

I'm not a bot



Surah Al Anam is the 6th chapter of the Holy Quran. The meaning of the title is The Cattle. The surah was revealed in mecca. It has 165 verses and 20 rukus. Surah Al Anaan is located in juz 7 and 8. This surah is about the relationship of Allah and his messengers, the central theme of its verses is the refutation of shirk and guidance toward tawheed. Benefits Of Surah Al Anam One who recites this surah, 70000 angels start praying for him so all his worries and problems will be eliminated. Recitation of Surah Al anam will provide a barrier against satan. It will increase the taqwa of the reciter. Surah Al Anam AyatsSurah Al Anam WordsSurah Al Anam lettersSurah Al Anam Rukus16534421255920 Colour Coded Tajweed Rules Surah Name: Al-An'am ()/Translation: The Cattle/Origin of name: The Surah is named after the word An'am (), meaning "cattle," mentioned in Ayahs 136, 138, and 139, where the superstitious beliefs of the idolaters regarding the lawfulness and unlawfulness of certain cattle are refuted.Surah Number: 6/Number of Ayahs (Verses): 165/Makki or Madani: Makki/Approximate Time of Revelation: Revealed in the later period of the Makkian phase, possibly all at once during a single night. There are also some reports suggesting that certain verses (20, 21, 91, 92, 93, 98, 114, 145, 151, 152, 153) were revealed in Madinah.Historical Context:Surah Al-An'am was revealed in Makkah during the final stages of the Prophet Muhammad's (pbuh) mission there, likely in the last year before his migration to Madinah. It is unique in that, according to Islamic tradition, it was revealed in a single night and addresses central issues of faith. The surah represents a comprehensive refutation of the polytheistic practices of the Quraysh and other pagan Arabs while emphasizing the oneness of Allah (Tawhid), the prophethood of Muhammad (pbuh), and the reality of resurrection and accountability.The revelation of Surah Al-An'am occurred at a time when Muslims were facing increasing hostility and resistance to the message of Islam. As the Quraysh intensified their efforts to suppress Islam, the surah confronted their superstitions, idolatrous practices, and moral corruption. It particularly addressed erroneous beliefs about permissible and forbidden animals, asserting that only Allah has the authority to legislate such matters. This was a critical response to the prevalent pagan practices of arbitrarily declaring some cattle sacred or forbidden for consumption.Asma, a daughter of Yazid and a first cousin of Hadrat Mu'az-bin Jabl, narrates an incident during the revelation of this Surah. She states, "During the revelation of this Surah, the Holy Prophet was riding on a she-camel and I was holding her nose-string. The she-camel began to feel the weight so heavily that it seemed as if her bones would break under it." This profound description reflects the intense spiritual weight and significance of the revelation, symbolizing the enormity of its message.The surah also addresses the broader spiritual and intellectual struggles of the time by highlighting the futility of idol worship, the signs of Allah in creation, and examples of earlier prophets like Ibrahim, who exemplified unwavering faith in the oneness of God. Through logical arguments and reminders of past nations who rejected their prophets, it drew attention to the consequences of disbelief and rebellion against divine guidance. This Surah served as a powerful message of reassurance to the Prophet and the early Muslims, affirming the truth of their mission amid adversity.Main Themes:Tawhid (Oneness of Allah):The surah strongly emphasizes the oneness of Allah as the Creator and Sustainer of the universe. It refutes polytheistic beliefs and highlights the absurdity of ascribing partners to Allah, focusing on His absolute attributes and authority over creation.Prophethood:The role of prophets as messengers of divine guidance is affirmed. The surah addresses the rejection and opposition faced by prophets, showing that this resistance stems from ignorance and arrogance. It highlights stories of previous prophets, especially Prophet Ibrahim, as examples of monotheism and righteousness.Disbelief and Superstition:It criticizes the idolatrous practices and superstitions of the Quraysh, emphasizing that such practices lead to misguidance and loss. Prophets were sent as a mercy to guide humanity and deliver divine truth, rejecting their message equates to rejecting Allah's signs.Allah's creation reflects His boundless power, wisdom, and mercy; contemplating nature leads to greater faith in Him.Following baseless superstitions or self-made laws regarding halal and haram is straying from Allah's guidance.True leaders, like Prophet Ibrahim, are models of faith and submission to Allah, demonstrating firm belief amidst societal opposition.Major sins such as shirk, murder, injustice, theft, fornication, and harming others are clearly condemned, laying moral foundations for society.Justice, integrity, and fulfilling promises are essential to righteous living and are repeatedly encouraged.Guidance must come directly from Allah's revelations; human assumptions or distortions of religious laws lead to error.Allahs mercy is vast; He rewards good deeds tenfold while punishing evil only in measure, emphasizing forgiveness and hope for the righteous.Notable Ayahs from Surah Al-An'amVerse 1:"All praise is for Allah Who created the heavens and the earth and made darkness and light. Yet the disbelievers set up equals to their Lord in worship."A declaration of Allahs power as the Creator, contrasted with the disbelief of associating partners with Him.Verses 12-13:"Ask them, O Prophet, To whom belongs everything in the heavens and the earth? Say, To Allah! He has taken upon Himself to be Merciful. He will certainly gather all of you together for the Day of Judgmentabout which there is no doubt. But those who have ruined themselves will never believe."Emphasizing Allahs ultimate authority and mercy, with a reminder of resurrection.Verses 38:"All living beings roaming the earth and winged birds soaring in the sky are communities like yourselves. We have left nothing out of the Record. Then to their Lord they will be gathered all together."Highlighting that all creatures are part of Allahs plan and will answer to Him.Verses 59:"With His keys He unlocks whatever He wills and no one knows them except Him. And He knows what is in the land and sea. Not even a leaf falls without His knowledge, nor a grain in the darkness of the earth or anything unseen or dry, but is written in a perfect Record."An affirmation of Allahs infinite knowledge and control over all creation.Verses 74-75:"And remember when Abraham said to his father, zar: Do you take idols as gods? It is clear to me that you and your people are entirely misguided."A reference to Prophet Abraham calling his people to reject idolatry.Verses 95-96:"Indeed, Allah is the One Who causes seeds and fruit stones to sprout. He brings forth the living from the dead and the dead from the living. That is Allah! How can you then be deluded from the truth? He causes the dawn to break, and has made the night for rest and made the sun and the moon to travel with precision. That is the design of the Almighty, All-Knowing."A vivid description of Allahs creative power and control over nature.Verses 108:"O believers! Do not insult what they invoke besides Allah and they will insult Allah spitefully out of ignorance. This is how We have made each peoples deeds appealing to them. Then to their Lord is their return, and He will inform them of what they used to do."A teaching of respect and understanding towards others, even in matters of differing beliefs.Verses 116:"O Prophet! If you were to obey most of those on earth, they would lead you away from Allahs Way. They follow nothing but assumptions and do nothing but lie."Warning against blindly following the majority when it opposes the truth.Verses 151-152:"Say, O Prophet, Come! Let me recite to you what your Lord has forbidden to you: do not associate others with Him in worship. Do not fail to honour your parents. Do not kill your children for fear of poverty. We provide for you and for them. Do not come near indecencies, openly or secretly. Do not take a human life made sacred by Allahexcept with legal right. This is what He has commanded you, so perhaps you will understand. And do not come near the wealth of the orphanunless intending to enhance ituntil they attain maturity. Give full measure and weigh with justice. We never require of any soul more than what it can afford. Whenever you speak, maintain justiceeven regarding a close relative. And fulfill your covenant with Allah. This is what He has commanded you, so perhaps you will be mindful."A comprehensive list of moral commandments central to the straight path of righteousness.Verses 160:"Whoever comes with good deeds will be rewarded tenfold. But whoever comes with a bad deed will be punished for only one. None will be punished for a powerful reminder of Allahs fairness and generosity in rewarding good deeds.Scientific Miracle in Surah Al-An'amVerse 125:"Whoever Allah wills to guide, He opens their heart to Islam. But whoever He wills to leave astray, He makes their chest tight and constricted as if they were climbing up into the sky. This is how Allah dooms those who disbelieve." This verse describes the sensation of tightness in the chest experienced at high altitudes, a phenomenon confirmed by modern science. As humans ascend to higher altitudes, reduced oxygen levels make breathing more difficult, demonstrating the Qur'an's alignment with scientific realities. Learn more about this scientific miracle here: High Altitude Breathing6. Al-An'am 1. It was narrated from Abu Dharr () That the Messenger of Allah () said: Whoever fasts three days in every month, that is fasting for a lifetime. Then, in testimony of that, Allah revealed: Whoever brings a good deed shall have ten times the like thereof to his credit. [6:160] So one day is equivalent to ten (in reward).Sunan Ibn Majah Vol. 1, Book 7, Hadith 17086.2 Narrated Abdullah () When the following Verse was revealed: It is those who believe and confuse not their belief with wrong (worshipping others besides Allah.) (6:83), the companions of Allahs Messenger () asked, Who is amongst us who had not done injustice (wrong)? Allah revealed: No doubt, joining others in worship with Allah is a great injustice (wrong) indeed. (31.13)Sahih al-Bukhari 326.3 Narrated Jabir bin Abdullah ()When Allah revealed this Ayah: Say: He has the power to send torment on you from above or from under your feet The Prophet () said: I seek refuge in Your Face. So when (the following) was revealed: Or to cover you in confusion in party strife, and make you taste the violence of one another (6:65), The Prophet () said: This is less burdensome or 'This is easier.'Jami' at-Tirmidhi Vol. 5, Book 44, Hadith 30656.4 Narrated Abdullah bin Abbas ()Some people came to the Prophet () and they said: O Messenger of Allah! Why is it that we can eat what we kill but we can not eat what Allah has killed? So Allah revealed: So eat of that on which Allahs Name has been mentioned if you are indeed believers in His Ayat up to His saying: And if you obey them, then you would indeed be idolaters (6:121) Jami' at-Tirmidhi Vol. 5, Book 44, Hadith 30696.5 Narrated Abdullah bin Masud ()Whoever wishes to look at the Sahifah which Muhammad () placed his seal upon, then let him look at these Ayat. Say: Come! I will recite what your Lord has prohibited you from up to His saying That you may have Taqwa (6:151-153) Jami' at-Tirmidhi Vol. 5, Book 44, Hadith 30706.6 Narrated Abu Hurairah () That the Messenger of Allah () said: Allah, Blessed and Most High, has said and His saying is the Truth: When My slave considers doing something good then he writes it as one good for him. If he acts upon it then he writes ten of the same for himself. And when he considers doing something evil, then he does not write it. If he acts upon it, then he writes it. If he leaves it and perhaps he said: if he does not act upon it, then write a good reward for him. Then he [the Prophet ()] recited: Whoever comes with a good, then he shall have ten the like thereof (6:160) Jami' at-Tirmidhi Vol. 5, Book 44, Hadith 30736.7 Sad bin Abu Waqqas () reportedSix of us were with the Prophet () when the infidels said to him: Drive these ones away, lest they should begin to venture against us. The six were, myself, Ibn Masud, a man of the Hudhail tribe, Bilal and two other men whose names I dont know. Messenger of Allah () thought what Allah wished him to think, and Allah revealed: And turn not away those who invoke their Rubb, morning and afternoon seeking His Face. (6:52)Riyad as-Salihin Book 1, Hadith 2606.8 It was narrated that Jabir bin Abdullah () saidThe Messenger of Allah () sacrificed two rams on the Day of Eid. When he turned them to face towards the prayer direction he said: Verily, I have turned my face towards Him Who has created the heavens and the earth, as a monotheist, and I am not of the polytheists. Verily, my prayer, my sacrifice, my living, and my dying are for Allah, the Lord of all that exists. He has no partner. And of this I have been commanded, and I am the first of the Muslims. [6:79, 162-163] O Allah, from You to You, on behalf of Muhammad and his nation.Sunan Ibn Majah Vol. 4, Book 26, Hadith 31216.9 It was narrated that Sad () saidThis Verse was revealed concerning us six: Myself, Ibn Masud, Subhan, Ammar, Miqdad and Bilal. The Qurash said to the Messenger of Allah () We do not want to join them, send them away. Thoughts of that entered the heart of the Messenger of Allah () as much as Allah willed, then Allah revealed: And turn not away those who invoke their Lord, morning and afternoon seeking His Face. You are accountable for them in nothing, and they are accountable for you in nothing, that you may turn them away, and thus become of the unjust. [6:52]Sunan Ibn Majah Vol. 5, Book 37, Hadith 41286.10 Ibn Umar () narrated That he was asked about a hedgehog and he recited, Say [O Muhammad () I find not in that which has been inspired to me anything forbidden (6:145)]. An old man who was present said, I heard Abu Hurairah say. It was mentioned in the presence of the Prophet () and he said, It is an abomination from those things which are abominable. Ibn Umar then said, If the Messenger of Allah () had said that, then it is as he said.Bulugh al-Maram Book 12, Hadith 13666.11 Yahya () related To me from Malik that the best of what he had heard about horses, mules, and donkeys was that they were not eaten because Allah, the Blessed, the Exalted,said, And horses, and mules and asses, for you to ride, and as an adornment. (Sura 16 ayat 8) . He said, may He be Blessed and Exalted, In cattle, some of them you ride, and some of them you eat. (Sura 6 ayat 79). He said, the Blessed, the Exalted, Mention Allahs name over what He has provided you of cattle, and eat of them and feed the beggar (al-qani) and the suppliant (al-mutarr). (Sura 22 ayat 34).Malik said Allah mentioned horses, mules, and donkeys for riding and adornment, and He mentioned cattle for riding and eating.Malik said, Al-qani also means the poor.Muwatta Malik Book 25, Hadith 156.12 Marwan b. al-hakam () saidZaid b. Thabit asked me: Why do you recite short surahs in the sunset prayer? I saw the Messenger of Allah (May peace be upon him) reciting two long surahs at the sunset prayers. I asked him: which are those two long surahs? He replied: Al-Araf (surah vii) and al-anam (surah vi). I (the narrator Ibn Jurai) surat Ibn Mulaikah (about these surahs): He said on his own accord: Al-maidah (surah v), and al-Araf(urah vii).Sunan Abi Dawud 8126.13 Abdullah b. Abu Mulaika () saidThe daughter of Uthman b. Affan died in Mecca. We came to attend her funeral. Ibn Umar and Ibn Abbas were also present there, and I was sitting between them. He added: I first sat by the side of one of them, then the other one came and he sat by my side. Abdullah b. Umar said to Amr b. Uthman who was sitting opposite to him: Will you not prevent the people from lamenting for the Messenger of Allah () had said: The dead is punished because of the lamenting of his family for him? Ibn Abbas then said that Umar used to say something of that nature, and then narrated saying: I proceeded from Mecca along with Umar till we reached al-Baida and there was a party of riders under the shade of a tree. He said to me: Go and find out who this party is. I cast a glance and there was Subaih (in that party). So I informed him (Umar) about it. He said: Call him to me. So I went back to Subaih and said: Go and meet the Commander of the believers. When Umar was wounded, Subaih came walling: Alas, for the brother! alas for the companion! Umar said: O Subaih, do you wail for me, whereas the Messenger of Allah () said: The dead would be punished on account of the lamentation of the (members of his family)? Ibn Abbas said: When Umar died I made a mention of it to Aisha. She said: May Allah have mercy upon Umar! I swear by Allah that Allahs Messenger () never said that Allah would punish the believer because of the weeping (of any one of the members of his family), but he said that Allah would increase the punishment of the unbeliever because of the weeping of his family over him. Aisha said: The Quran is enough for you (when it states): No bearer of burden will bear anothers burden (vi. 164). Thereupon Ibn Abbas said: Allah is He Who has caused laughter and weeping. Ibn Abu Mulaika said: By Allah, Ibn Umar said nothing. Sahih Muslim 928 b, 927 , 929 b6.14 Narrated Hudhayfah () Hudhayfah saw the Messenger of Allah () praying at night. He said: Allah is most great three times. Possessor of kingdom, grandeur, greatness and majesty. He then began his prayer) and recited Surah al-Baqarah; then he bowed and he paused in bowing as long as he stood up; he said while bowing, Glory be to my mighty Lord, Glory be to my mighty Lord ; then he raised his head, after bowing, then he stood up and he paused as long as he paused in bowing and said: Praise be to my Lord ; then he prostrated and paused in prostration as long as he stood up. He said while prostrating: Glory be to my most high Lord; then he raised his head after prostration, and sat as long as he prostrated, and said while sitting: O my Lord forgive me.He offered four rak'ats of prayer and recited in them Surah al-Baqarah, Aal Imran, an-Nisa, al-Maidah, or al-An'am.Sunan Abi Dawud 8746.15 Narrated Ibn Abbas () If you wish to know about the ignorance of the Arabs, refer to Surat-al-Anam after Verse No. 130: Indeed lost are those who have killed their children From folly without knowledge and have forbidden that which Allah has provided for them, inventing a lie against Allah. They have indeed gone astray and were not guided. (6:14)Sahih al-Bukhari 35246.16 It is narrated on the authority of Masruq () that he said was resting at (the house of) Aisha that she said: O Abu Aisha (kunya of Masruq), there are three things, and he who affirmed even one of them fabricated the greatest lie against Allah. I asked that they were. She said: He who presumed that Muhammad () saw his Lord (with his ocular vision) fabricated the greatest lie against Allah. I was reclining but then sat up and said: Mother of the Faithful, wait a bit and do not be in a haste. Has not Allah (Mighty and Majestic) said: And truly he saw him on the clear horizon (Al-Quran, Surat at-Takwir, 81:23) and he saw Him in another descent (Al-Quran, Surat Najm 53:13)? (He said: I am the first of this Ummah who asked the Messenger of Allah () about it, and he said: Verily he is Gabriel. I have never seen him in his original form in which he was created except on those two occasions (to which these verses refer): I saw him descending from the heaven and filling (the space) from the sky to the earth with the greatness of his bodily structure. She said: Have you not heard Allah saying: Eyes comprehend Him not, but He comprehends (all) vision, and He is Subtle, and All-Aware (Al-Quran, Surat al-An'am 6:103)? 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