

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Surah An-Nur | The Light

Verses: 64

Revelation: madinah

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1

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا
آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ ①

A Surah . We (have) sent it down. and We (have) made it obligatory. and We (have) revealed. therein. Verses. clear. so that you may. take heed. (1).

1. [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.

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الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ
مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَلَا تَأْخُذْكُمْ بِهِمَا
رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا
طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾

The fornicatress. and the fornicator. [then] flog. each. one. of them. (with) hundred. lash(es). And (let) not. withhold you. pity for them. pity for them. concerning. (the) religion of Allah. (the) religion of Allah. if. you. believe. in Allah. and the Day. the Last. And let witness. their punishment. a group. of. the believers. (2).

2. The [unmarried] woman or [unmarried] man found guilty of sexual intercourse¹ - lash each one of them with a hundred lashes,² and do not be taken by pity for them in the religion [i.e., law] of Allāh,³ if you should believe in Allāh and the Last Day. And let a group of the believers witness their punishment.

Footnote 1: 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. Footnote 2: The ruling in this verse is applicable to unmarried fornicators. Execution by stoning is confirmed in the sunnah for convicted

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً^د
وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ^ج
وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ③

The fornicator. (will) not. marry. except. a fornicatress. or. a polytheist woman. and the fornicatress . (will) not. marry her. except. a fornicator. or. a polytheist man. And is forbidden. that. to. the believers. (3).

3. The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator¹ or a polytheist, and that [i.e., marriage to such persons] has been made unlawful to the believers.

Footnote 1: - Included in this ruling is the adulterer as well. Such persons cannot be married to believers unless they have repented and reformed.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا
بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً
وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا ۚ وَأُولَٰئِكَ هُمُ
الْفَاسِقُونَ ﴿٤﴾

And those who. accuse. the chaste women. then. not. they bring. four.
witnesses. then flog them. (with) eighty. lashe(s). and (do) not. accept.
their. testimony. ever. And those. they. (are) the defiantly disobedient. (4).
4. 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. And those
are the defiantly disobedient,

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إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا ۚ
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

Except. those who. repent. after. after. that. and reform. Then indeed.
Allah. (is) Oft-Forgiving. Most Merciful. (5).

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

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وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ
شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ
أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

⑥

And those who. accuse. their spouses. and not. have. for them. witnesses.
except. themselves. then (the) testimony. (of) one of them. (is) four.
testimonies. by Allah. that he. (is) surely of. the truthful. (6).

6. And those who accuse their wives [of adultery] and have
no witnesses except themselves - then the witness of one of
them¹ [shall be] four testimonies [swearing] by Allāh that
indeed, he is of the truthful.

Footnote 1: - The husbands who have been betrayed.

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وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِبِينَ ﴿٧﴾

And the fifth. that. (the) curse of Allah. (the) curse of Allah. (be) upon him. if. he is. of. the liars. (7).

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

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وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ ۖ إِنَّهُ لَمِنَ الْكَذِبِينَ ﴿٨﴾

But it would prevent. from her. the punishment. that. she bears witness. four. testimonies. by Allah. that he. (is) surely of. the liars. (8).

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

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وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ⑨

And the fifth. that. the wrath of Allah. the wrath of Allah. (be) upon her.
if. he is. of. the truthful. (9).

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

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وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ⑩

And if not. (for) the Grace of Allah. (for) the Grace of Allah. upon you.
and His Mercy . and that. Allah. (is) Oft-Returning (to Mercy). All-Wise.
(10).

10. And if not for the favor of Allāh upon you and His
mercy...¹ and because Allāh is Accepting of Repentance
and Wise.

Footnote 1: - The phrase omitted is estimated to be "...you would have surely been punished, destroyed or scandalized," or "...you would have suffered many difficult situations."

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ^ط
لَا تَحْسَبُوهُ شَرًّا لَّكُمْ^ط بَلْ هُوَ خَيْرٌ لَّكُمْ^ط
لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ
الْإِثْمِ^ج وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ
عَذَابٌ عَظِيمٌ ⑪

Indeed. those who. brought. the lie. (are) a group. among you. (Do) not. think it. bad. for you. nay. it. (is) good. for you. For every. person. among them. (is) what. he earned. of. the sin. and the one who. took upon himself a greater share of it. took upon himself a greater share of it. among them . for him. (is) a punishment. great. (11).

11. Indeed, those who came with falsehood¹ 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 the sin, and he who took upon himself the greater portion thereof² - for him is a great punishment [i.e., Hellfire].

Footnote 1: Referring to the incident when the Prophet's wife 'Ā'ishah was falsely accused by the hypocrites. Footnote 2: i.e., 'Abdullāh bin 'Ubayy, leader of the hypocrites.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا ۖ وَقَالُوا هَذَا
إِفْكٌ مُّبِينٌ ﴿١٢﴾

Why not. when. you heard it. think. the believing men. and the believing women. good of themselves. good of themselves. and say. This. (is) a lie. clear. (12).

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"?

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ ۚ فَإِذْ لَمْ
يَأْتُوا بِالشُّهَدَاءِ فَأُولَٰئِكَ عِنْدَ اللَّهِ هُمُ
الْكَاذِبُونَ ﴿١٣﴾

Why (did) not. they bring. for it. four. witnesses. Then when. not. they brought. the witnesses. then those. near Allah. near Allah. they. (are) the liars. (13).

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.

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وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي
الدُّنْيَا وَالْآخِرَةِ لَمَسَّكُمْ فِي مَا أَفَضْتُمْ
فِيهِ عَذَابٌ عَظِيمٌ ﴿١٤﴾

And if not. (for the) Grace. (of) Allah. upon you. and His Mercy. in. the world. and the Hereafter. surely would have touched you. in. what. you had rushed glibly. concerning it. a punishment. great. (14).

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

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إِذْ تَلَقَّوْنَهُ بِالْسِّنَتِكُمْ وَتَقُولُونَ
بِأَفْوَهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

وَتَحْسَبُونَهُ هَيِّنًا ۖ وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

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When. you received it. with your tongues. and you said. with your mouths. what. not. for you. of it. any knowledge. and you thought it. (was) insignificant. while it. (was) near Allah. (was) near Allah. great. (15).

15. When you received it with your tongues¹ 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.

Footnote 1: - Rather than your ears, i.e., not thinking about what you had heard but hastening to repeat it carelessly.

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وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَّا يَكُونُ لَنَا
أَنْ نَتَكَلَّمَ بِهَذَا ۖ سُبْحَنَكَ هَذَا بُهْتَانٌ
عَظِيمٌ ۖ

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And why not. when. you heard it. you said. Not. it is. for us. that. we speak. of this. Glory be to You. This. (is) a slander. great. (16).

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"?

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يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ
كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

Allah warns you. Allah warns you. that. you return. (to the) like of it. ever. if. you are. believers. (17).

17. Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers.

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وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ ط وَاللَّهُ عَلِيمٌ
حَكِيمٌ ﴿١٨﴾

And Allah makes clear. And Allah makes clear. to you. the Verses. And Allah. (is) All-Knower. All-Wise. (18).

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

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ
 فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ^١ فِي
 الدُّنْيَا وَالْآخِرَةِ^٢ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا
 تَعْلَمُونَ ①١٩

Indeed. those who. like. that. (should) spread. the immorality. among.
 those who. believe. for them. (is) a punishment. painful. in. the world. and
 the Hereafter. And Allah. knows. while you. (do) not. know. (19).

19. Indeed, those who like that immorality¹ should be
 spread [or publicized] among those who have believed will
 have a painful punishment in this world and the Hereafter.
 And Allāh knows² and you do not know.

Footnote 1: Specifically, unlawful sexual relations. Footnote 2: The hidden aspects
 of all things: what is beneficial and what is harmful.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ

اللَّهُ رَءُوفٌ رَّحِيمٌ ﴿٢٠﴾

﴿١/٢﴾

And if not. (for the) Grace of Allah. (for the) Grace of Allah. upon you. and His Mercy. And that. Allah. (is) Full of Kindness. Most Merciful. (20).

20. And if it had not been for the favor of Allāh upon you and His mercy...¹ and because Allāh is Kind and Merciful.

Footnote 1: - See footnote to verse 10.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوتِ
الشَّيْطَانِ ۖ وَمَنْ يَتَّبِعْ خُطُوتِ الشَّيْطَانِ
فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ ۖ وَلَوْلَا
فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا

مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا ۖ وَلَكِنَّ اللَّهَ يُزَكِّي
مَنْ يَشَاءُ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

O you who believe. O you who believe. O you who believe. (Do) not. follow. (the) footsteps. (of) the Shaitaan. and whoever. follows. (the) footsteps. (of) the Shaitaan. then indeed, he. commands. the immorality. and the evil. And if not. (for the) Grace of Allah. (for the) Grace of Allah. upon you. and His Mercy. not. (would) have been pure. among you. anyone. anyone. ever. but. Allah. purifies. whom. He wills. And Allah. (is) All-Hearer. All-Knower. (21).

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.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ
أَنْ يُؤْتُوا أُولَى الْقُرْبَىٰ وَالْمَسْكِينِ
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۖ وَلْيَعْفُوا

وَلِيَصْفَحُوا^ط إِلَّا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ
لَكُمْ^ط وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

And not. let swear. those of virtue. those of virtue. among you. and the amplitude of means. that. they give. (to) the near of kin. (to) the near of kin. and the needy. and the emigrants. in. (the) way. (of) Allah. And let them pardon. and let them overlook. (Do) not. you like. that. Allah should forgive. Allah should forgive. you. And Allah. (is) Oft-Forgiving. Most Merciful. (22).

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.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغُفْلَتِ
الْمُؤْمِنَاتِ لَعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ^ص
وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

Indeed. those who. accuse. the chaste women. the unaware women. (and) the believing women. are cursed. in. the world. and the Hereafter. And for

them. (is) a punishment. great. (23).

23. Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment

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يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ ﴿٢٣﴾

(On a) Day. will bear witness. against them. their tongues. and their hands. and their feet. for what. they used. (to) do. (24).

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

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يَوْمَئِذٍ يُوفِّيهِمْ اللَّهُ دِينَهُمُ الْحَقَّ
وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

That Day. Allah will pay them in full. Allah will pay them in full. their recompense. the due. and they will know. that. Allah. He. (is) the Truth. the Manifest. (25).

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

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ
لِلْخَبِيثَاتِ ۚ وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ
لِلطَّيِّبَاتِ ۚ أُولَٰئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ ۚ
لَهُمْ مَغْفِرَةٌ ۖ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

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. Those. (are) innocent. of what. they say. For them. (is) forgiveness. and a provision. noble. (26).

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.¹ Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.

Footnote 1: - 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."

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ
بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى
أَهْلِهَا ۚ ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

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O you. who. believe. (Do) not. enter. houses. other (than). your houses. until. you have asked permission. and you have greeted. [on]. its inhabitants. That. (is) best. for you. so that you may. pay heed. (27).

27. O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet¹ their inhabitants. That is best for you; perhaps you will be reminded [i.e., advised].

Footnote 1: - By the words "As-salāmu 'alaykum" ("Peace be upon you").

فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا
حَتَّى يُؤْذَنَ لَكُمْ ۚ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا

فَارْجِعُوا هُوَ أَزْكى لَكُمْ ۖ وَاللهُ بِمَا تَعْمَلُونَ
عَلِيمٌ ﴿٢٨﴾

But if. not. you find. in it. anyone. then (do) not. enter it. until. permission has been given. to you. And if. it is said. to you. Go back. then go back. it. (is) purer. for you. And Allah. of what. you do. (is) All-Knower. (28).

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,"¹ then go back; it is purer for you. And Allāh is Knowing of what you do.

Footnote 1: - Or a similar expression showing that the occupants are not prepared to receive visitors (which should be respected).

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ ۖ وَاللهُ
يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ ﴿٢٩﴾

Not. upon you. (is) any blame. that. you enter. houses. not. inhabited. in it. (is) a provision. for you. And Allah. knows. what. you reveal. and what. you conceal. (29).

29. There is no blame upon you for entering houses not inhabited in which there is convenience¹ for you. And Allāh knows what you reveal and what you conceal.

Footnote 1: - Some benefit such as rest, shelter, commodities, one's personal belongings, etc.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ
وَيَحْفَظُوا فُرُوجَهُمْ^ط ذَلِكَ أَرْكَى لَهُمْ^ط إِنَّ
اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

Say. to the believing men. they should lower. their gaze. their gaze. and they should guard. their chastity. That. (is) purer. for them. Indeed. Allah. (is) All-Aware. of what. they do. (30).

30. Tell the believing men to reduce [some] of their vision¹ and guard their private parts.² That is purer for them. Indeed, Allāh is [fully] Aware of what they do.

Footnote 1: Looking only at what is lawful and averting their eyes from what is unlawful. Footnote 2: From being seen and from unlawful acts.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ
وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ
إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ
عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا
لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ
بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
إِخْوَانِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ
الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَتِ

النِّسَاءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا
يُخْفِينَ مِنْ زِينَتِهِنَّ ۖ وَتُوبُوا إِلَى اللَّهِ
جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

٣١

And say. to the believing women. (that) they should lower. [of]. their gaze. and they should guard. their chastity. and not. (to) display. their adornment. except. what. is apparent. of it. And let them draw. their head covers. over. their bosoms. and not. (to) display. their adornment. except. to their husbands. or. their fathers. or. fathers. (of) their husbands. or. their sons. or. sons. (of) their husbands. or. their brothers. or. sons. (of) their brothers. or. sons. (of) their sisters. or. their women. or. what. possess. their right hands. or. the attendants. having no physical desire. having no physical desire. having no physical desire. among. [the] men. or. [the] children. who. (are) not. aware. of. private aspects. (of) the women. And not. let them stamp. their feet. to make known. what. they conceal. of. their adornment. And turn. to. Allah. altogether. O believers. O believers. So that you may. succeed. (31).

31. And tell the believing women to reduce [some] of their vision¹ and guard their private parts and not expose their adornment² except that which [necessarily] appears thereof³ 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,⁴ 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, all of you, O believers, that you might succeed.

Footnote 1: Looking only at what is lawful and averting their eyes from what is unlawful. Footnote 2: Both natural beauty, such as hair or body shape, and that with which a woman beautifies herself of clothing, jewelry, etc. Footnote 3: i.e., the outer garments or whatever might appear out of necessity, such as a part of the face or the hands. Footnote 4: Referring to an abnormal condition in which a man is devoid of sexual feeling.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ
عِبَادِكُمْ وَإِمَائِكُمْ^ط إِنْ يَكُونُوا فُقَرَاءَ
يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ^ط وَاللَّهُ وَاسِعٌ
عَلِيمٌ ﴿٣٢﴾

And marry. the single. among you. and the righteous. among. your male slaves. and your female slaves. If. they are. poor. Allah will enrich them.

Allah will enrich them. from. His Bounty. And Allah. (is) All-Encompassing. All-Knowing. (32).

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.

وَلَيْسْتَ عَفِيفٍ الَّذِينَ لَا يَجِدُونَ نِكَاحًا
حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ط وَالَّذِينَ
يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۖ
وَأَتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي أَتَاكُمْ ط وَلَا
تُكْرِهُوا فَتَيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ
تَحْصِنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ط

وَمَنْ يُكْرِهْنَنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ ﴿٣٣﴾

And let be chaste. those who. (do) not. find. (means for) marriage. until. Allah enriches them. Allah enriches them. from. His Bounty. And those who. seek. the writing. from (those) whom. possess. your right hands. then give them (the) writing. if. you know. in them. any good. and give them. from. the wealth of Allah. the wealth of Allah. which. He has given you. And (do) not. compel. your slave girls. to. [the] prostitution. if. they desire. chastity. that you may seek. temporary gain. (of) the life. (of) the world. And whoever. compels them. then indeed. Allah. after. after. their compulsion. (is) Oft-Forgiving. Most Merciful. (33).

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 possess¹ - 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.

Footnote 1: - i.e., those slaves who desire to purchase their freedom from their owners for a price agreed upon by both.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا
 مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً
 لِّلْمُتَّقِينَ ﴿٣٢﴾

And verily. We have sent down. to you. Verses. clear. and an example. of. those who. passed away. before you. before you. and an admonition. for those who fear (Allah). (34).

34. And We have certainly sent down to you distinct verses¹ and examples from those who passed on before you and an admonition for those who fear Allāh.

Footnote 1: - i.e., rulings and ordinances, in particular those in this sūrah.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ط مَثَلُ نُورِهِ
 كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ ط الْمِصْبَاحُ فِي
 زُجَاجَةٍ ط الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا
 شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ^١ يَكَادُ زَيْتُهَا يُضِيءُ
 وَلَوْ لَمْ تَمْسَسْهُ نَارٌ^٢ نُورٌ عَلَى نُورٍ^٣
 يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ^٤ وَيَضْرِبُ
 اللَّهُ الْأَمْثَالَ لِلنَّاسِ^٥ وَاللَّهُ بِكُلِّ شَيْءٍ
 عَلِيمٌ ۝ (٣٥)

Allah. (is the) Light. (of) the heavens. and the earth. (The) example. (of) His Light. (is) like a niche. in it. (is) a lamp. the lamp. (is) in. a glass. the glass. as if it were. a star. brilliant. (which) is lit. from. a tree. blessed . an olive. not. (of the) east. and not. (of the) west. would almost. its oil. glow. even if. not. touched it. fire. Light. upon. Light. Allah guides. Allah guides. to His Light. whom. He wills. And Allah sets forth. And Allah sets forth. the examples. for the mankind. And Allah. of every. thing. (is) All-Knower. (35).

35. Allāh is the Light¹ of the heavens and the earth. The example of His light² is like a niche within which is a lamp;³ 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.

Footnote 1: i.e., the source and bestower of light and enlightenment. Footnote 2: His guidance in the heart of a believing servant. Footnote 3: Literally, "a burning wick," which is the essence of a lamp.

فِي بُيُوتٍ أَمَرَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا
اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

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In. houses. (which) Allah ordered. (which) Allah ordered. that. they be raised. and be mentioned. in them. His name. Glorify. [to] Him. in them. in the mornings. and (in) the evenings. (36).

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 evenings¹

Footnote 1: - The term used here can refer to either afternoon or evening.

رِجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ
 ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ
 يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ
 وَالْأَبْصَارُ ﴿٣٧﴾

Men . not. distracts them. trade. and not. sale. from. (the) remembrance of Allah. (the) remembrance of Allah. and (from) establishing. the prayer. and giving. zakah. They fear. a Day. will turn about. therein. the hearts. and the eyes. (37).

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 -

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا
 وَيَزِيدَهُم مِّن فَضْلِهِ ط وَاللَّهُ يَرْزُقُ مَنْ

يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

That Allah may reward them. That Allah may reward them. (with the) best. (of) what. they did. and increase them. from. His Bounty. And Allah. provides. whom. He wills. without. measure. (38).

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].

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وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ
يَحْسَبُهُ الظَّالِمُ مَاءً ۖ حَتَّىٰ إِذَا جَاءَهُ لَمْ
يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ
حِسَابَهُ ۗ وَاللَّهُ سَرِيعُ الْحِسَابِ ﴿٣٩﴾

But those who. disbelieve. their deeds. (are) like a mirage. in a lowland. thinks it. the thirsty one. (to be) water. until. when. he comes to it. not. he finds it. (to be) anything. but he finds. Allah. before him. He will pay him in full. his due. And Allah. (is) swift. (in) the account. (39).

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

أَوْ كُظُلِمَتْ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ
فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ طُ ظُلُمَتْ
بَعْضُهَا فَوْقَ بَعْضٍ ط إِذَا أَخْرَجَ يَدَهُ لَمْ
يَكْدُ يَرِبَهَا ط وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا
فَمَا لَهُ مِنْ نُورٍ ﴿٤٠﴾

Or. (is) like (the) darkness[es]. in. a sea. deep. covers it. a wave. on it. on it. a wave. on it. on it. a cloud. darkness[es]. some of it. on. others. When. he puts out. his hand. hardly. hardly. he (can) see it. And (for) whom. not. Allah (has) made. Allah (has) made. for him. a light. then not. for him. (is) any. light. (40).

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.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتْ كُلُّ قَدْ
عِلْمَ صَلَاتِهِ وَتُسَبِّحُهُ وَاللَّهُ عَلِيمٌ بِمَا
يَفْعَلُونَ ﴿٣١﴾

Do not. you see. that. Allah . glorify. Him. whoever. (is) in. the heavens. and the earth. and the birds. (with) wings outspread. Each one. verily. knows. its prayer. and its glorification. And Allah. (is) All-Knower. of what. they do. (41).

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.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ۖ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٣٢﴾

And to Allah (belongs). (the) dominion. (of) the heavens. and the earth.
And to. Allah. (is) the destination. (42).

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

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أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ
بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ
يَخْرُجُ مِنْ خِلَالِهِ ۖ وَيُنْزِلُ مِنَ السَّمَاءِ
مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ
مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَن يَشَاءُ ۖ يَكَادُ
سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ ﴿٣٣﴾

Do not. you see. that. Allah. drives. clouds. then. joins. between them. then. makes them. (into) a mass. then you see. the rain. come forth. from. their midst. And He sends down. from. (the) sky. [from]. mountains. within it. [of]. (is) hail. and He strikes. with it. whom. He wills. and averts it. from. whom. He wills. Nearly. (the) flash. (of) its lighting. takes away. the sight. (43).

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.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۚ إِنَّ فِي ذَلِكَ
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

Allah alternates. Allah alternates. the night. and the day. Indeed. in. that. surely is a lesson. for those who have vision. for those who have vision. (44).

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

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ۖ فَمِنْهُمْ

مَّن يَمْشِي عَلَى بَطْنِهِ ۖ وَمِنْهُمْ مَّن يَمْشِي

عَلَى رِجْلَيْنِ ۖ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ

يَخْلُقُ اللَّهُ مَا يَشَاءُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ ﴿٤٥﴾

And Allah. created. every. moving creature. from. water. Of them. (is a kind) who. walks. on. its belly. and of them. (is a kind) who. walks. on. two legs. and of them. (is a kind) who. walks. on. four. Allah creates. Allah creates. what. He wills. Indeed. Allah. on. every. thing. (is) All-Powerful. (45).

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.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ ۖ وَاللَّهُ يَهْدِي
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٣٦﴾

Verily. We have sent down. Verses. clear. And Allah. guides. whom. He wills. to. a path. straight. (46).

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

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47

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا
ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ ۖ
وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٣٧﴾

And they say. We believe. in Allah. and in the Messenger. and we obey. Then. turns away. a party. of them. after. after. that. And not. those. (are) believers. (47).

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.

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48

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ

بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ ﴿٣٨﴾

And when. they are called. to. Allah. and His Messenger. to judge.
between them. behold. a party. of them. (is) averse. (48).

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].

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وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ

مُذْعِنِينَ ﴿٣٩﴾ ط

But if. is. with them. the truth. they come. to him. (as) promptly obedient.
(49).

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

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أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ
يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ^ط
بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥٠﴾

٤
٥٠
٣/٣

Is (there) in. their hearts. a disease. or. do they doubt. or. they fear. that.
Allah will be unjust. Allah will be unjust. to them. and His Messenger.
Nay. those. [they]. (are) the wrongdoers. (50).

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].

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى
اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا
سَمِعْنَا وَأَطَعْنَا^ط وَأُولَئِكَ هُمُ الْبَافِلِحُونَ

Only. is. (the) statement. (of) the believers. when. they are called. to. Allah. and His Messenger. to judge. between them. (is) that. they say. We hear. and we obey. And those. [they]. (are) the successful. (51).

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

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وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ
وَيَتَّقْهُ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

And whoever. obeys. Allah. and His Messenger. and fears. Allah. and (is) conscious of Him. then those. [they]. (are) the successful ones. (52).

52. And whoever obeys Allāh and His Messenger and fears Allāh and is conscious of Him - it is those who are the attainers.

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وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ
أَمَرْتَهُمْ لَيَخْرُجُنَّ ۖ قُلْ لَا تُقْسِمُوا ۚ

طَاعَةٌ مَّعْرُوفَةٌ ۖ إِنَّ اللَّهَ خَبِيرٌ بِمَا

تَعْمَلُونَ ﴿٥٣﴾

And they swear. by Allah. strong. their oaths. that if. you ordered them. surely they (would) go forth. Say. (Do) not. swear. Obedience. (is) known. Indeed. Allah. (is) All-Aware. of what. you do. (53).

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.¹ Indeed, Allāh is [fully] Aware of that which you do."

Footnote 1: - i.e., the hypocrites' pretense of obedience is known to be a lie.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ ۚ فَإِنْ
تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا
حُمِّلْتُمْ ۖ وَإِنْ تُطِيعُوهُ تَهْتَدُوا ۚ وَمَا عَلَى
الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٤﴾

Say. Obey. Allah. and obey. the Messenger. but if. you turn away. then only. upon him. (is) what. (is) placed on him. and on you. (is) what. (is) placed on you. And if. you obey him. you will be guided. And not. (is) on. the Messenger. except. the conveyance. [the] clear. (54).

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."

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَبِلُوا
الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ
لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ
وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ

كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

٥٥

Allah (has) promised. Allah (has) promised. those who. believe. among you. and do. righteous deeds. surely He will grant them succession. in. the earth. as. He gave succession. to those who. (were) before them. (were) before them. and that He will surely establish. for them. their religion. which. He has approved. for them. and surely He will change for them. after. after. their fear. security. (for) they worship Me. not. they associate. with Me. anything. But whoever. disbelieved. after. that. then those. [they]. (are) the defiantly disobedient. (55).

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. But whoever disbelieves¹ after that - then those are the defiantly disobedient.

Footnote 1: - i.e., denies the favor of Allāh or does not live by His ordinance.

وَأَقِمْوَا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

And establish. the prayer. and give. zakah. and obey. the Messenger. so that you may. receive mercy. (56).

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

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لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي
الْأَرْضِ ۚ وَمَأْوَاهُمُ النَّارُ ۖ وَلَبِئْسَ الْمَصِيرُ

﴿٥٧﴾

(Do) not. think. those who. disbelieve. (can) escape. in. the earth. And their abode. (will be) the Fire. and wretched is. the destination. (57).

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.

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يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ
مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا
الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ ^ط مِنْ قَبْلِ
صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنْ
الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ^ط ثَلَاثُ
عَوْرَاتٍ لَكُمْ ^ط لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ
جُنَاحٌ بَعْدَهُنَّ ^ط طَوْفُونَ عَلَيْكُمْ بَعْضُكُمْ
عَلَى بَعْضٍ ^ط كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ ^ط
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

O you who believe. O you who believe. O you who believe. Let ask your permission. those whom. possess. your right hands. and those who. (have) not. reached. puberty. among you. (at) three. times. before. before. (the) prayer. (of) dawn. and when. you put aside. your garments. at. noon. and after. and after. (the) prayer. (of) night. (These) three. (are) times of

privacy. for you. Not. on you. and not. on them. any blame. after that. (as) moving about. among you. some of you. among. others. Thus. Allah makes clear. Allah makes clear. for you. the Verses. and Allah. (is) All-Knower. All-Wise. (58).

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 privacy¹ 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.

Footnote 1: - Literally, "exposure" or "being uncovered."

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ
فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ

قَبْلِهِمْ ط كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ ط
وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

And when. reach. the children. among you. the puberty. then let them ask permission. as. asked permission. those who. (were) before them. (were) before them. Thus. Allah makes clear. Allah makes clear. for you. His Verses. And Allah. (is) All-Knower. All-Wise. (59).

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.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ
نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ ط وَأَنْ

يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ۖ وَاللَّهُ سَمِيعٌ عَلِيمٌ

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And postmenopausal. among. the women. who. (do) not. have desire. (for) marriage. then not is. on them. any blame. that. they put aside. their (outer) garments. not. displaying. their adornment. And that. they modestly refrain. (is) better. for them. And Allah. (is) All-Hearer. All-Knower. (60).

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.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ
حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى
أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ
بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ

إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ
أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ
أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ
مَفَاتِحَهُ أَوْ صَدِيقِكُمْ ^ط لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا ^ط فَإِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ
تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً ^ط
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ
تَعْقِلُونَ ﴿٦١﴾

Not is. on. the blind. any blame. and not. on. the lame. any blame. and
not. on. the sick. any blame. and not. on. yourselves. that. you eat. from.
your houses. or. houses. (of) your fathers. or. houses. (of) your mothers.
or. houses. (of) your brothers. or. houses. (of) your sisters. or. houses. (of)
your paternal uncles. or. houses. (of) your paternal aunts. or. houses. (of)

your maternal uncles. or. houses. (of) your maternal aunts. or. what. you possess. its keys. or. your friend. Not is. on you. any blame. that. you eat. together. or. separately. But when. you enter. houses. then greet. [on]. yourselves. a greeting. from. from. Allah. blessed. (and) good. Thus. Allah makes clear. Allah makes clear. for you. the Verses. so that you may understand. (61).

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 peace¹ 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.

Footnote 1: - Saying, "As-salāmu 'alaykum" ("Peace be upon you").

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
 وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَّمْ
 يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ^ط إِنَّ الَّذِينَ
 يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ
 وَرَسُولِهِ^ج فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ
 فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ
 اللَّهُ^ط إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

Only. the believers. (are) those who. believe. in Allah. and His Messenger.
 and when. they are. with him. for. a matter. (of) collective action. not. they
 go. until. they (have) asked his permission. Indeed. those who. ask your
 permission. those. [those who]. believe. in Allah. and His Messenger. So
 when. they ask your permission. for some. affair of theirs. then give
 permission. to whom. you will. among them. and ask forgiveness. for
 them. (of) Allah. Indeed. Allah. (is) Oft-Forgiving. Most Merciful. (62).

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 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.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ
بَعْضِكُمْ بَعْضًا ۖ قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِينَ
يُخَالِفُونَ عَنْ أَمْرٍ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ
يُصِيبَهُمْ عَذَابٌ أَلِيمٌ ﴿٦٣﴾

(Do) not. make. (the) calling. (of) the Messenger. among you. as (the)
call. (of) some of you. (to) others. Verily. Allah knows. Allah knows.
those who. slip away. among you. under shelter. So let beware. those who.
oppose. [from]. his orders. lest. befalls them. a trial. or. befalls them. a
punishment. painful. (63).

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,¹ lest fitnah² strike them or a painful punishment.

Footnote 1: Meaning also his way or his sunnah. Footnote 2: Trials, affliction, dissension, strife, etc.

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أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ ط قَدْ
يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ ط وَيَوْمَ يُرْجَعُونَ
إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ط وَاللَّهُ بِكُلِّ
شَيْءٍ عَلِيمٌ ﴿٦٤﴾

No doubt. Indeed. to Allah (belongs). whatever. (is) in. the heavens. and the earth. Verily. He knows. what. you. (are) on [it]. And (the) Day. they will be returned. to Him. then He will inform them. of what. they did. And Allah. of every. thing. (is) All-Knower. (64).

64. Unquestionably, to Allāh belongs whatever is in the heavens and earth. Already He knows that upon which you [stand]¹ and [knows] the Day² when they will be returned

to Him and He will inform them of what they have done.
And Allāh is Knowing of all things.

Footnote 1: i.e., your position - the basis for your actions (whether sincere faith or hypocrisy) and the condition of your souls. Footnote 2: The meaning can also be rendered "...and [let them beware of] the Day..."
