



## 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 Nur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا

A Surah which We have sent down and which We have ordained:

وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

in it have We sent down Clear Signs, in order that ye may receive admonition.

2

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِنْهُمَا مِائَةَ جَلْدَةٍ

The woman and the man guilty of adultery or fornication --

- flog each of them with a hundred stripes:

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

let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day:

وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

and let a party of the Believers witness their punishment.

3

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ

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:

وَحَرَّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ

to the Believers such a thing is forbidden.

4

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ

And those who launch a charge against chaste women, and produce not four witnesses, (to support their allegation) --

فَأَجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا

- flog them with eighty stripes: and reject their evidence ever after:

وَأُولَئِكَ هُمُ الْفَاسِقُونَ

for such men are wicked transgressors --

5

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Unless they repent thereafter and mend (their conduct): for Allah is Oft-Forgiving, Most Merciful.

6

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ

And for those who launch a charge against their spouses, and have (in support) no evidence but their own --

فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ<sup>٧</sup>

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

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ

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

8

وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ<sup>٨</sup>

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

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

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

10

حَكِيمٌ تَوَّابٌ اللَّهُ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ

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

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ<sup>ج</sup>

Those who brought forward the lie are a body among yourselves:

لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ<sup>ح</sup>

think it not to be an evil to you: on the contrary it is good for you:

لِكُلِّ امْرِئٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ<sup>ج</sup>

to every man among them (will come the punishment) of the sin that he earned,

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

and to him who took on himself the lead among them, will be a Penalty grievous.

12

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا

Why did not Believers -- men and women -- when ye heard of the affair -- put the best construction on it in their own minds

وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

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

13

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ<sup>ج</sup>

Why did they not bring four witnesses to prove it?

فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!

.14

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ

Were it not for the grace and mercy of Allah on you, in this world and the Hereafter,

لَمَسَّكُمْ فِي مَا أَنْفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

a grievous penalty would have seized you in that ye rushed glibly into this affair.

15

إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ

Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge;

وَتَحْسَبُونَهُ هَيِّئًا وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ

and ye thought it to be a light matter, while it was most serious in the sight of Allah.

16

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا

And why did ye not, when ye heard it, say --

"It is not right of us to speak of this:

سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ

Glory to Allah! this is a most serious slander!"

17

يَعُظُّكُمْ اللَّهُ أَنْ تَعُودُوا الْمِثْلَ أَبَدًا إِنْ كُنْتُمْ مُؤْمِنِينَ

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

18

ج  
وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ

And Allah makes the Signs plain to you:

وَاللَّهُ عَلِيمٌ حَكِيمٌ

for Allah is full of knowledge and wisdom.

19 إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ<sup>ج</sup>

Those who love (to see) scandal published broadcast among the Believers, will have a grievous Penalty in this life and in the Hereafter:

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

Allah knows, and ye know not.

20 وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رءُوفٌ رَحِيمٌ

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 يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطْوَاتِ الشَّيْطَانِ<sup>ج</sup>

O ye who believe! follow not Satan's footsteps:

وَمَنْ يَتَّبِعْ خُطْوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْقُبْحِ شَاءَ وَالْمُنْكَرِ<sup>ج</sup>

if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong:

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا

and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure:

وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ<sup>ط</sup>

but Allah doth purify whom He pleases:

وَاللَّهُ سَمِيعٌ عَلِيمٌ

and Allah is One Who hears and knows (all things).

22

وَلَا يَأْتِلُ أَوْلُو الْفُضْلِ مِنْكُمْ وَالسَّعَةِ

أَنْ يُؤْتُوا أَوْلِي الْقُرْبَىٰ وَالْمَسَاكِينَ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ

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:

وَلْيَعْفُوا وَلْيَصْفَحُوا

let them forgive and overlook:

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

do you not wish that Allah should forgive you?

وَاللَّهُ غَفُورٌ رَحِيمٌ

For Allah is Oft-Forgiving, Most Merciful.

23

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ

Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter:

وَهُمْ عَذَابٌ عَظِيمٌ

for them is a grievous Penalty --

24

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

On the Day when their tongues, their hands, and their feet will bear witness against them as to their actions.

25

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

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

الْحَبِثَاتُ لِلْحَبِيثِينَ وَالْحَبِيثُونَ لِلْحَبِثَاتِ<sup>ط</sup>

Women impure are for men impure, and men impure are for women impure;

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ<sup>ج</sup>

and women of purity are for men of purity, and men of purity are for women of purity:

أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ<sup>ط</sup>

these are not affected by what people say:

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

for them there is forgiveness, and a provision honorable.

27

يَا أَيُّهَا الَّذِينَ آمَنُوا

O ye who believe!

لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا<sup>ج</sup>

enter not houses other than your own, until ye have asked permission and saluted those in them:

ذَلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

that is best for you in order that ye may heed (what is seemly).

28

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ<sup>ط</sup>

If ye find no one in the house, enter not until permission is given to you:

وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا<sup>ط</sup>

if ye are asked to go back, go back:

هُوَ أَزْهَىٰ لَكُمْ<sup>ج</sup>

that makes for greater purity for yourselves:

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

and Allah knows well all that ye do.

29

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَّكُمْ<sup>ج</sup>

It is no fault on your part to enter houses not used for living in, which serve some (other) use for you:

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

and Allah has knowledge of what ye reveal and what ye conceal.

30

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ<sup>ج</sup>

Say to the believing men that they should lower their gaze and guard their modesty:

ذَلِكَ أَزْكَى لَهُمْ<sup>ط</sup>

that will make for greater purity for them:

إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

and Allah is well acquainted with all that they do.

31

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

And say to the believing women

- that they should lower their gaze and guard their modesty;

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا<sup>ط</sup>

- that they should not display their beauty and ornaments except what (must ordinarily) appear thereof;

وَلِيَضْرِبْنَ بِحُجُرِهِنَّ عَلَى جُيُوبِهِنَّ<sup>ط</sup>

- that they should draw their veils over their bosoms

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ

and not display their beauty except

- to their husbands,
- their fathers,
- their husbands' fathers,

أَوْ أَبْنَائِهِمْ أَوْ أَبْنَاءَ بُعُولَتِهِمْ أَوْ إِخْوَانِهِمْ أَوْ بَنِي إِخْوَانِهِمْ أَوْ بَنِي أَخَوَاتِهِمْ

- their sons,
- their husbands' sons,
- their brothers or
- their brothers' sons, or
- their sisters' sons,

أَوْ نِسَائِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ

- or their women,
- or the slaves whom their right hands possess,

أَوْ التَّابِعِينَ غَيْرِ أَوْلِي الْأَرْبَابَةِ مِنَ الرِّجَالِ

- or male servants free of physical needs,

أَوْ الطِّفْلِ 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<sup>ج</sup>

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

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

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

32

وَأَنْكِحُوا الْأَيَّامِي مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ<sup>ج</sup>

Marry those among you who are single, or the virtuous ones among your slaves, male or female:

إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ <sup>طه</sup>

if they are in poverty, Allah will give them means out of His grace:

وَاللَّهُ وَاسِعٌ عَلِيمٌ

for Allah encompasseth all, and He knoweth all things.

33

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ <sup>طه</sup>

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

وَالَّذِينَ يَبْتِغُونَ الْكِتَابَ بِمَا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا <sup>طه</sup>

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;

وَأْتَوْهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ <sup>ج</sup>

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

وَلَا تُكْرِهُوا فَتِيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِيَبْتِغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا <sup>ج</sup>

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.

وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَحِيمٌ

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

34

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ

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

وَمَثَلًا مِنَ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ

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

35

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ

Allah 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 كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

the Lamp enclosed in Glass: the glass as it were a brilliant star:

يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

lit from a blessed Tree, an Olive, neither of the East nor of the West,

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

whose Oil is well-nigh luminous, though fire scarce touched it:

نُورٌ عَلَى نُورٍ

Light upon Light!

ج  
يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

Allah doth guide whom He will to His Light.

ق  
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

Allah doth set forth Parables for men: and Allah doth know all things.

36

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا اسْمُهُ

(Lit is such a light)

in houses, which Allah hath permitted to be raised to honor; for the celebration, in them of His name:

يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

in them is He glorified in the mornings and in the evenings, (again and again) -

-

37

لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

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:

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new) --

38

ق  
لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ

That Allah 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

for Allah doth provide for those whom He will, without measure.

39

وَالَّذِينَ كَفَرُوا أَعْمَاهُمْ كَسْرَابٍ بِقَيْعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً

But the Unbelievers -- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water;

حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا

until when he comes up to it, he finds it to be nothing:

وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ

but he finds Allah (ever) with him, and Allah will pay him his account:

وَاللَّهُ سَرِيعُ الْحِسَابِ

and Allah is swift in taking account.

40

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ

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:

ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ

depths of darkness, one above another:

إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا

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

وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

for any to whom Allah giveth not light, there is no light!

41

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَّاتٍ<sup>ط</sup>

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?

كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ<sup>ط</sup>

Each one knows its own (mode of) prayer and praise.

وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

And Allah knows well all that they do.

.42

وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ<sup>ط</sup>

Yea, to Allah belongs the dominion of the heavens and the earth;

وَإِلَى اللَّهِ الْمَصِيرُ

and to Allah is the final goal (of all).

43

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

Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? --

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ

then wilt thou see rain issue forth from their midst.

وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ

And He sends down from the sky mountain masses (of clouds) wherein is hail:

فَيَصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ

He strikes therewith whom He pleases and He turns it away from whom He pleases.

يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ

The vivid flash of His lightning well-nigh blinds the sight.

44

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ

It is Allah Who alternates the Night and the Day:

إِنَّ فِي ذَلِكَ لَعِبْرَةً لَأُولِي الْأَبْصَارِ

verily in these things is an instructive example for those who have vision!

45

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ

And Allah has created every animal 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

Allah creates what He wills:

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

for verily Allah has power over all things.

46

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبِينَاتٍ<sup>ج</sup>

We have indeed sent down Signs that make things manifest:

وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ

and Allah guides whom He wills to a way that is straight.

47

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا

They say, "We believe in Allah and in the Messenger, and we obey":

ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ<sup>ج</sup>

but even after that, some of them turn away:

وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ

they are not (really) Believers.

48

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

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

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

But if the right is on their side, they come to him with all submission.

50

أَفِي قُلُوبِهِمْ مَرَضٌ

Is it that there is a disease in their hearts?

أَمْ ارْتَابُوا

Or do they doubt,

أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ<sup>ج</sup>

or are they in fear, that Allah and His Messenger will deal unjustly with them?

بَلْ أَوْلِيكَ هُمُ الظَّالِمُونَ

Nay, it is they themselves who do wrong.

51

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا<sup>ج</sup>

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":

وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

it is such as these that will attain felicity.

52

وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end).

53

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ<sup>ط</sup> لَيَخْرُجُنَّ

They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes).

قُلْ لَا تُقْسِمُوا طَاعَةً مَعْرُوفَةً<sup>ج</sup>

Say:

"Swear ye not; obedience is (more) reasonable:

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

verily, Allah is well-acquainted with all that ye do."

54

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ<sup>ط</sup>

Say: Obey Allah, and obey the Messenger:

فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ<sup>ط</sup>

but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you.

وَإِنْ تُطِيعُوهُ تَهْتَدُوا<sup>ج</sup>

If ye obey him, ye shall be on right guidance.

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

The Messenger's duty is only to preach the clear (Message)."

55

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ

Allah has promised, to those among you who believe and work righteous deeds,

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them;

وَلَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ

that He will establish in authority their religion -- the one which He has chosen for them;

وَلَيَبْدِلَنَّ لَهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا

and that He will change (their state), after the fear in which they (lived), to one of security and peace:

يَعْبُدُونَنِي لَا يُشْرِكُ بِي شَيْئًا

'They will worship Me (alone) and not associate aught with Me.'

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

If any do reject faith after this, they are rebellious and wicked.

56

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

So establish regular Prayer and give regular Charity: and obey the Messenger; that ye may receive mercy.

57

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ

Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth:

وَمَا أَوْلَاهُمْ إِلَّا النَّارُ ۗ وَلَبِئْسَ الْمَصِيرُ

their abode is the Fire -- and it is indeed an evil refuge!

يَا أَيُّهَا الَّذِينَ آمَنُوا الْيَسْتَأْذِنُكُمُ الَّذِينَ مَلَكَتْ  
 أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ<sup>ج</sup>

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,

مِنْ قَبْلِ صَلَاةِ الْفَجْرِ

- before morning prayer;

وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ

- the while ye doff your clothes for the noonday heat;

وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ

- and after the late-night prayer:

ثَلَاثَ عَوْرَاتٍ لَكُمْ<sup>ج</sup>

these are your three times of undress:

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ<sup>ج</sup>

outside those times it is not wrong for you or for them to move about attending to each other:

طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ<sup>ج</sup>

thus does Allah make clear the Signs to you:

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

for Allah is full of knowledge and wisdom.

59

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ

But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age):

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.

60

وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ

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:

وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ

but it is best for them to be modest:

وَاللَّهُ سَمِيعٌ عَلِيمٌ

and Allah is One Who sees and knows all things.

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ

وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ

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,

أَوْ بُيُوتِ آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ

- or those of your fathers, or your mothers, or your brothers,

أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ عَمَّاتِكُمْ

- or your sisters, or your father's brothers, or your father's sisters,

أَوْ بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ

- or your mother's brothers, or your mother's sisters,

أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ<sup>ج</sup>

- or in houses of which the keys are in your possession,
- or in the house of a sincere friend of yours:

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا<sup>ج</sup>

there is no blame on you, whether ye eat in company or separately.

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ مُبَارَكَةً طَيِّبَةً<sup>ج</sup>

But if ye enter houses, salute each other -- a greeting or blessing and purity as from Allah.

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ

Thus does Allah make clear the Signs to you: that ye may understand.

62

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ<sup>ج</sup>

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:

إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ<sup>ج</sup>

those who ask for thy leave are those who believe in Allah and His Messenger;

فَإِذَا اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأُذِنْ لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ<sup>ج</sup>

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:

إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

for Allah is Oft-Forgiving, Most Merciful.

63

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا<sup>ج</sup>

Deem not the summons of the Messenger among yourselves like the summons of one of you to another:

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا<sup>ج</sup>

Allah doth know those of you who slip away under shelter of some excuse:

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ

then let those beware who withstand the Messenger's order lest some trial befall them,

أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

or a grievous Penalty be inflicted on them.

64

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ

Be quite sure that to Allah doth belong whatever is in the heavens and on earth.

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ

Well doth He know what ye are intent upon:

وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا

and one day they will be brought back to Him, and He will tell them the truth of what they did:

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

for Allah doth know all things.

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