



Glorious Qur'an

English Translation by Abdullah Yusuf Ali

Abdullah Yusuf Ali, (1872 –1953) was an Islamic scholar who translated the Qur'an into English. His translation of the Qur'an is one of the most widely-known and used in the English-speaking world. In his childhood, Ali received a religious education and could recite the entire Qur'an from memory. He spoke both Arabic and English fluently. He studied English literature and studied at several European universities. Yusuf Ali's best-known work is his book

The Holy Qur'an: Text, Translation and Commentary,

Surah An Nur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. A Surah which We have sent down and which We have ordained:
in it have We sent down Clear Signs, in order that ye may receive admonition.
2. The woman and the man guilty of adultery or fornication --
- flog each of them with a hundred stripes:
let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day:
and let a party of the Believers witness their punishment.
3. Let no man guilty of adultery or fornication marry any but a woman similarly guilty, or an Unbeliever nor let any but such a man or an Unbeliever marry such a woman:
to the Believers such a thing is forbidden.
4. And those who launch a charge against chaste women, and produce not four witnesses, (to support their allegation) --
- flog them with eighty stripes: and reject their evidence ever after:
for such men are wicked transgressors --
5. Unless they repent thereafter and mend (their conduct): for Allah is Oft-Forgiving, Most Merciful.
6. And for those who launch a charge against their spouses, and have (in support) no evidence but their own --

their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;

7. And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

8. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling a lie;

9. And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

10. If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, Full of Wisdom - (ye would be ruined indeed).

11. Those who brought forward the lie are a body among yourselves: think it not to be an evil to you: on the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a Penalty grievous.

12. Why did not Believers -- men and women -- when ye heard of the affair -- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"?

13. Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!

14. Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.

15. Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.

16. And why did ye not, when ye heard it, say -- "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!"

17. Allah doth admonish you, that ye may never repeat such (conduct), if ye are (true) Believers.

18. And Allah makes the Signs plain to you: for Allah is full of knowledge and wisdom.

19. Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter: Allah knows, and ye know not.

20. Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy (ye would be ruined indeed).
21. O ye who believe! follow not Satan's footsteps:
if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong:
and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure:
but Allah doth purify whom He pleases:
and Allah is One Who hears and knows (all things).
22. Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause:
let them forgive and overlook:
do you not wish that Allah should forgive you?
For Allah is Oft-Forgiving, Most Merciful.
23. Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous Penalty --
24. On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.
25. On that Day Allah will pay them back (all) their just dues, and they will realize that Allah is the (very) Truth, that makes all things manifest.
26. Women impure are for men impure, and men impure are for women impure;
and women of purity are for men of purity, and men of purity are for women of purity:
these are not affected by what people say:
for them there is forgiveness, and a provision honorable.
27. O ye who believe!
enter not houses other than your own, until ye have asked permission and saluted those in them:
that is best for you in order that ye may heed (what is seemly).
28. If ye find no one in the house, enter not until permission is given to you:
if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.
29. It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: and Allah has knowledge of what ye reveal and what ye conceal.
30. Say to the believing men that they should lower their gaze and guard their modesty:
that will make for greater purity for them:
and Allah is well acquainted with all that they do.

31.

And say to the believing women

- that they should lower their gaze and guard their modesty;
 - that they should not display their beauty and ornaments except what (must ordinarily) appear thereof;
 - that they should draw their veils over their bosoms
- and not display their beauty except
- to their husbands,
 - their fathers,
 - their husbands' fathers,
 - their sons,
 - their husbands' sons,
 - their brothers or
 - their brothers' sons, or
 - their sisters' sons,
 - or their women,
 - or the slaves whom their right hands possess,
 - or male servants free of physical needs,
 - or small children who have no sense of the shame of sex;

and that they should not strike their feet in order to draw attention to their hidden ornaments.

And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

32.

Marry those among you who are single, or the virtuous ones among your slaves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and He knoweth all things.

33.

Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace.

And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them;

yea, give them something yourselves out of the means which Allah has given to you.

But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life.

But if anyone compels them, yet, after such compulsion, is Allah Oft-Forgiving, Most Merciful (to them).

34.

We have already sent down to you verses making things clear,

an illustration from (the story of) people who passed away before you, and an admonition for those who fear (Allah).

35. Allah is the Light of the heavens and the earth.
The parable of His Light is
as if there were a Niche and within it a lamp:
the Lamp enclosed in Glass: the glass as it were a brilliant star:
lit from a blessed Tree, an Olive, neither of the East nor of the West,
whose Oil is well-nigh luminous, though fire scarce touched it:
Light upon Light!
Allah doth guide whom He will to His Light.
Allah doth set forth Parables for men: and Allah doth know all things.
36. (Lit is such a light)
in houses, which Allah hath permitted to be raised to honor; for the celebration, in them of His
name:
in them is He glorified in the mornings and in the evenings, (again and again) --
37. By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor
from regular Prayer, nor from the practice of regular Charity:
their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new) -
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38. That Allah may reward them according to the best of their deeds, and add even more for them
out of His Grace:
for Allah doth provide for those whom He will, without measure.
39. But the Unbelievers -- their deeds are like a mirage in sandy deserts, which the man parched
with thirst mistakes for water;
until when he comes up to it, he finds it to be nothing:
but he finds Allah (ever) with him, and Allah will pay him his account:
and Allah is swift in taking account.
40. Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with
billow topped by billow, topped by (dark) clouds:
depths of darkness, one above another:
if a man stretches out his hand, he can hardly see it!
for any to whom Allah giveth not light, there is no light!
41. Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate,
and the birds (of the air) with wings outspread?
Each one knows its own (mode of) prayer and praise.
And Allah knows well all that they do.

42. Yea, to Allah belongs the dominion of the heavens and the earth;
and to Allah is the final goal (of all).
43. Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? --
then wilt thou see rain issue forth from their midst.
And He sends down from the sky mountain masses (of clouds) wherein is hail:
He strikes therewith whom He pleases and He turns it away from whom He pleases.
The vivid flash of His lightning well-nigh blinds the sight.
44. It is Allah Who alternates the Night and the Day:
verily in these things is an instructive example for those who have vision!
45. And Allah has created every animal from water:
of them there are some that creep on their bellies;
some that walk on two legs; and some that walk on four.
Allah creates what He wills:
for verily Allah has power over all things.
46. We have indeed sent down Signs that make things manifest: and Allah guides whom He wills to a way that is straight.
47. They say, "We believe in Allah and in the Messenger, and we obey":
but even after that, some of them turn away:
they are not (really) Believers.
48. When they are summoned to Allah and His Messenger, in order that He may judge between them, behold some of them decline (to come).
49. But if the right is on their side, they come to him with all submission.
50. Is it that there is a disease in their hearts?
Or do they doubt,
or are they in fear, that Allah and His Messenger will deal unjustly with them?
Nay, it is they themselves who do wrong.
51. The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We hear and we obey":
it is such as these that will attain felicity.
52. It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end).

53. They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes).
Say:
"Swear ye not; obedience is (more) reasonable:
verily, Allah is well-acquainted with all that ye do."
54. Say: Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you.
If ye obey him, ye shall be on right guidance.
The Messenger's duty is only to preach the clear (Message)."
55. Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them;
that He will establish in authority their religion -- the one which He has chosen for them;
and that He will change (their state), after the fear in which they (lived), to one of security and peace:
'They will worship Me (alone) and not associate aught with Me.'
If any do reject faith after this, they are rebellious and wicked.
56. So establish regular Prayer and give regular Charity: and obey the Messenger; that ye may receive mercy.
57. Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth:
their abode is the Fire -- and it is indeed an evil refuge!
58. O ye who believe!
let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions,
- before morning prayer;
- the while ye doff your clothes for the noonday heat;
- and after the late-night prayer:
these are your three times of undress:
outside those times it is not wrong for you or for them to move about attending to each other:
thus does Allah make clear the Signs to you:
for Allah is full of knowledge and wisdom.
59. But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age):
thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.
60. Such elderly women as are past the prospect of marriage -- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty:

but it is best for them to be modest:
and Allah is One Who sees and knows all things.

61. it is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat

- in your own houses,
- or those of your fathers, or your mothers, or your brothers,
- or your sisters, or your father's brothers, or your father's sisters,
- or your mother's brothers, or your mother's sisters,
- or in houses of which the keys are in your possession,
- or in the house of a sincere friend of yours:

there is no blame on you, whether ye eat in company or separately.
But if ye enter houses, salute each other -- a greeting or blessing and purity as from Allah.
Thus does Allah make clear the Signs to you: that ye may understand.

62. Only those are Believers who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave: those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful.

63. Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order lest some trial befall them, or a grievous Penalty be inflicted on them.

64. Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah doth know all things.

