

he has no proof; then his reckoning is only with his Lord. Surely! *Al-Kâfirûn* (the disbelievers in Allâh and in the Oneness of Allâh, polytheists, pagans, idolaters) will not be successful.

حَسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ الْكَافِرُونَ ﴿١٧﴾

118. And say (O Muhammad صلى الله عليه وسلم): “My Lord! Forgive and have mercy, for You are the Best of those who show mercy!”

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ الرَّحِيمِينَ ﴿١١٨﴾

Sûrat An-Nûr
(The Light) XXIV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. (This is) a *Sûrah* (chapter of the Qur’ân) which We have sent down and which We have enjoined, (ordained its laws); and in it We have revealed manifest *Ayât* (proofs, evidences, verses, lessons, signs, revelations — lawful and unlawful things, and set boundaries of Islâmic Religion), that you may remember.

2. The fornicatress and the fornicator, fog each of them with a hundred stripes. Let not pity withhold you in their case, in a punishment prescribed by Allâh, if you believe in Allâh and the Last Day. 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 (illegal sex), the punishment is to stone them to death, according to Allâh’s Law).^[1]



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾

الرَّانِيَةُ وَالرَّانِي 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﴾

[1] (V.24:2)

a) Narrated Abu Hurairah رضى الله عنه: Allâh’s Messenger صلى الله عليه وسلم judged that the unmarried person who was guilty of illegal sexual intercourse be exiled for one year and receive the legal punishment (i.e., be flogged with one hundred stripes). (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 819)

b) Narrated Jâbir bin ‘Abdullâh Al-Ansârî رضى الله عنهما: A man from the tribe of Bani Aslam came to Allâh’s Messenger صلى الله عليه وسلم and informed him that he had committed illegal sexual intercourse and he bore witness four times against himself. Allâh’s Messenger صلى الله عليه وسلم ordered him to be stoned to death as he was a married person. (*Sahih Al-Bukhari*, Vol. 8, *Hadith* No. 805)

3. The adulterer-fornicator marries not but an adulteress-fornicatress or a *Mushrikah*, and the adulteress-fornicatress none marries her except an adulterer-fornicator 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-fornicator, or a *Mushrik* (polytheist, pagan or idolater). And the woman who agrees to marry (have a sexual relation with) a *Mushrik* (polytheist, pagan or idolater) or an adulterer-fornicator, then she is either a prostitute or a *Mushrikah* (female polytheist, pagan, or idolatress)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).

4. And those who accuse chaste women, and produce not four witnesses, flog them with eighty stripes, and reject their testimony forever. They indeed are the *Fâsiqûn* (liars, rebellious, disobedient to Allâh).

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

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

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).

8. But it shall avert the punishment (of stoning to death) from her, if she bears witness four times by Allâh, that he (her husband) is telling a lie.

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

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ
لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحَرَمَ ذَلِكَ
عَلَى الْمُؤْمِنِينَ ﴿٦﴾

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ
فَالْجِدَّةُ وَأَهْلُهَا نَجَسٌ جَلْدَةٌ وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا
وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٧﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ
رَحِيمٌ ﴿٨﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ
فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ
لَمِنَ الصَّادِقِينَ ﴿٩﴾

وَالْخَفِيصَةُ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ إِنْ كَانَ
مِنَ الْكَاذِبِينَ ﴿١٠﴾

وَيَدْرَأُ عَنْهَا الْعَذَابَ إِنْ تَشْهَدَ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ
إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿١١﴾

وَالْخَفِيصَةُ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ
مِنَ الصَّادِقِينَ ﴿١٢﴾

10. And had it not been for the Grace of Allâh and His Mercy on you (He would have hastened the punishment upon you)! And that Allâh is the One Who forgives and accepts repentance, the All-Wise.

11. Verily those who brought forth the slander (against 'Aishah رضى الله عنها the wife of the Prophet صلى الله عليه وسلم) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. Unto every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment.

12. Why then, did not the believers, men and women, when you heard it (the slander), think good of their own people and say: "This (charge) is an obvious lie^[17]"

13. Why did they not produce four witnesses? Since they (the slanderers) have not produced witnesses! Then with Allâh they are the liars.

14. Had it not been for the Grace of Allâh and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.

15. When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allâh it was very great.

16. And why did you not, when you heard it, say: "It is not right for us to speak of this. Glory be to You (O Allâh)! This is a great lie."

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

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لِّكُم لِكُلِّ الْإِمْرِيٍّ مِّنْهُم مَّا كَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

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

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِندَ اللَّهِ هُمُ الْكَاذِبُونَ ﴿١٣﴾

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

إِذْ تَلَقَّوهُ بِاللَّيْسِ تَكْرُوهًا فَيَقُولُونَ مَا قَالُوا هَكَذَا مَا لَيْسَ لَكُم بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِندَ اللَّهِ عَظِيمٌ ﴿١٥﴾

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

يَعْظُمُ اللَّهُ أَنْ تَعُودُوا لِلْمِثْلِهِ أَبَدًا
إِنْ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

[1] (V.24:12) See *Sahih Al-Bukhari*, Vol.6, *Hadith* No.274 The story of the slander against 'Aishah رضى الله عنها, the wife of Prophet صلى الله عليه وسلم.

witness against them as to what they used to do.

25. On that Day Allâh will pay them the recompense of their deeds in full, and they will know that Allâh, He is the Manifest Truth.

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). Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women): such (good people) are innocent of (every) bad statement which they say; for them is Forgiveness, and *Rizqun Karîm* (generous provision i.e. Paradise).

27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allâh is All-Knower of what you do.

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

30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts). That is purer for them. Verily, Allâh is All-Aware of what they do.

31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts) and not to show off their adornment except only that which is apparent

بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

يَوْمَ يُؤْتِيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ

أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

الْحَيِّثُ لِلْحَيِّثِينَ وَالْحَيْثُورُ لِلْحَيْثِيَّاتِ

وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ

أُولَئِكَ مُبَرَّءُونَ مِمَّا يَقُولُونَ لَهُمْ

مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ ﴿٢٦﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ

بُيُوتِكُمْ حَتَّى تَسْأَلُوا وَتُسَلِّمُوا

عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّىٰ

يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ تَرْجِعُوا فَارْجِعُوا

هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ

فِيهَا مَتَاعٌ لَّكُمْ وَاللَّهُ يَعْلَمُ مَا تَبْدُونَ

وَمَا تَكْتُمُونَ ﴿٢٩﴾

قُلْ لِلْمُؤْمِنِينَ يَغُضُّونَ أَبْصَارَهُمْ

وَيَحْفَظُونَ أَرْوَاحَهُمْ ذَٰلِكَ أَزْكَىٰ لَهُمْ إِنَّ اللَّهَ

خَبِيرٌ بِمَا يَصْنَعُونَ ﴿٣٠﴾

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ

فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ

مِنْهَا وَيُضَرِّبْنَ خُجُرَهُنَّ عَلَىٰ جُجُوبِهِنَّ وَلَا يُبْدِينَ

(like both eyes for necessity to see the way, or outer palms of hands or one eye or dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks and bosoms) and not to reveal their adornment except to their husbands, or their fathers, or their husband's fathers, or their sons, or their husband's sons, or their brothers or their brother's sons, or their sister's sons, or their (Muslim) women (i.e. their sisters in Islâm), or the (female) slaves whom their right hands possess, or old male servants who lack vigour, or small children who have no sense of feminine sex. And let them not stamp their feet so as to reveal what they hide of their adornment. And all of you beg Allâh to forgive you all, O believers, that you may be successful.^[1]

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). If they be poor, Allâh will enrich them out of His Bounty. And Allâh is All-Sufficient for His creatures' needs, All-Knowing (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until Allâh enriches them of His Bounty. And such of your slaves as seek a writing (of emancipation), give them such writing, if you find that there is good and

زَيْنَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
 أَوْ آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ أَوْ
 بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
 إِخْوَانِهِنَّ أَوْ بَنِي أَخْوَانِهِنَّ أَوْ
 أُمَّهَاتِهِمْ أُمَّهَاتُ أَوْلِيَ الْأَرْبَابِ مِنَ
 الرِّجَالِ أَوِ الطِّفْلِ الذَّيْبِ لَمْ يَطْهَرُوا عَلَى
 عَوْرَتِ النِّسَاءِ وَلَا يَصْرِفْنَ يَدَيْهِمْ
 بَأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ
 مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ
 جَمِيعًا أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ
 تُفْلِحُونَ ﴿٢٦﴾

وَأَنْكِحُوا الْأَيْمَ مِنْكُمْ وَالصَّالِحِينَ مِنْ
 عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ
 يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ
 وَسِعَ عِلْمُهُ ﴿٢٧﴾

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ
 نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ
 مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ
 الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
 فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ
 خَيْرًا وَأَوْلُوهُمُ

[1] (V.24:31) "And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms) and not to reveal their adornment..."

Narrated 'Aishah رضي الله عنها: 'May Allâh bestow His Mercy on the early emigrant women. When Allâh revealed:

"And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" — they tore their *Murût* (a woollen dress, or a waist-binding cloth or an apron, etc.) and covered their heads and faces with those torn *Murût*.'

Narrated Safiyyah bint Shaibah: 'Aishah used to say: 'When the Verse:

"And to draw their veils all over *Juyûbihinna* (i.e. their bodies, faces, necks, and bosoms)" (V.24:31) was revealed, (the ladies) cut their waist sheets at the edges and covered their heads and faces with those cut pieces of cloth.' (*Sahih Al-Bukhari*, Vol.6, *Hadith* No.282).

honesty in them. And give them something (yourselves) out of the wealth of Allâh which He has bestowed upon you. 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. 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 act unwillingly).

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

35. Allâh 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 is in a glass, the glass as it were a brilliant star, lit from a blessed tree, an olive, 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), whose oil would almost glow forth (of itself), though no fire touched it. Light upon Light! Allâh guides to His Light whom He wills. And Allâh sets forth parables for mankind, and Allâh is All-Knower of everything.

36. In houses (mosques) which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is remembered [i.e. *Adhan, Iqamah, Salât* (prayers), invocations, recitation of the Qur'ân etc.]. Therein glorify Him (Allah) in the mornings and in the afternoons or the evenings,^[1]

مِن مَّالِ اللَّهِ الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا فَذِيكُم
عَلَى الْبَيْتِ إِنْ أَرَدْتُمْ حَصْنًا لِّتُنْعَمُوا عَرَضَ الْحَيَاةِ
الدُّنْيَا وَمَن يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِن بَعْدِ كُرْهِيهِنَّ
عَفُورٌ رَّحِيمٌ ﴿٣٣﴾

وَلَقَدْ أَنْزَلْنَا إِلَيْكَ آيَاتٍ مُّبِينَاتٍ وَمَثَلًا لِّلَّذِينَ
خَلَوْا مِن قَبْلِكَ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

﴿٣٥﴾ اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِ
كَيْسَ كَوْفٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِن شَجَرَةٍ
مُّبَرَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ
زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ
يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ وَيَضْرِبُ اللَّهُ
الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٦﴾

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ وَيَذَكَرَ فِيهَا أَسْمُهُ
يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

[1] (V.24:36).

a) Narrated Abu Qatâdah رضي الله عنه Allâh's Messenger صلى الله عليه وسلم said: "If anyone of you enters a mosque, he should pray two *Rak'at* (*Tahiyat-al-Masjid*) before sitting." (*Sahih Al-Bukhari*, Vol.1, *Hadith* No.435).

37. Men whom neither trade nor sale (business) diverts from the Remembrance of Allâh (with heart and tongue), nor from performing *As-Salât* (*Iqâmat-as-Salât*), nor from giving the *Zakât*. They fear a Day when hearts and eyes will be overturned (out of the horror of the torment of the Day of Resurrection).

38. That Allâh may reward them according to the best of their deeds, and add even more for them out of His Grace. And Allâh provides without measure to whom He wills.^[1]

39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, 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). And Allâh is Swift in taking account.^[2]

40. Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with waves topped by waves, topped by dark clouds, (layers of) darkness upon darkness: if a man stretches out his hand, he can hardly see it! And he for whom Allâh has not appointed light, for him there is no light.

41. See you not (O Muhammad صلى الله عليه وسلم) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth,

رِجَالٌ لَا تُلْهِيمُهُمْ تِجَارَةً وَلَا بَيْعًا عَنْ ذِكْرِ اللَّهِ وَإِقَامِ
الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ
الْقُلُوبُ وَالْأَبْصَارُ ﴿٣٧﴾

لِيَجْزِيَ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ
وَاللَّهُ يُزِقُّ مَنْ يَشَاءُ مِنْ بَشَرٍ بِغَيْرِ حِسَابٍ ﴿٣٨﴾

وَالَّذِينَ كَفَرُوا أَعْمَلُوا كَمَرَابِقِيعَةٍ يَحْسَبُهُ
الظَّمْثَانِ مَاءً حَتَّى إِذَا جَاءَهُمْ لَمْ يَجِدْهُ شَيْئًا
وَوَجَدَ اللَّهَ عِنْدَهُ فُوفِيَهُ حِسَابَهُ وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٣٩﴾

أَوْ كظُلُمَاتٍ فِي بَحْرٍ لَمِيجٍ يَتَغَشَّاهُ مَوْجٌ مِنْ فَوْقِهِ
مَوْجٌ مِنْ فَوْقِهِ سَعَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ
بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ
لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٤٠﴾

الَّذِينَ رَأَى اللَّهَ يُسَبِّحُ لَهُ مِنْ فِي السَّمَوَاتِ وَالْأَرْضِ
وَالطَّيْرِ وَصَفَّتْ كُلُّ قَدِيمٍ صَلَاتَهُ وَتَسْبِيحَهُ.

b) Narrated Abu Hurairah رضي الله عنه: Allâh's Messenger صلى الله عليه وسلم said: "The reward of the *Salât* (prayer) offered by a person in congregation is multiplied twenty-five times as much than that of the *Salât* (prayer) offered in one's house or in the market (alone). And this is because if he performs ablution and does it perfectly and then proceeds to the mosque, with the sole intention of praying: then for every step he takes towards the mosque, he is upgraded one degree in reward and one of his sins is taken off (crossed out) from his accounts (of deeds). When he offers his *Salât* (prayer), the angels keep on asking Allâh's Blessings and Allâh's Forgiveness for him as long as he is (staying) at his *Musallâ* (place of prayer). They say: 'O Allâh! Bestow Your Blessings upon him, be merciful and kind to him.' And one is regarded in *Salât* (prayer) as long as one is waiting for the *Salât* (prayer)." (*Sahih Al-Bukhari*, Vol.1, *Hadith* No.620).

[1] (V.24:38) See the footnote of (V.9:121).

[2] (V.24:39) The deeds of a disbeliever are like a mirage for a thirsty person: when he will meet Allâh, he will think that he has a good reward with Allâh of his good deeds, but he will find nothing, like a mirage, and will be thrown in the Fire of Hell.

and the birds with wings out-spread (in their flight)? Of each one He (Allâh) knows indeed his *Salât* (prayer) and his glorification, [or everyone knows his *Salât* (prayer) and his glorification]; and Allâh is All-Aware of what they do.

42. And to Allâh belongs the sovereignty of the heavens and the earth, and to Allâh is the return (of all).

43. See you not that Allâh drives the clouds gently, then joins them together, then makes them into a heap of layers, and you see the rain comes forth from between them; 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), and strikes therewith whom He wills, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [*Tafsir At-Tabari*].

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). Truly, in this is indeed a lesson for those who have insight.

45. Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, and some that walk on two legs, and some that walk on four. Allâh creates what He wills. Verily Allâh is Able to do all things.

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

47. They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad صلى الله عليه وسلم), and we obey," then

وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

وَلِلَّهِ الْمُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

الرَّزَّازَ أَنَّ اللَّهَ يُرْسِجِي مَحَابِثَهُمْ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ
رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزَلُ
مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ
وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ
بِالْأَبْصَارِ ﴿٤٣﴾

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

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي عَلَى بَطْنِهِ
وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى أَرْبَعٍ
يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

لَقَدْ أَنْزَلْنَا آيَاتِنَا مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَيَا رَسُولَ اللَّهِ اطعنا
ثُمَّ نَوَلَّوْا قُرُوبًا مِنْهُمْ مِنْ بَعْدِ ذَلِكَ

a party of them turn away thereafter, such are not believers.

48. And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (صلى الله عليه وسلم), to judge between them, lo! a party of them refuses (to come) and turns away.

49. But if the truth is on their side, they come to him willingly with submission.

50. Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (صلى الله عليه وسلم) should wrong them in judgement. Nay, it is they themselves who are the *Zâlimûn* (polytheists, hypocrites and wrong-doers).

51. The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (صلى الله عليه وسلم), to judge between them, is that they say: "We hear and we obey." And such are the successful (who will live forever in Paradise).

52. And whosoever obeys Allâh and His Messenger (صلى الله عليه وسلم), fears Allâh, and keeps his duty (to Him), such are the successful.

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). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allâh knows well what you do."

54. Say: "Obey Allâh and obey the Messenger, but if you turn away, he (Messenger Muhammad صلى الله عليه وسلم) is only responsible for the duty placed on him (i.e. to convey Allâh's Message) and you for that placed on you. If you obey him, you shall be on the right guidance. The Messenger's duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."

وَمَا أَوْلِيكَ بِالْمُؤْمِنِينَ ﴿١٧﴾

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿١٨﴾

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِبِينَ ﴿١٩﴾

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ آرَأَيْتُمْ أَن يُخَافُوا أَن يَحْبِفَ اللَّهُ عَلَيْهِمْ وَرَسُولَهُ، بَلْ أَوْلِيكُمُ الظَّالِمُونَ ﴿٢٠﴾

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَن يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقِهِ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

﴿٥٣﴾ وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَأَنْفُسِي وَأَطَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٤﴾

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِن تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ ﴿٥٥﴾

55. Allâh has promised those among you who believe and do righteous good deeds, that He will certainly grant them succession to (the present rulers) in the land, as He granted it to those before them, and that He will grant them the authority to practise their religion which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieves after this, they are the *Fâsiqûn* (rebellious, disobedient to Allâh).

56. And perform *As-Salât* (*Iqamat-as-Salât*), and give *Zakât* and obey the Messenger (Muhammad صلى الله عليه وسلم) that you may receive mercy (from Allâh).

57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire — and worst indeed is that destination.

58. O you who believe! Let your slaves and slave-girls, 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: before *Fajr* (morning) *Salât* (prayer), and while you put off your clothes for the noonday (rest), and after the '*Ishâ*' (late-night) *Salât* (prayer). (These) three times are of privacy for you; other than these times there is no sin on you or on them to move about, attending to each other. Thus Allâh makes clear the *Ayât* (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits) to you. And Allâh is All-Knowing, All-Wise.

59. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age). Thus Allâh makes clear His *Ayât* (Commandments and legal obligations) for you. And Allâh is All-Knowing, All-Wise.

60. And as for women past child-bearing who do not expect wed-lock, it is no sin on

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنكُمْ وَعَمِلُوا الصَّالِحَاتِ
لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ
الَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي
ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُم مِّن بَعْدِ خَوْفِهِمْ أَمْنًا
يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَن كَفَرَ
بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٥﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرُّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ
وَمَا لَهُمْ مِنَ النَّارِ وَلاَ يَسُ الْمَعْصِدِ ﴿٥٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَعِذَّ بَكُمُ الَّذِينَ
آمَنُوا وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ
مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَبَيْنَ صَلَاةِ الْفَجْرِ
وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوَدَاتٍ لَّكُمْ
لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ
طَوَافُوتٌ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

وَإِذَا بَلَغَ الْأَطْفَالُ مِنكُمُ الْحُلُمَ فَلْيَسْتَعِذُوا
كَمَا اسْتَعِذَ الَّذِينَ مِن قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

them if they discard their (outer) clothing in such a way as not to show their adornment. But to refrain (i.e. not to discard their outer clothing) is better for them. And Allâh is All-Hearer, All-Knower.

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your 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 that) whereof you hold keys, or (from the house) of a friend. No sin on you whether you eat together or apart. But when you enter the houses, greet one another with a greeting from Allâh (i.e. say: السلام عليكم *As-Salâmu 'Alaikum* — peace be on you), blessed and good. Thus Allâh makes clear the *Âyat* (these Verses or your religious symbols and signs) to you that you may understand.

62. The true believers are only those, who believe in (the Oneness of) Allâh and His Messenger (Muhammad صلى الله عليه وسلم): and when they are with him on some common matter, they go not away until they have asked his permission. Verily those who ask your permission, those are they who (really) believe in Allâh and His Messenger. 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. Truly, Allâh is Oft-Forgiving, Most Merciful.

63. Make not the calling of the Messenger (Muhammad صلى الله عليه وسلم) among you as your calling one of another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger صلى الله عليه وسلم). And let those who oppose the Messenger's (Muhammad صلى الله عليه وسلم) commandment (i.e. his *Sunnah* — legal ways, orders, acts of

فَلَيْسَ عَلَيْهِمْ جُنَاحٌ أَنْ يَضَعْنَ نِيَابَهُنَّ
عَيْرَ مَنْتَرِحَتِ زِينَتِهِنَّ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ
لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٦١﴾

لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى الْأَعْرَجِ حَرَجٌ
وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا عَلَى أَنْفُسِكُمْ
أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ آبَائِكُمْ
أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ بُيُوتِ إِخْوَاتِكُمْ
أَوْ بُيُوتِ آبَائِ إِخْوَانِكُمْ أَوْ بُيُوتِ إِخْوَاتِ
إِخْوَانِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ
أَوْ بُيُوتِ خَالَاتِكُمْ أَوْ مَا مَلَكَتْ
يَمِينُكُمْ مِنْ ذَلِكَ الْبُيُوتِ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا إِذَا
دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً
مِنْ عِنْدِ اللَّهِ مُبْرَكَةً طَيِّبَةً
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٢﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا
حَتَّى يَسْتَأْذِنُوا إِنْ الَّذِينَ يَسْتَأْذِنُونَكَ أُولَئِكَ
الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوكَ
لِيَعِضَ شَأْنِهِمْ فَإِنْ لَمْ يَسْئَلِكَ عَنْهُمْ
وَأَسْتَغْفِرْ لَهُمْ فَمَا لَهُمْ بَلَاءٌ وَاللَّهُ عَفُورٌ رَحِيمٌ ﴿٦٣﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ
بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَسْتَلْزِمُونَكُمْ وَإِن كُنْتُمْ لَتَّالِفِينَ
عَنْ أَمْرِهِمْ أَنْ تَصِيبَهُمْ قِتْنَةٌ أَوْ يَصِيبَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٤﴾

worship, statements) (among the sects) beware, lest some *Fitnah* (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant) should befall them or a painful torment be inflicted on them.

64. Certainly, to Allâh belongs all that is in the heavens and the earth. 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. And Allâh is All-Knower of everything.

Sûrat Al-Furqân
(The Criterion) XXV

*In the Name of Allâh
the Most Gracious, the Most Merciful.*

1. Blessed be He Who sent down the criterion (of right and wrong, i.e. this Qur'ân) to His slave (Muhammad صلى الله عليه وسلم) that he may be a warner to the *'Alamîn* (mankind and jinn).

2. He to Whom belongs the dominion of the heavens and the earth, and Who has begotten no son (children or offspring) and for Whom there is no partner in the dominion. He has created everything, and has measured it exactly according to its due measurements.

3. Yet they have taken besides Him other *alihâh* (gods) who created nothing but are themselves created, and possess neither harm nor benefit for themselves, and possess no power (of causing) death, nor (of giving) life, nor of raising the dead.

4. Those who disbelieve say: "This (the Qur'ân) is nothing but a lie that he (Muhammad صلى الله عليه وسلم) has invented, and others have helped him at it. In fact they have produced an unjust wrong (thing) and a lie."

5. And they say: "Tales of the ancients, which he has written down: and they are dictated to him morning and afternoon."

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



بِسْمِ اللَّهِ الرَّحْمٰنِ الرَّحِيمِ

تَبٰرَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُوْنُ
لِلْعٰلَمِيْنَ نَذِيْرًا ﴿١﴾

الَّذِي لَهُ مُلْكُ السَّمٰوٰتِ وَالْأَرْضِ وَلَمْ يَتَّخِذْ
وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيْكٌ فِي الْمُلْكِ وَخَلَقَ
كُلَّ شَيْءٍ فَقَدَرَهُ مِقْدَرًا ﴿٢﴾

وَاتَّخَذُوا مِنْ دُونِهِ ءَالِهَةً لَا يَخْلُقُوْنَ شَيْئًا
وَهُمْ مَخْلُوْقُوْنَ وَلَا يَعْلَمُوْنَ لِأَنْفُسِهِمْ ضَرًّا
وَلَا نَفْعًا وَلَا يُسْمِعُوْنَ مَوْتًا وَلَا حَيٰوةً
وَلَا تُشْعُرُوْنَ ﴿٣﴾

وَقَالَ الَّذِينَ كَفَرُوْا اِنْ هٰذَا اِلَّا فِكْرٌ وَقَرْنَهُ وَاَعَانَهُ
عَلَيْهِ قَوْمٌ ءَاخِرُوْنَ فَقَدْ جَاءَ وَظَلَمًا وَزُوْرًا ﴿٤﴾

وَقَالُوْا اَسْطِيْرًا اَلْوَالِيْنَ اَكْتَتَبَهَا
فَهِيَ تُمْلَى عَلَيْهِ بِمَكْرَةٍ وَاٰصِيْلًا ﴿٥﴾