

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

Allâh guides to His Light whom He wills.

An Noor (The Light)

In the name of Allah, Most Gracious, Most Merciful

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا

1. (This is) a **Sûrah** (chapter of the **Qur'ân**) which We have sent down and which We have enjoined, (ordained its legal laws)

وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَّعَلَّكُمْ تَذَكَّرُونَ (١)

and in it We have revealed manifest **Ayât** (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundries of Islâmic Religion), that you may remember.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِئَةَ جَلْدَةٍ

2. The woman and the man guilty of illegal sexual intercourse, flog each of them with a hundred stripes.

وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day.

وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ (٢)

And let a party of the believers witness their punishment.

(This punishment is for unmarried persons guilty of the above crime but if married persons commit it, the punishment is to stone them to death, according to Allâh's Law).

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً

3. The adulterer marries not but an adulteress or a **Mushrikah**

وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ

and the adulteress none marries her except an adulterer or a **Muskrik**

[and that means that the man who agrees to marry (have a sexual relation with) a **Mushrikah** (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a **Mushrik** (polytheist, pagan or idolater, etc.)]

And the woman who agrees to marry (have a sexual relation with) a **Mushrik** (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a **Mushrikah** (female polytheist, pagan, or idolatress, etc.).]

وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ (٣)

Such a thing is forbidden to the believers (of Islâmic Monotheism).

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ

4. And those who accuse chaste women, and produce not four witnesses,

فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا

flog them with eighty stripes, and reject their testimony forever,

وَأُولَئِكَ هُمُ الْفَاسِقُونَ (٤)

they indeed are the **Fâsiqûn** (liars, rebellious, disobedient to Allâh).

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (٥)

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

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ

6. And for those who accuse their wives, but have no witnesses except themselves,

فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ (٦)

let the testimony of one of them be four testimonies (i.e. testifies four times) by Allâh that he is one of those who speak the truth.

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ (٧)

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

وَيَذَرُهَا عَنِهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ

8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh,

إِنَّهُ لَمِنَ الْكَاذِبِينَ (٨)

that he (her husband) is telling a lie.

وَالْخَامِسَةُ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ (٩)

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

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)!

وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ (١٠)

And that Allâh is the One Who accepts repentance, the All-Wise.

إِنَّ الَّذِينَ جَاؤُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

11. Verily! Those who brought forth the slander (against 'Aishah the wife of the Prophet SAW) are a group among you.

لَا تَحْسِبُوهُ شَرًّا لَّكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ

Consider it not a bad thing for you.

Nay,

it is good for you.

لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْإِثْمِ

Unto every man among them will be paid that which he had earned of the sin,

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ (١١)

and as for him among them who had the greater share therein, his will be a great torment.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَأْنَفُسِهِمْ خَيْرًا

12. Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people

وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ (١٢)

and say: "This (charge) is an obvious lie?"

لَوْلَا جَاؤُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ

13. Why did they not produce four witnesses?

فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ (١٣)

Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter,

لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ (١٤)

a great torment would have touched you for that whereof you had spoken.

إِذْ تَلَقَّوْنَهُ بِالسِّنِّتِمْ وَتَقُولُونَ بَاقُوا هِمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge,

وَتَحْسِبُونَهُ هَيِّنًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ (١٥)

you counted it a little thing, while with Allâh it was very great.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا

16. And why did you not, when you heard it, say?

"It is not right for us to speak of this.

سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ (١٦)

Glory be to You (O Allâh) this is a great lie."

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ (١٧)

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

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (١٨)

18. And Allâh makes the **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you,

and Allâh is All-Knowing, All-Wise.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا

19. Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe,

لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ

they will have a painful torment in this world and in the Hereafter.

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ (١٩)

And Allâh knows and you know not.

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَوْؤُفٌ رَحِيمٌ (٢٠)

20. And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you).

And that Allâh is full of kindness, Most Merciful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطَوَاتِ الشَّيْطَانِ

21. O you who believe!

Follow not the footsteps of **Shaitân** (Satan).

وَمَنْ يَتَّبِعْ خُطَوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

And whosoever follows the footsteps of **Shaitân** (Satan), then, verily he commands **Al-Fahshâ'** [i.e. to commit indecency (illegal sexual intercourse, etc.)],

and **Al-Munkar**

[disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islâm, etc.)].

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا

And had it not been for the Grace of Allâh and His Mercy on you, not one of you would ever have been pure from sins.

وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ

But Allâh purifies (guides to Islâm) whom He wills,

وَاللَّهُ سَمِيعٌ عَلِيمٌ (٢١)

and Allâh is All-Hearer, All-Knower.

وَلَا يَأْتِلْ أَوْلُوا الْفَضْلَ مِنْكُمْ وَالسَّعَةَ أَنْ يُؤْتُوا

22. And let not those among you who are blessed with graces and wealth swear not to give (any sort of help)

أُولِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ

to their kinsmen, **Al-Masâkîn** (the poor), and those who left their homes for Allâh's Cause.

وَلْيَعْفُوا وَلْيَصْفَحُوا

Let them pardon and forgive.

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

Do you not love that Allâh should forgive you?

وَاللَّهُ غَفُورٌ رَحِيمٌ (٢٢)

And Allâh is Oft-Forgiving, Most Merciful.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ

23. Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers,

لُعِنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ (٢٣)

are cursed in this life and in the Hereafter, and for them will be a great torment,

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ (٢٤)

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

يَوْمَئِذٍ يُوقِفُهُمُ اللَّهُ دِينَهُمُ الْحَقَّ

25. On that Day Allâh will pay them the recompense of their deeds in full,

وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ (٢٥)

and they will know that Allâh, He is the Manifest Truth.

الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ

26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women).

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ

Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women),

أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ

such (good people) are innocent of (each and every) bad statement which they say,

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ (٢٦)

for them is Forgiveness, and Rizqun Karîm (generous provision i.e.Paradise).

يَا أَيُّهَا الَّذِينَ آمَنُوا

27. O you who believe!

لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

Enter not houses other than your own, until you have asked permission and greeted those in them,

ذَلِكَ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (٢٧)

that is better for you, in order that you may remember.

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ

28. And if you find no one therein, still, enter not until permission has been given.

وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا

And if you are asked to go back,
go back,

هُوَ أَزْكَى لَكُمْ

for it is purer for you,

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ (٢٨)

and Allâh is All-Knower of what you do.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ

29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them.

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ (٢٩)

And Allâh has knowledge of what you reveal and what you conceal.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ

30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.).

ذَلِكَ أَزْكَى لَهُمْ

That is purer for them.

إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (٣٠)

Verily, Allâh is All-Aware of what they do.

وَقُلْ لِلْمُؤْمِنَاتِ

31. And tell the believing women

يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

- to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.)

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا

- and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.),

وَلِيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ

- and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.)

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا

and not to reveal their adornment except

لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءَ بُعُولَتِهِنَّ

- to their husbands, their fathers, their husband's fathers,

أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءَ بُعُولَتِهِنَّ

- their sons, their husband's sons,

أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ

- their brothers or their brother's sons, or their sister's sons,

أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

- or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess,

أَوْ التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ

- or old male servants who lack vigour,

أَوْ الطِّفْلَ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ

- or small children who have no sense of the shame of sex.

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ

And let them not stamp their feet so as to reveal what they hide of their adornment.

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (٣١)

And all of you beg Allâh to forgive you all, O believers, that you may be successful.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ

32. And marry those among you who are single

(i.e. a man who has no wife and the woman who has no husband)

and (also marry) the **Sâlihûn** (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves).

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ

If they be poor, Allâh will enrich them out of His Bounty.

وَاللَّهُ وَاسِعٌ عَلِيمٌ (٣٢)

And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

وَلَيْسَتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ

33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty.

وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا

And such of your slaves as seek a writing (of emancipation), give them such writing, if you know that they are good and trustworthy.

وَأَوْثُوهُمْ مِّنْ مَّالِ اللَّهِ الَّذِي آتَاكُمْ

And give them something yourselves out of the wealth of Allâh which He has bestowed upon you.

وَلَا تُكْرِهُوا فَتِيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا

And force not your maids to prostitution, if they desire chastity, in order that you may make a gain in the (perishable) goods of this worldly life.

وَمَنْ يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ (٣٣)

But if anyone compels them (to prostitution), then after such compulsion, Allâh is Oft-Forgiving, Most Merciful

(to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly).

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ

34. And indeed We have sent down for you **Ayât** (proofs, evidences, verses, lessons, signs, revelations, etc.) that make things plain,

وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ (٣٤)

and the example of those who passed away before you,

and an admonition for those who are **Al-Muttaqûn** (the pious - see V.2:2).

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

35. Allâh is the Light of the heavens and the earth.

مَثَلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ

The parable of His Light is as (if there were) a niche and within it a lamp,

الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ

the lamp is in glass,

كَأَنَّهُ كَوْكَبٌ دُرِّيٌّ

the glass as it were a brilliant star,

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ

lit from a blessed tree, an olive,

لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

neither of the east (i.e. neither it gets sun-rays only in the morning) nor of the west (i.e. nor it gets sun-rays only in the afternoon, but it is exposed to the sun all day long),

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

whose oil would almost glow forth (of itself), though no fire touched it.

نُورٌ عَلَى نُورٍ

Light upon Light!

يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

Allâh guides to His Light whom He wills.

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ

And Allâh sets forth parables for mankind,

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٣٥)

and Allâh is All-Knower of everything.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

36. In houses (mosques), which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name

يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ (٣٦)

is glorified in the mornings and in the afternoons or the evenings,

رَجَالٌ لَا تُلْهِيمُ تِجَارَةً وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

37. Men whom neither trade nor sale diverts them from the Remembrance of Allâh (with heart and tongue), nor from performing AsSalât (Iqâmat-as-Salât), nor from giving the Zakât.

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ (٣٧)

They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).

لِيَجْزِيَهمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ

38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace.

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ (٣٨)

And Allâh provides without measure to whom He wills.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً

39. As for those who disbelieve, their deeds are like a mirage in a desert.
The thirsty one thinks it to be water,

حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فُوقَاهُ حِسَابَهُ

until he comes up to it, he finds it to be nothing, but he finds Allâh with him, Who will pay him his due (Hell).

وَاللَّهُ سَرِيعُ الْحِسَابِ (٣٩)

And Allâh is Swift in taking account.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ

40. Or [the state of a disbeliever] is like the darkness in a vast deep sea,

يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ

overwhelmed with a great wave topped by a great wave, topped by dark clouds,

ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْ رَأَاهَا

darkness, one above another,

if a man stretches out his hand, he can hardly see it!

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ (٤٠)

And he for whom Allâh has not appointed light, for him there is no light.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرُ صَافَاتٍ

41. See you not (O Muhammad SAW) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight).

كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ

Of each one He (Allâh) knows indeed his Salât (prayer) and his glorification,
[or everyone knows his Salât (prayer) and his glorification],

وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ (٤١)

and Allâh is All-Aware of what they do.

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ

42. And to Allâh belongs the sovereignty of the heavens and the earth,

وَالِىَ اللَّهُ الْمَصِيرُ (٤٢)

and to Allâh is the return (of all).

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَامًا

43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers,

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِثَالِهِ

and you see the rain comes forth from between them.

وَيُنْزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ

And He sends down from the sky hail (like) mountains, (or there are in the heaven mountains of hail from where He sends down hail),

فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ

and strike therewith whom He will, and averts it from whom He wills.

يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ (٤٣)

The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsir At-Tabari].

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

44. Allâh causes the night and the day to succeed each other

(i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on).

إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ (٤٤)

Truly, in these things is indeed a lesson for those who have insight.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ

45. Allâh has created every moving (living) creature from water.

فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ

Of them there are some that creep on their bellies,

وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ

some that walk on two legs, and some that walk on four.

يَخْلُقُ اللَّهُ مَا يَشَاءُ

Allâh creates what He wills.

إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ (٤٥)

Verily! Allâh is Able to do all things.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ

46. We have indeed sent down (in this Qur'ân) manifest Ayât

(proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islâmic religion, etc. that make things clear showing the Right Path of Allâh).

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ (٤٦)

And Allâh guides whom He wills to a Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا

47. They (hypocrites) say:

"We have believed in Allâh and in the Messenger (Muhammad SAW), and we obey,"

ثُمَّ يَتَوَلَّى فَرِيقٌ مِّنْهُمْ مِّن بَعْدِ ذَلِكَ

then a party of them turn away thereafter,

وَمَا أَوْلَئِكَ بِالْمُؤْمِنِينَ (٤٧)

such are not believers.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ (٤٨)

48. And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (SAW) , to judge between them, lo! a party of them refuse (to come) and turn away.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ (٤٩)

49. But if the right is with them, they come to him willingly with submission.

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ

50. Is there a disease in their hearts?

Or do they doubt or fear lest Allâh and His Messenger (SAW) should wrong them in judgement.

بَلْ أَوْلَئِكَ هُمُ الظَّالِمُونَ (٥٠)

Nay, it is they themselves who are the Zâlimûn (polytheists, hypocrites and wrong-doers, etc.).

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ

51. The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (SAW), to judge between them, is

أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا

that they say: "We hear and we obey."

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ (٥١)

And such are the prosperous ones (who will live forever in Paradise).

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ

52. And whosoever obeys Allâh and His Messenger (SAW), fears Allâh, and keeps his duty (to Him),

فَأُولَئِكَ هُمُ الْفَائِزُونَ (٥٢)

such are the successful ones.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ

53. They swear by Allâh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allâh's Cause).

قُلْ لَّا تُقْسِمُوا طَاعَةً مَّعْرُوفَةً

Say:

"Swear you not;

(this) obedience (of yours) is known (to be false).

إِنَّ اللَّهَ خَيْرٌ بِمَا تَعْمَلُونَ (٥٣)

Verily, Allâh knows well what you do."

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

54. Say: "Obey Allâh and obey the Messenger,

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ

but if you turn away, he (Messenger Muhammad SAW) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you.

وَإِنْ تُطِيعُوهُ تَهْتَدُوا

If you obey him, you shall be on the right guidance.

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (٥٤)

The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ

55. Allâh has promised those among you who believe, and do righteous good deeds,

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

that He will certainly grant them succession to (the present rulers) in the earth, as He granted it to those before them,

وَلِيُمْكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلِيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا

and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islâm).

And He will surely give them in exchange a safe security after their fear

يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا

(provided) they (believers) worship Me and do not associate anything (in worship) with Me.

وَمَن كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ (٥٥)

But whoever disbelieved after this, they are the **Fâsiqûn** (rebellious, disobedient to Allâh).

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ (٥٦)

56. And perform **AsSalât** (**lqâmatasSalât**), and give **Zakât** and obey the Messenger (Muhammad SAW) that you may receive mercy (from Allâh).

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ

57. Consider not that the disbelievers can escape in the land.

وَمَا أَوَاهُمُ النَّارُ وَلَبِئْسَ الْمَصِيرُ (٥٧)

Their abode shall be the Fire, and worst indeed is that destination.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ

58. O you who believe!

Let your legal slaves and slave-girls,

وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ

and those among you who have not come to the age of puberty ask your permission (before they come to your presence) on three occasions;

مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ

- before Fajr (morning) prayer,
- and while you put off your clothes for the noonday (rest),
- and after the 'Ishâ' (late-night) prayer.

ثَلَاثَ عَوْرَاتٍ لَّكُمْ

(These) three times are of privacy for you,

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ

other than these times there is no sin on you or on them

طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ

to move about, attending (helping) you each other.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٨)

Thus Allâh makes clear the **Ayât** (the Verses of this **Qur'ân**, showing proofs for the legal aspects of permission for visits, etc.) to you.

And Allâh is All-Knowing, All-Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ

Thus Allâh makes clear His **Ayât** (Commandments and legal obligations) for you.

وَاللَّهُ عَلِيمٌ حَكِيمٌ (٥٩)

And Allâh is All-Knowing, All-Wise.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا

60. And as for women past child-bearing who do not expect wed-lock,

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

it is no sin on them if they discard their (outer) clothing in such a way as not to show their adornment.

وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ

But to refrain (i.e. not to discard their outer clothing) is better for them.

وَاللَّهُ سَمِيعٌ عَلِيمٌ (٦٠)

And Allâh is All-Hearer, All-Knower.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ

61. There is no restriction on the blind, nor any restriction on the lame,

وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ

nor any restriction on the sick, nor on yourselves, if you eat

- from your houses,

أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ أَخَوَاتِكُمْ

- or the houses of your fathers, or the houses of your mothers,

- or the houses of your brothers, or the houses of your sisters,

أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ

- 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,

أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ

- or (from that) whereof you hold keys,
- or (from the house) of a friend.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

No sin on you whether you eat together or apart.

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً

But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: **As-Salâmu 'Alaikum** - peace be on you) blessed and good.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ (٦١)

Thus Allâh makes clear the **Ayât** (these Verses or your religious symbols and signs, etc.) to you that you may understand.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad SAW),

وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ

and when they are with him on some common matter, they go not away until they have asked his permission.

إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

Verily! Those who ask your permission, those are they who (really) believe in Allâh and His Messenger.

فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهَ

So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allâh for their forgiveness.

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ (٦٢)

Truly, Allâh is Oft-Forgiving, Most Merciful.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

63. Make not the calling of the Messenger (Muhammad SAW) among you as your calling of one another.

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا

Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger SAW).

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ (٦٣)

And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some **Fitnah** (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

64. Certainly, to Allâh belongs all that is in the heavens and the earth.

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا

Surely, He knows your condition and (He knows) the Day when they will be brought back to Him, then He will inform them of what they did.

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ (٦٤)

And Allâh is All-Knower of everything.



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