



Noble Qur'an (English Translation)

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The Noble Qur'an, known as the Hilali-Khan translation, is a translation of the Qur'an by Dr. Muhammad Muhsin Khan, and Dr. Muhammad Taqi-ud-Din al-Hilali. This English translation was sponsored by the Saudi government. It is assumed that this is the most popular and "Now the most widely disseminated Qur'an in most Islamic bookstores and Sunni mosques throughout the English-speaking world, this new translation is meant to replace the Yusuf 'Ali edition and comes with a seal of approval from both the University of Medina and the Saudi Dar al-Ifta. This venture utilizes mainstream classical sources of commentaries namely, Tabari, Qurtubi and Ibn Kathir.

Surah An Nur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1.

سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا

(This is) a Soorah (chapter of the Quran) which We have sent down and which We have enjoined, (ordained its legal laws)

وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

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

2.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ

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

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

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

وَلْيَشْهَدْ عَذَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

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 Allah's Law).

3.

الَّذِينَ لَا يَنْكِحُوا إِلَّا زَانِيَةً أَوْ مُشْرِكَةً

The adulterer marries not but an adulteress or a Mushrikah

وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ

and the adulteress none marries her except an adulterer or a Muskrick.

(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.))

وَحُرْمَةٌ ذَٰلِكَ عَلَى الْمُؤْمِنِينَ

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

4.

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ

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

فَأَجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا

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

وَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

they indeed are the Fasiqoon (liars, rebellious, disobedient to Allah).

5.

إِلَّا الَّذِينَ تَابُوا مِن بَعْدِ ذَٰلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

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

6. وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنفُسُهُمْ

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

فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

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

7. وَالْحَمِيسَةُ أَنْ لَعَنَتِ اللَّهُ عَلَيْهِ إِنْ كَانَ مِنَ الْكَذِبِينَ

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

8. وَيَدْرَأُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَذِبِينَ

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

9. وَالْحَمِيسَةُ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ

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

10. وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ

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

وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ

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

11. إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِّنْكُمْ

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

لَا تَحْسَبُوهُ شَرًّا لَّكُم بَلْ هُوَ خَيْرٌ لَّكُمْ^ج

Consider it not a bad thing for you. Nay, it is good for you.

لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْإِثْمِ^ج

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

وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

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

12.

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بِأَنْفُسِهِمْ خَيْرًا

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

وَقَالُوا هَذَا إِفْكٌ مُّبِينٌ

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

13.

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ^ج

Why did they not produce four witnesses?

فَإِذْ لَمْ يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

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

14.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ فِي الدُّنْيَا وَالْآخِرَةِ

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

لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ عَذَابٌ عَظِيمٌ

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

وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

And Allah knows and you know not.

20.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَّحِيمٌ

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

21.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَتَّبِعُوا خُطُوَاتِ الشَّيْطَانِ

O you who believe! Follow not the footsteps of Shaitan (Satan).

وَمَنْ يَتَّبِعْ خُطُوَاتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ

And whosoever follows the footsteps of Shaitan (Satan), then, verily he commands Al-Fahsha (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 Islam, etc.)).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَا مِنْكُمْ مِنْ أَحَدٍ أَبَدًا

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

وَلَكِنَّ اللَّهَ يُزَكِّي مَن يَشَاءُ

But Allah purifies (guides to Islam) whom He wills,

وَاللَّهُ سَمِيعٌ عَلِيمٌ

and Allah is All-Hearer, All-Knower.

22.

وَلَا يَأْتِلُ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ

And let not those among you who are blessed with graces and wealth

أَنْ يُؤْتُوا أَوْلِيَ الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ

swear not to give (any sort of help) to their kinsmen, Al-Masakeen (the poor), and those who left their homes for Allah's Cause.

وَلْيَعْفُوا وَلْيَصْفَحُوا

Let them pardon and forgive.

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ

Do you not love that Allah should forgive you?

وَاللَّهُ غَفُورٌ رَحِيمٌ

And Allah is Off- Forgiving, Most Merciful.

23. إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ الْغَافِلَاتِ لُعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ

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,

وَلَهُمْ عَذَابٌ عَظِيمٌ

and for them will be a great torment,

24. يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

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.

25. يَوْمَئِذٍ يُوفِّيهِمْ اللَّهُ دِينَهُمُ الْحَقَّ

On that Day Allah will pay them the recompense of their deeds in full,

وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

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

26.

ط
الْحَيْثُ لِلْخَيْثِ وَالْحَيْثُونَ لِلْخَيْثَاتِ

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

ج
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ

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

ط
أُولَئِكَ مُدْبِرُونَ مِمَّا يَقُولُونَ

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

لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

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

27.

يَا أَيُّهَا الَّذِينَ آمَنُوا

O you who believe!

ج
لَا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا

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

ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

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

28.

ط
فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ

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

ط
وَإِنْ قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا

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

هُوَ أَزْكَى لَكُمْ^ج

for it is purer for you,

وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ

and Allah is All-Knower of what you do.

29.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا غَيْرَ مَسْكُونَةٍ فِيهَا مَتَعٌ لَكُمْ^ج

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

وَاللَّهُ يَعْلَمُ مَا تُبْدُونَ وَمَا تَكْتُمُونَ

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

30.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوْا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاجَهُمْ^ج

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

ذَٰلِكَ أَزْكَى لَهُمْ^ط

That is purer for them.

إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ

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

31.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.)

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا^ط

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.),

وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ^ط

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

وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ

and not to reveal their adornment except to their husbands, their fathers, their husbands fathers,

أَوْ أَبْنَاءِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ

their sons, their husbands sons, their brothers or their brothers sons, or their sisters sons,

أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ

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

أَوْ التَّبَعِينَ غَيْرِ أُولِي الْأَرْبَابَةِ مِنَ الرِّجَالِ

or old male servants who lack vigour,

أَوْ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَىٰ عَوْرَاتِ النِّسَاءِ^ط

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

وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ^ج

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

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

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

32.

وَأَنْكِحُوا الْأَيَّامَ مِنْكُمْ وَالصَّالِحِينَ مِنْ عِبَادِكُمْ وَإِمَائِكُمْ^ج

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 Salihoon (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves).

٣٤
إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ ۗ

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

وَاللَّهُ وَاسِعٌ عَلِيمٌ

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

33.

٣٥
وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ ۗ

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

٣٦
وَالَّذِينَ يَبْتَغُونَ الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ خَيْرًا ۗ

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

٣٧
وَأَتَوْهُمْ مِّن مَّالِ اللَّهِ الَّذِي آتَاكُمْ ۗ

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

٣٨
وَلَا تُكْرَهُوا فَتْيَتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا ۗ

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

وَمَنْ يُكْرِهْهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ رَّحِيمٌ

But if anyone compels them (to prostitution), then after such compulsion, Allah is Off-Forgiving, Most Merciful (to those women, i.e. He will forgive them because they have been forced to do this evil action unwillingly).

34.

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُّبَيِّنَاتٍ

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

وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ

and the example of those who passed away before you, and an admonition for those who are Al-Muttaqoon (the pious - see V.2:2).

35.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ

Allah is the Light of the heavens and the earth.

مِثْلُ نُورِءٍ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ

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

الْمِصْبَاحُ فِي زُجَاجَةٍ

the lamp is in glass,

الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ

the glass as it were a brilliant star,

يُوقَدُ مِن شَجَرَةٍ مُّبْرَكَةٍ زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ

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),

يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ

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

نُورٌ عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ

Light upon Light! Allah guides to His Light whom He wills.

وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

36. فِي بُيُوتِ أَدْنَى اللَّهِ أَنْ تُرْفَعَ وَيُذْكَرَ فِيهَا أَسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

In houses (mosques), which Allah 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,

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

Men whom neither trade nor sale diverts them from the Remembrance of Allah (with heart and tongue), nor from performing AsSalat (Iqamat-as-Salat), nor from giving the Zakat.

يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

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

38. لِيَجْزِيَهِمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا أَوْ يَزِيدَهُمْ مِنْ فَضْلِهِ ^{قُلْ}

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

وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

And Allah provides without measure to whom He wills.

39. وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيَعَةٍ يَحْسَبُهُ الظَّمْآنُ مَاءً

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

حَتَّىٰ إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ ^{قُلْ}

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

وَاللَّهُ سَرِيعُ الْحِسَابِ

And Allah is Swift in taking account.

40.

أَوْ كَظُلْمَتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّن فَوْقِهِ مَوْجٌ مِّن فَوْقِهِ سَحَابٌ ج

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,

ظُلْمَتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكَدْ يَرَاهَا ط

darkness, one above another, if a man stretches out his hand, he can hardly see it!

وَمَن لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ

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

41.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَن فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَفَّتٍ ط

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

كُلُّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ ط

Of each one He (Allah) knows indeed his Salat (prayer) and his glorification, (or everyone knows his Salat (prayer) and his glorification),

وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

and Allah is All-Aware of what they do.

42.

وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ط

And to Allah belongs the sovereignty of the heavens and the earth,

وَإِلَى اللَّهِ الْمَصِيرُ

and to Allah is the return (of all).

43.

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

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

فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ ۗ وَيُنزِلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ بَرَدٍ

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),

فَيَصِيبُ بِهِ ۗ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَن يَشَاءُ ۗ

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

يَكَادُ سَنَا بَرْقِهِ ۗ يَذُوبُ بِالْأَبْصَرِ

The vivid flash of its (clouds) lightning nearly blinds the sight.

(Tafsir At-Tabaree).

44.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ ۗ

Allah causes the night and the day to succeed each other (i.e. if the day is gone, the night comes, and if the night is gone, the day comes, and so on).

إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَرِ

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

45.

وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِّن مَّاءٍ ۗ

Allah has created every moving (living) creature from water.

فَمِنْهُمْ مَّن يَمْشِي عَلَىٰ بَطْنِهِ ۗ

Of them there are some that creep on their bellies,

وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ رِجْلَيْنِ وَمِنْهُمْ مَّن يَمْشِي عَلَىٰ أَرْبَعٍ ۗ

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

يَخْلُقُ اللَّهُ مَا يَشَاءُ ۗ

Allah creates what He wills.

إِنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ

Verily! Allah is Able to do all things.

46.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُّبَيِّنَاتٍ

We have indeed sent down (in this Quran) manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundaries of Islamic religion, etc. that make things clear showing the Right Path of Allah).

وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ

And Allah guides whom He wills to a Straight Path (i.e. to Allahs religion of Islamic Monotheism).

47.

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا

They (hypocrites) say: "We have believed in Allah and in the Messenger (Muhammad SAW), and we obey,"

ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ مِّنْ بَعْدِ ذَلِكَ

then a party of them turn away thereafter,

وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ

such are not believers.

48.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِّنْهُمْ مُّعْرِضُونَ

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

49.

وَإِن يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

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

50. أَلَمْ يَكُن لَّهُمْ مَرَضٌ ۖ أَمْ أُرْتَابُوا ۚ أَمْ يَخَافُونَ أَنْ يَخِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ ۚ

Is there a disease in their hearts?

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

بَلْ أَوْلِيكَ هُمُ الظَّالِمُونَ

Nay, it is they themselves who are the Zalimoon (polytheists, hypocrites and wrongdoers, etc.).

51. إِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا ۚ

The only saying of the faithful believers, when they are called to Allah (His Words, the Quran) and His Messenger (SAW), to judge between them, is that they say: "We hear and we obey."

وَأَوْلِيكَ هُمُ الْمُفْلِحُونَ

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

52. وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهِ فَأُولَٰئِكَ هُمُ الْفَائِزُونَ

And whosoever obeys Allah and His Messenger (SAW), fears Allah, and keeps his duty (to Him), such are the successful ones.

53. وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لَيَخْرُجُنَّ ۚ

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

قُلْ لَا تَقْسَمُوا طاعةً مَعْرُوفَةً ۚ

Say: "Swear you not; (this) obedience (of yours) is known (to be false).

إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

Verily, Allah knows well what you do."

54.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ^ط

Say:

"Obey Allah and obey the Messenger,

فَإِنْ تَوَلَّوْا فَمَا عَلَيْهِمَا مَحْمِلٌ وَعَلَيْكُمْ مَّا حُمِّلْتُمْ^ط

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

وَإِنْ تُطِيعُوهُ تَهْتَدُوا^ج

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

وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ

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

55.

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ

Allah has promised those among you who believe, and do righteous good deeds,

لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

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

وَلَيَمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا^ج

and that He will grant them the authority to practise their religion, that which He has chosen for them (i.e. Islam). And He will surely give them in exchange a safe security after their fear

يَعْبُدُونَنِي لَا يُشْرِكُ بِي شَيْئًا^ج

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

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

But whoever disbelieved after this, they are the Fasiqoon (rebellious, disobedient to Allah).

56.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

And perform AsSalat (IqamatasSalat), and give Zakat and obey the Messenger (Muhammad SAW) that you may receive mercy (from Allah).

57.

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا أَمْعَاجِينَ فِي الْأَرْضِ

Consider not that the disbelievers can escape in the land.

وَمَا لَهُمْ آلِهَةٌ وَلِيْنَسُ الْمَصِيرِ

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

58.

يَا أَيُّهَا الَّذِينَ آمَنُوا

لِيَسْئَلَنَّكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ

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;

مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ

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

ثَلَاثَ عَوْرَاتٍ لَّكُمْ

(These) three times are of privacy for you,

لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ^ج

other than these times there is no sin on you

طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ^ج

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

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ^ط

Thus Allah makes clear the Ayat (the Verses of this Quran, showing proofs for the legal aspects of permission for visits, etc.) to you. And Allah is All-Knowing, All-Wise.

59. وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمْ الْحُلُمَ فَلْيَسْأَلُواكُمْ أَسْأَلَنَ الَّذِينَ مِنْ قَبْلِهِمْ^ج

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

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ^ط

Thus Allah makes clear His Ayat (Commandments and legal obligations) for you. And Allah is All-Knowing, All-Wise.

60. وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا يَرْجُونَ نِكَاحًا

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

فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ^ط

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

وَأَنْ يَسْتَغْفِنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ^ط

But to refrain (i.e. not to discard their outer clothing) is better for them. And Allah is All-Hearer, All-Knower.

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

There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick,

وَلَا عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ

nor on yourselves, if you eat from your houses,

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

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

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

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

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

أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقِكُمْ

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

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا

No sin on you whether you eat together or apart.

فَإِذَا دَخَلْتُمْ بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ

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

كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ

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

62.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ

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

وَإِذَا كَانُوا مَعَهُ عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ يَسْأَلُوهُ

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

إِنَّ الَّذِينَ يَسْأَلُونَكَ أَوْلِيَّكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ

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

فَإِذَا سَأَلْتُمُوهُ لِبَعْضِ شَأْنِهِمْ فَأُذِنْ لِمَن شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمُ اللَّهُ

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

إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ

Truly, Allah is Oft- Forgiving, Most Merciful.

63.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا

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

قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ مِنْكُمْ لِوَاذًا

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

فَلْيَحْذَرِ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ أَن تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

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

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ^ط

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

قَدْ يَعْلَمُ مَا أَنْتُمْ عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوا ^ط

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

وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

And Allah is All-Knower of everything.



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