Muhammad صلى الله عليه وسلم)! Proclaim (the Message) which has been sent down to you from your Lord. And if you do not, then you have not conveyed His Message. Allâh will protect you from mankind. Verily, Allâh guides not the people who disbelieve.

68. Say (O Muhammad صلى الله عليه وسلم): “O people of the Scripture (Jews and Christians)! You have nothing (as regards guidance) till you act according to the Taurât (Torah), the Injeel (Gospel), and what has (now) been sent down to you from your Lord (the Qur’ân).” Verily, that which has been sent down to you (Muhammad صلى الله عليه وسلم) from your Lord increases in most of them (their) obstinate rebellion and disbelief. So be not sorrowful over the people who disbelieve.

69. Surely, those who believe (in the Oneness of Allâh, in His Messenger Muhammad صلى الله عليه وسلم and all that was revealed to him from Allâh), and those who are the Jews and the Sabians and the Christians, — whosoever believed in Allâh and the Last Day, and worked righteousness, on them shall be no fear, nor shall they grieve.⁹¹

70. Verily, We took the covenant of the Children of Israel people of Paradise will eat, it will be the caudate (extra) lobe of the fish-liver. As for the child, if the man’s discharge precedes the woman’s discharge, the child attracts the similarity to the man, and if the woman’s discharge precedes the man’s, then the child attracts the similarity to the woman.” On this, ‘Abdullâh bin Salâm said, “I testify that Lâ ilâha illallâh (none has the right to be worshipped but Allâh) and that you are the Messenger of Allâh”, and added, “O Allâh’s Messenger! Jews make such lies as make one astonished, so please ask them about me before they know about my conversion to Islâm.” The Jews came and the Prophet صلى الله عليه وسلم said, “What kind of man is ‘Abdullâh bin Salâm among you?” They replied, “The best of us and the son of the best of us and the most superior among us, and the son of the most superior among us.” The Prophet صلى الله عليه وسلم repeated his question and they gave the same answer, then ‘Abdullâh came out to them and said, “I testify that Lâ ilâha illallâh (none has the right to be worshipped but Allâh), and that Muhammad صلى الله عليه وسلم is the Messenger of Allâh!”

⁹¹ (V.5.69) This verse (V. 5:69) and (Verse 2:62) should not be misinterpreted by the reader as mentioned by Ibn ‘Abbâs (Tâfseer Al-Tabârî) that the provision of this Verse was abrogated by the (V. 3:85). And after the coming of Prophet Muhammad صلى الله عليه وسلم, no other religion except Islâm will be accepted from anyone.
and sent Messengers to them. Whenever there came to them a Messenger with what they themselves desired not, — a group of them they called liars, and others among them they killed.

71. They thought there will be no Fitnah (trial or punishment), so they became blind and deaf; after that Allâh turned to them (with Forgiveness); yet again many of them became blind and deaf. And Allâh is All-Seer of what they do.

72. Surely, they have disbelieved who say: “Allâh is the Messiah ['Îsâ (Jesus)], son of Maryam (Mary).” But the Messiah ['Îsâ (Jesus)] said: “O Children of Israel! Worship Allâh, my Lord and your Lord.” Verily, whosoever sets up partners (in worship) with Allâh, then Allâh has forbidden Paradise to him, and the Fire will be his abode. And for the Zâlimûn (polytheists and wrong-doers) there are no helpers.

73. Surely, disbelievers are those who said: “Allâh is the third of the three (in a Trinity).” But there is no Ilâh (god) (none who has the right to be worshipped) but One Ilâh (God —Allâh). And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them.

74. Will they not turn with repentance to Allâh and ask His Forgiveness? For Allâh is Oft-Forgiving, Most Merciful.

75. The Messiah ['Îsâ (Jesus)], son of Maryam (Mary), was no more than a Messenger; many were the Messengers that passed away before him. His mother [Maryam (Mary)] was a Siddîqah [i.e. she believed in the Words of Allâh and His Books (See Verse 66:12)]. They both used to eat food (as any other human being, while Allâh does not eat). Look how We make the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) clear to them; yet look how they are deluded away (from the truth).

76. Say (O Muhammad ﷺ): “How do you worship besides Allâh something which has no power either to harm or benefit you? But it is Allâh Who is the All-Hearer, the All-Knower.”

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1] (V.5:72): See the footnote of (V.2:165).
2] (V.5:74) Narrated Anas bin Mâlik رضي الله عنه: Allâh’s Messenger ﷺ said, “Allâh is more pleased with the repentance of His slave than anyone of you is pleased with finding his camel which he had lost in a desert.” (Sahîh Al-Bukhârî, Vol. 8, Hadîth No. 321).
77. Say (O Muhammad صلی الله علیه وسلم): “O people of the Scripture (Jews and Christians)! Exceed not the limits in your religion (by believing in something) other than the truth, and do not follow the vain desires of a people who went astray before and who misled many, and strayed (themselves) from the Right Path.”

78. Those among the Children of Israel[1] who disbelieved were

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[1] (V.5:78). The tale of a leper, a bald man and a blind man:

Narrated Abu Hurairah رضی الله عنه that he heard Allâh’s Messenger صلی الله علیه وسلم saying, “Allâh willed to test three Israelis who were a leper, a blind man and a bald headed man. So, He sent them an angel who came to the leper and said, ‘What thing do you like most?’ He replied, ‘Good colour and good skin, for the people have a strong aversion to me.’ The angel touched him and his illness was cured, and he was given a good colour and beautiful skin. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Camels.’ So he (i.e., the leper) was given a pregnant she-camel, and the angel said (to him), ‘May Allâh bless you in it.’ The angel then went to the bald-headed man and said, ‘What thing do you like most?’ He said, ‘I like good hair and wish to be cured of this disease, for the people feel repulsion for me.’ The angel touched him and his illness was cured, and he was given good hair. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Cows.’ The angel gave him a pregnant cow and said, ‘May Allâh bless you in it.’ The angel went to the blind man and asked, ‘What thing do you like best?’ He said, ‘(I like) that Allâh may restore my eyesight to me so that I may see the people.’ The angel touched his eyes and Allâh gave him back his eyesight. The angel asked him, ‘What kind of property do you like best?’ He replied, ‘Sheep.’ The angel gave him a pregnant sheep. Afterwards, all the three pregnant animals gave birth to young ones, and multiplied and brought forth so much that one of the (three) men had a herd of camels filling a valley, and one had a herd of cows filling a valley, and one had a flock of sheep filling a valley. Then the angel, disguised in the shape and appearance of a leper, went to the leper and said, ‘I am a poor man, who has lost all means of livelihood while on a journey. So none will satisfy my need except Allâh and then you. In the Name of Him Who has given you such nice colour and beautiful skin, and so much property, I ask you to give me a camel so that I may reach my destination.’ The man replied, ‘I have many obligations (so I cannot give you).’ The angel said, ‘I think I know you. Were you not a leper to whom the people had a strong aversion? Weren’t you a poor man, and then Allâh gave you (all this property).’ He replied, ‘(This is all wrong), I got this property through inheritance from my forefathers.’ The angel said, ‘If you are telling a lie then let Allâh make you as you were before.’ Then the angel, disguised in the shape and appearance of a bald man, went to the bald man and said to him the same as he told the first one, and he too answered the same as the first one did. The angel said, ‘If you are telling a lie, then let Allâh make you as you were before.’ The angel, disguised in the shape of a blind man, went to the blind man and said, ‘I am a poor man and a traveller, whose means of livelihood have been exhausted while on a journey. I have nobody to help me except Allâh, and after Him, you yourself. I ask you in the Name of Him Who has given you back your eyesight to give me a sheep, so that with its help, I may complete my journey.’ The man said, ‘No doubt, I was blind and Allâh
cursed by the tongue of Dâwûd (David) and Ísâ (Jesus), son of Maryam (Mary). That was because they disobeyed (Allâh and the Messengers) and were ever transgressing beyond bounds.

79. They used not to forbid one another from Al-Munkar (wrong, evil-doing, sins, polytheism, disbelief) which they committed. Vile indeed was what they used to do.

80. You see many of them taking the disbelievers as their Auliyâ’ (protectors and helpers). Evil indeed is that which their own selves have sent forward before them; for that (reason) Allâh’s Wrath fell upon them, and in torment they will abide.

81. And had they believed in Allâh, and in the Prophet (Muhammad ﷺ) and in what has been revealed to him, never would they have taken them (the disbelievers) as Auliyâ’ (protectors and helpers); but many of them are Fâsiqûn (rebellious, disobedient to Allâh).

* 82. Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are Al-Mushrikûn,\(^1\) and you will find the nearest in love to the believers (Muslims) those who say: “We are Christians.” That is because amongst them are priests and monks, and they are not proud.

83. And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad ﷺ), you see their eyes overflowing with tears because of the truth they have recognised. They say: “Our Lord! We believe; so write us down among the witnesses.

84. “And why should we not believe in Allâh and in that which has come to us of the truth (Islâmic Monotheism)? And we wish that our Lord will admit us (into Paradise on the Day of Resurrection) along with the righteous people (Prophet Muhammad ﷺ and his Companions رضي الله عنهم).

85. So because of what they said, Allâh rewarded them

gave me back my eyesight; I was poor and Allâh made me rich; so take anything you wish from my property. By Allâh, I will not stop you for taking anything (you need) of my property which you may take for Allâh’s sake.’ The angel replied, ‘Keep your property with you. You (i.e., three men) have been tested and Allâh is pleased with you and is angry with your two companions.’” (Sahih Al-Bukhârî, Vol. 4, Hadith No. 670).
\(^1\) (V.5:82) Al-Mushrikûn: idolaters, polytheists, disbelievers in the Oneness of Allâh, pagans.
Gardens under which rivers flow (in Paradise), they will abide therein forever. Such is the reward of Al-Muhsinûn (the good-doers).

86. But those who disbelieved and denied Our Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.), they shall be the dwellers of the (Hell) Fire.

87. O you who believe! Make not unlawful the Tayyibât (all that is good as regards foods, things, deeds, beliefs, persons) which Allâh has made lawful to you, and transgress not. Verily, Allâh does not like the transgressors.

88. And eat of the things which Allâh has provided for you, lawful and good, and fear Allâh in Whom you believe.

89. Allâh will not punish you for what is unintentional in your oaths, but He will punish you for your deliberate oaths; for its expiation feed ten Masâkîn (needy persons), on a scale of the average of that with which you feed your own families, or clothe them or manumit a slave. But whosoever cannot afford (that), then he should fast for three days. That is the expiation for the oaths when you have sworn. And protect your oaths (i.e. do not swear much). Thus Allâh make clear to you His Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) that you may be grateful.

90. O you who believe! Intoxicants (all kinds of alcoholic drinks), and gambling, and Al-Ansâb[3] and Al-Âzîm (arrows

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

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

[3] (V.5:90) Animals that are sacrificed (slaughtered) on An-Nusub* and for the idols. Narrated ‘Abdullâh (رضي الله عنه) Allâh’s Messenger (صلى الله عليه وسلم) said that he met Zaid bin ‘Amr bin Nufail at a place near Baldah and this had happened before Allâh’s Messenger (صلى الله عليه وسلم) received the Divine Revelation. Allâh’s Messenger (صلى الله عليه وسلم) presented a dish of meat (that had been offered to him by the pagans) to Zaid bin ‘Amr, but Zaid refused to eat of it and then said (to the pagans), “I do not eat of what you have sacrificed (slaughtered) on your stone-altars (Ansâb) nor do I eat
for seeking luck or decision) are an abomination of Shaitân’s (Satan) handiwork. So avoid (strictly all) that (abomination) in order that you may be successful\[1\]

91. Shaitân (Satan) wants only to excite enmity and hatred between you with intoxicants (alcoholic drinks) and gambling, and hinder you from the remembrance of Allâh and from As-Salât (the prayer). So, will you not then abstain?

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

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

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

except that on which Allâh’s Name has been mentioned on slaughtering.” (Sahîh Al-Bukhârî, Vol.7, Hadîth No.407). [See also the footnote of (V.2:135)].

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

\[1\](V.5:90) What is said regarding the one who regards an alcoholic drink lawful to drink, and calls it by another name.

Narrated Abu ‘Âmir or Abu Mâlik Al-Ash’âri that he heard the Prophet ﷺ saying, “From among my followers there will be some people who will consider illegal sexual intercourse, the wearing of silk, the drinking of alcoholic drinks, and the use of musical instruments as lawful. And (from them), there will be some who will stay near the side of a mountain, and in the evening their shepherd will come to them with their sheep and ask them for something, but they will say to him, ‘Return to us tomorrow.’ Allâh will destroy them during the night and will let the mountain fall on them, and He will transform the rest of them into monkeys and pigs and they will remain so till the Day of Resurrection.” (Sahîh Al-Bukhârî, Vol.7, Hadîth No.494B).
95. O you who believe! Kill not the game while you are in a state of \textit{Ihram} [for \textit{Hajj} or \textit{Umrah} (pilgrimage)], and whosoever of you kills it intentionally, the penalty is an offering, brought to the \textit{Ka‘bah}, of an eatable animal (i.e. sheep, goat, cow, camel) equivalent to the one he killed, as adjudged by two just men among you; or, for expiation, he should feed \textit{Masâkîn} (needy persons), or its equivalent in \textit{Saum} (fasting), that he may taste the heaviness (punishment) of his deed. Allâh has forgiven what is past, but whosoever commits it again, Allâh will take retribution from him. And Allâh is All-Mighty, All-Able of Retribution.

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

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

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

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

100. Say (O Muhammad ﷺ: “\textit{Al-Khabîth} all that is evil and bad as regards things, deeds, beliefs, persons and foods) and \textit{At-Tayyib} (all that is good as regards things, deeds, beliefs, persons and foods), even though the abundance of \textit{Al-Khabîth} may please you.” So fear Allâh,\textsuperscript{11}

\textsuperscript{11} (V.5:100) \textit{Fear Allah}: i.e. abstain from all kinds of sins and evil deeds which He has forbidden and love Allâh much (perform all kinds of good deeds which He has ordained).
O men of understanding in order that you may be successful.

101. O you who believe! Ask not about things which, if made plain to you, may cause you trouble. But if you ask about them while the Qur’ān is being revealed, they will be made plain to you. Allāh has forgiven that, and Allāh is Oft-Forgiving, Most Forbearing.

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

103. Allāh has not instituted things like Bahirah, or Sā’ibah, or Wasilah, or a Ham, (all these animals were liberated in honour of idols as practised by pagan Arabs in the pre-Islāmic period). But those who disbelieve invent lies against Allāh, and most of them have no understanding.

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

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

106. O you who believe! When death approaches any of you, and you make a bequest, (then take) the testimony of two just

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

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

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

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

110. (Remember) when Allâh will say (on the Day of Resurrection). “O ʿĪsâ (Jesus), son of Maryam (Mary)! Remember My Favour to you and to your mother when I supported you with Rûh-ul-Qudus [Jibrîl (Gabriel)] so that you spoke to the people in the cradle[11] and in maturity; and when I taught you writing, Al-Hikmah (the power of understanding), the Taurât (Torah) and the Injeel (Gospel); and when you made out of the clay a figure like that of a bird, by My Permission, and you breathed into it, and it became a bird by My Permission, and you healed those born blind, and the lepers[12] by My Permission, and when you

[12] (V. 5: 110) See the footnote of (V. 3: 49).
brought forth the dead by My Permission; and when I restrained
the Children of Israel from you (when they resolved to kill you) as
you came to them with clear proofs, and the disbelievers among
them said: ‘This is nothing but evident magic.’ ”

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

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

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

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

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

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

117. “Never did I say to them aught except what You (Allâh)
did command me to say: ‘Worship Allâh, my Lord and your
Lord.’ And I was a witness over them while I dwelt amongst
them, but when You took me up, You were the Watcher over
them; and You are a Witness to all things. (This is a great
admonition and warning to the Christians of the whole world).
118. “If You punish them, they are Your slaves, and if You forgive them, verily You, only You, are the All-Mighty, the All-Wise.”

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

120. To Allâh belongs the dominion of the heavens and the earth and all that is therein, and He is Able to do all things.

*Sûrat Al-An‘âm (The Cattle) VI*

In the Name of Allâh, the Most Gracious, the Most Merciful.

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

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

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

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

[1] (V. 5:118) Narrated Ibn ‘Abbâs: The Prophet ﷺ said, “You will be gathered (on the Day of Resurrection) and some people will be driven (by the angels) to the left side (and taken to Hell) whereupon I will say as the pious slave [‘Îsâ (Jesus)] said: And I was a witness over them while I dwelt amongst them. … the All-Mighty, the All-Wise.” (V.5:117,118) (Sahih Al-Bukhari, Vol.6, Hadith No. 150).