72. Or is it that you (O Muhammad ﷺ) ask them for some wages? But the recompense of your Lord is better, and He is the Best of those who give sustenance.

73. And certainly, you (O Muhammad ﷺ) call them to the Straight Path (true religion — Islâmic Monotheism).

74. And verily, those who believe not in the Hereafter are indeed deviating far astray from the Path (true religion — Islâmic Monotheism).

75. And though We had mercy on them and removed the distress which is on them, still they would obstinately persist in their transgression, wandering blindly.

76. And indeed We seized them with punishment, but they humbled not themselves to their Lord, nor did they invoke (Allâh) with submission to Him.

77. Until, when We open for them the gate of severe punishment, then lo! they will be plunged into destruction with deep regrets, sorrows and in despair.

78. It is He Who has created for you (the sense of) hearing (ears), eyes (sight), and hearts (understanding). Little thanks you give.

79. And it is He Who has created you on the earth, and to Him you shall be gathered back.

80. And it is He Who gives life and causes death, and His is the alternation of night and day. Will you not then understand?

81. Nay, but they say the like of what the men of old said.

82. They said: “When we are dead and have become dust and bones, shall we be resurrected indeed?
83. “Verily, this we have been promised— we and our fathers before (us)! This is only the tales of the ancients!”

84. Say: “Whose is the earth and whosoever is therein? If you know!”

85. They will say: “It is Allah’s!” Say: “Will you not then remember?”

86. Say: “Who is (the) Lord of the seven heavens, and (the) Lord of the Great Throne?”

87. They will say: “Allah.” Say: “Will you not then fear Allah (believe in His Oneness, obey Him, believe in the Resurrection and Recompense for every good or bad deed)?”

88. Say: “In Whose Hand is the sovereignty of everything (i.e. treasures of each and everything)? And He protects (all), while against Whom there is no protector, (i.e. if Allah saves anyone none can punish or harm him, and if Allah punishes or harms anyone none can save him), if you know?” [Tafsir Al-Quṭūbi]  

89. They will say: “(All that belongs) to Allah.” Say: “How then are you deceived and turn away from the truth?”

90. Nay, but We have brought them the truth (Islamic Monotheism), and verily, they (disbelievers) are liars.

91. No son (or offspring) did Allah beget, nor is there any ilah (god) along with Him. (If there had been many gods), then each god would have taken away what he had created, and some would have tried to overcome others! Glorified be Allah above all that they attribute to Him!

92. All-Knower of the unseen and the seen! Exalted be He over all that they associate as partners to Him!
93. Say (O Muhammad ﷺ): "My Lord! If You would show me that with which they are threatened (torment),

94. "My Lord! Then (save me from Your punishment), put me not amongst the people who are the Zālimūn (polytheists and wrong-doers)."

95. And indeed We are Able to show you (O Muhammad ﷺ) that with which We have threatened them.

96. Repel evil with that which is better. We are Best-Acquainted with the things they utter.

97. And say: "My Lord! I seek refuge with You from the whisperings (suggestions) of the Shayātīn (devils).

98. "And I seek refuge with You, My Lord! lest they should come near me."

99. Until, when death comes to one of them (those who join partners with Allâh), he says: "My Lord! Send me back,

100. "So that I may do good in that which I have left behind!" No! It is but a word that he speaks; and behind them is Barzakh (a barrier) until the Day when they will be resurrected.

101. Then, when the Trumpet is blown, there will be no kinship among them that Day, nor will they ask of one another.

102. Then, those whose scales (of good deeds) are heavy, they are the successful.

103. And those whose scales (of good deeds) are light, they are those who lose their own selves, in Hell will they abide.

104. The Fire will burn their faces, and therein they will grin, with displaced lips (disfigured).
105. "Were not My Verses (this Qur’ân) recited to you, and then you used to deny them?"

106. They will say: "Our Lord! Our wretchedness overcame us, and we were (an) erring people.

107. "Our Lord! Bring us out of this. If ever we return (to evil), then indeed we shall be Zâlimûn: (polytheists, oppressors, unjust, and wrong-doers)."

108. He (Allâh) will say: "Remain you in it with ignominy! And speak you not to Me!"

109. Verily there was a party of My slaves, who used to say: "Our Lord! We believe, so forgive us, and have mercy on us, for You are the Best of all who show mercy!"

110. But you took them for a laughing stock, so much so that they made you forget My Remembrance while you used to laugh at them!

111. Verily I have rewarded them this Day for their patience: they are indeed the ones that are successful.

112. He (Allâh) will say: "What number of years did you stay on earth?"

113. They will say: "We stayed a day or part of a day. Ask of those who keep account."

114. He (Allâh) will say: "You stayed not but a little, if you had only known!

115. "Did you think that We had created you in play (without any purpose), and that you would not be brought back to Us?"

116. So Exalted be Allâh, the True King: Lâ ilâhâ illâ Huwa (none has the right to be worshipped but He), the Lord of the Supreme Throne!

117. And whoever invokes (or worships), besides Allâh, any other ilâh (god), of whom
he has no proof; then his reckoning is only with his Lord. Surely! Al-Kāfirūn (the disbelievers in Allāh and in the Oneness of Allāh, polytheists, pagans, idolaters) will not be successful.

118. And say (O Muhammad ﷺ): “My Lord! Forgive and have mercy, for You are the Best of those who show mercy!”

1. (This is) a Sūrah (chapter of the Qur’ān) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest Ayāt (proofs, evidences, verses, lessons, signs, revelations — lawful and unlawful things, and set boundaries of Islāmic Religion), that you may remember.

2. The fornicatrix and the fornicator, flog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allāh, if you believe in Allāh and the Last Day. And let a party of the believers witness their punishment. (This punishment is for unmarried persons guilty of the above crime, but if married persons commit it (illegal sex), the punishment is to stone them to death, according to Allāh’s Law).[

[1] (V.24:2)

a) Narrated Abu Hurairah رضي الله عنه: Allāh’s Messenger ﷺ judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (Sahih Al-Bukhari, Vol. 8, Hadith No. 819)

b) Narrated Jābir bin ‘Abdullāh Al-Ansāri رضي الله عنه: A man from the tribe of Bani Aslam came to Allāh’s Messenger ﷺ and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allāh’s Messenger ﷺ ordered him to be stoned to death as he was a married person. (Sahih Al-Bukhari, Vol. 8, Hadith No. 805)
3. The adulterer-fornicator marries not but an adulteress-fornicatress or a Mushrikah, and the adulteress-fornicatress none marries her except an adulterer-fornicator or a Musrik (and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer-fornicator, or a Musrik (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a Musrik (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress)). Such a thing is forbidden to the believers (of Islamic Monotheism).

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the Fāsiqūn (liars, rebellious, disobedient to Allāh).

5. Except those who repent thereafter and do righteous deeds; (for such) verily, Allāh is Oft-Forgiving, Most Merciful.

6. And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allāh that he is one of those who speak the truth.

7. And the fifth (testimony should be) the invoking of the Curse of Allāh on him if he be of those who tell a lie (against her).

8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allāh, that he (her husband) is telling a lie.

9. And the fifth (testimony) should be that the Wrath of Allāh be upon her if he (her husband) speaks the truth.

c) See (V.4:25).
10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

11. Verily those who brought forth the slander (against ‘Aishah رضي الله عنها the wife of the Prophet صلی الله عليه وسلم) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: “This (charge) is an obvious lie!”

13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

16. And why did you not, when you heard it, say: “It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie.”

17. Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.

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18. And Allah makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise.

19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allah knows and you know not.

20. And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you). And that Allah is full of Kindness, Most Merciful.

21. O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily he commands Al-Fahshâ’ [i.e. to commit indecency (illegal sexual intercourse)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; and to speak or to do what is forbidden in Islâm)]. And had it not been for the Grace of Allah and His Mercy on you, not one of you would ever have been pure from sins. But Allah purifies (guides to Islâm) whom He wills, and Allah is All-Hearer, All-Knower.

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkin (the poor), and those who left their homes for Allah’s Cause. Let them pardon and forgive. Do you not love that Allah should forgive you? And Allah is Oft-Forgiving, Most Merciful.

23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers — are cursed in this life and in the Hereafter, and for them will be a great torment —

24. On the Day when their tongues, their hands, and their legs (or feet) will bear
witness against them as to what they used to do.

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.

26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and Rizqun Karîm (generous provision i.e. Paradise).

27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do.

29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them. And Allâh has knowledge of what you reveal and what you conceal.

30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent
32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Ṣāliḥūn (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures’ needs, All-Knowing (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and

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[1] (V.24.31) “And to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment...”

Narrated ‘Āishah: ‘May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

“And to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks, and bosoms)” — they tore their Murût (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn Murût.’

Narrated Safiyyah bint Shaibah: ‘Āishah used to say: ‘When the Verse:

“And to draw their veils all over Juyûbihinna (i.e. their bodies, faces, necks, and bosoms)” (V.24.31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.’ (Sahih Al-Bukhari, Vol.6, Hadith No.282).
honesty in them. And give them something (yourselves) out of the wealth of Allah which He has bestowed upon you. And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life. But if anyone compels them (to prostitution), then after such compulsion, Allah is Oft-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil act unwillingly).

34. And indeed We have sent down for you Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain, and the example of those who passed away before you, and an admonition for those who are Al-Muttaqun (the pious — See V.2:2).

35. Allah is the Light of the heavens and the earth. The parable of His Light is as (if there were) a niche and within it a lamp: the lamp is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allah guides to His Light whom He wills. And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

36. In houses (mosques) which Allah has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. Adhan, Iqamah, Salat (prayers), invocations, recitation of the Qur’an etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings, [11]


a) Narrated Abu Qatadah رضي الله عنه: Allah’s Messenger صلی الله عليه وسلم said: “If anyone of you enters a mosque, he should pray two Rak’at (Tahiyat-al-Masjid) before sitting.” (Sahih Al-Bukhari, Vol.1, Hadith No.435).
37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allah (with heart and tongue), nor from performing As-Salāt (Iqāmat-as-Salāt), nor from giving the Zakāt. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

38. That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allah provides without measure to whom He wills.[1]

39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing; but he finds Allah with him, Who will pay him his due (Hell). And Allah is Swift in taking account.[2]

40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allah has not appointed light, for him there is no light.

41. See you not (O Muhammad صلى الله عليه وسلم) that Allah, He it is Whom glorify whosoever is in the heavens and the earth,

b) Narrated Abu Hurairah: Allah's Messenger صلى الله عليه وسلم said: "The reward of the Salāt (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of that of the Salāt (prayer) offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his Salāt (prayer), the angels keep on asking Allah's Blessings and Allah's Forgiveness for him as long as he is (staying) at his Musālā (place of prayer). They say: 'O Allah! Bestow Your Blessings upon him, be merciful and kind to him.' And one is regarded in Salāt (prayer) as long as one is waiting for the Salāt (prayer)." (Sahih Al-Bukhari, Vol.1, Hadith No.620).

[2] (V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allah, he will think that he has a good reward with Allah of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.
and the birds with wings out-spread (in their flight)? Of each one He (Allâh) knows indeed his Salât (prayer) and his glorification, [or everyone knows his Salât (prayer) and his glorification]; and Allâh is All-Aware of what they do.

42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).

43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; and He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsîr At-Tabarî].

44. Allâh causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on). Truly, in this is indeed a lesson for those who have insight.

45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily Allâh is Able to do all things.

46. We have indeed sent down (in this Qur’ân) manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear showing the Right Path of Allâh). And Allâh guides whom He wills to the Straight Path (i.e. to Allâh’s religion of Islâmic Monotheism).

47. They (hypocrites) say: “We have believed in Allâh and in the Messenger (Muhammad ﷺ), and we obey,” then
a party of them turn away thereafter, such are not believers.

48. And when they are called to Allah (i.e. His Words, the Qur'an) and His Messenger (صلی الله علیه و سلم), to judge between them, lo! a party of them refuses (to come) and turns away.

49. But if the truth is on their side, they come to him willingly with submission.

50. Is there a disease in their hearts? Or do they doubt or fear lest Allah and His Messenger (صلی الله علیه و سلم) should wrong them in judgement. Nay, it is they themselves who are the Zalimun (polytheists, hypocrites and wrong-doers).

51. The only saying of the faithful believers, when they are called to Allah (His Words, the Qur'an) and His Messenger (صلی الله علیه و سلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).

52. And whosoever obeys Allah and His Messenger (صلی الله علیه و سلم), fears Allah, and keeps his duty (to Him), such are the successful.

53. They swear by Allah their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allah's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allah knows well what you do."

54. Say: "Obey Allah and obey the Messenger, but if you turn away, he (Messenger Muhammad صلی الله علیه و سلم is only responsible for the duty placed on him (i.e. to convey Allah's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."
55. Allāh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the Fāsiqūn (rebellious, disobedient to Allāh).

56. And perform As-Salāt (Iqamat-as-Salāt), and give Zakāt and obey the Messenger (Muhammad ﷺ صلى الله عليه وسلم) that you may receive mercy (from Allāh).

57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire — and worst indeed is that destination.

58. O you who believe! Let your slaves and slave-girls, and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions: before Fajr (morning) Salāt (prayer), and while you put off your clothes for the noontime (rest), and after the ‘Ishā’ (late-night) Salāt (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allāh makes clear the Ayāt (the Verses of this Qur’ān, showing proofs for the legal aspects of permission for visits) to you. And Allāh is All-Knowing, All-Wise.

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allāh makes clear His Ayāt (Commandments and legal obligations) for you. And Allāh is All-Knowing, All-Wise.

60. And as for women past child-bearing who do not expect wed-lock, it is no sin on
them. If they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your father’s brothers, or the houses of your father’s sisters, or the houses of your mother’s brothers, or the houses of your mother’s sisters, or (from that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم As-Salāmu ‘Alaikum — peace be on you), blessed and good. Thus Allâh makes clear the Ayât (these Verses or your religious symbols and signs) to you that you may understand.

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad صلى الله عليه وسلم): and when they are with him on some common matter, they go not away until they have asked his permission. Verily those who ask your permission, those are they who (really) believe in Allâh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness. Truly, Allâh is Oft-Forgiving, Most Merciful.

63. Make not the calling of the Messenger (Muhammad صلى الله عليه وسلم) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger صلى الله عليه وسلم). And let those who oppose the Messenger’s (Muhammad صلى الله عليه وسلم) commandment (i.e. his Sunnah — legal ways, orders, acts of
worship, statements) (among the sects) beware, lest some Fītnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

64. Certainly, to Allâh belongs all that is in the heavens and the earth. Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did. And Allâh is All-Knower of everything.
6. Say: “It (this Qur’ân) has been sent down by Him (Allâh) (the Real Lord of the heavens and earth) Who knows the secret of the heavens and the earth. Truly, He is Oft-Forgiving, Most Merciful.”

7. And they say: “Why does this Messenger (Muhammad صلی الله عليه وسلم) eat food, and walk about in the markets (as we). Why is not an angel sent down to him to be a warner with him?

8. “Or (why) has not a treasure been granted to him, or why has he not a garden whereof he may eat?” And the Zâlimûn (polytheists and wrong-doers) say: “You follow none but a man bewitched.”

9. See how they coin similitudes for you, so they have gone astray, and they cannot find a (Right) Path.

10. Blessed be He Who, if He wills will assign you better than (all) that — Gardens under which rivers flow (Paradise) and will assign you palaces (i.e. in Paradise).

11. Nay, they deny the Hour (the Day of Resurrection), and for those who deny the Hour, We have prepared a flaming Fire (i.e. Hell).

12. When it (Hell) sees them from a far place, they will hear its raging and its roaring.

13. And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction.

14. Exclaim not today for one destruction, but exclaim for many destructions.

15. Say: (O Muhammad صلی الله عليه وسلم) “Is that (torment) better or the Paradise of Eternity which is promised to the Muttaqûn (the pious — See V.2:2)?” It will be theirs as a reward and as a final destination.
16. For them there will be therein all that they desire, and they will abide (there forever). It is a promise binding upon your Lord that must be fulfilled.

17. And on the Day when He will gather them together and that which they worship besides Allâh [idols, angels, pious men, saints] He will say: “Was it you who misled these My slaves or did they (themselves) stray from the (Right) Path?”

18. They will say: ‘Glorified be You! It was not for us to take any Auliya’ (Protectors, Helpers) besides You, but You gave them and their fathers comfort till they forgot the warning, and became a lost people (doomed to total loss).

19. Thus they (false gods — all deities other than Allâh) will belie you (polytheists) regarding what you say (that they are gods besides Allâh): then you can neither avert (the punishment), nor get help. And whoever among you does wrong (i.e. sets up rivals to Allâh), We shall make him taste a great torment.

20. And We never sent before you (O Muhammad صلى الله عليه وسلم) any of the Messengers but verily, they ate food and walked in the markets. And We have made some of you as a trial for others: will you have patience? And your Lord is Ever All-Seer (of everything).

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(V.25:17) Narrated Mu‘âdh bin Jabal رضي الله عنه: The Prophet ﷺ said, "O Mu‘âdh! Do you know what Allâh’s Right upon His slaves is?" I said, "Allâh and His Messenger know better." The Prophet ﷺ said, "To worship Him (Allâh) Alone and to join none in worship with Him (Allâh). Do you know what their right upon Him is?" I replied, "Allâh and His Messenger know better." The Prophet ﷺ said, "Not to punish them (if they did so)." (Sahih Al-Bukhari, Vol. 9, Hadith No. 470).
21. And those who expect not a Meeting with Us (i.e. those who deny the Day of Resurrection and the life of the Hereafter) said: “Why are not the angels sent down to us, or why do we not see our Lord?” Indeed they think too highly of themselves, and are scornful with great pride.\[^{1}\]

22. On the Day they will see the angels — no glad tidings will there be for the Mujrimūn (criminals, disbelievers, polytheists, sinners) that day. And they (angels) will say: “All kinds of glad tidings are forbidden to you,” [none will be allowed to enter Paradise except the one who said: Lā ilāha illallāh, “(none has the right to be worshipped but Allāh) and acted practically on its legal orders and obligations. See the footnote of V.2:193)].

23. And We shall turn to whatever deeds they (disbelievers, polytheists, sinners) did, and We shall make such deeds as scattered floating particles of dust.

24. The dwellers of Paradise (i.e. those who deserved it through their Islamic Monotheistic Faith and their deeds of righteousness) will, on that Day, have the best abode, and have the fairest of places for repose.

25. And (remember) the Day when the heaven shall be rent asunder with clouds, and the angels will be sent down, with a grand descending.

26. The sovereignty on that Day will be the true (sovereignty), belonging to the Most Gracious (Allāh), and it will be a hard Day for the disbelievers (those who disbelieve in the Oneness of Allāh — Islāmic Monotheism).

27. And (remember) the Day when the Zālīm (wrong-doer, oppressor, polytheist) will bite at his hands, he will say: “Oh!

\[^{1}\] (V.25:21) See the footnote of (V.22:9).
Would that I had taken a path with the Messenger (Muhammad صلى الله عليه وسلم). [1]

28. “Ah! Woe to me! Would that I had never taken so-and-so as a Khalil (an intimate friend)!

29. “He indeed led me astray from the Reminder (this Qur’an) after it had come to me. And Shaitân (Satan) is to man ever a deserter in the hour of need.” [Tafsir Al-Qurtubi]

30. And the Messenger (Muhammad صلى الله عليه وسلم) will say: “O my Lord! Verily, my people deserted this Qur’an (neither listened to it, nor acted on its laws and teachings).

31. Thus have We made for every Prophet an enemy among the Mujrimûn (disbelievers, polytheists, criminals). But Sufficient is your Lord as a Guide and Helper.

32. And those who disbelieve say: “Why is not the Qur’an revealed to him all at once?” Thus (it is sent down in parts), that We may strengthen your heart thereby. And We have revealed it to you gradually, in stages. (It was revealed to the Prophet صلى الله عليه وسلم in 23 years).

33. And no example or similitude do they bring (to oppose or to find fault in you or in this Qur’an), but We reveal to you the truth (against that similitude or example), and the better explanation thereof.

34. Those who will be gathered to Hell (prone) on their faces, such will be in an evil state, and most astray from the (Straight) Path. [2]

35. And indeed We gave Mûsâ (Moses) the Scripture (the Taurât (Torah)), and placed his brother Hârûn (Aaron) with him as a helper;

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36. And We said: "Go you both to the people who have denied Our Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.).” Then We destroyed them with utter destruction.

37. And Nūḥ’s (Noah) people, when they denied the Messengers, We drowned them, and We made them as a sign for mankind. And We have prepared a painful torment for the Zālīmīn (polytheists and wrong-doers).

38. And (also) ‘Ād and Thamūd, and the Dwellers of Ar-Rass, and many generations in between.

39. And for each (of them) We put forward examples (as proofs and lessons), and each (of them) We brought to utter ruin (because of their disbelief and evil deeds).

40. And indeed they have passed by the town [of Prophet Lūt (Lot)] on which was rained the evil rain. Did they (disbelievers) not then see it (with their own eyes)? Nay! But they used not to expect any resurrection.

41. And when they see you (O Muhammad صلی الله علیه وسلم), they treat you only in mockery (saying): “Is this the one whom Allāh has sent as a Messenger?"

42. “He would have nearly misled us from our dīlah (gods), had it not been that we were patient and constant in their worship!” And they will know, when they see the torment, who it is that is most astray from the (Right) Path!

43. Have you (O Muhammad صلی الله علیه وسلم) seen him who has taken as his ilāh (god) his own vain desire? Would you then be a Wakil (a disposer of his affairs or a watcher) over him?

44. Or do you think that most of them hear or understand? They are only like cattle — nay, they are even farther astray from the Path (i.e. even worse than cattle).

45. Have you not seen how your Lord spread the shadow. If He willed, He could
have made it still — But We have made the sun its guide (i.e. after the sunrise, the shadow shrinks and vanishes at midnoon and then again appears in the afternoon with the decline of the sun, and had there been no sunlight, there would have been no shadow).

46. Then We withdraw it to Us a gradual concealed withdrawal.

47. And it is He Who makes the night a covering for you, and the sleep (as) a repose, and makes the day Nushūr (i.e. getting up and going about here and there for daily work, after one's sleep at night, or like resurrection after one's death).

48. And it is He Who sends the winds as heralds of glad tidings, going before His Mercy (rain); and We send down pure water from the sky.

49. That We may give life thereby to a dead land, and We give to drink thereof many of the cattle and men that We had created.

50. And indeed We have distributed it (rain or water) amongst them in order that they may remember (the Grace of Allâh,) but most men (refuse to accept the Truth or Faith and) accept nothing but disbelief or ingratitude.

51. And had We willed, We would have raised a warner in every town.

52. So obey not the disbelievers, but strive against them (by preaching) with the utmost endeavour with it (the Qur'ân).

53. And it is He Who has let free the two seas (kinds of water): this is palatable and sweet, and that is salt and bitter; and He has set a barrier and a complete partition between them.

54. And it is He Who has created man from water, and has appointed for him kindred by blood, and kindred by marriage. And your Lord is Ever All-Powerful to do what He wills.
55. And they (disbelievers, polytheists) worship besides Allāh that which can neither profit them nor harm them; and the disbeliever is ever a helper (of the Satan) against his Lord.

56. And We have sent you (O Muhammad صلى الله عليه وسلم) only as a bearer of glad tidings and a warner.

57. Say: “No reward do I ask of you for this (that which I have brought from my Lord and its preaching), save that whosoever wills may take a Path to his Lord.

58. And put your trust (O Muhammad صلى الله عليه وسلم) in the Ever Living One Who dies not, and glorify His Praises, and Sufficient is He as the All-Knower of the sins of His slaves,

59. Who created the heavens and the earth and all that is between them in six Days. Then He (Istawā') rose over the Throne (in a manner that suits His Majesty). The Most Gracious (Allāh)! Ask Him (O Prophet Muhammad صلى الله عليه وسلم) concerning His Qualities: His rising over His Throne, His creations, etc.), as He is Al-Khabīr (The All-Knower of everything i.e. Allāh).

60. And when it is said to them: “Prostrate yourselves to the Most Gracious (Allāh)! they say: “And what is the Most Gracious? Shall we fall down in prostration to that which you (O Muhammad صلى الله عليه وسلم) command us?” And it increases in them only aversion.

61. Blessed be He Who has placed in the heaven big stars, and has placed therein a great lamp (sun), and a moon giving light.

62. And He it is Who has put the night and the day in succession, for such who desires to remember or desires to show his gratitude.

63. And the (faithful) slaves of the Most Gracious (Allāh) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words)
they reply back with mild words of gentleness.

64. And those who spend the night in worship of their Lord, prostrate and standing.\[1\]

65. And those who say: “Our Lord! Avert from us the torment of Hell. Verily its torment is ever an inseparable, permanent punishment.”

66. Evil indeed it (Hell) is as an abode and as a place to rest in.

67. And those who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

68. And those who invoke not any other ilâh (god) along with Allâh, nor kill such person as Allâh has forbidden, except for just cause, nor commit illegal sexual intercourse — and whoever does this shall receive the punishment.\[2\]

69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

70. Except those who repent and believe (in Islâmic Monotheism), and do righteous deeds; for those, Allâh will change their sins into good deeds, and Allâh is Oft-Forgiving, Most Merciful.\[3\]

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\[1\] (V.25:64) Ibn ‘Abbâs said: “Whosoever prayed two Rak‘at or more after the `Isha (night) prayer, will be considered like those mentioned in this Verse.” And Al-Kalbi said: “Whosoever prayed two Rak‘at after the Maghrib (evening) prayer, and four Rak‘at after the `Isha (night) prayer will be considered like those mentioned in this Verse.” (Tafsîr Al-Qurtubî).

\[2\] (V.25:68)

A) See the footnote of (V.2:22).
B) See the footnote of (V.4:135).

\[3\] (V.25:70) Islam demolishes all the previous evil deeds and so do migration (for Allah’s sake) and Hajj (pilgrimage to Makkah). [Al-Lu‘lu’ Wal-Marjān, Vol. 1, Chapter 52, Page 205]

Narrated Ibn ‘Abbâs: Some pagans who committed murders in great number and committed illegal sexual intercourse excessively, came to Muhammad صلى الله عليه وسلم and said: “O Muhammad! Whatever you say, and invite people to, is good, but we wish if you could inform us whether we can make an expiation for our (past evil) deeds.” So the Divine Verses came: “Those who invoke not with Allah any other god, nor kill such person