

SURATUNNOOR (24)

The *Suratunnoor* complements the *Suratulmu'minoon* in that the former regulates the nascent Islamic Community by the laws of the *Shari'ah* and healthy social norms. Polity and plurality are the core of Islam and they have, only been referred to, in the latter from the first verse to the eleventh verse and then, from the fifty-seventh verse to the sixty-first verse. Besides, *Jihaad* and *Qitaal*, (struggling and fighting for Islam) as referred to in the *Suratulhaji*, cannot go without a regulated, disciplined, and devoted polity. Hence, the *Suratunnoor* which has been explicitly stated to be obligatory, to stress its importance in the fortification of the Islamic Community, proceeds to ban illicit sexual intercourse which has always been a splitting factor in every society. The very second verse of the Surah prescribes the punishment for unmarried men and women committing illicit sexual intercourse, and the mode of implementing the law. As for married men and women committing it, the Messenger has prescribed their punishment to be stoned to death on proof. The fourth verse prescribes the punishment of false accusers and from the sixth verse to the ninth verse, the mode of establishing accusation between husband and wife has been dealt with. The Surah proceeds, from the eleventh verse to the twenty-sixth verse, to deal with the slander which a group of hypocrites had forged against one of the wives of the Messenger. While the Surah contradicts the slander, it prescribes four witnesses for proof, condemns and bans rumour-mongering, decries the spread of obscenities among the believers, and warns the erring not to follow in the Devil's footsteps otherwise a healthy and clean Community will not take shape. The verses, from the twenty-third to the twenty-sixth, warn the slanderers, accusers, and the erring hypocrites further.

While Islam contemplates a healthy society and plugs up all the loopholes promoting sensuality, it honours privacy as well and hence, the verses, from the twenty-seventh to the twenty-ninth, place healthy restrictions on free social intercourse and the thirtieth and thirty-first verses enjoin men and women to lower their eyes. Women have, further, been enjoined not to show their adornments to anyone except the persons mentioned in the thirty-first verse. In the thirty-second verse, the Islamic Community has, expressly, been enjoined not to leave any marriageable person unmarried, thereby striving to prevent illicit sexual intercourse from the Islamic Community. To achieve the same end, the thirty-third verse advises poor believers to practise abstinence till they are enriched and rich believers to facilitate the freedom of male slaves under them and not compel female slaves to engage in prostitution. The result was the birth of a clean society the like of which has never been seen in the world. Besides, it paved the way for the gradual elimination of slavery. Such guidance comes from the *Quraan* for a Community based on Allah's fear.

The Surah, then, from the thirty-fifth verse to the fortieth verse, contrasts light __ Islam with darkness __ *kufr* (rejection of Islam). Islam is the light of the cosmos, that is, the entire cosmos submits itself to His law. This light shines in the hearts of the people who submit themselves to Him and follow the Messenger and the *Quraan*. But those

people who disbelieve follow mirage and perish in darkness upon darkness.

The Surah, again, for the benefit of those lost in darkness, marshals arguments from natural phenomena from the forty-first verse to the forty-fifth verse. All the creations and creatures throughout the cosmos acknowledge His omnipotence, submit themselves to Him, and declare Him free from any imperfection __ follow His law being impeccable and perfect. Allah who has such power and authority __ has revealed the *Quraan* to guide human beings, argues the forty-sixth verse. But hypocrites do not submit themselves to it and remain divided in their loyalty to the Messenger as the Surah, in its verses from the forty-seventh to the fiftieth, amply shows. The believers, on the contrary, submit themselves, entirely, to the Messenger __ the ideal conduct as shown in the fifty-first and fifty-second verses. But hypocrites' conduct belies their claim. Hence, they must obey Allah and His Messenger unconditionally. The fifty-fifth verse, then, promises absolute power and authority to such believers. The Surah, again, stresses total obedience to the Messenger and warns the polytheists in the fifty-seventh verse.

The Surah, then, proceeds to answer certain questions as regards the placing of restrictions on free social intercourse from the twenty-seventh verse to the thirty- first verse. The fifty-eighth and the fifty-ninth verses limit the movements of girls, boys, and servants. The women past the age of marriage, the sixtieth verse rules, may, however, remove their scarves off their heads without exposing their adornments. The sixty-first verse clarifies that healthy social contacts, subject to certain restrictions, are always desirable and they must continue and be promoted.

The sixty-second and sixty-third verses distinguish between the conduct of firm believers and that of the hypocrites who are warned of grievous punishment, if they persist in opposing the Messenger. The final verse tells them that Allah knows well what they have been doing and on their return to Him, He shall tell them everything.

SURATUNNOOR

In the name of ALLAH, the Most Gracious, the Most Merciful

1. (It is) a chapter which We have revealed (to the Messenger) and made it obligatory on (all the believers) and revealed clear verses (enjoinments and warnings) in it so that you may bear (them) in mind.
2. Hence, you must flog a hundred lashes to each of the two, a woman committing an illicit sexual intercourse and a man committing an illicit sexual intercourse and compassion for both of them must not move you (to leniency) in (implementing fully) Allah's law, if you believe in Allah and the Last Day and a gathering of believers must witness the punishment of both of them.
3. A man committing an illicit sexual intercourse shall not marry (any other believing woman) but a woman committing an illicit sexual intercourse or a woman attributing (a deity to Him) and, (as for) a woman committing an illicit sexual intercourse, (no believer) shall marry her but a man committing an illicit sexual intercourse or a man attributing (a deity to Him); and such (marriages) are, hereby, declared unlawful for all the believers.
4. And, you must flog eighty lashes to (those false accusers) who blame (an illicit sexual intercourse) on chaste women and then, do not produce four witnesses and you

سُورَةُ النَّوْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

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

الزَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرِّمَ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَا يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا

must never accept any evidence they have (that they produce for or against anyone); and such (people as the above) are transgressors

5. Except (those accusers) who repent after such (a gross misdemeanour) and reform themselves: Allah is, then, certainly, forgiving, merciful.

6. And the evidence of any one of those (husbands) who blame (an illicit sexual intercourse) on their wives and do not have any witnesses except themselves is four testimonies (that is he must testify four times swearing) by Allah that he is, certainly, among the truthful,

7. And fifthly, that Allah's curse shall fall on him if he is among the liars.

8. And (what) can prevent the punishment from her is that she must testify four testimonies (she must swear) by Allah (four times) that he (her husband) is, certainly, among the liars,

9. And fifthly, that Allah's wrath shall fall on her if he is among the truthful.

10. And if Allah's bounty and His mercy had not been (showered) on you and (the fact) that Allah turns (to a repentant) forgivingly (and has) wisdom, (you would have fallen into deep troubles).

SECTION 2

11. Indeed, (those accusers) who have forged a slander (against the Messenger's wife, 'Aayisha) are a

وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿١﴾

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٢﴾

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٣﴾

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٤﴾

وَيَذَرُوهَا الْعَذَابُ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٥﴾

وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٦﴾

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿٧﴾

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ امْرِئٍ مِّنْهُمْ مَا أَكْتَسَبَ

gang among you; you should not think that it is bad for you: on the contrary, it is good for you; whatever sin everyone, among them, committed belongs to him; and he who, among them, took the main part (in forging the slander) shall have a terrible punishment.

مِنَ الَّذِينَ تَوَلَّوْا الَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ
عَذَابٌ عَظِيمٌ ﴿١١﴾

12. Why did, when all of you heard it, the believers and the believing women not think well of themselves and say? "This is a (case of) clear slander."

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

13. Why did they not produce four witnesses for (in support of) it? But, since they have not produced any witnesses, they are, therefore, (the people) who are liars in Allah's view.

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ يَأْتُوا
بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَذِبُونَ ﴿١٣﴾

14. And if Allah's bounty and His mercy had not been (showered) on you in the world and the after-world, a terrible punishment would have afflicted you for (as the penalty of) what you were dwelling on (unthinkingly).

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

15. (Remember) when you were reporting it (from person to person) with your tongues and uttering by your mouths what you had no knowledge of and you were taking it lightly, while with (in the judgement of) Allah, it was a serious (matter).

إِذْ تَلَقَّوْنَهُ بِالِلسَانِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ مَا لَيْسَ
لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا
وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

16. And why did you not, when you heard it, say? "It is not proper for us to talk about it — free from imperfections are You (Allah) — this is a terrible slander."

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَا يَكُونُ لَنَا أَنْ نَتَكَلَّمَ
بِهَذَا سُبْحَنَكَ هَذَا أَهْتَنُّ عَظِيمٌ ﴿١٦﴾

17. Allah exhorts you that you must never revert to such (a practice) again, if you are believers.

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

18. And Allah explains (His) verses (commands contained in them) clearly for you; and Allah has knowledge, wisdom.
19. Indeed, (those people) who want that obscenity should spread among (those people) who believe shall have a grievous punishment in the world and the afterworld; and Allah knows and you do not know.
20. And if Allah's bounty and His mercy had not been (showered) on you and that Allah is compassionate, merciful, (you would have fallen into deep troubles).

SECTION 3

21. O the people who believe! You must not follow in the Devil's footsteps; and he who follows in the Devil's footsteps (must know) that he enjoins obscenities and what is universally known to be evil; and if Allah's bounty and His mercy had not been (showered) on you, none of you would, ever, have been purified, but (it is) Allah (Who) purifies whom He wills and Allah hears, knows (everything).
22. And those who possess bounty and means among you must not swear that they shall not give (any money to help their) relatives and poor people and emigrants in the cause of Allah and they must pardon and condone (them): do you not want that Allah should forgive you? And Allah is forgiving, merciful.

وَيَسِّرُ اللَّهُ لَكُمْ الْأَيْتَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي الَّذِينَ
ءَامَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿١٩﴾

وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ
رءُوفٌ رَحِيمٌ ﴿٢٠﴾

يَتَّبِعُوا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ
وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ
وَالْمُنكَرِ وَلَوْ لَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا
مِنْكُمْ مِنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَكِّي
مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي
الْفَقْرِ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ
وَلْيَعْفُوا وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ
وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

23. In fact, (those people) who blame (acts of illicit sexual intercourse) on chaste, ingenuous believing women are cursed in the world and the afterworld and they shall have a terrible punishment

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْفَاضِلَاتِ الْمُؤْمِنَاتِ
لُعْنُوا فِي الدُّنْيَا وَالْآخِرَةِ وَلَهُمْ عَذَابٌ عَظِيمٌ ﴿٢٣﴾

24. On the Day, when their own tongues and their own hands and their own feet bear witness, against them, of what they have been doing (in the world),

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنَتُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ
بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

25. On that Day, Allah shall pay them up their just deserts (their deserved rewards or punishments) and they shall know that (it is) Allah Who is justice manifest.

يَوْمَ يَدْفَعُ اللَّهُ دِينَهُمُ الْحَقَّ وَيَعْلَمُونَ
أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ ﴿٢٥﴾

26. Impure (unchaste) women belong to (are suited to) impure men and impure men belong to impure women: while pure (chaste) women belong to (are suited to) pure men and pure men belong to pure women; such (men and women as are pure) are free from what they (the hypocrites) say (about them): they shall have forgiveness and honourable sustenance (in the afterworld).

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

SECTION 4

27. O the people who believe! You must not enter any houses other than your own houses till you familiarize yourselves with and salute (may peace be on you) their inmates (the occupants of the houses); such (a practice) is the best for you so that you may bear in mind (the sanctity of privacy).

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا
غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا
عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾

28. But, if you do not find anyone in them (those houses), you must not enter them till you are permitted and if you are told to go back, you must, in that case, go back: it is the purest for you; and Allah has full knowledge of what you do.

29. There is no sin against you that you enter such unoccupied houses as have some benefit for you in them; and Allah knows what you reveal and what you conceal.

30. (O Messenger)! "Tell all the believers that they must lower their eyes (out of modesty) and protect their private parts; such (a line of conduct) is the purest for them: Allah is, certainly, cognizant of what they do.

31. And tell all the believing women that they must lower their eyes and protect their private parts and must not show their adornment except what appears of it (by itself) and they must cover their breasts with (rectangular sheets of) cloth (besides covering their heads and waists) and they must not show their adornment (to anyone) except their husbands or their fathers or the fathers of their husbands or their sons or the sons of their husbands or their brothers or the sons of their brothers or the sons of their sisters or their (familiar and serving) women or whatever (slaves) their right hands possess or, among men, those who are dependants without (any sexual) desire or such boys as are, as yet, uninitiated into the hidden parts of women and they (women) must not stamp their feet so as to be

فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا
حَتَّىٰ يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ازْجِعُوا فَازْجِعُوا
هُوَ أَزْكىٰ لَكُمْ وَاللَّهُ يَمَّا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

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

قُلْ لِلْمُؤْمِنِينَ بَغَضُوا مِنْ أَنْبَصِرْهُمْ
وَيَحْفَظُوا أَوْجُوهَهُمْ ذَٰلِكَ أَزْكىٰ لَهُمْ إِنْ اللَّهُ
خَيْرٌ يَمَّا يَصْنَعُونَ ﴿٣٠﴾

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَنْبَصِرْنَ وَيَحْفَظْنَ
أَوْجُوهَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ
مِنْهَا وَلَا يَصْرِنَ بَخْمِرِهِنَّ عَلَىٰ جُيُوبِهِنَّ وَلَا يُبْدِينَ
زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ
أَوْ آبَاءَ بُعُولَتِهِنَّ أَوْ أَبْنَاءِهِنَّ
أَوْ أَبْنَاءَ بُعُولَتِهِنَّ أَوْ إِخْوَانَهُنَّ
أَوْ إِخْوَانَهُنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَاءَهُنَّ
أَوْ مَا مَلَكَتْ أَيْمَنُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا
عَلَىٰ عَوْرَاتِ النِّسَاءِ وَلَا يَصْرِنَ بَأْرُجُلِهِنَّ لِيَعْلَمَ
مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا
إِنَّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣١﴾

known any of their adornment which they have hidden; and all of you, O believers, must turn to Allah repentantly so that you may prosper.

32. And you must join in marriage all the singles (unmarried males or females) among you (your society) and, also, such of your male slaves and female slaves as are justly capable (of maintaining marriages); if they are poor, Allah shall enrich them from His bounty; and Allah expands (sustenance), has knowledge.

وَأَنكِحُوا الْأَيَامَىٰ مِنكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَأِمَّا بِكُمْ إِن يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ
وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٣٢﴾

33. And (those people) who cannot afford to marry must abstain (from any illicit or obscene act) till Allah enriches them from His bounty and you must enter into an agreement in writing with those of whom your right hands possess and who seek *alkitaaba* (freedom from your bondage by paying an agreed amount of money or rendering a certain period of service), if you come to know of some good in them and you should, also, give them (something) from Allah's wealth which He has given you; and you must not compel your female slaves (to engage in) prostitution, if they intend to be chaste, in order to seek the ephemeral gains of the life of the world; and whoever compels them, (must know that) Allah is, after (his) compelling them, certainly, forgiving, merciful."

وَلَيْسَتَعَفِيفَ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ
مِنْ فَضْلِهِ ۚ وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ
أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۚ وَآتُوهُمْ
مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ ۚ وَلَا تَكْرَهُوا فَتْنَتَكُمْ
عَلَى الْبَغَاءِ ۚ إِنْ أَرَدْنَ تَحَصُّنًا لِّنَبَاتِكُمْ ۚ أَعْرَضُوا ۚ
أَلَا تَدْرِي أَنَّهُ يَكْرِهُهُنَّ ۚ فَإِنَّ اللَّهَ مِنْ بَعْدِ كُرْهِيهِنَّ
عَفُورٌ رَّحِيمٌ ﴿٣٣﴾

34. And We have, certainly, revealed the clear verses (injunctions of the *Quraan*) to you and, also, the account of some (of the punished peoples) who have preceded (gone

وَلَقَدْ أَنزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبِينَاتٍ وَمَثَلًا لِّلَّذِينَ
خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ ﴿٣٤﴾

before) you and an exhortation for the fearing.

SECTION 5

35. Allah is the light of the heavens and the Earth (the cosmos); an image of His light is like a niche in which there is a lamp: the lamp is within a glass vessel: the glass vessel is like a star shining brightly, being kindled from (the oil) of the blessed olive tree,* neither eastern nor western, its oil close to shining even if fire does not touch it; light upon light: Allah guides whom He wills to His light__ and Allah gives examples for human beings and Allah has knowledge of every-thing__

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ
كَشَكَوْفٍ فِيهَا مِصْبَاحٌ الْيَصْبِاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ
مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا
يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي
اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَضَرِبَ اللَّهُ الْأَمْثَلَ
لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

36. (Found) in houses (mosques): which Allah has enjoined that they must be raised up and His name mentioned in them, Him, alone, declare free from imperfections in them (mosques) morning and evening,

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا
أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ ﴿٣٦﴾

37. Men whom neither trade nor buying and selling distracts from remembering Allah and performing the obligatory prayer and paying *zakaat* (for) they fear the Day during which hearts and eyes shall be unsteady,

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

38. With the result that Allah shall reward them in the best manner for what they do and grant them more from His bounty and Allah gives (His) sustenance whom He wills without limiting / straitening.

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

39. And the deeds of those (people) who disbelieve are like a mirage in a level barren sandless tract of land without depressions and elevations: a thirsty man takes it to be water, till, when he comes to it, he does not find it (water) at all while he finds Allah by it and hence, He pays him up his due and Allah is swift at accountability.

وَالَّذِينَ كَفَرُوا أَعْمَلُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ
الْظَّمْثَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا
وَوَجَدَ اللَّهَ عِنْدَهُ فُوفَتْهُ حِسَابَهُ وَاللَّهُ
سَرِيعُ الْحِسَابِ ﴿٣٩﴾

40. Or (the case of a disbeliever is) like darkness upon darkness in a fathomless ocean (upon whose surface) there spread waves on waves and above them there is (a stretch) of cloud (overcast); (layers of) darkness upon darkness, one upon another: when he takes out his hand, he can, hardly, see it and he whom Allah does not grant any light cannot have any light.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَّجِيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ
مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ
بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذِبْهَا وَنَا لَمْ يَجْعَلِ اللَّهُ
لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ ﴿٤٠﴾

SECTION 6

41. Do you not see that (all those) that are throughout the heavens and the Earth and birds spreading their wings while flying declare Allah free from imperfections? Everyone (of them) knows its (way) of praying and declaring (Him) free from imperfections and Allah knows what they do.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ
وَالطَّيْرِ صَفْقَتُ كُلِّ قَدِّعِلْمٍ صَلَاتُهُ وَتَسْبِيحُهُ وَاللَّهُ
عَلِيمٌ بِمَا يَفْعَلُونَ ﴿٤١﴾

42. And to Allah belongs the sovereignty of the heavens and the Earth and to Allah is to be the return (of all).

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

43. Do you not see that Allah urges clouds (gently in some direction) and then, He joins them together and then, He turns it into a cumulus (a cloud formation consisting of rounded masses heaped on each other above a horizontal base) and

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْسِجُ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ
رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيَنَزِّلُ
مِنَ السَّمَاءِ مِن جِبَالٍ فِيهَا مِن بَرَدٍ فَيُصِيبُ بِهِ مَن يَشَاءُ

then, you see rain falling from within it (the cumulus) and He, also, sends some hail from the cumulonimbus (cumulus cloud often spread out in the shape of an anvil extending to great heights) owing to the mountain peaks (rising) into it (the cumulonimbus) and then, He smites whom He wills with it (the hail) and diverts it from whom He wills: the flash of its lightning is at the point of depriving eyesight.

وَيَصْرِفُهُ عَنِ مَنِ يَشَاءُ يَكَادُ سَنَازِقُهُ يَذْهَبُ
بِالْأَبْصَارِ ﴿١٦﴾

44. Allah alternates night and day ___ in such (an alternation) there is, certainly, food for thought for those possessing insight.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي
الْأَبْصَارِ ﴿١٧﴾

45. And Allah creates all the living beings from water and hence, among them, there is (a species of living beings) that creeps on its belly; and, among them, there is (a species of living beings) that walks on its two feet and, among them, there is (a species of living beings) that walks on four feet; Allah creates what He wills; Allah, indeed, possesses absolute power and authority over everything.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ فَمِنْهُمْ مَّن يَمْشِي عَلَى بَطْنِهِ
وَمِنْهُمْ مَّن يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَى أَرْبَعٍ
يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ ﴿١٨﴾

46. We have, already, revealed the verses (of the *Quraan*) expounding (the guidance); and Allah guides whom He wills towards the straight path.

لَقَدْ أَنْزَلْنَا إِلَيْكَ مُبِينَاتٍ وَاللَّهُ يَهْدِي مَن يَشَاءُ
إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿١٩﴾

47. And they say, "We believe in Allah and in the Messenger and we obey," and then, a group of them turns away after such (a claim); and such (people) are not believers.

وَيَقُولُونَ ءَامَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ تَوَلَّى
فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ وَمَا أُولَٰئِكَ
بِالْمُؤْمِنِينَ ﴿٢٠﴾

48. And when they are called to Allah and His Messenger in order that he

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ

(the Messenger) should judge among them, a faction of them, then, turns away.

مِّنْهُمْ مَّقْرُضُونَ ﴿١٨﴾

49. And if the claim is in their favour, they come to him submissively.

وَأِنْ يَكُنْ لَهُمُ الْمَقْتُلُ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿١٩﴾

50. Is there any disease in their hearts or do they doubt or do they fear that Allah and His Messenger will act wrongfully towards them? On the contrary, (the people) such (as these) are wrongdoers.

أَفِي قُلُوبِهِمْ مَّرَضٌ أَمْ آتَاوْا أَمْ يَخَافُونَ أَنْ يَحْجِفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ أَوْ لِيُؤْتِيَهُمُ الْفُلْجَمُونَ ﴿٢٠﴾

SECTION 7

51. But the believers' response, when they are called to Allah and His Messenger so that he should judge among them, is that they say, "We hear and we obey." And such (people) are going to prosper.

إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٢١﴾

52. And (those people) who obey Allah and His Messenger and fear Allah and guard against disobeying Him are such (people) as are going to succeed.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٢٢﴾

53. And they (the hypocrites) swear by Allah, at full strain in their oaths, if you command them, they shall go out (on any expedition) say, "Do not swear: obedience is universally known; Allah is, certainly, cognizant of what you do."

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أُمِّرْتُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةُ مَعْرُوفَةٍ إِنَّ اللَّهَ خَيْرٌ لِّمَا تَعْمَلُونَ ﴿٢٣﴾

54. Say, "Obey Allah and obey the Messenger: but, if you turn away, he is, only, responsible for what has been imposed on him and you are responsible for what has been imposed on you and if you obey him, you will find the right path;

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِن تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا أَلْبَانُ الْعَيْثِ ﴿٢٤﴾

and there is no other obligation on the Messenger but the clear communication" (of the message).

55. Allah promises (those people) who believe and do good deeds, among you, that He shall grant them sovereignty on the Earth as He had granted sovereignty to (those believers) who had preceded (gone before) them and He shall, for their sake, establish firmly their way of life which He is pleased with for them and He shall grant them peace, in return, after their (present state of) fear; they will serve (render exclusive obedience to) Me without associating anything to Me; and (those people) who disbelieve, after such (a favour), are (the people) who are the transgressors.

56. And you must perform the obligatory prayer and pay *zakaat* and obey the Messenger so that you are shown mercy.

57. (Those people) who disbelieve must not think that they will render Me powerless throughout the Earth; and their abode is the fire (of the Hell) and what a bad place to arrive in, it, certainly, is!

SECTION 8

58. O (the people) who believe! (Those male and female slaves) whom your right hands possess and (those children) who, among you, have not attained the age of puberty must seek your permission three times (to come into your bedrooms) — before the morning obligatory prayer and, during midday, when

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﴾

وَأَقِمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ
لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ
وَمَا لَهُمْ النَّارُ وَلَيْسَ الْمَصِيرُ ﴿٥٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَفْذِنَكُمْ الَّذِينَ مَلَكَتْ
أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنكُمْ ثَلَاثَ مَرَّاتٍ
مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِّنَ الظَّهِيرَةِ
وَمِن بَعْدِ صَلَاةِ الْعِشَاءِ ثَلَاثُ عَوْدَاتٍ لَّكُمْ

you take off your clothes and after the night obligatory prayer — (these) are three (periods) for you to uncover your private parts (in your bedrooms); after them (periods), it will neither be held a sin against you nor against them (if they visit you in your bedrooms without permission); you (keep on) visiting one another reciprocally; in this way, does Allah expound (His) verses (injunctions) for you; and Allah has knowledge, wisdom.

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ
طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ
يُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٨﴾

59. And when the children, among you, attain the age of puberty, they must, also, seek your permission (to come in) as (those elders) who have been seeking permission before them; in this way, does Allah expound His verses (injunctions) for you and Allah has knowledge, wisdom.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا
كَأَسْتَأْذِنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ
اللَّهُ لَكُمْ ءَايَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿٥٩﴾

60. And among women, (as for) those women who have ceased to bear children (and) do not hope to marry, it will not be held a sin against them, if they take off their outer covering without displaying (their) adornment; and that they abstain from (removing it), is the best for them; and Allah hears, knows (everything).

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا
فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ
ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ
وَأَنْ يَسْتَغْفِرْنَ خَيْرٌ لَّهُنَّ وَاللَّهُ
سَمِيعٌ عَلِيمٌ ﴿٦٠﴾

61. There is neither any restriction on a blind person nor any restriction on a lame person nor any restriction on a sick person nor on yourselves that you eat (anything) from your houses or your fathers' grandfathers' houses or your mothers' houses or your brothers' houses or your sisters' houses or your paternal uncles' houses or your paternal aunts' houses or your maternal

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

uncles' houses or your maternal aunts' houses or the houses whose keys you possess or your friends' (houses); there is no sin against you whether you eat collectively or separately; but, when you enter any houses, you must, then, salute (may peace be on you) your people, a salutation from Allah, blessed and good; in this way, does Allah expound (His) verses so that you should exercise your reason.

SECTION 9

62. In fact, believers are only (those people) who believe in Allah and His Messenger and when they are with him on an important collective duty, they do not go (from there) till they seek his permission; indeed, (those believers) who seek your permission are such (people) as believe in Allah and His Messenger; hence, when they seek your permission, in a certain situation, (to attend to an important task) of theirs, you may, then, permit which of them you like and seek Allah's forgiveness for them; Allah is, certainly, forgiving, merciful.

63. You must not treat the Messenger's call as one another's call among yourselves; Allah knows (those people) who, among you, steal out (of the Messenger's presence) sheltering (themselves behind the believers); hence, (those people) who violate his command must beware lest some visitation should visit on them or a grievous punishment should visit on them.

أَوْ بُيُوتَ خَالَاتِكُمْ أَوْ مَا مَلَكَتُمْ
مَفَاتِحَهُ أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ
جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا
دَخَلْتُم بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةٌ
مِنْ عِنْدِ اللَّهِ مُبَرَكَةٌ طَيِّبَةٌ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٦٦﴾

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ
وَإِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ يَذْهَبُوا
حَتَّى يَسْتَأْذِنُوا مِنَ الَّذِينَ يَسْتَأْذِنُكَ أُولَئِكَ
الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا أَسْتَأْذَنُوا
لِبَعْضِ شَأْنِهِمْ فَأُذِنَ لِمَنْ شِئْتَ مِنْهُمْ
وَأَسْتَغْفِرُ لَهُمْ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٦٧﴾

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ
بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ
يَتَسَلَّلُونَ مِنْكُمْ لِوَاذٍ فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ
عَنْ أَمْرِهِ أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٨﴾

64. Listen! Indeed, to Allah belongs what is throughout the heavens and the Earth: He knows what (state) you are in and the Day all of them are returned to Him, He shall, then, tell them what they have done and Allah knows everything.

** Olive tree is a characteristic feature of the Mediterranean climate, found in every continent.*

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