

Sūrah al-Mu'minūn⁹⁴⁷**Bismillāhir-Rahmānir-Raheem****سُورَةُ الْمُؤْمِنُونَ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

1. Certainly will the believers have succeeded:
2. They who are during their prayer humbly intent
3. And they who turn away from ill speech
4. And they who are observant of zakāh
5. And they who guard their private parts
6. Except from their wives or those their right hands possess,⁹⁴⁸ for indeed, they will not be blamed –
7. But whoever seeks beyond that, then those are the transgressors –
8. And they who are to their trusts and their promises attentive
9. And they who carefully maintain their prayers –
10. Those are the inheritors
11. Who will inherit al-Firdaus.⁹⁴⁹
They will abide therein eternally.
12. And certainly did We create man from an extract of clay.
13. Then We placed him as a sperm-drop⁹⁵⁰ in a firm lodging [i.e., the womb].

قَدْ أَفَلَحَ الْمُؤْمِنُونَ ﴿١﴾**الَّذِينَ هُمْ فِي صَلَاةٍ خَشِعُونَ** ﴿٢﴾**وَالَّذِينَ هُمْ عَنِ الْأَغْرِي مُعْرِضُونَ** ﴿٣﴾**وَالَّذِينَ هُمْ لِلرَّكْزَةِ فَعَلُونَ** ﴿٤﴾**وَالَّذِينَ هُمْ لِفُرُوجِهِمْ حَفَظُونَ** ﴿٥﴾**إِلَّا عَلَىٰ أَرْوَاحِهِمْ أَوْ مَا مَلَكُتْ أَيْمَانُهُمْ****فِيهِمْ غَيْرُ مُلْمِسِينَ** ﴿٦﴾**فَمَنِ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ** ﴿٧﴾**وَالَّذِينَ هُمْ لِأَمْنَتِهِمْ وَعَهْدِهِمْ رَاغُونَ** ﴿٨﴾**وَالَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ مُحَفَّظُونَ** ﴿٩﴾**أُولَئِكَ هُمُ الْوَرِثُونَ** ﴿١٠﴾**الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَلِيلُونَ** ﴿١١﴾**وَلَقَدْ حَلَقْنَا إِلَيْنَسَنَ مِنْ سُلَّةٍ مِنْ طِينٍ** ﴿١٢﴾**ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَارَابِ مَكِينٍ** ﴿١٣﴾⁹⁴⁷ Al-Mu'minūn: The Believers.⁹⁴⁸ Female slaves or captives under their ownership.⁹⁴⁹ The highest part of Paradise.⁹⁵⁰ Or "as a zygote."

14. Then We made the sperm-drop into a clinging clot, and We made the clot into a lump [of flesh], and We made [from] the lump, bones, and We covered the bones with flesh; then We developed him into another creation. So blessed is Allāh, the best of creators.⁹⁵¹

ثُمَّ حَلَقْنَا الْنُطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظِيمًا فَكَسَوْنَا الْعِظِيمَ لَهُمَا ثُمَّ أَنْشَأْنَاهُ حَلْقًا إِخْرَاجًا فَتَبَارَكَ اللَّهُ أَحْسَنُ الْخَالِقِينَ ﴿٦﴾

15. Then indeed, after that you are to die.

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ ﴿٧﴾

16. Then indeed you, on the Day of Resurrection, will be resurrected.

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَمَةِ تُبَعَّثُونَ ﴿٨﴾

17. And We have created above you seven layered heavens, and never have We been of [Our] creation unaware.

وَلَقَدْ حَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا عَنِ الْحَلْقِ غَافِلِينَ ﴿٩﴾

18. And We have sent down rain from the sky in a measured amount and settled it in the earth. And indeed, We are Able to take it away.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَآءًا يُقْدَرُ فَأَسْكَنَهُ فِي الْأَرْضِ إِنَّا عَلَى ذَهَابِ يَهُ لَقَدِيرُونَ ﴿١٠﴾

19. And We brought forth for you thereby gardens of palm trees and grapevines in which for you are abundant fruits and from which you eat.

فَأَنْشَأْنَا لَكُمْ بِهِ حَجَنَتِ مِنْ حَنْيَلٍ وَأَعْنَبٍ لَكُمْ فِيهَا فَوَكِهُ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ﴿١١﴾

20. And [We brought forth] a tree issuing from Mount Sinai which produces oil and food [i.e., olives] for those who eat.

وَشَجَرَةٌ تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَأْتُبُ بِالَّذِهْنِ وَصَبِيْغٌ لِلَّأَكْلِينَ ﴿١٢﴾

21. And indeed, for you in livestock is a lesson. We give you drink from that which is in their bellies, and for you in them are numerous benefits, and from them you eat.

وَإِنَّ لَكُمْ فِي الْأَنْعَمِ لِعِرْبَةَ نُسْقِيْكُمْ مَمَّا فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنْفِعٌ كَثِيرٌ وَمِنْهَا تَأْكُلُونَ ﴿١٣﴾

951: i.e., the most skillful and only true Creator.

22. And upon them and on ships you are carried.

وَعَلَيْتَا وَعَلَى الْفُلْكِ تُحَمَّلُونَ ﴿١٧﴾

23. And We had certainly sent Noah to his people, and he said, "O my people, worship Allāh; you have no deity other than Him; then will you not fear Him?"

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَى قَوْمِهِ فَقَالَ يَنْقُومُ
أَعْبُدُوا اللَّهَ مَا لَكُمْ مِّنْ إِلَهٍ غَيْرُهُ إِنَّمَا
تَتَّقَوْنَ ﴿١٨﴾

24. But the eminent among those who disbelieved from his people said, "This is not but a man like yourselves who wishes to take precedence over you; and if Allāh had willed [to send a messenger], He would have sent down angels. We have not heard of this among our forefathers.

فَقَالَ الْمُلُوُّا الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا
هَذَا إِلَّا بَنَرٌ مَّتَّكِمٌ بُرِيدٌ أَنْ يَقْعُضَ
عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَا نَزَّلَ مَلَكَةً مَّا
سَمِعْنَا هَذِهِ فِي أَبَابِنَا الْأَوَّلِينَ ﴿١٩﴾

25. He is not but a man possessed with madness, so wait concerning him for a time."

إِنَّهُ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فَتَرْكُصُوا بِهِ
حَتَّى حِينٍ ﴿٢٠﴾

26. [Noah] said, "My Lord, support me because they have denied me."

قَالَ رَبِّي أَنْصُرْنِي بِمَا كَذَّبُونَ ﴿٢١﴾

27. So We inspired to him, "Construct the ship under Our observation and Our inspiration, and when Our command comes and the oven overflows,⁹⁵² put into it [i.e., the ship] from each [creature] two mates and your family, except him for whom the decree [of destruction] has proceeded. And do not address Me concerning those who have wronged; indeed, they are to be drowned.

فَأَوْحَيْنَا إِلَيْهِ أَنِ اصْنَعْ الْفُلْكَ بِأَعْيُنِنَا
وَوَحْيَنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ الشَّوْرُ
فَأَسْلَكَ فِيهَا مِنْ كُلِّ رَوَحِينِ أَثْنَيْنِ
وَأَهْلَكَ إِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلَ مِنْهُمْ
وَلَا تُخَاطِبِي فِي الَّذِينَ ظَلَمُوا إِنَّهُمْ
مُغْرِقُونَ ﴿٢٢﴾

28. And when you have boarded the ship, you and those with you,

فَإِذَا أَسْتَوْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى الْفُلْكِ

⁹⁵²See footnote to 11:40.

then say, 'Praise to Allāh who has saved us from the wrongdoing people.'

فَقُلْ أَلْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ
الظَّالِمِينَ ﴿١﴾

29. And say, 'My Lord, let me land at a blessed landing place, and You are the best to accommodate [us].''

وَقُلْ رَبِّ انْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ خَيْرُ
الْمُنْزَلِينَ ﴿٢﴾

30. Indeed in that are signs, and indeed, We are ever testing [Our servants].

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ ﴿٣﴾

31. Then We produced after them a generation of others.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنَآءَ أَخْرَيْنَ ﴿٤﴾

32. And We sent among them a messenger⁹⁵³ from themselves, [saying], "Worship Allāh; you have no deity other than Him; then will you not fear Him?"

فَأَرْسَلْنَا فِيهِمْ رَسُولًا مَّبْعَذِنَمْ أَنْ آعْبُدُوا اللَّهَ
مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَقَوَّنَ ﴿٥﴾

33. And the eminent among his people who disbelieved and denied the meeting of the Hereafter while We had given them luxury in the worldly life said, "This is not but a man like yourselves. He eats of that from which you eat and drinks of what you drink.

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا وَكَذَّبُوا
بِلِقَاءَ الْآخِرَةِ وَأَتَرْفَهُمْ فِي الْحَيَاةِ الدُّنْيَا
مَا هَذَا إِلَّا بَشَرٌ مَّا تَلَكُمْ يَا كُلُّ مِمَّا تَأْكُلُونَ
مِنْهُ وَيَشْرَبُ مِمَّا تَشْرِبُونَ ﴿٦﴾

34. And if you should obey a man like yourselves, indeed, you would then be losers.

وَلَئِنْ أَطَعْتُمْ شَرَّاً مَّا تَلَكُمْ إِنَّكُمْ إِذَا
لَحْسِسُونَ ﴿٧﴾

35. Does he promise you that when you have died and become dust and bones that you will be brought forth [once more]?

أَيَعْدُكُمْ أَنَّكُمْ إِذَا مِمْ مَ وَكَنْتُمْ تُرَابًا وَعَظِيمًا
إِنَّكُمْ مُخْرَجُونَ ﴿٨﴾

36. How far, how far, is that which you are promised.⁹⁵⁴

* هَيَّاهَاتٌ هَيَّاهَاتٌ لِمَا تُوعَدُونَ ﴿٩﴾

⁹⁵³ Prophet Hūd, who was sent to the tribe of 'Aad.

⁹⁵⁴i.e., how distant and improbable it is.

37. It [i.e., life] is not but our worldly life – we die and live, but we will not be resurrected.

إِنْ هِيَ إِلَّا حَيَاةُنَا الَّذِيَا نَمُوتُ وَنَحْيَا
وَمَا نَحْنُ بِمَبْعُوثِينَ ﴿٧﴾

38. He is not but a man who has invented a lie about Allāh, and we will not believe him."

إِنْ هُوَ إِلَّا رَجُلٌ أَفْتَرَى عَلَى اللَّهِ كَذِبًا
وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ ﴿٨﴾

39. He said, "My Lord, support me because they have denied me."

قَالَ رَبِّيْ أَنْصُرْنِي بِمَا كَذَّبُوبِنَ ﴿٩﴾

40. [Allāh] said, "After a little, they will surely become regretful."

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُونَ نَدِيمِينَ ﴿١٠﴾

41. So the shriek⁹⁵⁵ seized them in truth,⁹⁵⁶ and We made them as [plant] stubble. Then away with the wrongdoing people.

فَأَخْذَهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ
غَثَاءً فَبَعْدًا لِلنَّقْوَمِ الظَّالِمِينَ ﴿١١﴾

42. Then We produced after them other generations.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا أَخْرَى ﴿١٢﴾

43. No nation will precede its time [of termination], nor will they remain [thereafter].

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا يَسْتَخْرُونَ ﴿١٣﴾

44. Then We sent Our messengers in succession. Every time there came to a nation its messenger, they denied him, so We made them follow one another [to destruction], and We made them narrations.⁹⁵⁷ So away with a people who do not believe.

ثُمَّ أَرْسَلْنَا رُسُلًا تَتَرَاثُ كُلُّ مَا جَاءَ أُمَّةً
رَسُولُهَا كَذِبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْصًا
وَجَعَلْنَاهُمْ أَحَادِيثَ فَبَعْدًا لِلنَّقْوَمِ لَا
يُؤْمِنُونَ ﴿١٤﴾

45. Then We sent Moses and his brother Aaron with Our signs and a clear authority⁹⁵⁸

ثُمَّ أَرْسَلْنَا مُوسَى وَأَخَاهُ هَرُونَ بِعَائِبَتِنَا
وَسُلْطَانٍ مُّبِينٍ ﴿١٥﴾

46. To Pharaoh and his establishment,

إِلَى فِرْعَوْنَ وَمَلَائِكَتِهِ فَاسْتَكْبَرُوا وَكَثُرُوا

⁹⁵⁵ See footnote to 11:67.

⁹⁵⁶ i.e., by right or in justice.

⁹⁵⁷ i.e., history or lessons for mankind.

⁹⁵⁸ i.e., evidences from Allāh.

but they were arrogant and were a haughty people.

قَوْمًا عَالَيْنَ ﴿١٥﴾

47. They said, "Should we believe two men like ourselves while their people are for us in servitude?"

فَقَالُوا أَنْتُمْ لِبَشَرٍ مِّثْلِنَا وَقَوْمُهُمَا أَنَا
عَبْدُونَ ﴿١٦﴾

48. So they denied them and were of those destroyed.

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهَلَّكِينَ ﴿١٧﴾

49. And We certainly gave Moses the Scripture that perhaps they⁹⁵⁹ would be guided.

وَلَقَدْ أَنَّا مُوسَى الْكِتَبَ لَعَلَّهُمْ يَتَذَكَّرُونَ
﴿١٨﴾

50. And We made the son of Mary and his mother a sign and sheltered them within a high ground having level [areas] and flowing water.

وَجَعَلْنَا أَبْنَانَ مَرْيَمَ وَأُمَّهَةَ إِيمَانَهُمَا
إِلَى زَيْتُونَةِ دَاتِ قَرَارٍ وَمَعِينٍ ﴿١٩﴾

51. [Allāh said], "O messengers, eat from the good foods and work righteousness. Indeed I, of what you do, am Knowing."

يَأَيُّهَا أَرْسَلْنَا كُلُّهُمْ مِّنَ الظَّيِّبَاتِ وَأَعْلَمُوا
صَلِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٠﴾

52. And indeed this, your religion, is one religion,⁹⁶⁰ and I am your Lord, so fear Me."

وَإِنَّ هَذِهَ أُمَّتُكُمْ أُمَّةٌ وَاحِدَةٌ وَأَنَا
رَبُّكُمْ فَاعْتَقُونَ ﴿٢١﴾

53. But they [i.e., the people] divided their religion among them into portions [i.e., sects] – each faction, in what it has,⁹⁶¹ rejoicing.

فَتَقَطَّعُوا أُمَّرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ
بِمَا لَدَيْهِمْ فَرِحُونَ ﴿٢٢﴾

54. So leave them in their confusion for a time.

فَذَرْهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينَ ﴿٢٣﴾

55. Do they think that what We extend to them of wealth and children

أَخْسَبُونَ أَنَّمَا نُمُدُّهُمْ بِهِ مِنْ مَالٍ وَبَيْنَ
﴿٢٤﴾

⁹⁵⁹The Children of Israel.

⁹⁶⁰See footnote to 21:92.

⁹⁶¹Of beliefs, opinions, customs, etc.

56. Is [because] We hasten for them good things? Rather, they do not perceive.⁹⁶²

نُسَارِعُهُمْ فِي الْخَيْرَاتِ بَل لَا يَشْعُرُونَ ﴿٥٦﴾

57. Indeed, they who are apprehensive from fear of their Lord

إِنَّ الَّذِينَ هُم مِنْ حَشْيَةِ رَبِّهِمْ مُشْفِقُونَ ﴿٥٧﴾

58. And they who believe in the signs of their Lord

وَالَّذِينَ هُم بِغَايَتِ رَبِّهِمْ يُؤْمِنُونَ ﴿٥٨﴾

59. And they who do not associate anything with their Lord

وَالَّذِينَ هُم بِرَبِّهِمْ لَا يُشْرِكُونَ ﴿٥٩﴾

60. And they who give what they give while their hearts are fearful⁹⁶³ because they will be returning to their Lord –

وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَحْلَةٌ أَنْهَمَهُمْ إِلَى رَبِّهِمْ رَجَعُونَ ﴿٦٠﴾

61. It is those who hasten to good deeds, and they outstrip [others] therein.

أُولَئِكَ يُسَرِّعُونَ فِي الْخَيْرَاتِ وَهُمْ هَا سَنِيقُونَ ﴿٦١﴾

62. And We charge no soul except [with that within] its capacity, and with Us is a record which speaks with truth; and they will not be wronged.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كَتَبٌ يَنْطَلُقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ ﴿٦٢﴾

63. But their hearts are covered with confusion over this, and they have [evil] deeds besides that [i.e., disbelief] which they are doing,

بَلْ قُلُوبُهُمْ فِي عَمَرَةٍ مِنْ هَذَا وَهُمْ أَعْمَلُ مِنْ دُونِ ذَلِكَ هُمْ لَهَا عَمِلُونَ ﴿٦٣﴾

64. Until when We seize their affluent ones with punishment,⁹⁶⁴ at once they are crying [to Allâh] for help.

حَتَّى إِذَا أَخَذْنَا مُتَرَفِّهِمْ بِالْعَذَابِ إِذَا هُمْ سَاجِرُونَ ﴿٦٤﴾

65. Do not cry out today. Indeed, by Us you will not be helped.

لَا تَجْهَرُوا الْيَوْمَ إِنْ كَرِمْنَا لَا تُنَصَّرُونَ ﴿٦٥﴾

⁹⁶²That the good things given to them in this world are but a trial for them.

⁹⁶³Lest their deeds not be acceptable.

⁹⁶⁴In worldly life, before the punishment of the Hereafter. Although general, the description includes specifically the punishment of the Quraysh by famine.

66. My verses had already been recited to you, but you were turning back on your heels

فَدَّ كَانَتْ ءَايَتِيْ تُنَذَّلِ عَلَيْكُمْ فَكُنْتُمْ عَلَىٰ
أَعْقَبِكُمْ تَنِكِبُوْنَ ﴿٤٦﴾

67. In arrogance regarding it,⁹⁶⁵ conversing by night, speaking evil.

مُسْتَكِبِرِيْنَ يِه سَمِّرًا تَهْجُرُوْنَ

68. Then have they not reflected over the word [i.e., the Qur'ān], or has there come to them that which had not come to their forefathers?

أَفَلَمْ يَدَبِرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ يَأْتِ
إِبَآءَهُمُ الْأَوَّلِيَّنَ ﴿٤٧﴾

69. Or did they not know their Messenger, so they are toward him disacknowledging?

أَمْ لَمْ يَعْرِفُوْ رَسُوْلَهُمْ فَهُمْ لَهُ مُنِكِرُوْنَ ﴿٤٨﴾

70. Or do they say, "In him is madness"? Rather, he brought them the truth, but most of them, to the truth, are averse.

أَمْ يَقُولُوْنَ يِه جِنَّةً بَلْ جَاءَهُم بِالْحَقِّ
وَأَكْثَرُهُمْ لِلْحَقِّ كَرِهُوْنَ ﴿٤٩﴾

71. But if the Truth [i.e., Allāh] had followed their inclinations, the heavens and the earth and whoever is in them would have been ruined. Rather, We have brought them their message,⁹⁶⁶ but they, from their message, are turning away.

وَلَوْ أَتَّبَعُ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ
السَّمَوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ
أَتَيْنَاهُم بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ
مُعَرِّضُوْنَ ﴿٥٠﴾

72. Or do you, [O Muḥammad], ask them for payment? But the reward of your Lord is best, and He is the best of providers.

أَمْ تَسْأَلُهُمْ حَرَجًا فَخَرَاجُ رَبِّكَ خَيْرٌ وَهُوَ
خَيْرُ الرَّازِقِيَّنَ ﴿٥١﴾

73. And indeed, you invite them to a straight path.

وَإِنَّكَ لَتَنْدِعُهُمْ إِلَى صِرَاطِ مُسْتَقِيمٍ ﴿٥٢﴾

74. But indeed, those who do not believe in the Hereafter are deviating from the path.

وَإِنَّ الَّذِينَ لَا يُؤْمِنُوْنَ بِالْآخِرَةِ عَنِ
الصِّرَاطِ لَنَكِبُوْنَ ﴿٥٣﴾

⁹⁶⁵The revelation. Or "him," i.e., the Prophet (ﷺ).

⁹⁶⁶Or "reminder."

75. And even if We gave them mercy and removed what was upon them of affliction, they would persist in their transgression, wandering blindly.

76. And We had gripped them with suffering [as a warning], but they did not yield to their Lord, nor did they humbly supplicate, [and will continue thus]

77. Until when We have opened before them a door of severe punishment, immediately they will be therein in despair.

78. And it is He who produced for you hearing and vision and hearts [i.e., intellect]; little are you grateful.

79. And it is He who has multiplied you throughout the earth, and to Him you will be gathered.

80. And it is He who gives life and causes death, and His is the alternation of the night and the day. Then will you not reason?

81. Rather,⁹⁶⁷ they say like what the former peoples said.

82. They said, "When we have died and become dust and bones, are we indeed to be resurrected?"

83. We have been promised this, we and our forefathers, before; this is not but legends of the former peoples."

* وَلَوْ رَحْمَنَّاهُمْ وَكَشَفَنَا مَا بِهِمْ مِنْ ضُرٍّ
لَّلْجَوْفِي طُغْيَانَهُمْ يَعْمَلُونَ ﴿١٤﴾

وَلَقَدْ أَحَدَنَّاهُمْ بِالْعَذَابِ فَمَا أَسْتَكَانُوا
لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ ﴿١٥﴾

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَأْبَابًا ذَا عَذَابٍ
شَرِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ ﴿١٦﴾

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ الْسَّمَعَ وَالْأَبْصَارَ
وَالْأَفْنَدَةَ قَلِيلًا مَا تَشْكُرُونَ ﴿١٧﴾

وَهُوَ الَّذِي ذَرَكَ فِي الْأَرْضِ وَإِلَيْهِ
تُحْشَرُونَ ﴿١٨﴾

وَهُوَ الَّذِي سُخِيَ وَيُمِيتُ وَلَهُ أَخْتِلَافٌ
اللَّيْلُ وَالنَّهَارُ أَفَلَا تَعْقِلُونَ ﴿١٩﴾

كُلُّ قَالُوا مِثْلَ مَا قَالَ الْأَوْلُونَ ﴿٢٠﴾

قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَمًا أُوْنَا
لَمْ يَمْبُوْثُونَ ﴿٢١﴾

لَقَدْ وَعَدْنَا نَحْنُ وَإِبْرَاهِيمَ هَذِهِ مِنْ قَبْلِ
إِنْ هَذَا إِلَّا أَسْطِرُ الْأَوَّلِينَ ﴿٢٢﴾

⁹⁶⁷ Instead of understanding or reasoning.

84. Say, [O Muḥammad], "To whom belongs the earth and whoever is in it, if you should know?"

قُلْ لِمَنْ أَلْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٤﴾

85. They will say, "To Allāh." Say, "Then will you not remember?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُوْنَ ﴿٥﴾

86. Say, "Who is Lord of the seven heavens and Lord of the Great Throne?"

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيمِ ﴿٦﴾

87. They will say, "[They belong] to Allāh." Say, "Then will you not fear Him?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَقَوَّرُوْنَ ﴿٧﴾

88. Say, "In whose hand is the realm of all things – and He protects while none can protect against Him – if you should know?"

قُلْ مَنْ يَبْدِئُ مَلْكُوتَ كُلِّ شَيْءٍ وَهُوَ سُبْحَرُ وَلَا سُجَّارٌ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ ﴿٨﴾

89. They will say, "[All belongs] to Allāh." Say, "Then how are you deluded?"

سَيَقُولُونَ لِلَّهِ قُلْ فَإِنِّي تُسْخِرُوْنَ ﴿٩﴾

90. Rather, We have brought them the truth, and indeed they are liars.

بَلْ أَتَيْنَاهُمْ بِالْحَقِّ وَإِنَّهُمْ لَكَذِّابُوْنَ ﴿١٠﴾

91. Allāh has not taken any son, nor has there ever been with Him any deity. [If there had been], then each deity would have taken what it created, and some of them would have [sought to] overcome others. Exalted is Allāh above what they describe [concerning Him].

مَا أَخْنَدَ اللَّهُ مِنْ وَلَيْ وَمَا كَانَ مَعَهُ
مِنْ إِلَهٍ إِذَا لَدَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ
وَلَعَلَا بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَنَ اللَّهُ
عَمَّا يَصْفُوْنَ ﴿١١﴾

92. [He is] Knower of the unseen and the witnessed, so high is He above what they associate [with Him].

عَلِمَ الْغَيْبِ وَالشَّهِيدَةِ فَتَعَالَى عَمَّا
يُشْرِكُوْنَ ﴿١٢﴾

93. Say, [O Muḥammad], "My Lord, if You should show me that which they are promised,

قُلْ رَبِّ إِمَّا تُرِيكَ مَا يُوعَدُوْنَ ﴿١٣﴾

94. My Lord, then do not place me among the wrongdoing people."

رَبِّنَا فَلَا تَجْعَلنِي فِي الْقَوْمِ الظَّالِمِينَ ﴿٤﴾

95. And indeed, We are Able to show you what We have promised them.

وَإِنَّا عَلَىٰ أَن نُرِيكَ مَا نَعْدُهُمْ لَقَنَدِرُونَ ﴿٥﴾

96. Repel, by [means of] what is best, [their] evil. We are most knowing of what they describe.

أَدْعُ بِالْيَتِي هِيَ أَحْسَنُ السَّيِّعَةِ حَنْ أَعْلَمُ
بِمَا يَصِفُونَ ﴿٦﴾

97. And say, "My Lord, I seek refuge in You from the incitements of the devils,

وَقُلْ رَبِّنَا أَعُوذُ بِكَ مِنْ هَمَزَاتِ الشَّيَاطِينِ ﴿٧﴾

98. And I seek refuge in You, my Lord, lest they be present with me."

وَأَعُوذُ بِكَ رَبِّنَا أَن يَخْضُرُونَ ﴿٨﴾

99. [For such is the state of the disbelievers] until, when death comes to one of them, he says, "My Lord, send me back

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّنَا
أَرْجِعُونِ ﴿٩﴾

100. That I might do righteousness in that which I left behind."⁹⁶⁸ No! It is only a word he is saying; and behind them is a barrier until the Day they are resurrected.

لَعَلَّنِي أَعْمَلُ صَلِحًا فِيمَا تَرَكَ كَلَّا إِنَّهَا
كَلْمَةٌ هُوَ فَارِيٌّ لَهَا وَمَنْ وَرَآهُمْ بَرَّخَ إِلَيْهِ
يَوْمَ يُبَعَّثُونَ ﴿١٠﴾

101. So when the Horn is blown, no relationship will there be among them that Day, nor will they ask about one another.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْتَهُمْ
يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ ﴿١١﴾

102. And those whose scales are heavy [with good deeds] – it is they who are the successful.

فَمَنْ ثَقَلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٢﴾

103. But those whose scales are light – those are the ones who have lost their souls, [being] in Hell, abiding eternally.

وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَئِكَ الَّذِينَ
خَيْرُوا أَنفُسَهُمْ فِي جَهَنَّمَ خَلِدُونَ ﴿١٣﴾

⁹⁶⁸Or "in that which I neglected."

104. The Fire will sear their faces, and they therein will have taut smiles.⁹⁶⁹

تَلْفُحُ وُجُوهُهُمْ أَنَّا رُ وَهُمْ فِيهَا كَلِحُونَ
١٤

105. [Allāh will say], "Were not My verses recited to you and you used to deny them?"

أَلَمْ تَكُنْ إِيمَانِي تُتَلَى عَلَيْكُمْ فَكُنْتُمْ هَـا
تُكَذِّبُونَ ١٥

106. They will say, "Our Lord, our wretchedness overcame us, and we were a people astray.

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شَوَّهَتْنَا وَكُنَّا
قَوْمًا ضَالِّينَ ١٦

107. Our Lord, remove us from it, and if we were to return [to evil], we would indeed be wrongdoers."

رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عَدْنَا فَإِنَّا
ظَلَّمُونَ ١٧

108. He will say, "Remain despised therein and do not speak to Me.

قَالَ أَخْسَئُوا فِيهَا وَلَا تُكَلِّمُونِ ١٨

109. Indeed, there was a party of My servants who said, 'Our Lord, we have believed, so forgive us and have mercy upon us, and You are the best of the merciful.'

إِنَّهُ كَانَ فَرِيقٌ مِنْ عَبَادِي يَقُولُونَ رَبَّنَا
إِعْمَانًا فَاغْفِرْ لَنَا وَأَرْحَمْنَا وَأَنْتَ حَرِيرُ
الْرَّحْمَنِ ١٩

110. But you took them in mockery to the point that they made you forget My remembrance, and you used to laugh at them.

فَأَخَذْتُمُوهُمْ سَخِرِيًّا حَتَّى أَسْوَكُمْ ذِكْرِي
وَكُنْتُمْ مِنْهُمْ تَصْحَّحُونَ ٢٠

111. Indeed, I have rewarded them this Day for their patient endurance – that they are the attainers [of success]."

إِنَّ حَزَنَتْهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ هُمُ
الْفَلِيزُونَ ٢١

112. [Allāh] will say, "How long did you remain on earth in number of years?"

قَلَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ ٢٢

113. They will say, "We remained a day or part of a day; ask those who enumerate."

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَسَقَلِ
الْعَادِينَ ٢٣

⁹⁶⁹Their lips having been contracted by scorching until the teeth are exposed.

114. He will say, "You stayed not but a little – if only you had known.

قَلَلَ إِنْ لَيْشْتُمْ إِلَّا قَلِيلًا لَوْ أَنْكُمْ كُنْتُمْ
تَعَمَّلُونَ ﴿١٦﴾

115. Then did you think that We created you uselessly and that to Us you would not be returned?"

أَفَحَسِبْتُمْ أَنَّمَا حَلَقْنَاكُمْ عَبْثًا وَأَنْكُمْ
إِلَيْنَا لَا تُرْجَعُونَ ﴿١٧﴾

116. So exalted is Allāh, the Sovereign,⁹⁷⁰ the Truth;⁹⁷¹ there is no deity except Him, Lord of the Noble Throne.

فَتَعَالَى اللَّهُ الْمَالِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ
رَبُّ الْعَرْشِ الْكَرِيمِ ﴿١٨﴾

117. And whoever invokes besides Allāh another deity for which he has no proof – then his account is only with his Lord. Indeed, the disbelievers will not succeed.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًاٰ أَخْرَ لَا بُرْهَنَ لَهُ
بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا
يُفْلِحُ الْكَفَرُونَ ﴿١٩﴾

118. And, [O Muhammad], say, "My Lord, forgive and have mercy, and You are the best of the merciful."

وَقُلْ رَبِّ اغْفِرْ وَأَرْحَمْ وَأَنْتَ خَيْرُ الرَّاجِحِينَ
١٩

⁹⁷⁰ And owner of everything in existence.

⁹⁷¹ Or "the True Reality."

*Sūrah an-Nūr⁹⁷²**Bismillāhir-Rahmānir-Raheem***سُورَةُ النُّورِ****بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**

- [This is] a sūrah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember.
- The [unmarried] woman or [unmarried] man found guilty of sexual intercourse⁹⁷³ – lash each one of them with a hundred lashes,⁹⁷⁴ and do not be taken by pity for them in the religion [i.e., law] of Allāh,⁹⁷⁵ if you should believe in Allāh and the Last Day. And let a group of the believers witness their punishment.
- The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator⁹⁷⁶ or a polytheist, and that [i.e., marriage to such persons] has been made unlawful to the believers.
- And those who accuse chaste women and then do not produce four witnesses – lash them with eighty lashes and do not accept from them testimony ever after.

سُورَةُ النُّورِ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا

إِيمَانَتِي بِيَسَنَتِي لَعَلَّكُمْ تَذَكَّرُونَ

الرَّازِيَةُ وَالرَّازِيَ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا
بِمِائَةَ جَلْدٍ وَلَا تَأْخُذُكُمْ بِمَا رَأَفْتُهُ فِي دِينِ
اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَآتَيْتُمْ آخَرَ
وَلَيَشْهَدْ عَدَائِهِمَا طَابِقَةٌ مِّنَ الْمُؤْمِنِينَ

الرَّازِي لَا يَنْكِحُ إِلَّا رَازِيَةً أَوْ مُشْرِكَةً
وَالرَّازِيَةُ لَا يَنْكِحُهَا إِلَّا رَازِيًّا أَوْ مُشْرِكًّا
وَحْرِمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوْا
بِأَرْبَعَةِ شَهِيدَاءِ فَاجْلِدُوهُمْ ثَمَنِينَ جَلْدَةً
وَلَا تَقْبِلُوهُمْ شَهِيدَةً أَبْدَأْ وَأُوتِلَكَ هُمْ

⁹⁷² *An-Nūr*: Light.

⁹⁷³ Either by voluntary confession of the offender or the testimony of four male witnesses to having actually seen the act take place. Otherwise, there can be no conviction.

⁹⁷⁴ The ruling in this verse is applicable to unmarried fornicators. Execution by stoning is confirmed in the *sunnah* for convicted adulterers.

⁹⁷⁵ i.e., Do not let sympathy for a guilty person move you to alter anything ordained by Allāh, for in His law is protection of society as a whole.

⁹⁷⁶ Included in this ruling is the adulterer as well. Such persons cannot be married to believers unless they have repented and reformed.

And those are the defiantly disobedient,

الْفَاسِقُونَ ﴿٦﴾

إِلَّا الَّذِينَ تَأْبُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا
فَإِنَّ اللَّهَ عَفُورٌ رَّحِيمٌ ﴿٧﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ هُنَّ
شُهَدَاءٍ إِلَّا نَفْسُهُمْ فَشَهَدَهُ أَهْدِهِمْ أَرْبَعَ
شَهِيدَاتٍ بِاللَّهِ إِنَّهُ لَمَنِ الْصَّادِقِينَ ﴿٨﴾

وَالْخَمِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ
الْكَذِيبِينَ ﴿٩﴾

وَيَدْرُؤُهَا عَنْهَا الْعَذَابَ أَنْ تَشْكِدَ أَرْبَعَ
شَهِيدَاتٍ بِاللَّهِ إِنَّهُ لَمَنِ الْكَذِيبِينَ ﴿١٠﴾

وَالْخَمِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ
الْصَّادِقِينَ ﴿١١﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَأَنَّ اللَّهَ
تَوَابُ حَكِيمٌ ﴿١٢﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِلْفَكِ عُصَبَةٌ مِنْكُمْ لَا
تَحْسُسُوهُ شَرُّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ إِلَكُمْ
أَمْرِيٍّ مَنْهُمْ مَا أَكْسَبَ مِنَ الْإِثْمِ وَالَّذِي

5. Except for those who repent thereafter and reform, for indeed, Allāh is Forgiving and Merciful.

6. And those who accuse their wives [of adultery] and have no witnesses except themselves – then the witness of one of them⁹⁷⁷ [shall be] four testimonies [swearing] by Allāh that indeed, he is of the truthful.

7. And the fifth [oath will be] that the curse of Allāh be upon him if he should be of the liars.

8. But it will prevent punishment from her if she gives four testimonies [swearing] by Allāh that indeed, he is of the liars.

9. And the fifth [oath will be] that the wrath of Allāh be upon her if he was of the truthful.

10. And if not for the favor of Allāh upon you and His mercy...⁹⁷⁸ and because Allāh is Accepting of Repentance and Wise.

11. Indeed, those who came with falsehood⁹⁷⁹ are a group among you. Do not think it bad for you; rather, it is good for you. For every person among them is what [punishment] he has earned from

⁹⁷⁷The husbands who have been betrayed.

⁹⁷⁸The phrase omitted is estimated to be "...you would have surely been punished, destroyed or scandalized," or "...you would have suffered many difficult situations."

⁹⁷⁹Referring to the incident when the Prophet's wife 'A'ishah was falsely accused by the hypocrites.

the sin, and he who took upon himself the greater portion thereof⁹⁸⁰ – for him is a great punishment [i.e., Hellfire].

تَوَلَّ كِبَرُهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿٦﴾

12. Why, when you heard it, did not the believing men and believing women think good of themselves [i.e., one another] and say, "This is an obvious falsehood"?
13. Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allāh, who are the liars.
14. And if it had not been for the favor of Allāh upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment
15. When you received it with your tongues⁹⁸¹ and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allāh, tremendous.
16. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander"?
17. Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers.

لَوْلَا إِذْ سَعَيْتُمُوهُ طَنَ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنفُسِهِمْ حَيْرًا وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ ﴿٧﴾

لَوْلَا جَاءُو عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءِ فَإِذْ لَمْ يَأْتُو بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَذِيلُونَ ﴿٨﴾

وَلَوْلَا فَضَلَّ اللَّهُ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ لَمَسَكُرٌ فِي مَا أَفْضَلُتُ فِيهِ عَذَاباً عَظِيمٌ ﴿٩﴾

إِذْ تَلَقَّوْنَهُ بِالسَّيِّئَاتِ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَخَسِبُونَهُ هَيْنَا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٠﴾

وَلَوْلَا إِذْ سَعَيْتُمُوهُ قُلْمَرٌ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَنَنَا هَذَا هَيْنَانِ عَظِيمٌ ﴿١١﴾

يَعْظُلُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُّؤْمِنِينَ ﴿١٢﴾

⁹⁸⁰i.e., 'Abdullāh bin 'Ubayy, leader of the hypocrites.

⁹⁸¹Rather than your ears, i.e., not thinking about what you had heard but hastening to repeat it carelessly.

18. And Allāh makes clear to you the verses [i.e., His rulings], and Allāh is Knowing and Wise.

19. Indeed, those who like that immorality⁹⁸² should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allāh knows⁹⁸³ and you do not know.

20. And if it had not been for the favor of Allāh upon you and His mercy...⁹⁸⁴ and because Allāh is Kind and Merciful.

21. O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan – indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allāh upon you and His mercy, not one of you would have been pure, ever, but Allāh purifies whom He wills, and Allāh is Hearing and Knowing.

22. And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.

23. Indeed, those who [falsely] accuse chaste, unaware and believing

وَبِيَسِّنَ اللَّهُ لَكُمُ الْأَيَتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

إِنَّ الَّذِينَ سُجِّلُوا أَنْ تَنْبِئَنَّ الْفَحِشَةَ فِي
الَّذِينَ إِمَّا نَبَّأُهُمْ عَذَابًا أُلَيْهِ فِي الدُّنْيَا
وَالآخِرَةِ وَاللَّهُ يَعْلَمُ وَأَنَّهُمْ لَا تَعْلَمُونَ

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ
اللَّهَ رَءُوفٌ رَّحِيمٌ

* يَأَيُّهَا الَّذِينَ إِمَّا نَبَّأُوا لَا تَنْبِئُوا حُطُوتَ
الشَّيْطَانِ وَمَنْ يَتَبَّعُ حُطُوتَ الشَّيْطَانِ
فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَى مِنْكُمْ
مَنْ أَحَدٍ أَبْدَى وَلَنِكَنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ
وَاللَّهُ سَمِيعٌ عَلِيمٌ

وَلَا يَأْتِلُ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةُ
أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسَكِينَ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلِيَعْفُوا
وَلِيَصْفُحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَّحِيمٌ

إِنَّ الَّذِينَ يَرْتُمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ

⁹⁸² Specifically, unlawful sexual relations.

⁹⁸³ The hidden aspects of all things: what is beneficial and what is harmful.

⁹⁸⁴ See footnote to verse 10.

women are cursed in this world and the Hereafter; and they will have a great punishment

الْمُؤْمِنَاتُ لُعِنْتُ مُؤْمِنَاتٍ فِي الدُّنْيَا وَالآخِرَةِ وَهُنَّ عَذَابٌ عَظِيمٌ ﴿٦﴾

24. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

يَوْمَ تَشَهُّدُ عَلَيْهِمُ الْأَسْنَهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٧﴾

25. That Day, Allāh will pay them in full their true [i.e., deserved] recompense, and they will know that it is Allāh who is the manifest Truth [i.e., perfect in justice].

يَوْمَ يُؤْفَقُهُمُ اللَّهُ دِينُهُمُ الْحَقُّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٨﴾

26. Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words.⁹⁸⁵ Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.

الْخَيْشُتُ لِلْخَيْثِينَ وَالْخَيْثُونَ لِلْخَيْشُتُ وَالْطَّيْبُتُ لِلْطَّيْبِينَ وَالْطَّيْبُونَ لِلْطَّيْبَتُ أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٩﴾

27. O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet⁹⁸⁶ their inhabitants. That is best for you; perhaps you will be reminded [i.e., advised].

يَتَأْمُنُ الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيوْتًا غَيْرَ بُيوْتِكُمْ حَتَّى تَسْتَأْسِفُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١٠﴾

28. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back,"⁹⁸⁷ then go back; it is purer for you. And Allāh is Knowing of what you do.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ أَرْجِعُوا فَأَرْجِعُوا هُوَ أَزَكَّى لَكُمْ وَاللَّهُ يَعْلَمُ بِمَا

تَعْمَلُونَ عَلَيْهِمْ ﴿١١﴾

⁹⁸⁵ Another accepted interpretation is "Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women."

⁹⁸⁶ By the words "As-salāmu 'alaykum" ("Peace be upon you").

⁹⁸⁷ Or a similar expression showing that the occupants are not prepared to receive visitors (which should be respected).

29. There is no blame upon you for entering houses not inhabited in which there is convenience⁹⁸⁸ for you. And Allāh knows what you reveal and what you conceal.

30. Tell the believing men to reduce [some] of their vision⁹⁸⁹ and guard their private parts.⁹⁹⁰ That is purer for them. Indeed, Allāh is [fully] Aware of what they do.

31. And tell the believing women to reduce [some] of their vision⁹⁹¹ and guard their private parts and not expose their adornment⁹⁹² except that which [necessarily] appears thereof⁹⁹³ and to wrap [a portion of] their headcovers over their chests and not expose their adornment [i.e., beauty] except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess [i.e., slaves], or those male attendants having no physical desire,⁹⁹⁴ or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And turn to Allāh in repentance,

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَن تَدْخُلُوا بِّيُونًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَّعْ لَكُمْ وَاللَّهُ يَعْلَمُ مَا تُبَدِّلُونَ وَمَا تَكْتُمُونَ ﴿٦﴾

قُل لِّلْمُؤْمِنِينَ يَغْضُبُوا مِنْ أَبْصَرِهِمْ وَخَفَقُطُوا فُرُوجُهُمْ ذَلِكَ أَزْكَى هُمْ إِنَّ اللَّهَ حَبِّرُ بِمَا يَصْنَعُونَ ﴿٧﴾

وَقُل لِّلْمُؤْمِنَاتِ يَغْضُبْنَ مِنْ أَبْصَرِهِنَّ وَخَفَقُطُنَ فُرُوجُهُنَّ وَلَا يُبَدِّلِنَ زِينَتَهُنَ إِلَّا مَا ظَهَرَ مِنْهَا وَلِيَضْرِبَنِ بِخُمُرِهِنَ عَلَى جُنُونِهِنَّ وَلَا يُبَدِّلِنَ زِينَتَهُنَ إِلَّا لِبُعُولَتَهُنَّ أَوْ إِبَابَتَهُنَّ أَوْ إِبَاءَتَهُنَّ بُعُولَتَهُنَّ أَوْ إِحْوَانَهُنَّ أَوْ نَبَّنِ إِحْوَانَهُنَّ أَوْ بَيْنِ أَحْوَانَهُنَّ أَوْ نَسَابَهُنَّ أَوْ مَا مَلَكَتْ أَيْمَانَهُنَّ أَوْ أَشْبَاعَهُنَّ غَيْرَ أُولَئِكَ الْأَرْبَعَةِ مِنَ الرِّجَالِ أَوِ الْطَّفَلِ الَّذِينَ لَمْ يَظْهِرُوا عَلَى عَوْزَتِ النِّسَاءِ وَلَا يَضْرِبَنِ بِأَرْجُلِهِنَّ لِيَعْلَمَ مَا تُخْفِنَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ حَبِّرًا أَيْهَا الْمُؤْمِنُاتِ

⁹⁸⁸ Some benefit such as rest, shelter, commodities, one's personal belongings, etc.

⁹⁸⁹ Looking only at what is lawful and averting their eyes from what is unlawful.

⁹⁹⁰ From being seen and from unlawful acts.

⁹⁹¹ Looking only at what is lawful and averting their eyes from what is unlawful.

⁹⁹² Both natural beauty, such as hair or body shape, and that with which a woman beautifies herself of clothing, jewelry, etc.

⁹⁹³ i.e., the outer garments or whatever might appear out of necessity, such as a part of the face or the hands.

⁹⁹⁴ Referring to an abnormal condition in which a man is devoid of sexual feeling.

all of you, O believers, that you might succeed.

لَعَلَّكُمْ تُفْلِحُونَ ﴿١﴾

32. And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allāh will enrich them from His bounty, and Allāh is all-Encompassing and Knowing.

وَأَنِّكُحُوا الْأَيْمَنَ مِنْكُمْ وَالصَّابِرِينَ مِنْ عِبَادِكُمْ وَإِمَامِكُمْ إِنْ يَكُونُوا فُقَرَاءً يُغْنِيهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ وَسِعٌ عَلَيْهِ ﴿٢﴾

33. But let them who find not [the means for] marriage abstain [from sexual relations] until Allāh enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess⁹⁹⁵ – then make a contract with them if you know there is within them goodness and give them from the wealth of Allāh which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allāh is [to them], after their compulsion, Forgiving and Merciful.

وَلَا يَسْتَعْفِفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَتَغَيَّرُونَ الْكَتَبَ بِمَا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمُ فِيهِمْ خَيْرًا وَأَتُوهمُ مِنْ مَالِ اللَّهِ الَّذِي أَتَكُمْ وَلَا تُنْكِرُهُو فَتَبَيَّنُكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَا تَحْصِنَاهُ بِتَغْفِيرَةِ عَرَضِ الْحَيَاةِ الدُّنْيَا وَمَنْ يُنْكِرْهُهُ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ ﴿٣﴾

34. And We have certainly sent down to you distinct verses⁹⁹⁶ and examples from those who passed on before you and an admonition for those who fear Allāh.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ أَيْمَنَتِي مُبَيَّنَتِي وَمَثَلًا مِنَ الَّذِينَ حَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِلْمُمْتَقِنِينَ ﴿٤﴾

⁹⁹⁵i.e., those slaves who desire to purchase their freedom from their owners for a price agreed upon by both.

⁹⁹⁶i.e., rulings and ordinances, in particular those in this sūrah.

35. Allāh is the Light⁹⁹⁷ of the heavens and the earth. The example of His light⁹⁹⁸ is like a niche within which is a lamp;⁹⁹⁹ the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allāh guides to His light whom He wills. And Allāh presents examples for the people, and Allāh is Knowing of all things.

36. [Such niches are] in houses [i.e., mosques] which Allāh has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the morning and the evenings¹⁰⁰⁰

37. [Are] men whom neither commerce nor sale distracts from the remembrance of Allāh and performance of prayer and giving of zakāh. They fear a Day in which the hearts and eyes will [fearfully] turn about –

38. That Allāh may reward them [according to] the best of what they did and increase them from His bounty. And Allāh gives provision to whom He wills without account [i.e., limit].

39. But those who disbelieved – their deeds are like a mirage in a

﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ
نُورِهِ كَمِشْكَوَةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ
فِي رُجَاجَةٍ الْرُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرْزِيٌّ
يُوقَدُ مِنْ شَجَرَةٍ مُّبَرَّكَةٍ رَّبِيعَةً لَا
شَرِقَةَ وَلَا غَرَبَةَ يَكَادُ رَيْتَهَا يُضِيءُ وَلَوْلَمْ
تَمْسَسَهُ نَازٌ نُورٌ عَلَى نُورٍ هَدَى اللَّهُ
لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾

﴿فِي بُيُوتٍ أَذِنَ اللَّهُ أَن تُرْقَعَ وَيُذْكَرَ فِيهَا
آسَمَهُ يُسَيِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْأَصَالِ﴾

﴿رِجَالٌ لَا تُلْهِيهِمْ تِحْرِرَةٌ وَلَا بَعْثَ عنْ ذِكْرِ
اللَّهِ وَإِقَامُ الصَّلَاةِ وَإِيتَاءُ الزَّكُوْةِ حَخَافُونَ
يَوْمًا تَنَقَّلُ فِيهِ الْقُلُوبُ وَالْأَبْصَرُ﴾

﴿لِيَسْجِرِيهِمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدُهُمْ
مَنْ فَضَلَهُ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ
حِسَابٍ﴾

﴿وَالَّذِينَ كَفَرُوا أَعْنَلُهُمْ كَسَرَابٌ يَقِيْعَةٌ

⁹⁹⁷i.e., the source and bestower of light and enlightenment.

⁹⁹⁸His guidance in the heart of a believing servant.

⁹⁹⁹Literally, "a burning wick," which is the essence of a lamp.

¹⁰⁰⁰The term used here can refer to either afternoon or evening.

lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allāh before him, and He will pay him in full his due; and Allāh is swift in account.

سَخَّبَهُ الظَّمَغَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ تَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَقَدْ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٢٦﴾

40. Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds – darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allāh has not granted light – for him there is no light.

أَوْ كَطْلُمَتٍ فِي هَرْ لُجَىٰ يَغْشِيهِ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظَلْمَمَتْ بَعْضًا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكُنْ يَرَنَهَا وَمَنْ لَمْ سَجَعْلِ اللَّهَ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٢٧﴾

41. Do you not see that Allāh is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allāh is Knowing of what they do.

الَّهُ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَفَّافٌ كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ وَاللَّهُ عَلِمُ بِمَا يَفْعَلُونَ ﴿٢٨﴾

42. And to Allāh belongs the dominion of the heavens and the earth, and to Allāh is the destination.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٢٩﴾

43. Do you not see that Allāh drives clouds? Then He brings them together; then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it from whom He wills. The flash of its lightning almost takes away the eyesight.

الَّهُ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤْلِفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَاماً فَتَرَى الْوَدْقَ سَخْرُجُ مِنْ خَلْلِهِ وَيُنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرِّ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرُفُهُ عَنْ مَنْ يَشَاءُ يَكُادُ سَنَا بَرْقَهُ يَذْهَبُ بِالْأَبْصَرِ ﴿٣٠﴾

44. Allāh alternates the night and the day. Indeed in that is a lesson for those who have vision.

يُقْلِبَ اللَّهُ الَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعْنَةً
لَا يُؤْلِي إِلَى الْأَبْصَرِ ﴿١٤﴾

45. Allāh has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allāh creates what He wills. Indeed, Allāh is over all things competent.

وَاللَّهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَاءٍ فَيَمْثُلُ مَنْ
يَمْثُلُ عَلَى بَطْرِيهِ وَمَنْهُمْ مَنْ يَمْشِي عَلَى
رِجْلَيْنِ وَمَنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ سُخْلَقَ
اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ
﴿١٥﴾

46. We have certainly sent down distinct verses. And Allāh guides whom He wills to a straight path.

لَقَدْ أَنْزَلْنَا إِلَيْكُمْ مُّبِينَ وَاللَّهُ يَهْدِي مَنْ
يَشَاءُ إِلَى صِرَاطٍ مُّسْتَقِيمٍ ﴿١٦﴾

47. But they [i.e., the hypocrites] say, "We have believed in Allāh and in the Messenger, and we obey"; then a party of them turns away after that. And those are not believers.

وَيَقُولُونَ إِنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا
شَمَّهُ يَتَوَلَّ فَرِيقٌ مِّنْهُمْ مَنْ بَعْدَ ذَلِكَ وَمَا
أُولَئِكَ بِالْمُؤْمِنِينَ ﴿١٧﴾

48. And when they are called to [the words of] Allāh and His Messenger to judge between them, at once a party of them turns aside [in refusal].

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمْ بَيْنَهُمْ
إِذَا فَرِيقٌ مِّنْهُمْ مُعْرِضُونَ ﴿١٨﴾

49. But if the right is theirs, they come to him in prompt obedience.

وَإِنْ يَكُنْ هُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿١٩﴾

50. Is there disease in their hearts? Or have they doubted? Or do they fear that Allāh will be unjust to them, or His Messenger? Rather, it is they who are the wrongdoers [i.e., the unjust].

أَفَقُلُوبُهُمْ مَرَضٌ أَمْ أَرَاتُوْا أَمْ حَخَافُرَتْ
أَنْ تَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ
هُمُ الظَّالِمُونَ ﴿٢٠﴾

51. The only statement of the [true] believers when they are called to Allāh and His Messenger to judge between them is that they say,

إِنَّمَا كَانَ قَوْلُ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ
وَرَسُولِهِ لِيَحْكُمْ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا

"We hear and we obey." And those are the successful.

52. And whoever obeys Allāh and His Messenger and fears Allāh and is conscious of Him – it is those who are the attainers.
53. And they swear by Allāh their strongest oaths that if you ordered them, they would go forth [in Allāh's cause]. Say, "Do not swear. [Such] obedience is known.¹⁰⁰¹ Indeed, Allāh is [fully] Aware of that which you do."
54. Say, "Obey Allāh and obey the Messenger; but if you turn away – then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the Messenger except the [responsibility for] clear notification."

55. Allāh has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating anything with Me.

وَأَطَعْنَا أُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٦﴾

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَخَشَنَ اللَّهُ وَيَقْتَهُ
فَأُولَئِكَ هُمُ الْفَارِثُونَ ﴿٧﴾

* وَأَقْسَمُوا بِاللَّهِ جَهَدَ أَيْمَنِهِمْ لِئِنْ أَمْرَهُمْ
لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةً مَعْرُوفَةً
إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ ﴿٨﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ
تَوَلُّوا إِنَّمَا عَلَيْهِ مَا حُلِّيَ وَعَلَيْكُمْ مَا
مُحِلِّمُتُ وَإِنْ تُطِيعُوهُ نَهَيْدُكُمْ وَمَا عَلَى
الرَّسُولِ إِلَّا أَلْبَلَغَ الْمُبِينَ ﴿٩﴾

وَعَدَ اللَّهُ الدِّينَ إِمَانُوا مِنْكُمْ وَعَمِلُوا
الصَّالِحَاتِ لِيَسْتَحْلِفُنَّهُمْ فِي الْأَرْضِ
كَمَا أَسْتَحْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ
وَلَمْ يَكُنْ هُمْ دِيَمِهِمُ الَّذِي أَرْتَصَى لَهُمْ
وَلَمْ يَبْدِلْهُمْ مِنْ بَعْدِ حَوْقَهُمْ أَمَّا يَعْبُدُونَ فَ
لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ
ذَلِكَ أُولَئِكَ هُمُ الْفَاسِقُونَ ﴿١٠﴾

¹⁰⁰¹i.e., the hypocrites' pretense of obedience is known to be a lie.

But whoever disbelieves¹⁰⁰² after that – then those are the defiantly disobedient.

56. And establish prayer and give zakāh and obey the Messenger – that you may receive mercy.

57. Never think that the disbelievers are causing failure [to Allāh] upon the earth. Their refuge will be the Fire – and how wretched the destination.

58. O you who have believed, let those whom your right hands possess and those who have not [yet] reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. [These are] three times of privacy¹⁰⁰³ for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you – some of you, among others. Thus does Allāh make clear to you the verses [i.e., His ordinances]; and Allāh is Knowing and Wise.

59. And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allāh make clear to you His verses; and Allāh is Knowing and Wise.

وَأَقِيمُوا الصَّلَاةَ وَاءُتُوا الْرَّحْمَةَ وَأَطْبِعُوا

الرَّسُولُ لَعَلَّكُمْ تُرَحَّمُونَ ﴿٥٦﴾

لَا تَحْسِنَ الَّذِينَ كَفَرُوا مُعْجَزِينَ فِي
الْأَرْضِ وَمَا وَنَهُمُ أَنَّارٌ وَلِئِنْسَانَ الْمَصِيرُ

﴿٥٧﴾

يَتَأْتِيهَا الَّذِينَ إِمْنَوْا لِيَسْتَغْدِنُكُمُ الَّذِينَ
مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْغُوا الْحُلْمَ
مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ
وَحِينَ تَضَعُونَ ثِيابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ
بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثَ عَوْرَاتٍ لَكُمْ
لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ
طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الْآيَتِ وَاللَّهُ عَلِيمٌ

حَكِيمٌ ﴿٥٨﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلْمَ
فَلَا يَسْتَغْدِنُوْا كَمَا أَسْتَغْدَنَ الَّذِينَ مِنْ
قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَتِهِ
وَاللَّهُ عَلِيمٌ حَكِيمٌ

﴿٥٩﴾

¹⁰⁰²i.e., denies the favor of Allāh or does not live by His ordinance.

¹⁰⁰³Literally, "exposure" or "being uncovered."

60. And women of post-menstrual age who have no desire for marriage – there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allāh is Hearing and Knowing.

وَالْأَقْوَاعُدُ مِنَ الْإِنْسَاءِ الَّتِي لَا يَرْجُونَ
نِكَاحًا فَلِيسَ عَلَيْهِ جُنَاحٌ أَنْ
يَضْعُفَ تِيَابَهُرَّ غَيْرَ مُتَبَرِّجَتِ بِزِينَةٍ
وَأَنْ يَسْتَعْفِفْنَ حَتَّى لَهُنَّ وَاللَّهُ سَمِيعٌ
عَلِيهِمْ ﴿٥﴾

61. There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] 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 houses] whose keys you possess or [from the house] of your friend. There is no blame upon you whether you eat together or separately. But when you enter houses, give greetings of peace¹⁰⁰⁴ upon each other – a greeting from Allāh, blessed and good. Thus does Allāh make clear to you the verses [of ordinance] that you may understand.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى
أَنفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ
بُيُوتِ إِبْرَاهِيمَ أَوْ بُيُوتِ أَمْهَاتِكُمْ أَوْ
بُيُوتِ أَخْوَانِكُمْ أَوْ بُيُوتِ أَخْوَاتِكُمْ أَوْ
بُيُوتِ أَعْنَمِكُمْ أَوْ بُيُوتِ خَلَاتِكُمْ أَوْ مَا
مَلَكُوكُمْ مَفَالِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ
أَشْتَأْنَا فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى
أَنفُسِكُمْ تَحْيَةً مِنْ عِنْدِ اللَّهِ مُبِيرَكَةً
طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ
الآيَتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٦﴾

62. The believers are only those who believe in Allāh and His Messenger and, when they are [meeting] with him for a matter of common interest, do not depart

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ ءاْمَنُوا بِاللَّهِ
وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُمْ عَلَى أَمْرٍ جَامِعٍ
لَمْ يَذْهَبُوا حَتَّى يَسْتَعْذِنُوْهُ إِنَّ الَّذِينَ

¹⁰⁰⁴Saying, "As-salāmu 'alaykum" ("Peace be upon you").

until they have asked his permission. Indeed, those who ask your permission, [O Muḥammad] – those are the ones who believe in Allāh and His Messenger. So when they ask your permission due to something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allāh. Indeed, Allāh is Forgiving and Merciful.

63. Do not make [your] calling of the Messenger among yourselves as the call of one of you to another. Already Allāh knows those of you who slip away, concealed by others. So let those beware who dissent from his [i.e., the Prophet's] order,¹⁰⁰⁵ lest fitnah¹⁰⁰⁶ strike them or a painful punishment.

64. Unquestionably, to Allāh belongs whatever is in the heavens and earth. Already He knows that upon which you [stand]¹⁰⁰⁷ and [knows] the Day¹⁰⁰⁸ when they will be returned to Him and He will inform them of what they have done. And Allāh is Knowing of all things.

يَسْتَدِّنُوكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ
بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَدِّنُوكَ لِيَعْصِي
شَانِهِمْ فَأَذْنَ لِمَنْ شَاءَتْ مِنْهُمْ وَأَسْتَغْفِرُ
هُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٧﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءً
بَعْضُكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَتَسَلَّلُونَ مِنْكُمْ لِوَادِاً فَلِيَخَدِّرِ الَّذِينَ
مُخْلِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبُهُمْ فِتْنَةً أَوْ
يُصِيبُهُمْ عَذَابًا أَلِيمًا ﴿٨﴾

أَلَا إِنَّ اللَّهَ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ
قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ
إِلَيْهِ فَيَنْتَهُمْ بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٩﴾

¹⁰⁰⁵ Meaning also his way or his *sunnah*.

¹⁰⁰⁶ Trials, affliction, dissension, strife, etc.

¹⁰⁰⁷ i.e., your position – the basis for your actions (whether sincere faith or hypocrisy) and the condition of your souls.

¹⁰⁰⁸ The meaning can also be rendered "...and [let them beware of] the Day..."

*Sūrah al-Furqān¹⁰⁰⁹**Bismillāhir-Rahmānir-Raheem*

سُورَةُ الْفُرْقَانِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Blessed is He who sent down the Criterion upon His Servant that he may be to the worlds a warner –
2. He to whom belongs the dominion of the heavens and the earth and who has not taken a son and has not had a partner in dominion and has created each thing and determined it with [precise] determination.
3. But they have taken besides Him gods which create nothing, while they are created, and possess not for themselves any harm or benefit and possess not [power to cause] death or life or resurrection.
4. And those who disbelieve say, "This [Qur'ān] is not except a falsehood he invented, and another people assisted him in it." But they have committed an injustice and a lie.
5. And they say, "Legends of the former peoples which he has written down, and they are dictated to him morning and afternoon."
6. Say, [O Muḥammad], "It has been revealed by He who knows [every] secret within the heavens and the earth. Indeed, He is ever Forgiving and Merciful."

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ
لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ
يَتَخَذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ
وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا

وَأَخْنَدُوا مِنْ دُونِهِ إِلَهًا لَا يَخْلُقُونَ
شَيْئًا وَهُمْ بَخْلُقُونَ وَلَا يَمْلِكُونَ
لِأَنفُسِهِمْ ضَرًّا وَلَا نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا
وَلَا حَيَاةً وَلَا نُشُورًا

وَقَالَ الَّذِينَ كَفَرُوا إِنْ هَذَا إِلَّا إِفْكُ أَفْرَانِهِ
وَأَغْنَاهُ عَلَيْهِ قَوْمٌ أَخْرُونَ فَقَدْ جَاءُو
ظُلْمًا وَرُؤْرًا

وَقَالُوا أَسْطَرُ الْأَوْلَيْنَ أَكْتَبَهَا فَهِيَ
تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

قُلْ أَنْزَلَهُ اللَّهُ الَّذِي يَعْلَمُ الْبَيْنَ فِي السَّمَاوَاتِ
وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَّحِيمًا

¹⁰⁰⁹ *Al-Furqān*: The Criterion, which is another name for the Qur'ān and means "that which distinguishes truth from falsehood and right from wrong."

7. And they say, "What is this messenger that eats food and walks in the markets? Why was there not sent down to him an angel so he would be with him a warner?"

8. Or [why is not] a treasure presented to him [from heaven], or does he [not] have a garden from which he eats?" And the wrongdoers say, "You follow not but a man affected by magic."

9. Look how they strike for you comparisons;¹⁰¹⁰ but they have strayed, so they cannot [find] a way.

10. Blessed is He who, if He willed, could have made for you [something] better than that – gardens beneath which rivers flow – and could make for you palaces.

11. But they have denied the Hour, and We have prepared for those who deny the Hour a Blaze.

12. When it [i.e., the Hellfire] sees them from a distant place, they will hear its fury and roaring.

13. And when they are thrown into a narrow place therein bound in chains, they will cry out thereupon for destruction.

14. [They will be told], "Do not cry this Day for one destruction but cry for much destruction."

وَقَالُوا مَا لِهَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ
وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أُنزِلَ إِلَيْهِ
مَلَكٌ فَيُكُوِّتَ مَعْدَنِي دِيرًا ﴿٧﴾

أَوْ يُلْقِي إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ
يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ
تَشْبِعُونَ إِلَّا رَجُلًا مَسْحُورًا ﴿٨﴾

أَنْظُرْ كَيْفَ صَرَبُوا لَكَ الْأَمْثَلَ فَضَلُّوا
فَلَا يَسْتَطِيعُونَ سَيِّلًا ﴿٩﴾

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ حَيْرًا مِنْ
ذَلِكَ جَنَّتِ تَجْرِي مِنْ خَتْهَا الْأَنْهَرُ
وَجَعَلَ لَكَ قُصُورًا ﴿١٠﴾

بَلْ كَذَبُوا بِالسَّاعَةِ وَأَعْنَدُوا لِمَنْ
كَذَبَ بِالسَّاعَةِ سَعِيرًا ﴿١١﴾

إِذَا رَأَتُهُمْ مِنْ مَكَانٍ بَعِيدٍ سَعَوْهَا تَغْيِطًا
وَرَفِيرًا ﴿١٢﴾

وَإِذَا أَلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقْرَبِينَ دَعَوْا
هُنَالِكَ ثُبورًا ﴿١٣﴾

لَا تَدْعُوا الْيَوْمَ ثُبورًا وَاحِدًا وَادْعُوا ثُبورًا
كَثِيرًا ﴿١٤﴾

¹⁰¹⁰From their own imaginations in order to deny and discredit you.

15. Say, "Is that better or the Garden of Eternity which is promised to the righteous? It will be for them a reward and destination.
16. For them therein is whatever they wish, [while] abiding eternally. It is ever upon your Lord a promise [worthy to be] requested.¹⁰¹¹
17. And [mention] the Day He will gather them and that which they worship besides Allāh and will say, "Did you mislead these, My servants, or did they [themselves] stray from the way?"
18. They will say, "Exalted are You! It was not for us to take besides You any allies [i.e., protectors]. But You provided comforts for them and their fathers until they forgot the message and became a people ruined."
19. So they will deny you, [disbelievers], in what you say,¹⁰¹² and you cannot avert [punishment] or [find] help. And whoever commits injustice¹⁰¹³ among you – We will make him taste a great punishment.
20. And We did not send before you, [O Muhammad], any of the messengers except that they ate food and walked in the markets. And We have made some of you [people] as trial for others – will

قُلْ أَذْلِكَ خَيْرٌ أَمْ جَنَّةً أَخْلَدَ إِلَيْهِ وُعْدَ الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا ﴿١﴾

هُمْ فِيهَا مَا يَشَاءُونَ حَلِيلِينَ كَانَ عَلَى رَبِّكَ وَعْدًا مَسْوُلًا ﴿٢﴾

وَيَوْمَ يَحْشُرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ اللَّهِ فَيَقُولُ إِنَّمَا أَصْلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ ضَلَّوا أَسْبِلَ ﴿٣﴾

قَالُوا سُبْحَنَكَ مَا كَانَ يَنْتَغِي لَنَا أَنْ تَنْخَدِي مِنْ دُونِكَ مِنْ أُولَيَاءِ وَلَكَ مَتَّعَهُمْ وَأَبَاءَهُمْ حَتَّى نُسَاوِي الذِّكْرَ وَكَانُوا قَوْمًا بُورًا ﴿٤﴾

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا قَسْطَطِيُّوكُمْ صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمْ مِنْكُمْ نُنْذِقُهُ عَذَابًا كَبِيرًا ﴿٥﴾

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا إِنَّهُمْ لَيَأْكُلُونَ الْطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ وَجَعَلْنَا بَعْضَكُمْ لِيَعْصِي فِتْنَةً أَتَصِيرُونَ وَكَانَ رَبُّكَ بَصِيرًا ﴿٦﴾

¹⁰¹¹Or "...a promise requested [for them by the angels]."

¹⁰¹²At the time of Judgement the false objects of worship will betray their worshippers and deny them.

¹⁰¹³Specifically, association of others with Allāh.