

24

An-Nûr

Light

The Light

 **Link (POD)** (Read the *Prophet of Doom* review of this Surah)

AA - Ahmed Ali **NQ** - The Noble Qur'an

PK - Pickthal **SH** - Shakir **YU** - Yusuf Ali

1.

- AA** In the name of Allah, most benevolent, ever-merciful. WE HAVE REVEALED this Surah and made it obligatory as We have sent down clear injunctions in it that you may be warned.
- NQ** (This is) a Sûrah (chapter of the Qur'ân) which We have sent down and which We have enjoined, (ordained its legal laws) and in it We have revealed manifest Ayât (proofs, evidences, verses, lessons, signs, revelations lawful and unlawful things, and set boundries of Islâmic Religion), that you may remember.
- PK** (Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply ye may take heed.
- SH** (This is) a chapter which We have revealed and made obligatory and in which We have revealed clear communications that you may be mindful.
- YU** A sura which We have sent down and which We have ordained in it have We sent down Clear Signs, in order that ye may receive admonition.

2.

- AA** The adulteress and adulterer should be flogged a hundred lashes each, and no pity for them should deter you from the law of God, if you believe in God and the Last Day; and the punishment should be witnessed by a body of believers.
- NQ** The woman and the man guilty of illegal sexual intercourse, flog 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, the punishment is to stone them to death, according to Allâh's Law)[].
- PK** The adulterer and the adulteress, scourge ye each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if ye believe in Allah and the Last Day. And let a party of believers witness their punishment.
- SH** (As for) the fornicatress and the fornicator, flog each of them, (giving) a hundred stripes, and let not pity for them detain you in the matter of obedience to Allah, if you believe in Allah and the last day, and let a party of believers witness their chastisement.
- YU** The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if ye believe in Allah and the Last Day: and let a party of the Believers witness their punishment.

3.

- AA The adulterer can marry no one but an adulteress or his partner (in the act) , and the adulteress cannot marry any but an adulterer or her partner (in the act). This is forbidden the believers,
- NO The adulterer marries not but an adulteress or a Mushrikah and the adulteress none marries her except an adulterer or a Muskrik [and that means that the man who agrees to marry (have a sexual relation with) a Mushrikah (female polytheist, pagan or idolatress) or a prostitute, then surely he is either an adulterer, or a Mushrik (polytheist, pagan or idolater, etc.) And the woman who agrees to marry (have a sexual relation with) a Mushrik (polytheist, pagan or idolater) or an adulterer, then she is either a prostitute or a Mushrikah (female polytheist, pagan, or idolatress, etc.)]. Such a thing is forbidden to the believers (of Islâmic Monotheism).
- PK The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.
- SH The fornicator shall not marry any but a fornicatress or idolatress, and (as for) the fornicatress, none shall marry her but a fornicator or an idolater; and it is forbidden to the believers.
- YU Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden.

4.

- AA Those who defame chaste women and do not bring four witnesses should be punished with eighty lashes, and their testimony should not be accepted afterwards, for they are profligates,
- NO 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).
- PK And those who accuse honourable women but bring not four witnesses, scourge them (with) eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers -
- SH And those who accuse free women then do not bring four witnesses, flog them, (giving) eighty stripes, and do not admit any evidence from them ever; and these it is that are the transgressors,
- YU And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;-

5.

- AA Except those who repent after this and reform; and God is surely forgiving and kind.
- NO Except those who repent thereafter and do righteous deeds, (for such) verily, Allâh is Oft-Forgiving, Most Merciful.
- PK Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.
- SH Except those who repent after this and act aright, for surely Allah is Forgiving, Merciful.
- YU Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.

6.

- AA Those who accuse their wives and do not have any witnesses except themselves, should swear four times in the name of God, the testimony of each such person being that he is speaking the truth,

- NQ** 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.
- PK** As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth;
- SH** And (as for) those who accuse their wives and have no witnesses except themselves, the evidence of one of these (should be taken) four times, bearing Allah to witness that he is most surely of the truthful ones.
- YU** And for those who launch a charge against their spouses, and have (in support) no evidence but their own,- their solitary evidence (can be received) if they bear witness four times (with an oath) by Allah that they are solemnly telling the truth;

7.

- AA** And (swear) a fifth time that if he tell a lie the curse of God be on him.
- NQ** 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).
- PK** And yet a fifth, invoking the curse of Allah on him if he is of those who lie.
- SH** And the fifth (time) that the curse of Allah be on him if he is one of the liars.
- YU** And the fifth (oath) (should be) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

8.

- AA** The woman's punishment can be averted if she swears four times by God as testimony that her husband is a liar,
- NQ** 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.
- PK** And it shall avert the punishment from her if she bear witness before Allah four times that the thing he saith is indeed false,
- SH** And it shall avert the chastisement from her if she testify four times, bearing Allah to witness that he is most surely one of the liars;
- YU** 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.

- AA** Her fifth oath being that the curse of God be on her if her husband should be speaking the truth.
- NQ** And the fifth (testimony) should be that the Wrath of Allâh be upon her if he (her husband) speaks the truth.
- PK** And a fifth (time) that the wrath of Allah be upon her if he speaketh truth.
- SH** And the fifth (time) that the wrath of Allah be on her if he is one of the truthful.
- YU** And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

10.

- AA** (This would not have been possible) if the grace and benevolence of God were not upon you; but God is compassionate and wise.
- NQ** 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 accepts repentance, the All-Wise.
- PK** And had it not been for the grace of Allah and His mercy unto you, and that

Allah is Clement, Wise, (ye had been undone).

SH And were it not for Allah's grace upon you and His mercy-- and that Allah is Oft-returning (to mercy), Wise!

YU 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.

AA Those who spread lies were a clique among you. Do not think that it was bad for you: In fact it has been good for you. Each of them will pay for the sin he has committed, and he who had greater share (of guilt) will suffer grievous punishment.

NQ Verily! Those who brought forth the slander (against 'Aishah radhiallahu'anhuÇ the wife of the Prophet SAW) 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.

PK Lo! they who spread the slander are a gang among you. Deem it not a bad thing for you; nay, it is good for you. Unto every man of them (will be paid) that which he hath earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.

SH Surely they who concocted the lie are a party from among you. Do not regard it an evil to you; nay, it is good for you. Every man of them shall have what he has earned of sin; and (as for) him who took upon himself the main part thereof, he shall have a grievous chastisement.

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

12.

AA Why did the faithful men and women not think well of their people when they heard this, and said: "This is a clear lie?"

NQ 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[]?"

PK Why did not the believers, men and women, when ye heard it, think good of their own own folk, and say: It is a manifest untruth?

SH Why did not the believing men and the believing women, when you heard it, think well of their own people, and say: This is an evident falsehood?

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

13.

AA Why did they not bring four witnesses (in support of their charge)? And since they did not bring the four witnesses they are themselves liars in the sight of God.

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

PK Why did they not produce four witnesses? Since they produce not witnesses, they verily are liars in the sight of Allah.

SH Why did they not bring four witnesses of it? But as they have not brought witnesses they are liars before Allah.

YU Why did they not bring four witnesses to prove it? When they have not brought

the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars!

14.

- AA Were it not for the grace of God and His mercy upon you in this world and the next, you would have suffered a great affliction for the false accusation.
- NO 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.
- PK Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof ye murmured.
- SH And were it not for Allah's grace upon you and His mercy in this world and the hereafter, a grievous chastisement would certainly have touched you on account of the discourse which you entered into.
- YU Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that ye rushed glibly into this affair.

15.

- AA When you talked about it and said what you did not know, and took it lightly -- though in the sight of God it was serious --
- NO 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.
- PK When ye welcomed it with your tongues, and uttered with your mouths that whereof ye had no knowledge, ye counted it a trifle. In the sight of Allah it is very great.
- SH When you received it with your tongues and spoke with your mouths what you had no knowledge of, and you deemed it an easy matter while with Allah it was grievous.
- YU Behold, ye received it on your tongues, and said out of your mouths things of which ye had no knowledge; and ye thought it to be a light matter, while it was most serious in the sight of Allah.

16.

- AA Why did you not say when you heard it: "It is not for us to speak of it? God preserve us, it is a great calumny!"
- NO 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."
- PK Wherefor, when ye heard it, said ye not: It is not for us to speak of this. Glory be to Thee (O Allah)! This is awful calumny.
- SH And why did you not, when you heard it, say: It does not beseem us that we should talk of it; glory be to Thee! this is a great calumny?
- YU And why did ye not, when ye heard it, say? - "It is not right of us to speak of this: Glory to Allah! this is a most serious slander!"

17.

- AA God counsels you not to do a thing like this, if you are believers.
- NO Allâh forbids you from it and warns you not to repeat the like of it forever, if you are believers.
- PK Allah admonisheth you that ye repeat not the like thereof ever, if ye are (in truth) believers.
- SH Allah admonishes you that you should not return to the like of it ever again if

you are believers.

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

18.

AA God explains His commands to you clearly, for God is all-knowing and all-wise.

NQ And Allâh makes the Ayât (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allâh is All-Knowing, All-Wise.

PK And He expoundeth unto you the revelations. Allah is Knower, Wise.

SH And Allah makes clear to you the communications; and Allah is Knowing, Wise.

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

19.

AA There is painful punishment in this world and the next for those who like that immorality should spread among the believers, for God knows and you do not know.

NQ Verily, those who like that (the crime of) illegal sexual intercourse should be propagated among those who believe, they will have a painful torment in this world and in the Hereafter. And Allâh knows and you know not.

PK Lo! those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knoweth. Ye know not.

SH Surely (as for) those who love that scandal should circulate respecting those who believe, they shall have a grievous chastisement in this world and the hereafter; and Allah knows, while you do not know.

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

20.

AA But for the grace of God and His mercy (much harm would have been done); yet God is compassionate and kind.

NQ And had it not been for the Grace of Allâh and His Mercy on you, (Allâh would have hastened the punishment upon you). And that Allâh is full of kindness, Most Merciful.

PK Had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Merciful, (ye had been undone).

SH And were it not for Allah's grace on you and His mercy, and that Allah is Compassionate, Merciful.

YU 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.

AA O you who believe, do not follow in the footsteps of Satan, for he who follows in the footsteps of Satan will be induced by him to what is shameful and forbidden. But for the grace of God and His mercy upon you none of you would have escaped undefiled; but God makes whosoever He will grow in goodness, for God is all-hearing and all-knowing.

NQ O you who believe! Follow not the footsteps of Shaitân (Satan). And whosoever follows the footsteps of Shaitân (Satan), then, verily he commands Al-Fahshâ' [i.e. to commit indecency (illegal sexual intercourse, etc.)], and Al-Munkar [disbelief and polytheism (i.e. to do evil and wicked deeds; to speak or to do what is forbidden in Islâm, etc.)]. And had it not been for the Grace of

Allâh and His Mercy on you, not one of you would ever have been pure from sins. But Allâh purifies (guides to Islâm) whom He wills, and Allâh is All-Hearer, All-Knower.

- PK O ye who believe! Follow not the footsteps of the devil. Unto whomsoever followeth the footsteps of the devil, lo! he commandeth filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causeth whom He will to grow. And Allah is Hearer, Knower.
- SH O you who believe! do not follow the footsteps of the Shaitan, and whoever follows the footsteps of the Shaitan, then surely he bids the doing of indecency and evil; and were it not for Allah's grace upon you and His mercy, not one of you would have ever been pure, but Allah purifies whom He pleases; and Allah is Hearing, Knowing.
- YU O ye who believe! follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah doth purify whom He pleases: and Allah is One Who hears and knows (all things).

22.

- AA Let not those who are men of plenty and means among you swear that they will not give to their relatives and the poor and those who leave their homes in the service of God. They should forgive and overlook (their failings). Would you not like God to forgive you? And God is forgiving and kind.
- NQ And let not those among you who are blessed with graces and wealth swear not to give (any sort of help) to their kinsmen, Al-Masâkin (the poor), and those who left their homes for Allâh's Cause. Let them pardon and forgive. Do you not love that Allâh should forgive you? And Allâh is Oft-Forgiving, Most Merciful.
- PK And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn ye not that Allah may forgive you? Allah is Forgiving, Merciful.
- SH And let not those of you who possess grace and abundance swear against giving to the near of kin and the poor and those who have fled in Allah's way, and they should pardon and turn away. Do you not love that Allah should forgive you? And Allah is Forgiving, Merciful.
- YU Let not those among you who are endued with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft-Forgiving, Most Merciful.

23.

- AA Verily those who blaspheme unsuspecting chaste believing women will be cursed in this world and the next; and for them there will be severe punishment.
- NQ Verily, those who accuse chaste women, who never even think of anything touching their chastity and are good believers, are cursed in this life and in the Hereafter, and for them will be a great torment,
- PK Lo! as for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom
- SH Surely those who accuse chaste believing women, unaware (of the evil), are cursed in this world and the hereafter, and they shall have a grievous chastisement.

Those who slander chaste women, indiscreet but believing, are cursed in this

YU life and in the Hereafter: for them is a grievous Penalty,-

24.

AA The day their tongues and hands and feet bear witness to what they had done,

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

PK On the day when their tongues and their hands and their feet testify against them as to what they used to do,

SH On the day when their tongues and their hands and their feet shall bear witness against them as to what they did.

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

25.

AA God will pay them on that day their just due in full, and they will come to know that God is the tangible Reality.

NQ 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.

PK On that day Allah will pay them their just due, and they will know that Allah, He is the Manifest Truth.

SH On that day Allah will pay back to them in full their just reward, and they shall know that Allah is the evident Truth.

YU On that Day Allah will pay them back (all) their just dues, and they will realise that Allah is the (very) Truth, that makes all things manifest.

26.

AA Bad women deserve bad men, and bad men are for bad women; but good women are for good men, and good men for good women, for they are innocent of what people say. There is forgiveness for them and a gracious provision.

NQ 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 (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Karîm (generous provision i.e.Paradise).

PK Vile women are for vile men, and vile men for vile women. Good women are for good men, and good men for good women; such are innocent of that which people say: For them is pardon and a bountiful provision.

SH Bad women .are for bad men and bad men are for bad women. Good women are for good men and good men are for good women

YU Women impure are for men impure, and men impure for women impure and women of purity are for men of purity, and men of purity are for women of purity: these are not affected by what people say: for them there is forgiveness, and a provision honourable.

27.

AA O you who believe, do not enter other houses except yours without first asking permission and saluting the inmates. This is better for you: You may haply take heed.

NQ 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.

PK O ye who believe! Enter not houses other than your own without first

announcing your presence and invoking peace upon the folk thereof. That is better for you, that ye may be heedful.

SH O you who believe! Do not enter houses other than your own houses until you have asked permission and saluted their inmates; this is better for you, that you may be mindful.

YU O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly).

28.

AA If you find that no one is in, then do not enter unless you have received permission. If you are asked to go away, turn back. That is proper for you. God is aware of what you do.

NQ 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.

PK And if ye find no-one therein, still enter not until permission hath been given. And if it be said unto you: Go away again, then go away, for it is purer for you. Allah knoweth what ye do.

SH But if you do not find any one therein, then do not enter them until permission is given to you; and if it is said to you: Go back, then go back; this is purer for you; and Allah is Cognizant of what you do.

YU If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and Allah knows well all that ye do.

29.

AA There is no harm in going into uninhabited houses where there is some convenience for you, as God has knowledge of what you hide and what you disclose.

NQ 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.

PK (It is) no sin for you to enter uninhabited houses wherein is comfort for you. Allah knoweth what ye proclaim and what ye hide.

SH It is no sin in you that you enter uninhabited houses wherein you have your necessities; and Allah knows what you do openly and what you hide.

YU It is no fault on your part to enter houses not used for living in, which serve some (other) use for you: And Allah has knowledge of what ye reveal and what ye conceal.

30.

AA Tell the believing men to lower their eyes and guard their private parts. There is for them goodness in this. God is aware of what they do.

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

PK Tell the believing men to lower their gaze and be modest. That is purer for them. Lo! Allah is aware of what they do.

SH Say to the believing men that they cast down their looks and guard their private parts; that is purer for them; surely Allah is Aware of what they do.

YU Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater purity for them: And Allah is well acquainted with all that they do.

31.

- AA** Tell the believing women to lower their eyes, guard their private parts, and not display their charms except what is apparent outwardly, and cover their bosoms with their veils and not to show their finery except to their husbands or their fathers or fathers-in-law, their sons or step-sons, brothers, or their brothers' and sisters' sons, or their women attendants or captives, or male attendants who do not have any need (for women), or boys not yet aware of sex. They should not walk stamping their feet lest they make known what they hide of their Ornaments. O believers, turn to God, every one of you, so that you may be successful.
- NO** And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.) and not to show off their adornment except only that which is apparent (like palms of hands or one eye or both eyes for necessity to see the way, or outer dress like veil, gloves, head-cover, apron, etc.), and to draw their veils all over Juyubihinna (i.e. their bodies, faces, necks and bosoms, etc.) and not to reveal their adornment except to their husbands, their fathers, their husband's fathers, their sons, their husband's sons, 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 the shame of 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[].
- PK** And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigour, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that ye may succeed.
- SH** And say to the believing women that they cast down their looks and guard their private parts and do not display their ornaments except what appears thereof, and let them wear their head-coverings over their bosoms, and not display their ornaments except to their husbands or their fathers, or the fathers of their husbands, or their sons, or the sons of their husbands, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or those whom their right hands possess, or the male servants not having need (of women), or the children who have not attained knowledge of what is hidden of women; and let them not strike their feet so that what they hide of their ornaments may be known; and turn to Allah all of you, O believers! so that you may be successful.
- YU** And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

32.

- AA Marry off those who are single among you, and those of your male and female servants who are righteous. If they are poor, God will enrich them of His grace, for God is bounteous and all-knowing.
- NO 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 maidservants (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).
- PK And marry such of you as are solitary and the pious of your slaves and maid-servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.
- SH And marry those among you who are single and those who are fit among your male slaves and your female slaves; if they are needy, Allah will make them free from want out of His grace; and Allah is Ample-giving, Knowing.
- YU Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasseth all, and he knoweth all things.

33.

- AA Those who cannot afford to marry should abstain from what is unlawful until God enriches them by His grace. And free those slaves you possess who wish to buy their freedom after a written undertaking, if you know they have some goodness, and give them out of the riches God has given you. Do not force your maids to prostitution if they wish to lead married lives, in order to get the benefits of this world. But if someone forces them, surely God (will forgive them) after their forced helplessness, for He is forgiving and kind.
- NO 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 know that they are good and trustworthy. 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 action unwillingly).
- PK And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if ye are aware of aught of good in them, and bestow upon them of the wealth of Allah which He hath bestowed upon you. Force not your slave-girls to whoredom that ye may seek enjoyment of the life of the world, if they would preserve their chastity. And if one force them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.
- SH And let those who do not find the means to marry keep chaste until Allah makes them free from want out of His grace. And (as for) those who ask for a writing from among those whom your right hands possess, give them the writing if you know any good in them, and give them of the wealth of Allah which He has given you; and do not compel your slave girls to prostitution, when they desire to keep chaste, in order to seek the frail good of this world's life; and whoever compels them, then surely after their compulsion Allah is Forgiving, Merciful.
- YU Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if ye know any good in them: yea, give them something

yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that ye may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft-Forgiving, Most Merciful (to them),

34.

- AA We have sent down clear instructions to you, and illustrations from (the accounts) of those who have gone before you, and a warning for those who take heed for themselves.
- NO 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).
- PK And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil).
- SH And certainly We have sent to you clear communications and a description of those who have passed away before you, and an admonition to those who guard (against evil).
- YU We have already sent down to you verses making things clear, an illustration from (the story of) people who passed away before you, and an admonition for those who fear (Allah).

35.

- AA God is the light of the heavens and the earth. The semblance of His light is that of a niche in which is a lamp, the flame within a glass, the glass a glittering star as it were, lit with the oil of a blessed tree, the olive, neither of the East nor of the West, whose oil appears to light up even though fire touches it not, - light upon light. God guides to His light whom He will. So does God advance precepts of wisdom for men, for God has knowledge of everything.
- NO 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 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.
- PK Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the East nor of the West, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guideth unto His light whom He will. And Allah speaketh to mankind in allegories, for Allah is Knower of all things.
- SH Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.
- YU Allah is the Light of the heavens and the earth. The Parable of His Light is as if there were a Niche and within it a Lamp: the Lamp enclosed in Glass: the glass as it were a brilliant star: Lit from a blessed Tree, an Olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon Light! Allah doth guide whom He will to His Light: Allah doth set

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

36.

- AA (The light is lit) in houses of worship which God has allowed to be raised, and His name remembered in them. His praises are sung there morning and evening,
- NO In houses (mosques), which Allâh has ordered to be raised (to be cleaned, and to be honoured), in them His Name is glorified in the mornings and in the afternoons or the evenings,[]
- PK (This lamp is found) in houses which Allah hath allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.
- SH In houses which Allah has permitted to be exalted and that His name may be remembered in them; there glorify Him therein in the mornings and the evenings,
- YU (Lit is such a Light) in houses, which Allah hath permitted to be raised to honour; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings, (again and again),-

37.

- AA By men not distracted from the remembrance of God either by trade and commerce or buying and selling, who stand by their devotional obligations and pay the zakat, who fear the day when hearts and eyes would flutter with trepidation
- NO Men whom neither trade nor sale diverts them from the Remembrance of Allâh (with heart and tongue), nor from performing AsSalât (Iqâmat-as-Salât), nor from giving the Zakât. They fear a Day when hearts and eyes will be overturned (from the horror of the torment of the Day of Resurrection).
- PK Men whom neither merchandise nor sale beguileth from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned;
- SH Men whom neither merchandise nor selling diverts from the remembrance of Allah and the keeping up of prayer and the giving of poor-rate; they fear a day in which the hearts and eyes shall turn about;
- YU By men whom neither traffic nor merchandise can divert from the Remembrance of Allah, nor from regular Prayer, nor from the practice of regular Charity: Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new),-

38.

- AA That God may reward them for the best of their deeds, and bestow more on them of His bounty, for God gives whom He please without measure.
- NO 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[.].
- PK That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah giveth blessings without stint to whom He will.
- SH That Allah may give them the best reward of what they have done, and give them more out of His grace; and Allah gives sustenance to whom He pleases without measure.
- YU That Allah may reward them according to the best of their deeds, and add even more for them out of His Grace: for Allah doth provide for those whom He will, without measure.

39.

- AA As for those who disbelieve, their deeds are like a mirage in the desert which the thirsty takes for water till he reaches it to find that there was nothing, and finds God with him who settles his account, for God is swift at the reckoning.
- NQ 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.[]
- PK As for those who disbelieve, their deeds are as a mirage in a desert. The thirsty one supposeth it to be water till he cometh unto it and findeth it naught, and findeth, in the place thereof, Allah Who payeth him his due; and Allah is swift at reckoning.
- SH And (as for) those who disbelieve, their deeds are like the mirage in a desert, which the thirsty man deems to be water; until when he comes to it he finds it to be naught, and there he finds Allah, so He pays back to him his reckoning in full; and Allah is quick in reckoning;
- YU But the Unbelievers,- their deeds are like a mirage in sandy deserts, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.

40.

- AA Or like darkness in a wide, wide sea, waves surging upon waves, with clouds overhanging, darkness on darkness. If you stretch your hand, you could hardly see it. For him whom God does not give any light, there is no light.
- NQ Or [the state of a disbeliever] is like the darkness in a vast deep sea, overwhelmed with a great wave topped by a great wave, topped by dark clouds, darkness, one above another, 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.
- PK Or as darkness on a vast, abysmal sea. There covereth him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holdeth out his hand he scarce can see it. And he for whom Allah hath not appointed light, for him there is no light.
- SH Or like utter darkness in the deep sea: there covers it a wave above which is another wave, above which is a cloud, (layers of) utter darkness one above another; when he holds out his hand, he is almost unable to see it; and to whomsoever Allah does not give light, he has no light.
- YU Or (the Unbelievers' state) is like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! for any to whom Allah giveth not light, there is no light!

41.

- AA Have you not seen that all those who are in the heavens and the earth, and the birds on the wing, sing the praises of God. Each one knows its obligations and its duties, and God knows whatever they do.
- NQ See you not (O Muhammad SAW) that Allâh, He it is Whom glorify whosoever is in the heavens and the earth, and the birds with wings out-spread (in their flight). 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.
- PK Hast thou not seen that Allah, He it is Whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knoweth verily the

worship and the praise; and Allah is Aware of what they do.

- SH Do you not see that Allah is He Whom do glorify all those who are in the heavens and the earth, and the (very) birds with expanded wings? He knows the prayer of each one and its glorification, and Allah is Cognizant of what they do.
- YU Seest thou not that it is Allah Whose praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

42.

- AA For God's is the kingdom of the heavens and the earth, and the returning is to God.
- NQ And to Allāh belongs the sovereignty of the heavens and the earth, and to Allāh is the return (of all).
- PK And unto Allah belongeth the Sovereignty of the heavens and the earth, and unto Allah is the journeying.
- SH And Allah's is the kingdom of the heavens and the earth, and to Allah is the eventual coming.
- YU Yea, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).

43.

- AA Have you not seen that God drives the clouds, then joins them together and puts them fold on fold. Then you see the rain fall through them; and He sends down hail from the sky where there are mountains of it, and strikes those with it whom He will, and wards it off from whomsoever He please. His lightning could snatch away their eyes.
- NQ See you not that Allāh 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 strike therewith whom He will, and averts it from whom He wills. The vivid flash of its (clouds) lightning nearly blinds the sight. [Tafsir At-Tabarī].
- PK Hast thou not seen how Allah wafteth the clouds, then gathereth them, then maketh them layers, and thou seest the rain come forth from between them; He sendeth down from the heaven mountains wherein is hail, and smiteth therewith whom He will, and averteth it from whom He will. The flashing of His lightning all but snatcheth away the sight.
- SH Do you not see that Allah drives along the clouds, then gathers them together, then piles them up, so that you see the rain coming forth from their midst? And He sends down of the clouds that are (like) mountains wherein is hail, afflicting therewith whom He pleases and turning it away from whom He pleases; the flash of His lightning almost takes away the sight.
- YU Seest thou not that Allah makes the clouds move gently, then joins them together, then makes them into a heap? - then wilt thou see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes therewith whom He pleases and He turns it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.

44.

- AA It is God who alternates night and day. There is surely a lesson in this for men of sight.
- NQ Allāh 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 these things is indeed a lesson for those who have insight.

PK Allah causeth the revolution of the day and the night. Lo! herein is indeed a lesson for those who see.

SH Allah turns over the night and the day; most surely there is a lesson in this for those who have sight.

YU It is Allah Who alternates the Night and the Day: verily in these things is an instructive example for those who have vision!

45.

AA God created every moving thing from water: One crawls on its belly, one walks on two legs, another moves on four. God creates whatsoever He will. Indeed God has power over everything.

NQ Allâh has created every moving (living) creature from water. Of them there are some that creep on their bellies, 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.

PK Allah hath created every animal of water. Of them is (a kind) that goeth upon its belly and (a kind) that goeth upon two legs and (a kind) that goeth upon four. Allah createth what He will. Lo! Allah is Able to do all things.

SH And Allah has created from water every living creature: so of them is that which walks upon its belly, and of them is that which walks upon two feet, and of them is that which walks upon four; Allah creates what He pleases; surely Allah has power over all things.

YU And Allah has created every animal from water: of them there are some that creep on their bellies; some that walk on two legs; and some that walk on four. Allah creates what He wills for verily Allah has power over all things.

46.

AA We have surely sent down clear signs. It is God who guides whom He will to the path that is straight.

NQ We have indeed sent down (in this Qur'ân) manifest Ayât (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundries of Islâmic religion, etc. that make things clear showing the Right Path of Allâh). And Allâh guides whom He wills to a Straight Path (i.e. to Allâh's religion of Islâmic Monotheism).

PK Verily We have sent down revelations and explained them. Allah guideth whom He will unto a straight path.

SH Certainly We have revealed clear communications, and Allah guides whom He pleases to the right way.

YU We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight.

47.

AA They say they believe in God and the Prophet, and have come to believe, yet a section of them turns back even after this; and these are not believers.

NQ They (hypocrites) say: "We have believed in Allâh and in the Messenger (Muhammad SAW), and we obey," then a party of them turn away thereafter, such are not believers.

PK And they say: We believe in Allah and the messenger, and we obey; then after that a faction of them turn away. Such are not believers.

SH And they say: We believe in Allah and in the messenger and we obey; then a party of them turn back after this, and these are not believers.

YU They say, "We believe in Allah and in the messenger, and we obey": but even after that, some of them turn away: they are not (really) Believers.

48.

- AA When they are called to God and His Prophet, that he may judge between them, a section of them turns away.
- NQ And when they are called to Allâh (i.e. His Words, the Qur'ân) and His Messenger (SAW), to judge between them, lo! a party of them refuse (to come) and turn away.
- PK And when they appeal unto Allah and His messenger to judge between them, lo! a faction of them are averse;
- SH And when they are called to Allah and His Messenger that he may judge between them, lo! a party of them turn aside.
- YU 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.

- AA Had right been on their side they would have come to him submissively.
- NQ But if the right is with them, they come to him willingly with submission.
- PK But if right had been with them they would have come unto him willingly.
- SH And if the truth be on their side, they come to him quickly, obedient.
- YU But if the right is on their side, they come to him with all submission.

50.

- AA Is there a malady in their hearts, or they are deluded, or afraid that God and His Prophet would be unjust in dealing with them? Not so; they are themselves unjust.
- NQ Is there a disease in their hearts? Or do they doubt or fear lest Allâh and His Messenger (SAW) should wrong them in judgement. Nay, it is they themselves who are the Zâlimûn (polytheists, hypocrites and wrong-doers, etc.).
- PK Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger should wrong them in judgment? Nay, but such are evil-doers.
- SH Is there in their hearts a disease, or are they in doubt, or do they fear that Allah and His Messenger will act wrongfully towards them? Nay! they themselves are the unjust.
- YU Is it that there is a disease in their hearts? or do they doubt, or are they in fear, that Allah and His Messenger will deal unjustly with them? Nay, it is they themselves who do wrong.

51.

- AA The answer of the believers when they are called to God and His Apostle that he may judge between them, is: "We hear and obey." And they are the ones who will prosper.
- NQ The only saying of the faithful believers, when they are called to Allâh (His Words, the Qur'ân) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey." And such are the prosperous ones (who will live forever in Paradise).
- PK The saying of (all true) believers when they appeal unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful.
- SH The response of the believers, when they are invited to Allah and His Messenger that he may judge between them, is only to say: We hear and we obey; and these it is that are the successful.
- YU The answer of the Believers, when summoned to Allah and His Messenger, in order that He may judge between them, is no other than this: they say, "We

hear and we obey": it is such as these that will attain felicity.

52.

- AA Whoever obeys God and His Prophet, fears God and does his duty to Him, will surely find success.
- NO And whosoever obeys Allāh and His Messenger (SAW), fears Allāh, and keeps his duty (to Him), such are the successful ones.
- PK He who obeyeth Allah and His messenger, and feareth Allah, and keepeth duty (unto Him): such indeed are the victorious.
- SH And he who obeys Allah and His Messenger, and fears Allah, and is careful of (his duty to) Him, these it is that are the achievers.
- YU It is such as obey Allah and His Messenger, and fear Allah and do right, that will win (in the end),

53.

- AA They swear solemnly by God: "If you command us we shall go forth." Say: "Do not swear. What is wanted is obedience, as should be. God is certainly aware of what you do."
- NO They swear by Allāh their strongest oaths, that if only you would order them, they would leave (their homes for fighting in Allāh's Cause). Say: "Swear you not; (this) obedience (of yours) is known (to be false). Verily, Allāh knows well what you do."
- PK They swear by Allah solemnly that, if thou order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is Informed of what ye do.
- SH And they swear by Allah with the most energetic of their oaths that if you command them they would certainly go forth. Say: Swear not; reasonable obedience (is desired); surely Allah is aware of what you do.
- YU They swear their strongest oaths by Allah that, if only thou wouldst command them, they would leave (their homes). Say: "Swear ye not; Obedience is (more) reasonable; verily, Allah is well acquainted with all that ye do."

54.

- AA Say: "Obey God and obey the Apostle. If you turn away, then for him is his duty to fulfil, and for you the burden that you carry; yet if you obey him you will be rightly guided. The duty of the Messenger is to convey the message clearly.
- NO Say: "Obey Allāh and obey the Messenger, but if you turn away, he (Messenger Muhammad SAW) is only responsible for the duty placed on him (i.e. to convey Allāh'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)."
- PK Say: Obey Allah and obey the messenger. But if ye turn away, then (it is) for him (to do) only that wherewith he hath been charged, and for you (to do) only that wherewith ye have been charged. If ye obey him, ye will go aright. But the messenger hath no other charge than to convey (the message) plainly.
- SH Say: Obey Allah and obey the Messenger; but if you turn back, then on him rests that which is imposed on him and on you rests that which is imposed on you; and if you obey him, you are on the right way; and nothing rests on the Messenger but clear delivering (of the message).
- YU Say: "Obey Allah, and obey the Messenger: but if ye turn away, he is only responsible for the duty placed on him and ye for that placed on you. If ye obey him, ye shall be on right guidance. The Messenger's duty is only to preach the clear (Message).

55.

- AA God has promised to make those of you who believe and do the right, leaders in the land, as He had made those before them, and will establish their faith which He has chosen for them and change their fear into security. They will worship Me and not associate any one with Me. But those who disbelieve after this will be reprobates.
- NO 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 earth, as He granted it to those before them, and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islâm). And He will surely give them in exchange a safe security after their fear (provided) they (believers) worship Me and do not associate anything (in worship) with Me. But whoever disbelieved after this, they are the Fâsiqûn (rebellious, disobedient to Allâh).
- PK Allah hath promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He caused those who were before them to succeed (others); and that He will surely establish for them their religion which He hath approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe no thing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.
- SH Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth as He made rulers those before them, and that He will most certainly establish for them their religion which He has chosen for them, and that He will most certainly, after their fear, give them security in exchange; they shall serve Me, not associating aught with Me; and whoever is ungrateful after this, these it is who are the transgressors.
- YU Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of power), as He granted it to those before them; that He will establish in authority their religion - the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me (alone) and not associate aught with Me. 'If any do reject Faith after this, they are rebellious and wicked.

56.

- AA So observe your devotional obligations, pay the zakat, and obey the Apostle so that you may be shown mercy.
- NO And perform AsSalât (IqâmatasSalât), and give Zakât and obey the Messenger (Muhammad SAW) that you may receive mercy (from Allâh).
- PK Establish worship and pay the poor-due and obey the messenger, that haply ye may find mercy.
- SH And keep up prayer and pay the poor-rate and obey the Messenger, so that mercy may be shown to you.
- YU So establish regular Prayer and give regular Charity; and obey the Messenger; that ye may receive mercy.

57.

- AA Do not think that unbelievers will subvert (the authority of God) on earth. Their abode is Hell; and what an evil destination!
- NO Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.
- PK Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end!
- SH Think not that those who disbelieve shall escape in the earth, and their abode is the fire; and certainly evil is the resort!

YU Never think thou that the Unbelievers are going to frustrate (Allah's Plan) on earth: their abode is the Fire,- and it is indeed an evil refuge!

58.

AA O you who believe, let your dependants and those who have not yet reached the age of puberty, ask permission (to enter your presence) on three occasions: Before the early morning prayer; when you disrobe for the mid-day siesta; and after prayer at night. These are the three occasions of dishabille for you. There is no harm if you or they visit one another at other times (without permission). God thus explains things to you clearly, for God is all-knowing and all-wise.

NO O you who believe! Let your legal 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) prayer, and while you put off your clothes for the noonday (rest), and after the 'Ishâ' (late-night) 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 (helping) you each other. Thus Allâh makes clear the Ayât (the Verses of this Qur'ân, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allâh is All-Knowing, All-Wise.

PK O ye who believe! Let your slaves, and those of you who have not come to puberty, ask leave of you at three times (before they come into your presence): Before the prayer of dawn, and when ye lay aside your raiment for the heat of noon, and after the prayer of night. Three times of privacy for you. It is no sin for them or for you at other times, when some of you go round attendant upon others (if they come into your presence without leave). Thus Allah maketh clear the revelations for you. Allah is Knower, Wise.

SH O you who believe! let those whom your right hands possess and those of you who have not attained to puberty ask permission of you three times; before the morning prayer, and when you put off your clothes at midday in summer, and after the prayer of the nightfall; these are three times of privacy for you; neither is it a sin for you nor for them besides these, some of you must go round about (waiting) upon others; thus does Allah make clear to you the communications, and Allah is Knowing, Wise.

YU O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does Allah make clear the Signs to you: for Allah is full of knowledge and wisdom.

59.

AA When your children have reached the age of puberty, they should similarly ask your leave (for entering) as others did before them. God thus clearly explains His commands to you, for God is all-knowing and all-wise.

NO 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.

PK And when the children among you come to puberty then let them ask leave even as those before them used to ask it. Thus Allah maketh clear His revelations for you. Allah is Knower, Wise.

SH And when the children among you have attained to puberty, let them seek permission as those before them sought permission; thus does Allah make

clear to you His communications, and Allah is knowing, Wise.

- YU But when the children among you come of age, let them (also) ask for permission, as do those senior to them (in age): Thus does Allah make clear His Signs to you: for Allah is full of knowledge and wisdom.

60.

- AA As for your women past the age of bearing children, who have no hope of marriage, there is no harm if they take off their outer garments, but in such a way that they do not display their charms; yet if they avoid this it would be better for them. God is all-hearing and all-knowing.
- NQ And as for women past child-bearing who do not expect wed-lock, it is no sin on 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.
- PK As for women past child-bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.
- SH And (as for) women advanced in years who do not hope for a marriage, it is no sin for them if they put off their clothes without displaying their ornaments; and if they restrain themselves it is better for them; and Allah is Hearing, Knowing.
- YU Such elderly women as are past the prospect of marriage,- there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One Who sees and knows all things.

61.

- AA There is no harm if the blind, the lame, the sick, or you yourselves, eat in your own houses or the houses of your fathers, mothers, or your brothers' houses, or those of your sisters, or your fathers' brothers' or sisters', or your mothers' brothers' or sisters', or in the houses whose care is entrusted to you, or the houses of your friends.
- NQ 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: As-Salâmu 'Alaikum - peace be on you) blessed and good. Thus Allâh makes clear the Ayât (these Verses or your religious symbols and signs, etc.) to you that you may understand.
- PK No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye 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 fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand.
- SH There is no blame on the blind man, nor is there blame on the lame, nor is there blame on the sick, nor on yourselves that you eat from your houses, or

your fathers' 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 uncles' houses, or your maternal aunts' houses, or what you possess the keys of, or your friends' (houses). It is no sin in you that you eat together or separately. So when you enter houses, greet your people with a salutation from Allah, blessed (and) goodly; thus does Allah make clear to you the communications that you may understand.

- YU It is no fault in the blind nor in one born lame, nor in one afflicted with illness, nor in yourselves, that ye should eat in your own houses, or those of your fathers, or your mothers, or your brothers, or your sisters, or your father's brothers or your father's sisters, or your mother's brothers, or your mother's sisters, or in houses of which the keys are in your possession, or in the house of a sincere friend of yours: there is no blame on you, whether ye eat in company or separately. But if ye enter houses, salute each other - a greeting of blessing and purity as from Allah. Thus does Allah make clear the signs to you: that ye may understand.

62.

- AA There is no harm in your eating together or separately. But when you enter the houses, salute the inmates with a greeting in the name of God, invoking blessings and good health. That is how God explains things to you clearly so that you may understand. They alone are true believers who believe in God and His Apostle, and when they are with him on a matter of common concern, do not depart without obtaining his leave. Surely those who ask leave of you are the ones who believe in God and His Apostle. Therefore when they ask leave of you for personal business give leave to those you please, and seek God's forgiveness for them. Surely God is forgiving and kind.
- NO The true believers are only those, who believe in (the Oneness of) Allāh and His Messenger (Muhammad SAW), 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 Allāh and His Messenger. So if they ask your permission for some affairs of theirs, give permission to whom you will of them, and ask Allāh for their forgiveness. Truly, Allāh is Oft-Forgiving, Most Merciful.
- PK They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! those who ask leave of thee, those are they who believe in Allah and His messenger. So, if they ask thy leave for some affair of theirs, give leave to whom thou wilt of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.
- SH Only those are believers who believe in Allah and His Messenger, and when they are with him on a momentous affair they go not away until they have asked his permission; surely they who ask your permission are they who believe in Allah and His Messenger; so when they ask your permission for some affair of theirs, give permission to whom you please of them and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful.
- YU Only those are believers, who believe in Allah and His Messenger: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for thy leave are those who believe in Allah and His Messenger; so when they ask for thy leave, for some business of theirs, give leave to those of them whom thou wilt, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, Most Merciful.

63.

- AA Do not consider your being summoned by the Apostle to be like your summoning one another. God knows those of you who go away surreptitiously.

So let those who act in contravention of his command take heed lest a trial should befall them or a grievous punishment come upon them.

- NO Make not the calling of the Messenger (Muhammad SAW) among you as your calling of one another. Allâh knows those of you who slip away under shelter (of some excuse without taking the permission to leave, from the Messenger SAW). And let those who oppose the Messenger's (Muhammad SAW) commandment (i.e. his Sunnah legal ways, orders, acts of worship, statements, etc.) (among the sects) beware, lest some Fitnah (disbelief, trials, afflictions, earthquakes, killing, overpowered by a tyrant, etc.) befall them or a painful torment be inflicted on them.
- PK Make not the calling of the messenger among you as your calling one of another. Allah knoweth those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.
- SH Do not hold the Messenger's calling (you) among you to be like your calling one to the other; Allah indeed knows those who steal away from among you, concealing themselves; therefore let those beware who go against his order lest a trial afflict them or there befall them a painful chastisement.
- YU Deem not the summons of the Messenger among yourselves like the summons of one of you to another: Allah doth know those of you who slip away under shelter of some excuse: then let those beware who withstand the Messenger's order, lest some trial befall them, or a grievous penalty be inflicted on them.

64.

- AA Does not everything in the heavens and the earth belong to God? He surely knows what state you are in; and on the day they go back to Him. He will tell them what they used to do, for God has knowledge of everything.
- NO 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.
- PK Lo! verily unto Allah belongeth whatsoever is in the heavens and the earth. He knoweth your condition. And (He knoweth) the Day when they are returned unto Him so that He may inform them of what they did. Allah is Knower of all things.
- SH Now surely Allah's is whatever is in the heavens and the earth; He knows indeed that to which you are conforming yourselves; and on the day on which they are returned to Him He will inform them of what they did; and Allah is Cognizant of all things.
- YU Be quite sure that to Allah doth belong whatever is in the heavens and on earth. Well doth He know what ye are intent upon: and one day they will be brought back to Him, and He will tell them the truth of what they did: for Allah doth know all things.