

سورة الأنعام (Sūrah Al AN'AAM (Aḥkāmul-Qur'ān)

- Participants should be able to recall for each āyah the derived practical directive either in Arabic or in English.
- Note: no need to memorize the translation of the āyah in English.

| | <i>The āyah in Arabic</i> | <i>The practical directive in Arabic</i> | <i>The meaning of the āyah in English</i> | <i>The practical directive in English</i> |
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| 1 | <p>أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا مِنْ قَبْلِهِمْ مِنْ قَرْنٍ مَكَّنَّاهُمْ فِي الْأَرْضِ مَا لَمْ نُمَكِّنْ لَكُمْ وَأَرْسَلْنَا السَّمَاءَ عَلَيْهِمْ مِدْرَارًا وَجَعَلْنَا الْأَنْهَارَ تَجْرِي مِنْ تَحْتِهِمْ فَأَهْلَكْنَاهُمْ بِذُنُوبِهِمْ وَأَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ (6)</p> | <p>إن إعطاء الدنيا وأسباب القوة والبقاء في الأرض لمن يكفر بالله تعالى لا يدل على محبة الله لهم</p> | <p><i>"Have they not seen how many generations We destroyed before them which We had established upon the earth as We have not established you? And We sent [rain from] the sky upon them in showers and made rivers flow beneath them; then We destroyed them for their sins and brought forth after them a generation of others." [6: 6]</i></p> | <p>Providing the disbelievers with the riches of this world, power and dominion is not an indication that Allah (ﷻ) loves them.</p> |
| 2. | <p>وَلَقَدْ اسْتُهْزِئَ بِرُسُلٍ مِنْ قَبْلِكَ فَحَاقَ بِالَّذِينَ سَخِرُوا مِنْهُمْ مَا كَانُوا بِهِ يَسْتَهْزِئُونَ (10)</p> | <p>من شأن الدعاة إلى الحق أن ينالهم الأذى من أعدائهم؛ فقد جوبه الرسل جميعاً بالتكذيب والإيذاء ونال الرسول صلى الله عليه وسلم من ذلك الشيء الكثير</p> | <p><i>"And already were messengers ridiculed before you, but those who mocked them were enveloped by that which they used to ridicule." [6: 10]</i></p> | <p>Those who preach the truth may be harmed by their enemies. All Messengers were denied and harmed by their nations, and Prophet Muhammad (ﷺ) was also harmed a lot by the disbelievers.</p> |

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| 3 | <p>قَدْ خَسِرَ الَّذِينَ كَذَبُوا بِلِقَاءِ اللَّهِ حَتَّى إِذَا جَاءَتْهُمْ السَّاعَةُ بَغْتَةً قَالُوا يَا حَسْرَتُنَا عَلَىٰ مَا قَرَّطْنَا فِيهَا وَهُمْ يَحْمِلُونَ أَوْزَارَهُمْ عَلَىٰ ظُهُورِهِمْ أَلَا سَاءَ مَا يَزِرُونَ (31)</p> | <p>الساعة تأتي فجأة، وعلى الإنسان أن يكون مستعداً لهذا اليوم وإلا سيندم أشد الندم على ما أضاع، وسيحمل ذنوبه وآثامه على ظهره</p> | <p><i>"Those will have lost who deny the meeting with Allah, until when the Hour [of resurrection] comes upon them unexpectedly, they will say, "Oh, [how great is] our regret over what we neglected concerning it," while they bear their burdens on their backs. Unquestionably, evil is that which they bear." [6: 31]</i></p> | <p>The Hour will occur unexpectedly, and man has to be prepared for that day, otherwise he will deeply regret loss, when he will go to his Lord loaded with sins and misdeeds.</p> |
| 4 | <p>- إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ وَالْمَوْتَىٰ يَبْعَثُهُمُ اللَّهُ ثُمَّ إِلَيْهِ يُرْجَعُونَ (36)</p> | <p>من يستجيب لدعوة الحق ويقبل عليها هو من كان حي القلب والعقل، أما من لم يستمع سماع فهم وتدبر فهم في حكم الأموات</p> | <p><i>"Only those who hear will respond. But the dead - Allah will resurrect them; then to Him they will be returned." [6: 36]</i></p> | <p>Those who respond to the call of the truth and accept it are the ones who have living hearts and minds, but those who do not listen, understand or reflect, they are considered dead.</p> |
| 5 | <p>- وَمَا نُرْسِلُ الْمُرْسَلِينَ إِلَّا مُبَشِّرِينَ وَمُنْذِرِينَ فَمَنْ آمَنَ وَأَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (48)</p> | <p>إن وظيفة الرسل منحصرة بين تقديم البشارة لمن آمن وعمل صالحاً وبين الإنذار لمن كذب وعمل سيئاً</p> | <p><i>"And We send not the messengers except as bringers of good tidings and warners. So whoever believes and reforms - there will be no fear concerning them, nor will they grieve." [6: 48]</i></p> | <p>The duty of the messengers is limited to providing glad tidings to those who believe and do good deeds, and give warnings to those who deny and do bad deeds.</p> |

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| 6 | <p>وَإِذَا جَاءَكَ الَّذِينَ يُؤْمِنُونَ بِآيَاتِنَا فَقُلْ سَلَامٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلَى نَفْسِهِ الرَّحْمَةَ أَنَّهُ مَنْ عَمِلَ مِنْكُمْ سُوءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْ بَعْدِهِ وَأَصْلَحَ فَأَنَّهُ غَفُورٌ رَحِيمٌ</p> <p>(54)</p> | <p>إن الله تعالى أرحم الراحمين، وباب التوبة مفتوح لمن تاب ورجع إلى الله نادماً وتائباً وأصلح أعماله</p> | <p><i>"And when those come to you who believe in Our verses, say, "Peace be upon you. Your Lord has decreed upon Himself mercy: that any of you who does wrong out of ignorance and then repents after that and corrects himself - indeed, He is Forgiving and Merciful."</i></p> <p>[6: 54]</p> | <p>Allah (ﷻ) is the Most Merciful, and the door of repentance is open to whoever repents and returns to Him (ﷻ) in remorse and repentance- seeking amendment of oneself.</p> |
| 7 | <p>وَإِذَا رَأَيْتَ الَّذِينَ يَخُوضُونَ فِي آيَاتِنَا فَأَعْرِضْ عَنْهُمْ حَتَّى يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ وَإِمَّا يُنسِيَنَّكَ الشَّيْطَانُ فَلَا تَعْتَذِرْ بَعْدَ الذِّكْرِى مَعَ الْقَوْمِ الظَّالِمِينَ</p> <p>(68)</p> | <p>- وجوب الإعراض عن مجالسة المستهزئين بآيات الله أو برسله عليهم الصلاة والسلام، وعدم العودة لهذه المجالس حتى يتكلموا في حديث غيره</p> | <p><i>"And when you see those who engage in [offensive] discourse concerning Our verses, then turn away from them until they enter into another conversation. And if Satan should cause you to forget, then do not remain after the reminder with the wrongdoing people."</i></p> <p>[6: 68]</p> | <p>It is obligatory to refrain from sitting with those who mock Allah's verses or His messengers (عليهم السلام). Do not be in their companionship until they stop doing that.</p> |
| 8 | <p>- الَّذِينَ آمَنُوا وَلَمْ يَلْبِسُوا إِيمَانَهُمْ بِظُلْمٍ أُولَئِكَ لَهُمُ الْأَمْنُ وَهُمْ مُهْتَدُونَ</p> <p>(82)</p> | <p>- الأمن عند الله تعالى إنما يناله المؤمنون الصادقون لأنهم مهتدون إلى الحق، وغيرهم في ضلال مبين</p> | <p><i>"They who believe and do not mix their belief with injustice - those will have security, and they are [rightly] guided."</i></p> <p>[6: 82]</p> | <p>Security in the realm of Allah (ﷻ) is attained only by the true believers because they are guided to the truth, while others are in clear error.</p> |

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| 9 | <p>أُولَئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهِدَاهُمْ أَفْتَدِهِ قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِنْ هُوَ إِلَّا ذِكْرٌ لِلْعَالَمِينَ (90)</p> | <p>كل الأنبياء مواضع قدوة للناس لأنهم على طريق الله المستقيم</p> | <p><i>"Those are the ones whom Allah has guided, so from their guidance take an example. Say, "I ask of you for this message no payment. It is not but a reminder for the worlds." [6: 90]</i></p> | <p>All prophets are role models for their people, because they are upon the straight path of Allah (ﷺ).</p> |
| 10 | <p>- قَدْ جَاءَكُمْ بَصَائِرُ مِنْ رَبِّكُمْ فَمَنْ أَبْصَرَ فَلِنَفْسِهِ وَمَنْ عَمِيَ فَعَلَيْهَا وَمَا أَنَا عَلَيْكُمْ بِحَفِيفٍ (104)</p> | <p>الإنسان يتحمل تبعه اختياره؛ فمن انتفع بما جاءه من بينات من ربه فانتقاه لنفسه، ومن أعرض فقد جنى على نفسه</p> | <p><i>"There has come to you enlightenment from your Lord. So whoever will see does so for [the benefit of] his soul, and whoever is blind [does harm] against it. And [say], "I am not a guardian over you." [6: 104]</i></p> | <p>Man is responsible for the consequences of his choices; so whoever benefits from the clear evidences he received from his Lord, will only benefit himself, but whoever turns away from them, he will wrong himself.</p> |
| 11 | <p>أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ وَجَعَلْنَا لَهُ نُورًا يَمْشِي بِهِ فِي النَّاسِ كَمَنْ مَتَّئِلُهُ فِي الظُّلُمَاتِ لَيْسَ بِخَارِجٍ مِنْهَا كَذَلِكَ زُيِّنَ لِلْكَافِرِينَ مَا كَانُوا يَعْمَلُونَ (122)</p> | <p>المؤمن حيّ بنور الله تعالى، يهتدي و يستضيء بنوره، والكافر ميت بظلمات الكفر والضلال وعمى البصيرة</p> | <p><i>And is one who was dead and We gave him life and made for him light by which to walk among the people like one who is in darkness, never to emerge therefrom? Thus it has been made pleasing to the disbelievers that which they were doing." [6: 122]</i></p> | <p>The believer is alive with a light from Allah (ﷻ). He is guided and shown the path by His light, whereas the disbeliever is lifeless and immersed in the darkness of disbelief, misguidance, and blindness of the insight.</p> |

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| 12 | <p>وَهُوَ الَّذِي أَنْشَأَ جَنَّاتٍ مَّعْرُوشَاتٍ وَعُيُنٍ مَّعْرُوشَاتٍ وَالنَّخْلَ وَالزَّرْعَ مُخْتَلِفًا أَكْلُهُ وَالزَّيْتُونَ وَالرُّمَانَ مُتَشَابِهًا وَعُيُنٍ مُتَشَابِهَةٍ كُلُوا مِنْ ثَمَرِهِ إِذَا أَثْمَرَ وَاتُوا حَقَّهُ يَوْمَ حَصَادِهِ وَلَا تُسْرِفُوا إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ (141)</p> | <p>نِعَمَ اللهُ تَعَالَى عَلَى عِبَادِهِ مُتَعَدِّدَةً وَمُخْتَلِفَةً، وَالْوَاجِبُ عَلَى الْإِنْسَانِ شُكْرَ هَذِهِ النِّعَمِ وَأَنْ لَا يَنْسِيَ حَقُّوقَ الْفُقَرَاءِ وَالْمَسَاكِينِ لِأَنَّ هَذَا مِنْ شُكْرِ هَذِهِ النِّعَمِ</p> | <p><i>"And He it is who causes gardens to grow, [both] trellised and untrellised, and palm trees and crops of different [kinds of] food and olives and pomegranates, similar and dissimilar. Eat of [each of] its fruit when it yields and give its due [zakah] on the day of its harvest. And be not excessive. Indeed, He does not like those who commit excess." [6: 141]</i></p> | <p>The blessings of Allah (ﷻ) upon His servants are numerous and various. One has to be grateful for them and do not forget the rights of the poor and needy upon him, because this is part of showing gratitude for these blessings.</p> |
| 13 | <p>هَلْ يَنْظُرُونَ إِلَّا أَنْ تَأْتِيَهُمُ الْمَلَائِكَةُ أَوْ يَأْتِيَ رَبُّكَ أَوْ يَأْتِيَ بَعْضُ آيَاتِ رَبِّكَ يَوْمَ يَأْتِي بَعْضُ آيَاتِ رَبِّكَ لَا يَنْفَعُ نَفْسًا إِيمَانُهَا لَمْ تَكُنْ آمَنَتْ مِنْ قَبْلُ أَوْ كَسَبَتْ فِي إِيمَانِهَا خَيْرًا فَلْيَنْتَظِرُوا إِنَّا مُنتَظِرُونَ (158)</p> | <p>لِلتَّوْبَةِ أَمَدٌ مُحَدَّدَةٌ عِنْدَ اللَّهِ تَعَالَى ثُمَّ يُقْفَلُ بِابِهَا وَلَا تُقْبَلُ مِنْ أَحَدٍ، وَعَلَى الْعَاقِلِ الْإِسْرَاعُ بِالتَّوْبَةِ وَالْإِنَابَةِ قَبْلَ حُصُولِ ذَلِكَ (158)</p> | <p><i>"Do they [then] wait for anything except that the angels should come to them or your Lord should come or that there come some of the signs of your Lord? The Day that some of the signs of your Lord will come no soul will benefit from its faith as long as it had not believed before or had earned through its faith some good. Say, "Wait. Indeed, we [also] are waiting." [6: 158]</i></p> | <p>Repentance has a limited due time with Allah (ﷻ), then its door will be closed when it will not be accepted from anybody. The wise person is he who hastens to repent and returns to Allah (ﷻ) in the right time.</p> |