

# Eighteenth Para

The Eighteenth Para or Juz of the Quran is

## **Qadd Aflaha (قَدْ أَفْلَحَ)**

which has 3 Surahs the first one is Surah Al Muminoon 23 (Ayat 1-118), Al-Noor 24 (Ayat 1-64), and Surah Al-Furqan 25 (Ayat 1-20)  
Total No. of Ayat in this para (202)

## Highlights of Para 18 (Part Eighteen of Holy Quran)

**There are three parts in this Para:**

Complete Surah Mominoon, Complete Surah Noor and Initial part of Surah Furqan

In **Surah al-Muminun**, people are invited to accept and follow the Prophet. This is the central theme of the Surah. It speaks about the character of true believers and assures that they will be the real successful people. It draws attention to various stages of human creation, to many other universal signs. Then it takes some of the stories of other prophets and tells us that they also preached the same message.

**Seven traits of privileges of Paradise:**

Faith, fervour in prayer, Symptoms, Zakaat, chastity, fiduciary duty, protection of prayers.

**Nine stages of creation of Man:**

Soil, semen, frozen blood, lump of flesh, bone, meat clothing, humans, death and resurrection.

**Oneness:**

Three arguments are present at the beginning of the Surah; creation of heavens, rain and animals and their profit.

**Stories of Prophets:**

Mention of Hazrat Noah (Peace be upon him) and his ark

Hazrat Musa (Peace be upon him) and Hazrat Haroon (Peace be upon him)

Name of Hazrat Eesa (Peace be upon him) and mention of his mother Hazrat Maryam (Peace be upon him).

**Four characteristics of Virtuous people:**

Fear Allah Almighty.

Belief in Allah.

Do not do Shirk and hypocrisy.

In the heart of the righteous they have fear that they have to go to Allah.

**Real reason for the denial of Non-Believers:**

The reason for their denial and contradiction is that Prophet (Blessing of Allah and Peace be upon him) has not brought anything new which has not been previously relayed by previous Prophets. His high morality is not hidden from these people, nor is it true that they consider him a madman in meditation, and nor the reason for their rebuttal can be that he is asking them for compensation. The real reason, on the contrary is the truth brought by Prophet (Blessing of Allah and Peace be upon him) is against their wishes, so they keep coming up with different excuses to deny it.

### **Day of Judgement:**

A nation which has their scale heavy with good deeds will be successful and those whose scale is light will become a failure.

**Surah an-Nur** contains many rules for the development of a society based on righteousness and morality. It talks about male-female relations, rules of proper dress for Muslim women, rules for the punishment of adultery and punishment of those who accuse others of adultery or fornication.

### **Surah Noor:**

There are two things in Surah Noor:

Rules and Etiquettes, Three examples of Righteous followers and Fictitious followers.

### **Rules and Etiquettes:**

The punishment for adultery and fornication is one hundred lashes and it is proven by hadith that this ruling is for unmarried people, It is forbidden for Muslims to choose a sinful man or woman for marriage, The punishment for a wise adult who slanders chaste man or woman for adultery without witness or proof, is eighty lashes, Instead of husband and wife an order of mutual cursing is given for witnesses. When some hypocrites slandered Syeda Hazrat Ayesha (Razi Allah Tallah unhoma), which was a great slander on the spiritual mother of the Muslims, Allah mentioned this phenomenon in 10 verses.

These verses condemn the hypocrites and warn the Muslims that in the future they should never be involved in such slander and chastity of Prophecy was proclaimed, Do not enter anyone's house without permission. Salutation should be done before asking for permission, Safeguard your eyes and private parts, Encouragement of Nikkah, Those who want to gain freedom by paying some money in sin, make a contract with them. Do not force maidservants into adultery in exchange for wages, Young children and slaves and maidservants living in homes are commanded that if their owners enter your resting room before Fajr prayer, at noon and after Esha prayer, then they should enter with permission because usually at these three times general wear is taken off and sleepwear is put on, When children become wise then it is necessary for them that whenever they come into the house they should ask for permission like other adults or announce their arrival in any other way, Women who grow older and pass the age for Nikkah, if they take off the outerwear of the veil then there is nothing bad in that, Greet the family when you enter the house, Do not get up without permission in a community meeting and Do not call upon the Prophet of Allah as you call each other.



### **Three examples of Righteous followers and Fictitious followers:**

**First example:** In this example, the heart of a true believer is assimilated to the light of a lamp. The lamp should be in a hollow space so that its light and major effect remains where its needed. The oil used in this lamp is derived from olive tree. This oil has such a sparkle that it shines without showing flame. The same situation goes for the heart of a righteous follower that it is born on guidance even before acquisition of knowledge then when it acquires knowledge, it becomes the most eminent form of light.

**Second example:** The Fictitious followers believe that their actions are good. It was said that their example is of a mirage. Like a thirsty person thinks of a mirage as his own but when he comes closer he doesn't even find a trace of a watermark. This is the case with the dis-believers, that they consider their actions profitable. But when he will come to God after death, he will find nothing. His actions will have been blown away like a haze.

**Third example:** In this example, their beliefs have been correlated with the deep darkness of the ocean where a man or a woman cannot even see their own hand. This is the condition of a non-believer who is falling deeper into the darkness of unbelief.

**Surah al-Furqan** answers some of the objections of the non-believers against the Qur'an and the teachings of Islam. It also presents the character of the Believers as criteria to prove the truth of Islam.

**The veracity of Quran:**

The disbelievers have mentioned two types of false statements about Quran:

It is Muhammad (Blessing of Allah and Peace be upon him)'s own agony upon which some other people have contributed.

It is the tales and stories of previous nations that are written by him.

**Prophethood:**

The disbelievers believed that the Prophet was not a human being but an angel. And if any of the human beings receive divine Prophethood then it is given to worldly rich people, no poor or orphan can ever be blessed with it. Allah has denied this proposition with clear arguments.

### **Day of Judgement:**

On the Day of Judgement, Allah will ask the deity of non-believers that did you deceive my people or if they wandered off from the true path themselves. Then they will reject their worshippers and will admit their negligence. Then those disbelievers will be subjected to grievous punishment.

The character of the Believers. Various stages of human creation and Allah's signs in the universe, The Message of Prophet Noah, his people's response and then the flood, Generations were raised after Prophet Noah. Many prophets were sent among them. Then came Prophet Moses and Aaron and then came Jesus -peace be upon them all, All prophets are one Ummah and preached the same religion. Those who are affluent think that they are also the righteous people, but the righteous are only those who do the good deeds, Everything in the heaven and earth belongs to Allah, Prophet's job is to continue presenting the message of Allah. This life is the only chance. The life has a purpose, Punishment of adultery. Rules of testimony in the case of adultery, The false rumours against the mother of the Believers, Aisha (ra), Beware of those who slander pious chaste women, Rules about entering others homes, proper dress, help those who are single to get married,



The light of Allah and the struggle between light and darkness, Everything in the heaven and earth glorifies Allah, Believers must obey Allah and His messenger. Allah's promise to the Believers to establish them in the land, Rules of privacy for men and women, at home and outside, Especial respect of the Prophet and Believers' duties towards him, Prophet Muhammad came as a Warner for the whole world. The evil of Shirk. The objections of those who denied the Prophet and his message and The Punishment of those who deny Allah and His message.

## SURAH 23:

## "Al-Muminun"

*In the Name of Allah, the Compassionate,  
the Merciful*

قَدْ أَفْلَحَ الْمُؤْمِنُونَ

23:1 **S**uccessful indeed are the believers,

الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ

23:2 who are humble in their prayers;

وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ

23:3 who turn away from vain talk;

وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ

23:4 who give alms;

وَالَّذِينَ هُمْ لِأَفْوَاجِهِمْ حَافِظُونَ

23:5 who restrain themselves from sexual desires,

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إِلَّا عَلَىٰ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ  
فَإِنَّهُمْ غَيْرُ مَلُومِينَ

**23:6** except with their wives and the girls they possess, for these are lawful to them.

فَمَنْ ابْتَغَىٰ وَرَاءَ ذَلِكَ فَأُولَٰئِكَ هُمُ  
الْعَادُونَ

**23:7** Those who go beyond that are transgressors.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ

**23:8** (Successful also are those) who are true to their trusts and pledges,

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ

**23:9** and those who strictly guard their prayers.

أُولَٰئِكَ هُمُ الْوَارِثُونَ

**23:10** These are the heirs,

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الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا  
خَالِدُونَ

**23:11** who will inherit Paradise; they shall abide there for ever.

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلَالَةٍ مِنْ  
طِينٍ

**23:12** We did create man from an essence of clay:

ثُمَّ جَعَلْنَاهُ نُطْفَةً فِي قَرَارٍ مَكِينٍ

**23:13** then placed him, a life-germ, in a safe enclosure.

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ  
مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظَامًا فَكَسَوْنَا الْعِظَامَ  
لَحْمًا ثُمَّ أَنْشَأْنَاهُ خَلْقًا آخَرَ فَتَبَارَكَ اللَّهُ أَحْسَنُ  
الْخَالِقِينَ

**23:14** The germ We made a clot of blood, and the clot a lump of flesh. This We fashioned into bones, then clothed the bones with flesh, and then produced it

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as another creation. Blessed be Allah,  
the noblest of creators!

ثُمَّ إِنَّكُمْ بَعْدَ ذَلِكَ لَمَيِّتُونَ

**23:15** You shall surely die hereafter,

ثُمَّ إِنَّكُمْ يَوْمَ الْقِيَامَةِ تُبْعَثُونَ

**23:16** and be restored to life on the Day of  
Resurrection.

وَلَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَائِقَ وَمَا كُنَّا  
عَنِ الْخَلْقِ غَافِلِينَ

**23:17** We have created seven ways above  
you; of Our creation , We are never  
heedless.

وَأَنْزَلْنَا مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَسْكَنَّاهُ  
فِي الْأَرْضِ وَإِنَّا عَلَى ذَهَابٍ بِهِ لَقَادِرُونَ

**23:18** We sent down water from the sky in  
due measure, and lodged it into the  
earth. But if We please, We can take it  
all away.



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فَأَنْشَأْنَا لَكُمْ بِهِ جَنَّاتٍ مِنْ نَخِيلٍ  
وَأَعْنَابٍ لَكُمْ فِيهَا فَوَاكِهُ كَثِيرَةٌ وَمِنْهَا تَأْكُلُونَ

**23:19** With it, We caused vineyards and palm-groves to spring up, yielding abundant fruit for your sustenance.

وَشَجَرَةً تَخْرُجُ مِنْ طُورِ سَيْنَاءَ تَنْبُتُ  
بِالدُّهْنِ وَصِبْغٍ لِلْكَالِينَ

**23:20** Also a tree which grows on Mount Sinai and gives oil and relish for the caters.

وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا  
فِي بُطُونِهَا وَلَكُمْ فِيهَا مَنَافِعُ كَثِيرَةٌ وَمِنْهَا  
تَأْكُلُونَ

**23:21** In the cattle, too, you have an example of Our power. You drink of that which is in their bellies, you eat their flesh, and gain other benefits from them besides.

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وَعَلَيْهَا وَعَلَى الْفُلْكِ تُحْمَلُونَ

**23:22** By them, as by ships that sail the sea,  
you are carried.

وَلَقَدْ أَرْسَلْنَا نُوحًا إِلَىٰ قَوْمِهِ فَقَالَ يَا  
قَوْمِ اعْبُدُوا اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا  
تَتَّقُونَ

**23:23** We sent forth Nuh to his people.  
'Serve Allah, my people,' he said, 'for  
you have no god but Him. Will you not  
guard against evil?

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا  
هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ  
وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا  
فِي آبَائِنَا الْأَوَّلِينَ

**23:24** The unbelieving elders of his people  
said: 'This man is but a mortal like you,  
feigning himself your superior. Had  
Allah willed, He could have sent down  
angels. Nor did such a thing happen to  
our forefathers.

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إِنَّ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فُتَرَبَّصُوا بِهِ  
حَتَّىٰ حِينٍ

**23:25** He is surely possessed. Keep an eye on him awhile.'

قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُونَ

**23:26** Nuh said: 'Help me, Lord. They will not believe me.'

فَأَوْحَيْنَا إِلَيْهِ أَنْ اصْنَعْ الْفُلَكَ بِأَعْيُنِنَا  
وَوَحَيْنَا فَإِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ فَاسْلُكْ  
فِيهَا مِنْ كُلِّ زَوْجَيْنِ اثْنَيْنِ وَأَهْلَكَ إِلَّا مَنْ  
سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ وَلَا تُخَاطِبُنِي فِي  
الَّذِينَ ظَلَمُوا إِنَّهُمْ مُغْرَقُونَ

**23:27** We revealed (Our will) to him, saying: "Build an ark under Our watchful eye, according to Our guidance and Our inspiration. When Our judgement comes to pass and water wells out from the Oven, take aboard a pair from every species and the members of your household, except those of them already doomed. Do not plead with Me for those who have done wrong: they shall be drowned.

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فَإِذَا اسْتَوَيْتَ أَنْتَ وَمَنْ مَعَكَ عَلَى  
الْفُلْكِ فَقُلِ الْحَمْدُ لِلَّهِ الَّذِي نَجَّانَا مِنَ الْقَوْمِ  
الظَّالِمِينَ

**23:28** And when you and all your followers  
have gone aboard, say: "Praise be to  
Allah who has delivered us from  
people who do wrong.

وَقُلْ رَبِّ أَنْزِلْنِي مُنْزَلًا مُبَارَكًا وَأَنْتَ  
خَيْرُ الْمُنْزِلِينَ

**23:29** Lord, let my landing from this ark be  
blessed. You are the best to make (us)  
land."

إِنَّ فِي ذَلِكَ لَآيَاتٍ وَإِنْ كُنَّا لَمُبْتَلِينَ

**23:30** Surely in that are (veritable) signs.  
Thus we put (them) to the proof.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قَرْنًا آخَرِينَ

**23:31** Then we raised after them another  
generation,

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فَأَرْسَلْنَا فِيهِمْ رَسُولًا مِنْهُمْ أَنْ اعْبُدُوا  
اللَّهَ مَا لَكُمْ مِنْ إِلَهٍ غَيْرُهُ أَفَلَا تَتَّقُونَ

**23:32** and sent forth to them an apostle of their own. 'Serve Allah,' (he said), 'for you have no god but Him. Will you not take heed?'

وَقَالَ الْمَلَأُ مِنْ قَوْمِهِ الَّذِينَ كَفَرُوا  
وَكَذَّبُوا بِلِقَاءِ الْآخِرَةِ وَأَتْرَفْنَاهُمْ فِي الْحَيَاةِ  
الدُّنْيَا مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ  
مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ

**23:33** (But) the unbelieving elders of his people, who disbelieved and denied the life to come and on whom We had bestowed the good things of this life, said: This man is but a mortal like yourselves; he eats of what you eat and drinks of what you drink.

وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا  
لَخَاسِرُونَ

**23:34** If you obey a mortal like yourselves, you shall be lost.



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أَيَعِدُّكُمْ أَنتُمْ إِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا  
وَعِظَامًا أَنتُمْ مَخْرُجُونَ

**23:35** Does he promise you that when you are dead and turned to dust and bones, you will be raised to life?

هِيَاهُتَ هِيَاهُتَ لِمَا تُوْعَدُونَ

**23:36** Far, very far is that which you are promised.

إِنْ هِيَ إِلَّا حَيَاتُنَا الدُّنْيَا نَمُوتُ وَنَحْيَا  
وَمَا نَحْنُ بِمَبْعُوثِينَ

**23:37** There is no other life but this, our earthly life: we live and die, never to live again.

إِنْ هُوَ إِلَّا رَجُلٌ افْتَرَى عَلَى اللَّهِ كَذِبًا  
وَمَا نَحْنُ لَهُ بِمُؤْمِنِينَ

**23:38** This man is but an impostor who tells of Allah what is untrue; We will never believe him.

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قَالَ رَبِّ انصُرْنِي بِمَا كَذَّبُون

**23:39** He said: "Help me, Lord, they will not believe me."

قَالَ عَمَّا قَلِيلٍ لَيُصْبِحُنَّ نَادِمِينَ

**23:40** We replied: "Before long they shall rue it."

فَأَخَذَتْهُمْ الصِّيْحَةُ بِالْحَقِّ فَجَعَلْنَاهُمْ  
غُثَاءً فَبُعْدًا لِلْقَوْمِ الظَّالِمِينَ

**23:41** Our scourge overtook them in all justice and We swept them away like withered leaves. Gone are those wicked men.

ثُمَّ أَنْشَأْنَا مِنْ بَعْدِهِمْ قُرُونًا آخَرِينَ

**23:42** After them We raised other generations-

مَا تَسْبِقُ مِنْ أُمَّةٍ أَجَلَهَا وَمَا  
يَسْتَأْخِرُونَ

**23:43** no people can delay their doom or go before it-

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ثُمَّ أَرْسَلْنَا رُسُلَنَا تَتْرَىٰ كُلًّا مَّا جَاءَ  
 أُمَّةً رَّسُولُهَا كَذَّبُوهُ فَاتَّبَعْنَا بَعْضَهُمْ بَعْضًا  
 وَجَعَلْنَاهُمْ أَحَادِيثَ فَبُعْدًا لِّقَوْمٍ لَا يُؤْمِنُونَ

**23:44** and sent forth Our apostles in succession. Yet time after time they disbelieved their apostles, so that we made them follow one another and made them a byword (for iniquity). Gone are the unbelievers.

ثُمَّ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا  
 وَسُلْطَانٍ مُّبِينٍ

**23:45** Then We sent Musa and his brother Harun with Our signs and clear authority to Pharaoh and his nobles,

إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَاسْتَكْبَرُوا وَكَانُوا  
 قَوْمًا عَالِينَ

**23:46** But they received them with scorn, for they were arrogant men.

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فَقَالُوا أَأَتُومِنُ لِبَشَرَيْنِ مِثْلِنَا وَقَوْمُهُمَا لَنَا  
عَابِدُونَ

**23:47** "What!" they said. "Are we to believe in two mortals like us, whose people are our bondsmen?"

فَكَذَّبُوهُمَا فَكَانُوا مِنَ الْمُهْلَكِينَ

**23:48** They denied them, and thus incurred destruction.

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ لَعَلَّهُمْ يَهْتَدُونَ

**23:49** And We gave Musa the Book, so that his people might be rightly guided.

وَجَعَلْنَا ابْنَ مَرْيَمَ وَأُمَّهُ آيَةً وَآوَيْنَاهُمَا  
إِلَى رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ

**23:50** We made the son of Mariam and his mother a sign to mankind and gave them a shelter on a peaceful hill-side watered by a fresh spring.

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يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ  
وَأَعْمَلُوا صَالِحًا إِنِّي بِمَا تَعْمَلُونَ عَلِيمٌ

**23:51** Apostles! Eat of that which is wholesome and do good works: I have knowledge of all your actions.

وَإِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ  
فَاتَّقُونِ

**23:52** Your brotherhood is but one brotherhood, and I am your only Lord: therefore fear Me.

فَتَقَطَّعُوا أَمْرَهُمْ بَيْنَهُمْ زُبُرًا كُلُّ حِزْبٍ  
بِمَا لَدَيْهِمْ فَرَحُونُ

**23:53** Yet men have divided themselves into different sects, each rejoicing in what it had.

فَذَرَهُمْ فِي غَمَرَتِهِمْ حَتَّىٰ حِينٍ

**23:54** Leave them in their error till death overtakes them.



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أَيَحْسَبُونَ أَنَّمَا نُمِدُّهُمْ بِهِ مِنْ مَالٍ وَبَنِينَ

**23:55** Do they think that in giving them wealth and children.

نُسَارِعُ لَهُمْ فِي الْخَيْرَاتِ بَلْ لَا يَشْعُرُونَ

**23:56** We are hastening to do them good? By no means! They do not understand.

إِنَّ الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُتَّقُونَ

**23:57** Those who live in fear of their Lord;

وَالَّذِينَ هُمْ بِآيَاتِ رَبِّهِمْ يُؤْمِنُونَ

**23:58** who believe in the revelations of their Lord;

وَالَّذِينَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُونَ

**23:59** who worship none besides their Lord;

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وَالَّذِينَ يُؤْتُونَ مَا آتَوْا وَقُلُوبُهُمْ وَجَلَةٌ  
أَنَّهُمْ إِلَىٰ رَبِّهِمْ رَاجِعُونَ

**23:60** who give what they give with their hearts filled with awe, (knowing) that they will return to their Lord:

أُولَٰئِكَ يُسَارِعُونَ فِي الْخَيْرَاتِ وَهُمْ  
لَهَا سَابِقُونَ

**23:61** these hasten to good things and are the first to attain them.

وَلَا نُكَلِّفُ نَفْسًا إِلَّا وُسْعَهَا وَلَدَيْنَا كِتَابٌ  
يَنْطِقُ بِالْحَقِّ وَهُمْ لَا يُظْلَمُونَ

**23:62** We charge no soul with more than it can bear. We have a Book which speaks the truth: none shall be wronged.

بَلْ قُلُوبُهُمْ فِي غَمْرَةٍ مِّنْ هَٰذَا وَلَهُمْ  
أَعْمَالٌ مِّنْ دُونِ ذَٰلِكَ هُمْ لَهَا عَامِلُونَ

**23:63** But their hearts are blind to this; and they have deeds besides which they continue to do.

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حَتَّىٰ إِذَا أَخَذْنَا مُتْرَفِيهِم بِالْعَذَابِ إِذَا هُمْ يَجْأَرُونَ

**23:64** But when we visit Our scourge upon those of them that live in comfort, they will cry out for help.

لَا تَجْأَرُوا الْيَوْمَ إِنَّكُمْ مِنَّا لَا تُنْصَرُونَ

**23:65** (We shall say): 'Do not howl this day, for from Us you shall receive no help.

فَذُكِّرْتُمْ بَلْ يَأْتِي تِلْكَ آيَاتِي تَتْلُو آيَاتِي عَلَىٰ أَعْقَابِكُمْ فَكُنْتُمْ عَلَىٰ

**23:66** My revelations were recited to you many a time, but you turned your backs,

مُسْتَكْبِرِينَ بِهِ سَامِرًا تَهْجُرُونَ

**23:67** in scorn, talking nonsense about them by night.'

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أَفَلَمْ يَدَّبَّرُوا الْقَوْلَ أَمْ جَاءَهُمْ مَا لَمْ  
يَأْتِ آبَاءَهُمُ الْأَوَّلِينَ

**23:68** Should they not heed the Word of Allah? Or was anything revealed to them that had not been revealed to their forefathers?

أَمْ لَمْ يَعْرِفُوا رَسُولَهُمْ فَهُمْ لَهُ مُنْكَرُونَ

**23:69** Or is it because they do not know their Apostle that they deny him?

أَمْ يَقُولُونَ بِهِ جِنَّةٌ بَلْ جَاءَهُمُ بِالْحَقِّ  
وَأَكْثَرُهُمْ لِلْحَقِّ كَارِهُونَ

**23:70** Do they say he is possessed? He has proclaimed to them the truth. But most of them abhor the truth.

وَلَوْ اتَّبَعَ الْحَقُّ أَهْوَاءَهُمْ لَفَسَدَتِ  
السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ بَلْ أَتَيْنَاهُمْ  
بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُعْرِضُونَ

**23:71** Had the truth followed their desires, the heavens, the earth, and all who dwell in them would have surely been

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corrupted. We have given them their admonition; yet from their admonition they turn away.

أَمْ تَسْأَلُهُمْ خَرْجًا فَقَرَاجُ رَبِّكَ خَيْرٌ  
وَهُوَ خَيْرُ الرَّازِقِينَ

**23:72** Are you seeking a reward of them?  
Your Lord's recompense is better. He  
is the most munificent Giver.

وَإِنَّكَ لَتَدْعُوهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ

**23:73** You are calling them to a straight path,

وَأِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ عَنِ  
الصِّرَاطِ لَنَّاكِبُونَ

**23:74** but those who deny the life to come will  
ever stray from the right path.

وَلَوْ رَحِمْنَاهُمْ وَكَشَفْنَا مَا بِهِمْ مِنْ  
ضُرٍّ لَلْجُودِ فِي طُغْيَانِهِمْ يَعْمَهُونَ

**23:75** If We showed them mercy and relieved  
their misfortunes, they would still  
blunder about in their transgression.



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وَلَقَدْ أَخَذْنَاهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوا  
لِرَبِّهِمْ وَمَا يَتَضَرَّعُونَ

**23:76** We punished them, but they neither humbled themselves to their Lord nor did they submissively invoke Him.

حَتَّىٰ إِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ  
شَدِيدٍ إِذَا هُمْ فِيهِ مُبْلِسُونَ

**23:77** And when we opened on them a gate of severe chastisement, they plunged into utter despair.

وَهُوَ الَّذِي أَنْشَأَ لَكُمُ السَّمْعَ وَالْأَبْصَارَ  
وَالْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ

**23:78** It was He who gave you ears, eyes, and hearts: yet you are seldom thankful.

وَهُوَ الَّذِي ذَرَأَكُمْ فِي الْأَرْضِ وَإِلَيْهِ  
تُحْشَرُونَ

**23:79** It was He who placed you on the earth, and before Him you shall be assembled.

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وَهُوَ الَّذِي يُحْيِي وَيُمِيتُ وَلَهُ اخْتِلَافُ  
الَّيْلِ وَالنَّهَارِ أَفَلَا تَعْقِلُونَ

**23:80** It is He who gives life and death, and His is the alteration of the night and the day. Can you not understand?

بَلْ قَالُوا مِثْلَ مَا قَالَ الْأَوَّلُونَ

**23:81** But they say what the ancients said before them.

قَالُوا إِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَأَنَّا  
لَمَبْعُوثُونَ

**23:82** "When we are bones and dust," they say, 'shall we be raised to life?

لَقَدْ وَعَدْنَا نَحْنُ وَآبَاؤُنَا هَذَا مِنْ قَبْلُ  
إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ

**23:83** This we have been promised before, we and our fathers. It is but (one) of the ancients' fictitious tales.

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قُلْ لِمَنِ الْأَرْضُ وَمَنْ فِيهَا إِنْ كُنْتُمْ  
تَعْلَمُونَ

**23:84** Say: "Whose is the earth and all that it contains? (Tell me) if you know the truth."

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَذَكَّرُونَ

**23:85** "Allah's," they will reply. Say: "Then will you not take heed?"

قُلْ مَنْ رَبُّ السَّمَاوَاتِ السَّبْعِ وَرَبُّ  
الْعَرْشِ الْعَظِيمِ

**23:86** Say: "Who is the Lord of the seven heavens, and of the Glorious Throne?"

سَيَقُولُونَ لِلَّهِ قُلْ أَفَلَا تَتَّقُونَ

**23:87** 'Allah,' they will reply. Say: 'Will you keep from evil, then?'

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قُلْ مَنْ بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ  
يُجِيرُ وَلَا يُجَارُ عَلَيْهِ إِنْ كُنْتُمْ تَعْلَمُونَ

**23:88** Say: 'In whose hands is the sovereignty of all things, protecting all, while against Him there is no protection? Tell me, if you know the truth.'

سَيَقُولُونَ لِلَّهِ قُلْ فَأَنَّى تُسْحَرُونَ

**23:89** 'In Allah's,' they will reply. Say: 'How then can you be so bewitched?

بَلْ أَتَيْنَاهُم بِالْحَقِّ وَإِنَّهُمْ لَكَاذِبُونَ

**23:90** Nay, We have revealed to them the truth, but they are liars.

مَا اتَّخَذَ اللَّهُ مِنْ وَلَدٍ وَمَا كَانَ مَعَهُ  
مِنْ إِلَهٍ إِذَا لَذَهَبَ كُلُّ إِلَهٍ بِمَا خَلَقَ وَلَعَلَّا  
بَعْضُهُمْ عَلَى بَعْضٍ سُبْحَانَ اللَّهِ عَمَّا  
يَصِفُونَ

**23:91** Never has Allah begotten a son, nor is there any other god besides Him. Were this otherwise, each god would govern

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his own creation, each holding himself  
above the other. Exalted be Allah  
above their falsehoods!

عَالِمِ الْغَيْبِ وَالشَّهَادَةِ فَتَعَالَى عَمَّا  
يُشْرِكُونَ

**23:92** He is the Knower alike of the visible  
and the invisible. Exalted be He above  
the gods they associate with Him!

قُلْ رَبِّ إِمَّا تُرِيْنِي مَا يُوعَدُونَ

**23:93** Say: 'Lord, if you let me witness that  
against which they are warned,

رَبِّ فَلَا تَجْعَلْنِي فِي الْقَوْمِ الظَّالِمِينَ

**23:94** do not put me among this wrongdoing  
people.'

وَإِنَّا عَلَىٰ أَنْ نُرِيَكَ مَا نَعِدُهُمْ لَقَادِرُونَ

**23:95** Indeed, We have power enough to let  
you see that which they are promised.



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ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ السَّيِّئَةِ نَحْنُ  
أَعْلَمُ بِمَا يَصِفُونَ

**23:96** Repel evil with good. We are fully aware of all (the slanders) they utter.

وَقُلْ رَبِّ أَعُوذُ بِكَ مِنْ هَمَزَاتِ  
الشَّيَاطِينِ

**23:97** And say: 'Lord, I seek refuge in You from the promptings of the devils.

وَأَعُوذُ بِكَ رَبِّ أَنْ يَحْضُرُونِ

**23:98** Lord, I seek refuge in You from their presence.'

حَتَّىٰ إِذَا جَاءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ  
ارْجِعُونِ

**23:99** Until when death comes to a wrongdoer, he will say: 'Lord, let me go back,

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لَعَلِّي أَعْمَلُ صَالِحًا فِيمَا تَرَكْتُ كَلَّا  
 إِنَّهَا كَلِمَةٌ هُوَ قَائِلُهَا وَمِنْ وَرَائِهِمْ بَرْزَخٌ إِلَى  
 يَوْمٍ يُبْعَثُونَ

**23:100** that I may do good works in the world I have left behind.' Never! It is only a word which he will speak. Behind them there shall stand a barrier till the Day of Resurrection.

فَإِذَا نُفِخَ فِي الصُّورِ فَلَا أَنْسَابَ بَيْنَهُمْ  
 يَوْمَئِذٍ وَلَا يَتَسَاءَلُونَ

**23:101** And when the Trumpet is sounded, on that day their ties of kindred shall be no more, nor will one ask after another.

فَمَنْ ثَقُلَتْ مَوَازِينُهُ فَأُولَئِكَ هُمُ  
 الْمُفْلِحُونَ

**23:102** Those whose scales are heavy shall triumph,

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وَمَنْ خَفَّتْ مَوَازِينُهُ فَأُولَٰئِكَ الَّذِينَ  
خَسِرُوا أَنْفُسَهُمْ فِي جَهَنَّمَ خَالِدُونَ

**23:103** but those whose scales are light  
shall forfeit their souls and abide in Hell  
for ever.

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَالِحُونَ

**23:104** Its flames will scorch their faces  
and they will writhe with pain with their  
lips apart.

أَلَمْ تَكُنْ آيَاتِي تُتْلَىٰ عَلَيْكُمْ فَكُنْتُمْ بِهَا  
تُكَذِّبُونَ

**23:105** (We shall say): 'Were My  
revelations not recited to you, and did  
you not deny them?'

قَالُوا رَبَّنَا غَلَبَتْ عَلَيْنَا شِفُونُنَا وَكُنَّا  
قَوْمًا ضَالِّينَ

**23:106** 'Lord,' they will reply, 'misfortune  
overcame us and we went astray.'

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رَبَّنَا أَخْرِجْنَا مِنْهَا فَإِنْ عُدْنَا فَإِنَّا  
ظَالِمُونَ

**23:107** Lord, deliver us from Hell. If we return to sin, then we shall indeed be wicked men.'

قَالَ اخْسَئُوا فِيهَا وَلَا تُكَلِّمُونَ

**23:108** He will say: 'Stay there in shame and do not plead with Me.

إِنَّهُ كَانَ فَرِيقٌ مِنْ عِبَادِي يَقُولُونَ  
رَبَّنَا آمَنَّا فَاغْفِرْ لَنَا وَارْحَمْنَا وَأَنْتَ خَيْرُ  
الرَّاحِمِينَ

**23:109** Among My servants there were those who said: "Lord, we believe in You. Forgive us and have mercy on us: You are the Best of the merciful."

فَاتَّخَذْتُمُوهُمْ سِخْرِيًّا حَتَّى أَنْسَوْكُمْ  
ذِكْرِي وَكُنْتُمْ مِنْهُمْ تَضَحَكُونَ

**23:110** But you derided them until they caused you to forget My warning. You laughed at them.

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إِنِّي جَزِيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوا أَنَّهُمْ  
هُمُ الْفَائِزُونَ

**23:111** Today I shall reward them for their fortitude, for it is they who have triumphed.'

قَالَ كَمْ لَبِثْتُمْ فِي الْأَرْضِ عَدَدَ سِنِينَ

**23:112** And He will ask: 'How many years did you live on earth?'

قَالُوا لَبِثْنَا يَوْمًا أَوْ بَعْضَ يَوْمٍ فَاسْأَلِ  
الْعَادِينَ

**23:113** They will reply: 'A day or possibly less. Ask those who have kept count.'

قَالَ إِنْ لَبِثْتُمْ إِلَّا قَلِيلًا لَوْ أَنَّكُمْ كُنْتُمْ  
تَعْلَمُونَ

**23:114** He will say: 'Brief indeed was your sojourn, if you but knew it!'



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أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا  
لَا تُرْجَعُونَ

**23:115** Did you think that We had created you in vain and that you would never be recalled to Us?

فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ  
رَبُّ الْعَرْشِ الْكَرِيمِ

**23:116** Exalted be Allah, the King, the Truth. There is no god but Him, the Lord of the Glorious Throne.

وَمَنْ يَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ لَا بُرْهَانَ  
لَهُ بِهِ فَإِنَّمَا حِسَابُهُ عِنْدَ رَبِّهِ إِنَّهُ لَا يُفْلِحُ  
الْكَافِرُونَ

**23:117** He that invokes another god besides Allah-a god of whose divinity he has no proof-his reckoning will be only with his Lord. The unbelievers shall never prosper.

**SURAH 23:****"Al-Muminun"**

وَقُلْ رَبِّ اغْفِرْ وَارْحَمْ وَأَنْتَ خَيْرُ  
الرَّاحِمِينَ

**23:118** Say: "Lord, forgive and have mercy. You are the best of those that show mercy."

**SURAH 24:****"An-Nur"**

*in the Name of Allah, the Compassionate,  
the Merciful*

سُورَةُ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا  
آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ

**24:1** This is a surah (chapter) which We have revealed and sanctioned, proclaiming in it clear revelations. so that you may take heed.

الزَّانِيَةُ وَالزَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ  
مِنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي  
دِينِ اللَّهِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ  
وَلَيْشَهِدَ عَذَابُهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ

**24:2** The adulterer and the adulteress shall each be given a hundred lashes. Let no pity for them detain you from obedience to Allah, if you truly believe in Allah and the Last Day: and let their punishment be witnessed by a number of believers.

## SURAH 24:

## "An-Nur"

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

**24:3** The adulterer may marry only an adulteress or an idolatress; and the adulteress may marry only an adulterer or an idolater. True believers are forbidden such (marriages).

وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا  
بِأَرْبَعَةِ شُهَدَاءَ فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا  
تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ

**24:4** Those that defame honourable women and cannot produce four witnesses shall be given eighty lashes. And do not accept their testimony ever after, for they are great transgressors-

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا  
فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**24:5** except those among them that afterwards repent and mend their ways. Allah is Forgiving, Merciful.

## SURAH 24:

## "An-Nur"

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ  
شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ  
شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ

**24:6** And those who accuse their wives and have no witnesses except themselves, let each of them testify by swearing four times by Allah that his charge is true,

وَالْخَامِسَةُ أَنَّ لَعْنَتَ اللَّهِ عَلَيْهِ إِنْ كَانَ  
مِنَ الْكَاذِبِينَ

**24:7** calling down in the fifth time upon himself the curse of Allah if he is lying.

وَيَذَرُ عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ  
شَهَادَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ

**24:8** But they shall spare her the punishment if she swears four times by Allah that his charge is false,



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وَالْخَامِسَةَ أَنَّ غَضَبَ اللَّهِ عَلَيْهَا إِنْ  
كَانَ مِنَ الصَّادِقِينَ

**24:9** and calls down Allah's wrath upon herself if it be true.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ  
اللَّهَ تَوَّابٌ حَكِيمٌ

**24:10** If it were not for Allah's grace and mercy on you and that He is Forgiving and Wise, (He would immediately uncover your sins and hasten your punishment).

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ  
لَا تحْسَبُوهُ شَرًّا لَكُمْ بَلْ هُوَ خَيْرٌ لَكُمْ لِكُلِّ  
أَمْرٍ مِنْهُمْ مَا اكْتَسَبَ مِنَ الْإِثْمِ وَالَّذِي تَوَلَّى  
كِبْرَهُ مِنْهُمْ لَهُ عَذَابٌ عَظِيمٌ

**24:11** Those who invented that slander were a number of your own people. Do not regard it as a misfortune, for it has proved an advantage. Each one of them shall be punished according to the sin he committed. As for him who had the greater share in it, his punishment shall be terrible indeed.

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لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ  
وَالْمُؤْمِنَاتُ بَأْنَفُسِهِنَّ خَيْرًا وَقَالُوا هَذَا إِفْكٌ  
مُبِينٌ

**24:12** When you heard it, why did the faithful, men and women, not think well of their own people, and say: "This is an evident falsehood?"

لَوْلَا جَاءُوا عَلَيْهِ بِأَرْبَعَةِ شُهَدَاءَ فَإِذْ لَمْ  
يَأْتُوا بِالشُّهَدَاءِ فَأُولَئِكَ عِنْدَ اللَّهِ هُمُ الْكَاذِبُونَ

**24:13** Why did they not produce four witnesses ? If they could not produce any witnesses, then they were surely lying in the sight of Allah.

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

**24:14** But for Allah's grace and mercy towards you in this life and in the next, you would have been sternly punished for the talk you indulged in.

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إِذْ تَلَقَّوْنَهُ بِأَلْسِنَتِكُمْ وَتَقُولُونَ بِأَفْوَاهِكُمْ  
مَا لَيْسَ لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّنًا وَهُوَ عِنْدَ  
اللَّهِ عَظِيمٌ

**24:15** You carried with your tongues and uttered with your mouths what you did not know. You may have thought it a trifle, but in the sight of Allah it was a grave offence.

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

**24:16** When you heard it, why did you not say: 'It is not right for us to speak of this. Allah forbid! This is a monstrous slander'?

يَعِظُكُمُ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ أَبَدًا إِنْ  
كُنْتُمْ مُؤْمِنِينَ

**24:17** Allah bids you never again to repeat the like, if you are true believers.

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وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ  
حَكِيمٌ

**24:18** Allah makes plain to you His revelations. He is Wise, All-Knowing.

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ فِي  
الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ فِي الدُّنْيَا وَالْآخِرَةِ  
وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ

**24:19** Those who delight in spreading slanders against the faithful shall be sternly punished in this life and in the next. Allah knows, but you do not.

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ  
اللَّهَ رَءُوفٌ رَحِيمٌ

**24:20** But for Allah's grace and mercy, His compassion and forgiveness (you would have long since been punished).

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يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُواتِ  
الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُواتِ الشَّيْطَانِ فَإِنَّهُ  
يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْ لَا فَضْلُ اللَّهِ  
عَلَيْكُمْ وَرَحْمَتُهُ مَا زَكَّى مِنْكُمْ مِنْ أَحَدٍ أَبَدًا  
وَلَكِنَّ اللَّهَ يُزَكِّي مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ

**24:21** You that are true believers, do not walk in the footsteps of Satan. He that walks in Satan's footsteps is incited by him to indecency and evil. But for Allah's grace and mercy, none of you would have been cleansed of sin. Allah purifies whom He will; He hears all and knows all.

وَلَا يَأْتَلِ أُولُوا الْفَضْلِ مِنْكُمْ وَالسَّعَةِ  
أَنْ يُؤْتُوا أُولَى الْقُرْبَى وَالْمَسْكِينِ  
وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ وَلْيَعْفُوا  
وَلْيَصْفَحُوا أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ  
وَاللَّهُ غَفُورٌ رَحِيمٌ

**24:22** Let not the honourable and rich among you swear not to give to their kindred, the poor, and those who have emigrated for the cause of Allah. Rather, let them pardon and forgive.



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Do you not wish Allah to forgive you?  
He is Forgiving, Merciful.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ  
الْغَافِلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي الدُّنْيَا وَالْآخِرَةِ  
وَلَهُمْ عَذَابٌ عَظِيمٌ

**24:23** Those who defame honourable but  
unaware believing women shall be  
cursed in this world and in the next.  
Theirs shall be a woeful punishment

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ وَأَيْدِيهِمْ  
وَأَرْجُلُهُمْ بِمَا كَانُوا يَعْمَلُونَ

**24:24** on the day when their own tongues,  
hands, and feet will testify to what they  
did.

يَوْمَئِذٍ يُوفِّيهِمُ اللَّهُ دِينَهُمُ الْحَقَّ  
وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ الْحَقُّ الْمُبِينُ

**24:25** On that day, Allah will justly requite  
them. They shall know that Allah is the  
Glorious Truth.

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الْخَبِيثَاتُ لِلْخَبِيثِينَ وَالْخَبِيثُونَ لِلْخَبِيثَاتِ  
وَالطَّيِّبَاتُ لِلطَّيِّبِينَ وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ  
مُبَرَّرُونَ مِمَّا يَقُولُونَ لَهُمْ مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

**24:26** Unclean women are for unclean men,  
and unclean men for unclean women.  
But good women are for good men,  
and good men for good women. These  
shall be cleared of calumny; they shall  
be shown forgiveness,

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا بُيُوتًا  
غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى  
أَهْلِهَا ذَلِكَ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ

**24:27** and a generous provision shall be  
made for them. Believers, do not enter  
the dwellings of other men until you  
have asked their owners' permission  
and wished them peace. That will be  
best for you. Perchance you will take  
heed.

- 
1. Reference here is made to a lie  
about Aisha, Muhammad's wife

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فَإِنْ لَمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا  
حَتَّى يُؤْذَنَ لَكُمْ وَإِنْ قِيلَ لَكُمْ ارْجِعُوا  
فَارْجِعُوا هُوَ أَزْكَى لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ  
عَلِيمٌ

**24:28** If you find no one in them, do not go in till you are given leave. If you are refused admission, it is but right that you should go away. Allah has knowledge of all your actions.

لَيْسَ عَلَيْكُمْ جُنَاحٌ أَنْ تَدْخُلُوا بُيُوتًا  
غَيْرَ مَسْكُونَةٍ فِيهَا مَتَاعٌ لَكُمْ وَاللَّهُ يَعْلَمُ مَا  
تُبْدُونَ وَمَا تَكْتُمُونَ

**24:29** It shall be no offence for you to seek shelter in uninhabited dwellings which can be of use to you. Allah knows what you hide and what you reveal.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ  
وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ  
خَبِيرٌ بِمَا يَصْنَعُونَ

**24:30** Say to the believing men and women to turn away their eyes (from what is unlawful) and to restrain their sexual

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desires. This will make their lives purer. Allah has knowledge of all their actions.

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ  
أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ  
زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ  
عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ  
أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ  
بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي  
أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوْ  
التَّابِعِينَ غَيْرِ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوْ  
الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ  
وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ  
زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَ الْمُؤْمِنُونَ  
لَعَلَّكُمْ تُفْلِحُونَ

**24:31** Say to the believing women to turn their eyes away (from temptation) and to preserve their chastity; to cover their adornments except such as are normally displayed; to draw their veils over their bosoms and not to reveal their finery except to their husbands, their fathers, their husbands' fathers,

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their sons, their step-sons, their brothers, their brothers' sons, their sisters' sons, their women-servants, the women they possess, male attendants lacking in natural vigour, and children who have no knowledge of sex. And let them not stamp their feet in walking so as to reveal their hidden trinkets. Believers, turn to Allah together in repentance, that you may prosper.

وَأَنْكِحُوا الْأَيَامَىٰ مِنْكُمْ وَالصَّالِحِينَ مِنْ  
عِبَادِكُمْ وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ يُغْنِهِمُ اللَّهُ  
مِنْ فَضْلِهِ وَاللَّهُ وَاسِعٌ عَلِيمٌ

**24:32** Take in marriage those women among you who are single and those of your male and female slaves who are honest. If they are poor, Allah will enrich them from His own abundance. Allah is Bounteous, Knowing.



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وَلَيْسْتَغْفِرِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا  
 حَتَّىٰ يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ  
 الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ  
 فِيهِمْ خَيْرًا وَآتُوهُمْ مِنْ مَالِ اللَّهِ الَّذِي آتَاكُمْ  
 وَلَا تَكْرِهُوا فَتْيَاتِكُمْ عَلَى الْبِغَاءِ إِنْ أَرَدْنَ  
 تَحَصُّنًا لِتَبْتَغُوا عَرَضَ الْحَيَاةِ الدُّنْيَا وَمَنْ  
 يُكْرِهْنَهُنَّ فَإِنَّ اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ  
 رَحِيمٌ

**24:33** Let those who cannot afford to marry live in continence until Allah enriches them of His bounty. As for those of your slaves who wish for a deed (of freedom), free them if you find in them any promise and bestow on them a part of the riches which Allah has given you. You shall not force your slave-girls into prostitution in order that you may make money, if they wish to preserve their chastity. If any one compels them then surely after such compulsion, Allah will be Forgiving, Merciful.

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وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ مُبَيِّنَاتٍ وَمَثَلًا  
مِّنَ الَّذِينَ خَلَوْا مِن قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِينَ

**24:34** We have sent down to you revelations showing you the right path, and a story about those who have gone before you and an admonition to righteous men.

اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مَثَلُ  
نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي  
زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ  
شَجَرَةٍ مُّبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ  
يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ  
عَلَى نُورٍ يَهْدِي اللَّهُ لِنُورِهِ مَن يَشَاءُ  
وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ  
شَيْءٍ عَلِيمٌ

**24:35** Allah is the light of the heavens and the earth. His light may be compared to a niche that enshrines a lamp, the lamp within a glass which (looks) as if it were a brilliant star. (It is lit from a blessed olive tree, neither eastern nor western. Its very oil would almost shine forth, though no fire touched it. Light

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upon light; Allah guides to His light whom He will. Allah sets forth parables for men. He has knowledge of all things.

فِي بُيُوتٍ أَذِنَ اللَّهُ أَنْ تُرْفَعَ وَيُذْكَرَ  
فِيهَا اسْمُهُ يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ

**24:36** (His light is found) in houses which Allah has sanctioned to be exalted and to have therein His name glorified. In them morning and evening

رَجَالٌ لَا تُلْهِهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ اللَّهِ  
وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا  
تَتَقَلَّبُ فِيهِ الْقُلُوبُ وَالْأَبْصَارُ

**24:37** His praise is sung by men whom neither trade nor sale can divert from remembering Him, from offering prayers, or from giving alms; who dread the day when men's hearts and eyes shall be troubled;

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لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا  
وَيَزِيدَهُم مِّن فَضْلِهِ وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ  
بِغَيْرِ حِسَابٍ

**24:38** (who hope that Allah will requite them for their noblest deeds and lavish His grace upon them. Allah gives without measure to whom He will.

وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ  
يَحْسَبُهُ الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ  
شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ فَوَفَّاهُ حِسَابَهُ وَاللَّهُ  
سَرِيعُ الْحِسَابِ

**24:39** As for the unbelievers, their works are like a mirage in a desert. The thirsty traveller thinks it is water, but when he comes near he finds that it is nothing. He finds Allah there, who pays him back in full. Swift is Allah's reckoning.

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أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ  
 مِنْ فَوْقِهِ مَوْجٌ مِنْ فَوْقِهِ سَحَابٌ ظُلُمَاتٌ  
 بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكْذُ  
 يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ  
 نُورٍ

**24:40** Or like darkness on a bottomless ocean covered with clashing billows and overcast with clouds: darkness upon darkness. If he stretches out his hand, he can scarcely see it. Indeed the man from whom Allah withholds His light shall find no light at all.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي  
 السَّمَاوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ كُلُّ قَدْ  
 عِلْمَ صَلَاتِهِ وَتَسْبِيحِهِ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ

**24:41** Do you not see how Allah is praised by those in heaven and earth and the birds with wings outspread? He notes the prayers and praises of all His creatures and has knowledge of all their actions.



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وَلِلَّهِ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَى  
اللَّهِ الْمَصِيرُ

**24:42** To Allah belongs the sovereignty in the heavens and the earth. To Him shall all things return.

أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَحَابًا ثُمَّ يُؤَلِّفُ  
بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ  
خَلَالِهِ وَيُنَزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ فِيهَا مِنْ  
بَرَدٍ فَيُصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنْ مَنْ  
يَشَاءُ يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ بِالْأَبْصَارِ

**24:43** Do you not see how Allah drives the clouds, then gathers them and piles them up in masses which pour down torrents of rain? From Heaven's mountains He sends down hail, pelting with it whom He will and turning it away from whom He pleases. The flash of His lightning almost snatches off men's sight.

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يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ  
لَعِبْرَةً لِّأُولِي الْأَبْصَارِ

**24:44** Allah makes the night and the day succeed one another: surely in this there is a lesson for clear-sighted men.

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

**24:45** Allah created every animal from water. Some creep upon their bellies, others walk on two legs, and others on four. Allah creates what He pleases. He has power over all things.

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي  
مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

**24:46** We have sent down revelations showing clearly (the truth). Allah guides whom He will to a straight path.

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وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا  
ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِنْ بَعْدِ ذَلِكَ وَمَا أُولَئِكَ  
بِالْمُؤْمِنِينَ

**24:47** They declare: "We believe in Allah and His Apostle and obey them both. But a party of them turn away after this. Surely these are no believers.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ  
بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ

**24:48** And when they are called to Allah and His Apostle that he may judge between them, a party of them turn away.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ

**24:49** Had justice been on their side, they would have come to him in all obedience.

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أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ  
يَخَافُونَ أَنْ يَحِيفَ اللَّهُ عَلَيْهِمْ وَرَسُولُهُ بَلْ  
أُولَئِكَ هُمُ الظَّالِمُونَ

**24:50** Is there a sickness in their hearts, or are they in doubt? Do they fear that Allah and His Apostle may deny them justice? Surely these are wrongdoers.

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

**24:51** But when true believers are called to Allah and His Apostle that he may pass judgement upon them, their only reply is: 'We hear and obey'. Such men shall surely prosper.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشَ اللَّهَ  
وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ

**24:52** Those who obey Allah and His apostles, those that revere Allah and fear Him, shall surely triumph.

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وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ  
أَمَرْتَهُمْ لَيَخْرُجُنَّ قُلْ لَا تُقْسِمُوا طَاعَةٌ  
مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ

**24:53** They solemnly swear by Allah that if you order them, they would certainly go forth. Say: 'Do not swear: true obedience (will count). Allah is cognizant of all your actions'.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ  
فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا  
حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ  
إِلَّا الْبَلَاغُ الْمُبِينُ

**24:54** Say: "Obey Allah and obey His Apostle. If you turn away, he is still bound to fulfil his duty, and you yourselves are bound to fulfil yours. If you obey him, you shall be guided. The duty of an apostle is only to give a plain message'.



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وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ

**24:55** Allah has promised those of you who believe and 24:55 do good works to make them masters in the land as He had made their ancestors before them, to strengthen the Faith He chose for them, and to change their fear to safety. Let them worship Me and serve no other gods besides Me. Wicked indeed are they who after this deny Me.

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَطِيعُوا الرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

**24:56** Attend to your prayers, pay the alms-tax, and obey the Apostle, so that you may be shown mercy.

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لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي  
الْأَرْضِ وَمَا لَهُمُ النَّارُ وَلَيْسَ الْمَصِيرُ

**24:57** Never think that the unbelievers will be beyond (God's) reach in this world. Hell shall be their home. An evil fate awaits them.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنُكُمُ الَّذِينَ  
مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ  
ثَلَاثَ مَرَّاتٍ مِنْ قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ  
تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ  
الْعِشَاءِ ثَلَاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلَا  
عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَافُونَ عَلَيْكُمْ بَعْضُكُمْ  
عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ  
عَلِيمٌ حَكِيمٌ

**24:58** Believers, let your slaves and those who have not come of age ask your leave when they come in to see you on three occasions: before the morning prayer, when you have put off your garments in the heat of noon, and after the evening prayer. These are the three occasions of privacy. At other times, it is wrong neither for you nor for them to go around (visiting) one

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another. Thus Allah makes plain to you His revelations: He is Knowing, Wise.

وَإِذَا بَلَغَ الْأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

**24:59** And when they have reached the age of puberty, let your children still ask your leave as their elders do. Thus Allah makes plain to you His revelations. He is Wise, Knowing.

وَالْفَوَاحِشُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَغْفِنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ

**24:60** It shall be no offence for old spinsters who have no hope of marriage to discard their cloaks provided they do not reveal their adornments. Better if they abstain (from this). Allah hears all and knows all

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لَيْسَ عَلَى الْأَعْمَى حَرَجٌ وَلَا عَلَى  
 الْأَعْرَجِ حَرَجٌ وَلَا عَلَى الْمَرِيضِ حَرَجٌ وَلَا  
 عَلَى أَنْفُسِكُمْ أَنْ تَأْكُلُوا مِنْ بُيُوتِكُمْ أَوْ بُيُوتِ  
 آبَائِكُمْ أَوْ بُيُوتِ أُمَّهَاتِكُمْ أَوْ بُيُوتِ إِخْوَانِكُمْ أَوْ  
 بُيُوتِ أَخَوَاتِكُمْ أَوْ بُيُوتِ أَعْمَامِكُمْ أَوْ بُيُوتِ  
 عَمَّاتِكُمْ أَوْ بُيُوتِ أَخَوَالِكُمْ أَوْ بُيُوتِ خَالَاتِكُمْ  
 أَوْ مَا مَلَكَتُمْ مَفَاتِحَهُ أَوْ صَدِيقَكُمْ لَيْسَ عَلَيْكُمْ  
 جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا أَوْ أَشْتَاتًا فَإِذَا دَخَلْتُمْ  
 بُيُوتًا فَسَلِّمُوا عَلَى أَنْفُسِكُمْ تَحِيَّةً مِنْ عِنْدِ اللَّهِ  
 مُبَارَكَةً طَيِّبَةً كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ  
 لَعَلَّكُمْ تَعْقِلُونَ

**24:61** It shall be no offence for the blind, the lame, the sick and yourselves to eat at your table. Nor shall it be an offence for you to eat in your houses and in the houses of your fathers, your mothers, your brothers, your sisters, your paternal uncles, your paternal aunts, your maternal uncles, your maternal aunts or in houses with the keys of which you are entrusted, or in those of your friends. It shall be equally lawful whether you eat together or apart. When you enter houses, salute one another with a salutation from Allah,

## SURAH 24:

## "An-Nur"

blessed and kind. Thus Allah makes clear to you His revelations so that you may understand.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ  
وَرَسُولِهِ إِذَا كَانُوا مَعَهُ عَلَى أَمْرٍ جَامِعٍ لَمْ  
يَذْهَبُوا حَتَّى يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ يَسْتَأْذِنُونَكَ  
أُولَئِكَ الَّذِينَ يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا  
اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذَنْ لِمَنْ شِئْتَ مِنْهُمْ  
وَاسْتَغْفِرْ لَهُمُ اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ

**24:62** The believers are only those who have faith in Allah and His Apostle, and who, when gathered with him upon a grave occasion, do not depart till they have begged his leave. The men who ask your leave are those who truly believe in Allah and His Apostle. When they ask your leave to go away on some business of their own, grant it to whomever you please and implore Allah to forgive them; Allah is Forgiving, Merciful.



## SURAH 24:

## "An-Nur"

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ  
بَعْضِكُمْ بَعْضًا قَدْ يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ  
مِنْكُمْ لَئِذَا فُلِيَ حِذْرُ الَّذِينَ يُخَالِفُونَ عَنْ أَمْرِهِ  
أَنْ تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ عَذَابٌ أَلِيمٌ

**24:63** Do not make the calling of the Apostle among yourselves like your calling one another. Allah knows those of you who steal away, concealing themselves. Let those who disobey his orders beware, lest some affliction befall them or some woeful scourge be visited upon them.

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

**24:64** To Allah belongs what the heavens and the earth contain. He has knowledge of what you are about. On the day when they return to Him, He will declare to them all that they have done. He has knowledge of all things.

## SURAH 25:

## AL – FURQAN

*In the Name of Allah, the Compassionate,  
the Merciful*

تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ  
لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا

**25:1** Blessed be He who has revealed Al-Furqan (the Criterion) to His servant, that he may be a warner to all mankind;

الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَالْأَرْضِ وَلَمْ  
يَتَّخِذْ وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي الْمُلْكِ وَخَلَقَ  
كُلَّ شَيْءٍ فَقَدَرَهُ نَقْدِيرًا

**25:2** the Lord of the heavens and the earth, who has begotten no children and has no partner in His sovereignty; who has created all things and ordained them in due proportion.

## SURAH 25:

## AL – FURQAN

وَاتَّخَذُوا مِنْ دُونِهِ آلِهَةً لَا يَخْلُقُونَ شَيْئًا  
وَهُمْ يُخْلَقُونَ وَلَا يَمْلِكُونَ أَنْفُسِهِمْ ضَرًّا وَلَا  
نَفْعًا وَلَا يَمْلِكُونَ مَوْتًا وَلَا حَيَاةً وَلَا نُشُورًا

**25:3** Yet (the unbelievers) serve, besides him, other gods which can create nothing and were themselves created: (gods) which can neither help nor harm themselves, and which have no power over life or death, or the raising of the dead.

وَقَالَ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا إِفْكٌ  
افْتَرَاهُ وَأَعَانَهُ عَلَيْهِ قَوْمٌ آخَرُونَ فَقَدْ جَاءُوا  
ظُلْمًا وَزُورًا

**25:4** The unbelievers say: 'This is but a forgery of his own invention, in which other have helped him'. Unjust is what they say and false.

وَقَالُوا أَسَاطِيرُ الْأَوَّلِينَ اكْتَتَبَهَا فَهِيَ  
تُمْلَى عَلَيْهِ بُكْرَةً وَأَصِيلًا

**25:5** And they say: 'Fables of the ancients he has written: they are dictated to him morning and evening.

## SURAH 25:

## AL – FURQAN

قُلْ أَنْزَلَهُ الَّذِي يَعْلَمُ السِّرَّ فِي  
السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ كَانَ غَفُورًا رَحِيمًا

**25:6** Say 'It was sent down by Him who knows the secrets of heaven and earth. He is Forgiving, Merciful.'

وَقَالُوا مَالِ هَذَا الرَّسُولِ يَأْكُلُ الطَّعَامَ  
وَيَمْشِي فِي الْأَسْوَاقِ لَوْلَا أَنْزَلَ إِلَيْهِ مَلَكٌ  
فَيَكُونَ مَعَهُ نَذِيرًا

**25:7** They also say: 'How is it that this Apostle eats and walks about the market-places? Why has no angel been sent down with him to warn us?

أَوْ يُلْقَى إِلَيْهِ كَنْزٌ أَوْ تَكُونُ لَهُ جَنَّةٌ  
يَأْكُلُ مِنْهَا وَقَالَ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا  
رَجُلًا مَسْحُورًا

**25:8** Or (why) has no treasure been given him, no garden to provide his sustenance ? And the wrongdoers say: 'The man you follow is surely bewitched.'

## SURAH 25:

## AL – FURQAN

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا  
فَلَا يَسْتَطِيعُونَ سَبِيلًا

**25:9** See what they compare you with?  
Surely they have gone astray and  
cannot return to the true path.

تَبَارَكَ الَّذِي إِنْ شَاءَ جَعَلَ لَكَ خَيْرًا  
مِنْ ذَلِكَ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ  
وَيَجْعَلُ لَكَ قُصُورًا

**25:10** Blessed be He who, if He wills, can  
give you better things than these:  
gardens watered by running streams,  
and palaces.

بَلْ كَذَّبُوا بِالسَّاعَةِ وَأَعْتَدْنَا لِمَنْ كَذَّبَ  
بِالسَّاعَةِ سَعِيرًا

**25:11** They deny the Hour of Doom. For  
those who deny that hour, We have  
prepared a blazing fire.



## SURAH 25:

## AL – FURQAN

إِذَا رَأَتْهُمْ مِنْ مَكَانٍ بَعِيدٍ سَمِعُوا لَهَا  
تَغِيْظًا وَزَفِيرًا

**25:12** When it sees them from a far-off place,  
they shall hear it raging and roaring.

وَإِذَا أُلْقُوا مِنْهَا مَكَانًا ضَيِّقًا مُقَرَّنِينَ  
دَعَوْا هُنَالِكَ ثُبُورًا

**25:13** And when, chained together, they are  
flung into some narrow space, inside it,  
they will then and there plead for  
destruction.

لَا تَدْعُوا الْيَوْمَ ثُبُورًا وَاحِدًا وَادْعُوا  
ثُبُورًا كَثِيرًا

**25:14** (But they will be told): \*Do not plead  
today for one destruction; plead for  
more and more.'

قُلْ أَذَلِكَ خَيْرٌ أَمْ جَنَّةُ الْخُلْدِ الَّتِي وُعدَ  
الْمُتَّقُونَ كَانَتْ لَهُمْ جَزَاءً وَمَصِيرًا

**25:15** Say: "Which is better, this or the  
Paradise of Immortality which the

## SURAH 25:

## AL – FURQAN

righteous have been promised? It is their recompense and their resort.

لَهُمْ فِيهَا مَا يَشَاءُونَ خَالِدِينَ كَانَ عَلَى  
رَبِّكَ وَعْدًا مَسْنُوءًا

**25:16** Abiding there for ever, they shall find in it all that they desire. That is a promise to be prayed for from your Lord.'

وَيَوْمَ يُحْشَرُهُمْ وَمَا يَعْبُدُونَ مِنْ دُونِ  
اللَّهِ فَيَقُولُ أَأَنْتُمْ أَضَلَلْتُمْ عِبَادِي هَؤُلَاءِ أَمْ هُمْ  
ضَلُّوا السَّبِيلَ

**25:17** On the day when He assembles them with all that they worship besides Allah, He will say: 'Was it you who misled My servants, or did they themselves go astray?'

قَالُوا سُبْحَانَكَ مَا كَانَ يَنْبَغِي لَنَا أَنْ  
نَتَّخِذَ مِنْ دُونِكَ مِنْ أَوْلِيَاءَ وَلَكِنْ مَتَّعْتَهُمْ  
وَأَبَاءَهُمْ حَتَّى نَسُوا الذِّكْرَ وَكَانُوا قَوْمًا بُورًا

**25:18** They will answer: 'Glory be to you. We should not have taken other guardians

## SURAH 25:

## AL – FURQAN

besides You. But You gave them and their fathers the good things of life, so that they forgot Your warning and thus became lost people'.

فَقَدْ كَذَّبُوكُمْ بِمَا تَقُولُونَ فَمَا تَسْتَطِيعُونَ  
صَرْفًا وَلَا نَصْرًا وَمَنْ يَظْلِمْ مِنْكُمْ نُذِقْهُ عَذَابًا  
كَبِيرًا

**25:19** (Then Allah will say): 'Now they deny what you say. You cannot avert (your doom) nor (get) help. Those of you who have done wrong, We shall sternly punish.

وَمَا أَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِينَ إِلَّا  
إِنَّهُمْ لَيَأْكُلُونَ الطَّعَامَ وَيَمْشُونَ فِي الْأَسْوَاقِ  
وَجَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً أَتَصْبِرُونَ وَكَانَ  
رَبُّكَ بِصِيرًا

**25:20** We have sent no apostles before you who did not eat or walk about in the market-place. We test you by means of one another. Will you not have patience? Your Lord observes all.

## Historic Background

### Surah Al-Mu'minun

Ayahs  
118

Revelation Place  
Makkah

## Name

The surah takes its name, Al-Mu'minun, from the first verse.

## Period of Revelation.

Both its style and theme indicate that it was revealed during the middle stage of Prophethood at Makkah. Reading between the lines, one feels that a bitter conflict had begun between the Holy Prophet and the disbelievers of Makkah, though the persecution by them had not yet become tyrannical. It appears that the surah was sent down during the climax of the "Famine" in Makkah (vv. 75-76), which according to authentic traditions occurred during the middle stage of Prophethood. Moreover, according to a tradition related by 'Urwah bin Zubair, Hadarat Umar who had embraced Islam by that time, said, "This Surah was revealed in my presence and I myself observed the state of the Holy Prophet during its revelation. When the revelation ended, the Holy Prophet remarked, 'On this occasion ten such verses have been sent down to me that the one who measures up to them, will most

surely go to Paradise'. Then he recited the initial verses of the surah." (Ahmad, Tirmizi, Nasai, Hakim).

## Theme Topics

The central theme of the surah is to invite the people to accept and follow the Message of the Holy Prophet and the whole Surah revolves round this theme.

## Summary

The fact that the people who have accepted the Message of the Holy Prophet have started acquiring such and such noble qualities of character is a practical proof of the truth of the Message. **1-11**

In this passage, attention has been drawn to the creation of man and the universe to impress that the whole universe including man's own self, is a clear proof of the truth of the Holy Prophet's Message, which invites the people to accept *Tauhid* and life in the Hereafter. **12-22**

Then the stories of the former Prophets and their communities have been cited as historical evidences of the truth of the Message. They prove the following things :

The objections and the doubts that the antagonists are raising against the Message of Muhammad (Allah's peace be upon him)



are not new. These were raised against the former Prophets also whom they themselves acknowledged as Messengers of Allah. Therefore they should learn a lesson from their history and judge for themselves whether the Prophets were in the right or their objectors.

The Message of *Tauhid* and the Hereafter that Muhammad (Allah's peace be upon him) is conveying is the same as was brought by the former Prophets; therefore they should accept it.

They should take a warning from the consequences met by those communities who rejected the Message of their Prophets.

All the Prophets brought one and the same religion from Allah and they all belonged to one and the same community. All other religions were invented by the people themselves and none of them is from Allah. **23-54**

After relating the stories of the Prophets, a fundamental principle has been enunciated: Success and prosperity in the worldly life is not a criterion of success in the sight of Allah. If some persons (or a person) are enjoying prosperity, wealth, power and the like in this world, it does not mean that they are favorites of Allah. Likewise, the poverty and adversity of other people is not a proof that Allah is displeased with them. The real criterion is Faith (or lack of it). This declaration was

needed because the antagonists of the Holy Prophet were the great chiefs of Makkah, who (and their followers) were deluded by their own prosperity that God and their deities were well pleased with them. On the other hand, they argued, the fact that Muhammad (Allah's peace be upon him) and his followers were indigent and in a state of helplessness, was a clear proof that Allah was not pleased with them, and they were under the curse of their deities. **55-67**

In this passage different arguments have been used to convince them that Muhammad (Allah's peace be upon him) was a true Prophet of Allah. Then they have been told that the Famine (vv. vv. 75-76) was merely a warning and therefore "it is better for you to mend your ways; otherwise you will be visited by a terrible scourge." **68-77**

Again they have been invited to observe the Signs in the universe and in their own selves because these are clear proofs of the truth of the Message of the Holy Prophet. **78-95**

The Holy Prophet has been told not to adopt any wrong way in retaliation to counteract the evil ways of the enemies, and to guard against the incitement of Satan. **96-97**

In this concluding passage, the enemies of the truth have been warned that they shall have to render an account in the Hereafter and bear the consequences of their

persecution of the Believers; therefore they  
should mend their ways. **98-118**

## Surah An-Nur

Ayahs  
64

Revelation Place  
Madinah

### Name

This Surah takes its name, An Nur, from verse 35.

### Period of Revelation

The consensus of opinion is that it was sent down after the Campaign against Bani al-Mustaliq and this is confirmed by vv. 11-20 that deal with the incident of the "Slander", which occurred during that Campaign. But there is a difference of opinion as to whether this Campaign took place in 5 A. H. before the Battle of the Trench or in 6 A. H. after it. It is important to decide this issue in order to determine whether this Surah was sent down earlier or Surah Al-Ahzab (XXXIII), which is the only other Surah containing the Commandments about the observance of purdah by women. Surah Al-Ahzab was admittedly sent down on the occasion of the Battle of the Trench. Now if this Battle occurred earlier, it would mean that the initial instructions in connection with the Commandments of purdah were sent down in Surah Al-Ahzab and they were complemented later by the Commandments revealed in this Surah. On the other hand, if the Campaign against Bani al-Mustaliq

occurred earlier, the chronological order of the Commandments would be reversed, and it would become difficult to understand the legal wisdom and implications of the Commandments of purdah.

According to Ibn Sa'd, the Campaign against Bani al Mustaliq took place in Shaban 5 A. H. and the Battle of the Trench in Zil- Qa'dah the same year. This opinion is based on some traditions from Hadrat Ayesha about the events connected with the "Slander" in which she refers to a dispute between Hadrat Sa'd bin 'Ubadah and Sa'd bin Mu'az. Hadrat Sa'd bin Mu'az, according to authentic traditions, died during the Campaign against Bani Quraizah, which took place immediately after the Battle of the Trench. It is, therefore, evident that he could not be present in 6 A. H. to take part in a dispute about the "Slander".

On the other hand, Muhammad bin Ishaq says that the Battle of the Trench took place in Shawwal 5 A. H. and the Campaign against Bani al-Mustaliq in Sha'ban 6 A. H. This opinion is supported by many authentic traditions from Hadrat Ayesha and others. According to these traditions, (1) the Commandments about purdah had been sent down in Surah Al-Ahzab before the incident of the "Slander", (2) the Holy Prophet had married Hadrat Zainab in Zil-Qa'dah 5 A. H. after the Battle of the Trench, (3) Hamnah, sister of Hadrat Zainab, had taken a leading part in spreading the "Slander", just because Hadrat Ayesha was a rival of her sister. All



this evidence supports the view of Muhammad bin Ishaq.

Now let us consider the two opinions a little more closely. The only argument in favor of the first opinion is the mention of the presence of Hadrat Sa'd bin Mu'az in a dispute connected with the incident of the "Slander". But this argument is weakened by some other traditions from Hadrat Ayesha, in which she mentions Hadrat Usaid bin Hudair instead of Hadrat Sa'd bin Mu'az in this dispute. It may, therefore, be assumed that there has been some confusion regarding the two names in reporting the traditions. Moreover, if we accept the first opinion, just because of the mention of the name of Hadrat Sa'd bin Mu'az in some traditions, we encounter other difficulties that cannot be resolved in any way. For, in that case, we shall have to admit that the revelation of the Commandments of purdah and the Holy Prophet's marriage with Hadrat Zainab had taken place even earlier than the Battle of the Trench. But we learn from the Qur'an and many authentic traditions that both these events happened after that Battle and the Campaign against Bani Quraizah. That is why Ibn Hazm, Ibn Qayyim and some other eminent scholars have held the opinion of Muhammad bin Ishaq as correct, and we also hold it to be so. Thus, we conclude that Surah Al Ahzab was sent down earlier than Surah An-Nur, which was revealed in the latter half of 6 A. H. several months after Surah Al Ahzab.

## Historical Background

Now let us review the circumstances existing at the time of the revelation of this surah. It should be kept in mind that the incident of the "Slander", which was the occasion of its revelation, was closely connected with the conflict between Islam and the disbelievers.

After the victory at Badr, the Islamic movement began to gain strength day by day; so much so that by the time of the Battle of the Trench, it had become so strong that the united forces of the enemy numbering about ten thousand failed to crush it and had to raise the siege of Al Madinah after one month. It meant this, and both the parties understood it well, that the war of aggression which the Disbelievers had been waging for several years, had come to an end. The Holy Prophet himself declared: "After this year, the Quraish will not be able to attack you; now you will take the offensive."

When the disbelievers realized that they could not defeat Islam on the battlefield, they chose the moral front to carry on the conflict. It cannot be said with certainty whether this Change of tactics was the outcome of deliberate consultations, or it was the inevitable result of the humiliating retreat in the Battle of the Trench, for which all the available forces of the enemy had been concentrated: They knew it well that the rise of Islam was nor due to the numerical strength of the Muslims nor to their superior arms and

ammunition nor to their greater material resources; nay, the Muslims were fighting against fearful odds on all these fronts. They owed their success to their moral superiority. Their enemies realized that the pure and noble qualities of the Holy Prophet and his followers were capturing the hearts of the people, and were also binding them together into a highly disciplined community. As a result of this, they were defeating the *mushriks* and the Jews both on the peace and on the war front, because the latter lacked discipline and character.

Under the above mentioned circumstances, the wicked designs of the disbelievers led them to start a campaign of vilification against the Holy Prophet and the Muslims in order to destroy the bulwark of morale that was helping them to defeat their enemies. Therefore the strategy was to attain the assistance of the hypocrites to spread slanders against the Holy Prophet and his followers so that the *mushriks* and the Jews could exploit these to sow the seeds of discord among the Muslims and undermine their discipline.

The first opportunity for the use of the new strategy was afforded in Zil-Qa'dah 5 A. H. when the Holy Prophet married Hadrat Zainab (daughter of Jahsh), who was the divorced wife of his adopted son, Zaid bin Harithah. The Holy Prophet had arranged this marriage in order to put an end to the custom of ignorance, which gave the same status to the

adopted son that was the right only of the son from one's own loins. The hypocrites, however, considered it a golden opportunity to vilify the Holy Prophet from inside the community, and the Jews and the *mushriks* exploited it from outside to ruin his high reputation by this malicious slander. For this purpose fantastic stories were concocted and spread to this effect: "One day Muhammad (Allah's peace be upon him) happened to see the wife of his adopted son and fell in love with her; he maneuvered her divorce and married her." Though this was an absurd fiction it was spread with such skill, cunning and artfulness that it succeeded in its purpose; so much so that some Muslim traditionalists and commentators also have cited some parts of it in their writings, and the orientalist have exploited these fully to vilify the Holy Prophet. As a matter of fact, Hadrat Zainab was never a stranger to the Holy Prophet that he should see her by chance and fall in love with her at first sight. For she was his first cousin, being the daughter of his real paternal aunt, Umaymah, daughter of Abdul Muttalib. He had known her from her childhood to her youth. A year before this incident, he himself had persuaded her to marry Hadrat Zaid in order to demonstrate practically that the Quraish and the liberated slaves were equal as human being. As she never reconciled herself to her marriage with a liberated slave, they could not pull on together for long, which inevitably led to her divorce. The above mentioned facts were well known to all, yet the slanderers succeeded in



their false propaganda with the result that even today there are people who exploit these things to defame Islam.

The second slander was made on the honor of Hadrat Ayesha, a wife of the Holy Prophet, in connection with an incident which occurred while he was returning from the Campaign against Bani al-Mustaliq. As this attack was even severer than the first one and was the main background of this Surah, we shall deal with it in greater detail.

Let us say a few words about Abdullah bin Ubayy, who played the part of a villain in this attack. He belonged to the clan of Khazraj and was one of the most important chiefs of Al-Madinah. The people had even intended to make him their king a little before the Holy Prophet's migration there, but the scheme had to be dropped because of the changed circumstances. Though he had embraced Islam, he remained at heart a hypocrite and his hypocrisy was so manifest that he was called the "Chief of the Hypocrites". He never lost any opportunity to slander Islam in order to take his revenge.

Now the main theme. When in Sha'ban 6 A. H. the Holy Prophet learned that the people of Bani al-Mustaliq were making preparations for a war against the Muslims and were trying to muster other clans also for this purpose, he fore-stalled and took the enemy by surprise. After capturing the people of the clan and their belongings, the Holy Prophet made a



halt near Muraisi, a spring in their territory. One day a dispute concerning taking water from the spring started between a servant of Hadrat Umar and an ally of the clan of Khazraj, and developed into a quarrel between the Muhajirs (immigrants) and the Ansar (Muslims of Madinah), but was soon settled. This, however, did not suit the strategy of Abdullah bin Ubayy, who also had joined the expedition with a large number of hypocrites. So he began to incite the Ansar, saying, "You yourselves brought these people of the Quraish from Makkah and made them partners in your wealth and property. And now they have become your rivals and want domination over you. If even now you withdraw your support from them, they shall be forced to leave your city." Then he swore and declared, "As soon as we reach back Al-Madinah, the respectable people will turn out the degraded people from the city."

When the Holy Prophet came to know of this, he ordered the people to set off immediately and march back to Al-Madinah. The forced march continued up to noon the next day without a halt on the way so that the people became exhausted and had no time for idle talk.

Though this wise judgment and quick action by the Holy Prophet averted the undesirable consequences of the mischief, Abdullah bin Ubayy got another opportunity for doing a far more serious and greater mischief, i. e. by engineering a "Slander" against Hadrat

Ayesha, for that was a mischief which might well have involved the young Muslim Community in a civil war, if the Holy Prophet and his sincere and devoted followers had not shown wisdom, forbearance and marvelous discipline in dealing with it. In order to understand the events that led to the incident of the "Slander", we cite the story in Hadrat 'Ayesha's own words. She says :

"Whenever the Holy Prophet went out on a journey, he decided by lots as to which of his wives should accompany him. Accordingly, it was decided that I should accompany him during the expedition to Bani al Mustaliq. On the return journey, the Holy Prophet halted for the night at a place which was the last stage on the way back to Al- Madinah. It was still night, when they began to make preparations for the march. So I went outside the camp to ease myself. When I returned and came near my halting place, I noticed that my necklace had fallen down somewhere. I went back in search for it but in the meantime the caravan moved off and I was left behind all alone. The four carriers of the litter had placed it on my camel without noticing that it was empty. This happened because of my light weight due to lack of food in those days. I wrapped myself in my sheet and lay down in the hope that when it would be found that I had been left behind, a search party would come back to pick me up. In the meantime I fell asleep. In the morning, when Safwan bin Mu'attal Sulami passed that way, he saw me and recognized me for he had seen me several

times before the Commandment about purdah had been sent down. No sooner did he see me than he stopped his camel and cried out spontaneously : "How sad! The wife of the Holy Prophet has been left here!" At this I woke up all of a sudden and covered my face with my sheet. Without uttering another word, he made his camel kneel by me and stood aside, while I climbed on to the camel back. He led the camel by the nose-string and we overtook the caravan at about noon, when it had just halted and nobody had yet noticed that I had been left behind. I learnt afterwards that this incident had been used to slander me and Abdullah bin Ubayy was foremost among the slanderers.(According to other traditions, when Hadrat Ayesha reached the camp on the camel, led by Safwan, and it was known that she had been left behind, Abdullah bin Ubayy cried out, 'By God, she could not have remained chaste. Look, there comes the wife of your Prophet openly on the camel led by the person with whom she passed the night.')

"When I reached Al-Madinah, I fell ill and stayed in bed for more than a month. Though I was quite unaware of it, the news of the "Slander" was spreading like a scandal in the city, and had also reached the Holy Prophet. Anyhow, I noticed that he did not seem as concerned about my illness he used to be. He would come but without addressing me directly, would inquire from others how I was and leave the house. Therefore it troubled my mind that something had gone wrong

somewhere. So I took leave of him and went to my mother's house for better nursing.

"While I was there, one night I went out of the city to ease myself in the company of Mistah's mother, who was a first cousin of my mother. As she was walking along she stumbled over something and cried out spontaneously, 'May Mistah perish!' To this I retorted, 'What a good mother you are that you curse your own son - the son who took part in the Battle of Badr.' She replied, 'My dear daughter, are you not aware of his scandal mongering?' Then she told me everything about the campaign of the "Slander".(Besides the hypocrites, some true Muslims also had been involved in this campaign, and among them who took leading part in it, were Mistah, Hassan bin Thabit, the famous poet of Islam, and Hamnah, daughter of Jahsh and sister of Hadrat Zainab). Hearing this horrible story, my blood curdled, and I immediately returned home, and passed the rest of the night in crying over it.

"During my absence the Holy Prophet took counsel with Ali and Usamah bin Zaid about this matter. Usamah said good words about me to this effect:'O Messenger of Allah, we have found nothing but good in your wife. All that is being spread about her is a lie and calumny.' As regards Ali, he said, 'O Messenger of Allah, there is no dearth of women; you may, if you like, marry an other wife. If, however, you would like to investigate into the matter, you may send for her maid servant and inquire into it through



her.' Accordingly, the maid servant was sent for and questioned. She replied, 'I declare on an oath by Allah, Who has sent you with the Truth, that I have never seen any evil thing in her, except that she falls asleep when I tell her to look after the kneaded dough in my absence and a goat comes and eats it.'

"On that same day the Holy Prophet addressed the people from the pulpit, saying: 'O Muslims, who from among you will defend my honor against the attacker of the person who has transgressed all bounds in doing harm to me by slandering my wife. By God, I have made a thorough inquiry and found nothing wrong with her nor with the man, whose name has been linked with the "Slander". At this Usaid bin Hudair (or Sa'd bin Mauz) according to other traditions) stood up and said, 'O Messenger of Allah, if that person belongs to our clan, we will kill him by ourselves, but if he belongs to the Khazraj clan, we will kill him if you order us to do so.' Hearing this Sa'd bin 'Ubadah, chief of the Khazraj clan, stood up and said, 'You lie you can never kill him. You are saying this just because the person belongs to our clan of Khazraj. Had he belonged to your clan, you would never have said so.' Hadrat Usaid retorted, 'You are a hypocrite: that is why you are defending a hypocrite.' At this, there was a general turmoil in the mosque, which would have developed into a riot, even though the Holy Prophet was present there the whole time. But he cooled down their anger and came down from the pulpit."



The remaining details of the incident will be cited along with our commentary on the Text, which honorably absolved Hadrat Aishah from the blame. But here we would only want to point out the enormity of the mischief that was engineered by Abdullah bin Ubayy: (1) It implied an attack on the honor of the Holy Prophet and Hadrat Abu Bakr Siddiq. (2) He meant to undermine the high moral superiority which was the greatest asset of the Islamic Movement (3) He intended to ignite civil war between the Muhajirs and the Ansar, and between Aus and Khazraj, the two clans of the Ansar.

## Theme and Topics

This Surah and vv. 28-73 of Surah Al-Ahzab (of which this is the sequel) were sent down to strengthen the moral front, which at that time was the main target of the attack, vv. 28-73 of Al-Ahzab were sent down concerning the Holy Prophet's marriage with Hadrat Zainab, and on the occasion of the second attack (the "Slander" about Hadrat Aishah), Surah An-Nur was sent down to repair the cracks that had appeared in the unity of the Muslim Community. If we keep this in view during the study of the two Surahs, we shall understand the wisdom that underlies the Commandments about purdah. Allah sent the following instructions to strengthen and safeguard the moral front, and to counteract the storm of propaganda that was raised on the occasion of the marriage of Hazrat Zainab:

The wives of the Holy Prophet were enjoined to remain within their private quarters, to avoid display of adornments and to be cautious in their talk with other persons (vv. 32, 33).

The other Muslims were forbidden to enter the private rooms of the Holy Prophet and instructed to ask whatever they wanted from behind the curtain.(v. 53).

A line of demarcation was drawn between the *mahram* and the non-*mahram* relatives. Only the former were allowed to enter the private rooms of those wives of the Holy Prophet with whom they were so closely related as to prohibit marriage with them.(v. 55).

The Muslims were told that the wives of the Prophet were prohibited for them just like their own real mothers; therefore every Muslim should regard them with the purest of intentions.(vv. 53, 54).

The Muslims were warned that they would invite the curse and scourge of Allah if they offended the Holy Prophet. Likewise it was a heinous sin to attack the honor of or slander any Muslim man or woman.(vv. 57, 58).

All the Muslim women were enjoined to cover their faces with their sheets if and when they had to go out of their houses.(v. 59).

On the occasion of the second attack, this Surah was sent down to keep pure and strengthen the moral fiber of the Muslim society, which had been shaken by the enormity of the slander. We give below a summary of the Commandments and instructions in their chronological order so that one may understand how the Qur'an makes use of the psychological occasion to reform the Community by the adoption of legal, moral and social measures.

Fornication which had already been declared to be a social crime (IV: 15,16) was now made a criminal offense and was to be punished with a hundred lashes.

It was enjoined to boycott the adulterous men and women and the Muslims were forbidden to have any marriage relations with them.

The one, who accused the other of adultery but failed to produce four witnesses, was to be punished with eighty lashes.

The Law of *Li'an* was prescribed to decide the charge of adultery against his own wife by a husband.

The Muslims were enjoined to learn a lesson from the incident of the "Slander" about Hadrat Aishah, as if to say, "You should be very cautious in regard to charges of adultery against the people of good reputation, and should not spread these; nay, you should refute and suppress them immediately." In

this connection, a general principle was enunciated that the proper spouse for a pure man is a pure woman, for he cannot pull on with a wicked woman for long, and the same is the case with a pure woman, as if to say, "When you knew that the Holy Prophet was a pure man, nay, the purest of all human beings, how could you believe that he had experienced happiness with a wicked woman and exalted her as the most beloved of his wives? For it was obvious that an adulterous woman could not have been able to deceive, with her affected behavior, a pure man like the Holy Prophet. You ought also to have considered the fact that the accuser was a mean person while the accused was a pure woman. This should have been enough to convince you that the accusation was not worth your consideration; nay, it was not even conceivable.

Those who spread news and evil rumors and propagate wickedness in the Muslim Community, deserve punishment and not encouragement.

A general principle was laid down that relations in the Muslim Community should be based on good faith and not on suspicion: everyone should be treated as innocent unless he is proved to be guilty and *vice versa*.

The people were forbidden to enter the houses of others unceremoniously and were instructed to take permission for this.

Both men and women were instructed to lower their gaze and forbidden to cast glances or make eyes at each other.

Women were enjoined to cover their heads and breasts even inside their houses.

Women were forbidden to appear with make-up before other men except their servants or such relatives with whom their marriage is prohibited.

They were enjoined to hide their make-ups when they went out of their houses, and even forbidden to put on jingling ornaments, while they moved out of their houses.

Marriage was encouraged and enjoined even for slaves and slave girls, for unmarried people help spread indecency.

The institution of slavery was discouraged and the owners and other people were enjoined to give financial help to the slaves to earn their freedom under the law of *Mukatabat*.

Prostitution by slave girls was forbidden in the first instance, for prostitution in Arabia was confined to this class alone. This in fact implied the legal prohibition of prostitution.

Sanctity of privacy in home life was enjoined even for servants and under age children including one's own. They were enjoined not to enter the private rooms of any man or



woman without permission; especially in the morning, at noon and at night.

Old women were given the concession that they could set aside their head covers within their houses but should refrain from display of adornments. Even they were told that it was better for them to keep themselves covered with head wrappers.

The blind, lame, crippled and sick persons were allowed to take any article of food from the houses of other people without permission, for it was not to be treated like theft and cheating, which are cognizable offenses.

On the other hand, the Muslims were encouraged to develop mutual relationships by taking their meals together, and the nearest relatives and intimate friends were allowed to take their meals in each other's house without any formal invitation. This was to produce mutual affection and sincere relationships between them to counteract any future mischief. Side by side with these instructions, clear signs of the Believers and the hypocrites were stated to enable every Muslim to discriminate between the two. At the same time the Community was bound together by adopting disciplinary measures in order to make it stronger and firmer than it was at the time so as to discourage the enemies from creating mischief in it.

Above all, the most conspicuous thing about this discourse is that it is free from the bitterness which inevitably follows such shameful and absurd attacks. Instead of showing any wrath at this provocation, the discourse prescribes some laws and regulations and enjoins reformatory commandments and issues wise instructions that were required at the time for the education and training of the Community. Incidentally, this teaches us how to deal with such provocative mischiefs coolly, wisely and generously. At the same time, it is a clear proof that this is not the word of Prophet Muhammad (Allah's peace and blessings be upon him) but of a Being Who is observing all human conditions and affairs from the highest level, and guiding mankind without any personal prejudices, feelings and leanings. Had this been the word of the Holy Prophet; there would have been at least some tinge of natural bitterness in spite of his great generosity and forbearance, for it is but human that a noble man naturally become enraged when his own honor is attacked in this mean manner.