



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 Nur

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- (This is) a Soorah (chapter of the Quran) which We have sent down and which We have enjoined, (ordained its legal laws) 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.
- 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 Allah, if you believe in Allah 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 Allah's Law).
- 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 Islamic Monotheism).
- 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 Fasiqoon (liars, rebellious, disobedient to Allah).
- Except those who repent thereafter and do righteous deeds, (for such) verily, Allah is Oft- Forgiving, Most Merciful.

6.	And for those who accuse their wives, but have no witnesses except themselves, let the testimony of one of them be four testimonies (i.e. testifies four times) by Allah that he is one of those who speak the truth.
7.	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.	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.	And the fifth (testimony) should be that the Wrath of Allah be upon her if he (her husband) speaks the truth.
10.	And had it not been for the Grace of Allah and His Mercy on you (He would have hastened the punishment upon you)! And that Allah is the One Who accepts repentance, the All-Wise.
11.	<p>Verily! Those who brought forth the slander (against Aishah the wife of the Prophet SAW) are a group among you. Consider it not a bad thing for you.</p> <p>Nay, it is good for you.</p> <p>Unto every man among them will be paid that which he had earned of the sin,</p> <p>and as for him among them who had the greater share therein, his will be a great torment.</p>
12.	Why then, did not the believers, men and women, when you heard it (the slander) think good of their own people and say: "This (charge) is an obvious lie?"
13.	<p>Why did they not produce four witnesses?</p> <p>Since they (the slanderers) have not produced witnesses! Then with Allah they are the liars.</p>
14.	Had it not been for the Grace of Allah and His Mercy unto you in this world and in the Hereafter, a great torment would have touched you for that whereof you had spoken.
15.	When you were propagating it with your tongues, and uttering with your mouths that whereof you had no knowledge, you counted it a little thing, while with Allah it was very great.
16.	<p>And why did you not, when you heard it, say?</p> <p>"It is not right for us to speak of this. Glory be to You (O Allah) this is a great lie."</p>
17.	Allah forbids you from it and warns you not to repeat the like of it forever, if you are believers.
18.	And Allah makes the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) plain to you, and Allah is All-Knowing, All-Wise.
19.	<p>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.</p> <p>And Allah knows and you know not.</p>
20.	<p>And had it not been for the Grace of Allah and His Mercy on you, (Allah would have hastened the punishment upon you).</p> <p>And that Allah is full of kindness, Most Merciful.</p>

21. O you who believe! Follow not the footsteps of Shaitan (Satan).
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.)).
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. But Allah purifies (guides to Islam) whom He wills, and Allah is All-Hearer, All-Knower.
22. 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-Masakeen (the poor), and those who left their homes for Allah's Cause. Let them pardon and forgive.
Do you not love that Allah should forgive you?
And Allah is Oft- Forgiving, Most Merciful.
23. 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,
24. 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. On that Day Allah will pay them the recompense of their deeds in full, and they will know that Allah, He is the Manifest Truth.
26. Bad statements are for bad people (or bad women for bad men) and bad people for bad statements (or bad men for bad women).
Good statements are for good people (or good women for good men) and good people for good statements (or good men for good women),
such (good people) are innocent of (each and every) bad statement which they say, for them is Forgiveness, and Rizqun Kareem (generous provision i.e.Paradise).
27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them, that is better for you, in order that you may remember.
28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you, and Allah is All-Knower of what you do.
29. There is no sin on you that you enter (without taking permission) houses uninhabited (i.e. not possessed by anybody), (when) you have any interest in them.
And Allah has knowledge of what you reveal and what you conceal.
30. Tell the believing men to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, etc.). That is purer for them. Verily, Allah is All-Aware of what they do.
31. And tell the believing women to lower their gaze (from looking at forbidden things), and protect their private parts (from illegal sexual acts, 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 husbands fathers, their sons, their husbands sons, their brothers or their brothers sons, or their sisters sons, or their (Muslim) women (i.e. their sisters in Islam), 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 Allah to forgive you all, O believers, that you may be successful.

32. And marry those among you who are single (i.e. a man who has no wife and the woman who has no husband) and (also marry) the Salihoon (pious, fit and capable ones) of your (male) slaves and maid-servants (female slaves).
If they be poor, Allah will enrich them out of His Bounty.
And Allah is All-Sufficient for His creatures needs, All-Knowing (about the state of the people).

33. And let those who find not the financial means for marriage keep themselves chaste, until Allah 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 Allah 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, Allah 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).

34. And indeed We have sent down for you Ayat (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-Muttaqoon (the pious - see V.2:2).

35. 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 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! Allah guides to His Light whom He wills.
And Allah sets forth parables for mankind, and Allah is All-Knower of everything.

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

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

39. As for those who disbelieve, their deeds are like a mirage in a desert. The thirsty one thinks it to be water, until he comes up to it, he finds it to be nothing, but he finds Allah with him, Who will pay him his due (Hell).
And Allah is Swift in taking account.

40. 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 Allah has not appointed light, for him there is no light.
41. 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).
Of each one He (Allah) knows indeed his Salat (prayer) and his glorification, (or everyone knows his Salat (prayer) and his glorification), and Allah is All-Aware of what they do.
42. And to Allah belongs the sovereignty of the heavens and the earth, and to Allah is the return (of all).
43. See you not that Allah 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-Tabaree).
44. 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).
Truly, in these things is indeed a lesson for those who have insight.
45. Allah 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.
Allah creates what He wills.
Verily! Allah is Able to do all things.
46. We have indeed sent down (in this Quran) manifest Ayat (proofs, evidences, verses, lessons, signs, revelations, lawful and unlawful things, and the set boundries of Islamic religion, etc. that make things clear showing the Right Path of Allah).
And Allah guides whom He wills to a Straight Path (i.e. to Allahs religion of Islamic Monotheism).
47. They (hypocrites) say: "We have believed in Allah and in the Messenger (Muhammad SAW), and we obey," then a party of them turn away thereafter, such are not believers.
48. 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. But if the right is with them, they come to him willingly with submission.
50. Is there a disease in their hearts?
Or do they doubt or fear lest Allah and His Messenger (SAW) should wrong them in judgement.
Nay, it is they themselves who are the Zalimoon (polytheists, hypocrites and wrong-doers, etc.).
51. 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."
And such are the prosperous ones (who will live forever in Paradise).

52. And whosoever obeys Allah and His Messenger (SAW), fears Allah, and keeps his duty (to Him), such are the successful ones.
53. 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).
Say: "Swear you not; (this) obedience (of yours) is known (to be false).
Verily, Allah knows well what you do."
54. Say:
"Obey Allah 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 Allah's Message) and you for that placed on you.
If you obey him, you shall be on the right guidance.
The Messengers duty is only to convey (the message) in a clear way (i.e. to preach in a plain way)."
55. Allah 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. Islam). 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 Fasiqoon (rebellious, disobedient to Allah).
56. And perform AsSalat (IqamatasSalat), and give Zakat and obey the Messenger (Muhammad SAW) that you may receive mercy (from Allah).
57. Consider not that the disbelievers can escape in the land. Their abode shall be the Fire, and worst indeed is that destination.
58. O you who believe!
Let your 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 Isha (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 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. And when the children among you come to puberty, then let them (also) ask for permission, as those senior to them (in age).
Thus Allah makes clear His Ayat (Commandments and legal obligations) for you. And Allah is All-Knowing, All-Wise.
60. 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 Allah is All-Hearer, All-Knower.

61. There is no restriction on the blind, nor any restriction on the lame, nor any restriction on the sick, nor on yourselves, if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your 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 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 Allah (i.e. say: *As-Salamu Alaikum - peace be on you*) blessed and good.

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

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

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.

Truly, Allah is Oft-Forgiving, Most Merciful.

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

64. Certainly, to Allah 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 Allah is All-Knower of everything.

