

النور AnNoor

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

Sahih Intl	S. Maududi	Yousuf Ali	M. Pickthall	Al-Quran
<p>1. [This is] a surah which We have sent down and made [that within it] obligatory and revealed therein verses of clear evidence that you might remember.</p>	<p>1. This is a surah We have revealed, and which We have made obligatory; and in it We have revealed clear instructions so that you may take heed.</p>	<p>1. A surah which We have sent down and which We have ordained, and in it We have sent down clear signs, in order that you may receive admonition.</p>	<p>1. (Here is) a surah which We have revealed and enjoined, and wherein We have revealed plain tokens, that haply you may take heed.</p>	<p>سُورَةٌ أَنْزَلْنَاهَا وَفَرَضْنَاهَا وَأَنْزَلْنَا فِيهَا آيَاتٍ بَيِّنَاتٍ لَعَلَّكُمْ تَذَكَّرُونَ ﴿١﴾</p>
<p>2. The [unmarried] woman or [unmarried] man found guilty of sexual intercourse – lash each one of them with a hundred lashes, and do not be taken by pity for them in the religion of Allah, if you should believe in Allah and the Last Day. And let a group of the believers witness their punishment.</p>	<p>2. Those who commit unlawful sexual intercourse – whether female or male – flog each one of them with a hundred lashes. And let not tenderness for them detain you from what pertains to Allah's religion, if you do truly believe in Allah and the Last Day; and let a party of believers witness their punishment.</p>	<p>2. The woman and the man guilty of adultery or fornication, flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by Allah, if you believe in Allah and the Last Day: and let a party of the believers witness their punishment.</p>	<p>2. The adulterer and the adulteress, scourge you each one of them (with) a hundred stripes. And let not pity for the twain withhold you from obedience to Allah, if you believe in Allah and the Last Day. And let a party of believers witness their punishment.</p>	<p>الرَّانِيَةُ وَالرَّانِي فَاجْلِدُوا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ وَلَا تَأْخُذْكُمْ بِهِمَا رَأْفَةٌ فِي دِينِ اللَّهِ إِنَّ كُنْتُمْ تُوْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَلْيَشْهَدْ عَدَابَهُمَا طَائِفَةٌ مِّنَ الْمُؤْمِنِينَ ﴿٢﴾</p>
<p>3. The fornicator does not marry except a [female] fornicator or polytheist, and none marries her except a fornicator or a polytheist, and that has been made unlawful to the believers.</p>	<p>3. Let the fornicator not marry any except a fornicatress or an idolatress and let the fornicatress not marry any except a fornicator or an idolater. That is forbidden to the believers.</p>	<p>3. Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an unbeliever: nor let any but such a man or an unbeliever marry such a woman: to the believers such a thing is forbidden.</p>	<p>3. The adulterer shall not marry save an adulteress or an idolatress, and the adulteress none shall marry save an adulterer or an idolater. All that is forbidden unto believers.</p>	<p>الرَّانِي لَا يَنْكِحُ إِلَّا زَانِيَةً أَوْ مُشْرِكَةً وَالزَّانِيَةُ لَا يَنْكِحُهَا إِلَّا زَانٍ أَوْ مُشْرِكٌ وَحُرْمَةٌ ذَلِكَ عَلَى الْمُؤْمِنِينَ ﴿٣﴾</p>
<p>4. And those who accuse chaste women and then do not produce four witnesses – lash</p>	<p>4. Those who accuse chaste, honorable women (of unchastity) but do not produce four</p>	<p>4. And those who launch a charge against chaste women, and produce not four witnesses (to support</p>	<p>4. And those who accuse honorable women but bring not four witnesses, scourge them (with)</p>	<p>وَالَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ ثُمَّ لَمْ يَأْتُوا بِأَرْبَعَةِ شُهَدَاءَ</p>

them with eighty lashes and do not accept from them testimony ever after. And those are the defiantly disobedient.

witnesses, flog them with eighty lashes, and do not admit their testimony ever after. They are indeed transgressors.

their allegations), flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors.

eighty stripes and never (afterward) accept their testimony - They indeed are evil-doers.

فَاجْلِدُوهُمْ ثَمَانِينَ جَلْدَةً وَلَا تَقْبَلُوا لَهُمْ شَهَادَةً أَبَدًا وَأُولَئِكَ هُمُ الْفَاسِقُونَ ﴿٤﴾

5. Except for those who repent thereafter and reform, for indeed, Allah is Forgiving and Merciful.

5. Except those of them that repent thereafter and mend their behavior. For surely Allah is Most Forgiving, Ever Compassionate.

5. Unless they repent thereafter and mend (their conduct); for Allah is Oft-Forgiving, Most Merciful.

5. Save those who afterward repent and make amends. (For such) lo! Allah is Forgiving, Merciful.

إِلَّا الَّذِينَ تَابُوا مِنْ بَعْدِ ذَلِكَ وَأَصْلَحُوا فَإِنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٥﴾

6. And those who accuse their wives [of adultery] and have no witnesses except themselves - then the witness of one of them [shall be] four testimonies [swearing] by Allah that indeed, he is of the truthful.

6. As for those who accuse their wives [of un-chastity], and have no witnesses except themselves: the testimony of such a one is that he testify, swearing by Allah four times, that he is truthful (in his accusation).

6. And for those who launch a charge against their spouses, and have (in support) no evidence but their own, -- their solitary evidence (can be received) if they bear witness four times by Allah that they are solemnly telling the truth.

6. As for those who accuse their wives but have no witnesses except themselves; let the testimony of one of them be four testimonies, (swearing) by Allah that he is of those who speak the truth.

وَالَّذِينَ يَرْمُونَ أَزْوَاجَهُمْ وَلَمْ يَكُنْ لَهُمْ شُهَدَاءُ إِلَّا أَنْفُسُهُمْ فَشَهَادَةُ أَحَدِهِمْ أَرْبَعُ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الصَّادِقِينَ ﴿٦﴾

7. And the fifth [oath is] that the curse of Allah be upon him if he should be among the liars.

7. And a fifth time, that the curse of Allah be on him if he be lying (in his accusation).

7. And the fifth (oath) (is) that they solemnly invoke the curse of Allah on themselves if they tell a lie.

7. And yet a fifth, invoking the curse of Allah on him if he is of those who lie.

وَالْحَامِسَةُ أَنْ لَعْنَتُ اللَّهِ عَلَيْهِ إِنْ كَانَ مِنَ الْكَاذِبِينَ ﴿٧﴾

8. But it will prevent punishment from her if she gives four testimonies [swearing] by Allah that indeed, he is of the liars.

8. And the punishment shall be averted from the woman if she were to testify, swearing by Allah four times that the man was lying.

8. But it would avert the punishment from the wife, if she bears witness four times (with an oath) by Allah, that (her husband) is telling lie.

8. And it shall avert the punishment from her if she bear witness before Allah four times that the thing he says is indeed false.

وَيَدْرُؤُا عَنْهَا الْعَذَابَ أَنْ تَشْهَدَ أَرْبَعَ شَهَدَاتٍ بِاللَّهِ إِنَّهُ لَمِنَ الْكَاذِبِينَ ﴿٨﴾

9. And the fifth [oath will be] that the wrath of Allah be upon her if he was of the truthful.

9. And a fifth time that the wrath of Allah be on her if the man be truthful (in his accusation).

9. And the fifth (oath) should be that she solemnly invokes the wrath of Allah on herself if (her accuser) is telling the truth.

9. And a fifth (time) that the wrath of Allah be upon her if he speaks truth.

وَالْحَامِسَةَ أَنْ غَضِبَ اللَّهُ عَلَيْهَا إِنْ كَانَ مِنَ الصَّادِقِينَ ﴿٩﴾

10. And if not for the favor of Allah upon you and His mercy...and because Allah is Accepting of repentance and Wise.

10. Were it not for Allah's bounty and His mercy unto you and that Allah is much prone to accept repentance and is Wise.

10. If it were not for Allah's grace and mercy on you, and that Allah is Oft-Returning, full of Wisdom, (ye would be ruined indeed).

10. And had it not been for the grace of Allah and His mercy unto you, and that Allah is Clement, Wise, (you had been undone).

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ تَوَّابٌ حَكِيمٌ ﴿١٠﴾

11. Indeed, those who came with falsehood are a group among you. Do not think it bad

11. Surely those who invented this calumny are a band from among you. Do not deem this

11. Those who brought forward the lie are a body among yourselves: think it not to be an evil to

11. Lo! They who spread the slander are a gang among you. Deem it not a bad thing for you;

إِنَّ الَّذِينَ جَاءُوا بِالْإِفْكِ عُصْبَةٌ مِنْكُمْ لَا تحْسَبُوهُ شَرًّا

for you; rather it is good for you. For every person among them is what [punishment] he has earned from the sin, and he who took upon himself the greater portion thereof – for him is a great punishment.

incident an evil for you; nay, it is good for you. Every one of them has accumulated sin in proportion to his share in this guilt; and he who has the greater part of it shall suffer a mighty chastisement.

you; On the contrary it is good for you: to every man among them (will come the punishment) of the sin that he earned, and to him who took on himself the lead among them, will be a penalty grievous.

nay, it is good for you. Unto every man of them (will be paid) that which he has earned of the sin; and as for him among them who had the greater share therein, his will be an awful doom.

لَكُمْ بَلْ هُوَ خَيْرٌ لَّكُمْ لِكُلِّ
أَمْرٍ مِّنْهُمْ مَّا اَكْتَسَبَ مِنَ
الْإِثْمِ وَالَّذِي تَوَلَّى كِبْرَهُ مِنْهُمْ
لَهُ عَذَابٌ عَظِيمٌ ﴿١١﴾

12. Why, when you heard it, did not the believing men and believing women think good of one another and say, "This is an obvious falsehood"?

12. When you heard of it, why did the believing men and women not think well of themselves and say: "This is a manifest calumny.

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

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

لَوْلَا إِذْ سَمِعْتُمُوهُ ظَنَّ الْمُؤْمِنُونَ
وَالْمُؤْمِنَاتُ بَأَنْفُسِهِمْ خَيْرًا
وَقَالُوا هَذَا أَفْكٌ مُّبِينٌ ﴿١٢﴾

13. Why did they [who slandered] not produce for it four witnesses? And when they do not produce the witnesses, then it is they, in the sight of Allah, who are the liars.

13. Why did they not bring four witnesses in support of their accusation? Now that they have brought no witnesses, it is indeed they who are the liars in the sight of Allah.

13. Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of Allah, (stand forth) themselves as liars.

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

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

14. And if it had not been for the favor of Allah upon you and His mercy in this world and the Hereafter, you would have been touched for that [lie] in which you were involved by a great punishment.

14. Were it not for Allah's Bounty and His Mercy unto you in the world and in the Hereafter a grievous chastisement would have seized you on account of what you indulged in.

14. Were it not for the grace and mercy of Allah on you, in this world and the Hereafter, a grievous penalty would have seized you in that you rushed glibly into this affair.

14. Had it not been for the grace of Allah and His mercy unto you in the world and the Hereafter an awful doom had overtaken you for that whereof you murmured.

لَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ
وَرَحمته في الدُّنْيَا وَالْآخِرَةِ
لَمَسَّكُمْ فِي مَا أَفَضْتُمْ فِيهِ
عَذَابٌ عَظِيمٌ ﴿١٤﴾

15. When you received it with your tongues and said with your mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allah, tremendous.

15. When one tongue receive it from another and you uttered with your mouths something you knew nothing about. You deemed it to be a trifle while it was grave in the sight of Allah.

15. Behold, you received it on your tongues, and said out of your mouths things of which you had no knowledge; and you thought it to be a light matter, while it was most serious in the sight of Allah.

15. When you welcomed it with your tongues, and uttered with your mouths that whereof you had no knowledge, you counted it a trifle. In the sight of Allah it is very great.

إِذْ تَلَقَّوْنَهُ بِالسِّنْتِكُمْ
وَتَقُولُونَ بِأَفْوَاهِكُمْ مَّا لَيْسَ
لَكُمْ بِهِ عِلْمٌ وَتَحْسَبُونَهُ هَيِّئًا
وَهُوَ عِنْدَ اللَّهِ عَظِيمٌ ﴿١٥﴾

16. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allah]; this is a great slander"?

16. And why, no sooner than you had heard it, did you not say: 'It becomes us not even to utter such a thing. Holy are you (O Allah). This is a mighty calumny.

16. And why did you not, when you heard it, say? "It is not right of us to speak of this: Glory to Allah! This is a most serious slander!"

16. Where for, when you heard it, said you not: It is not for us to speak of this. Glory be to You (O Allah)! This is awful calumny.

وَلَوْلَا إِذْ سَمِعْتُمُوهُ قُلْتُمْ مَّا
يَكُونُ لَنَا أَنْ نَتَكَلَّمَ بِهَذَا
سُبْحَانَكَ هَذَا بُهْتَانٌ عَظِيمٌ ﴿١٦﴾

17. Allah warns you against returning to the likes of this

17. Allah admonishes you: If you are true believers, never

17. Allah does admonish you, that you may never repeat

17. Allah admonishes you that you repeat not the like thereof

يَعِظُكُمْ اللَّهُ أَنْ تَعُودُوا لِمِثْلِهِ

[conduct], ever, if you should be believers.

repeat the like of what you did.

such (conduct), if you are (true) believers.

ever, if you are (in truth) believers.

أَبَدًا إِنَّ كُنْتُمْ مُؤْمِنِينَ ﴿١٧﴾

18. And Allah makes clear to you the verses, and Allah is Knowing and Wise.

18. Allah clearly expounds to you His instructions. Allah is All-Knowing, Most Wise.

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

18. And He expounds unto you the revelations. Allah is Knower, Wise.

وَيُبَيِّنُ اللَّهُ لَكُمُ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ﴿١٨﴾

19. Indeed, those who like that immorality should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allah knows and you do not know.

19. Verily, those who love that indecency should spread among the believers deserve a painful chastisement in the world and in the Hereafter. Allah knows, but you do not know.

19. Those who love (to see) scandal published broadcast among the believers, will have a grievous penalty in this life and in the Hereafter: Allah knows, and you know not.

19. Lo! Those who love that slander should be spread concerning those who believe, theirs will be a painful punishment in the world and the Hereafter. Allah knows. You know not.

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

20. And if it had not been for the favor of Allah upon you and His mercy, and because Allah is Kind and Merciful.

20. Were it not for Allah's bounty and His mercy unto you, and that Allah is Most Forgiving and Wise.

20. Were it not for the grace and mercy of Allah on you, and that Allah is full of kindness and mercy, (you would be ruined indeed).

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

وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ وَأَنَّ اللَّهَ رَءُوفٌ رَحِيمٌ ﴿٢٠﴾

21. O you who have believed, do not follow the footsteps of Satan. And whoever follows the footsteps of Satan – indeed, he enjoins immorality and wrongdoing. And if not for the favor of Allah upon you and His mercy, not one of you would have been pure, ever, but Allah purifies whom He wills, and Allah is Hearing and Knowing.

21. Believers! Do not follow in Satan's footsteps (let him remember that) Satan bids people to indecency and evil. Were it not for Allah's bounty and His mercy unto you, not one of you would have ever attained purity. But Allah enables whomsoever He wills to attain purity. Allah is All-Hearing, All-Knowing.

21. O you who believe! Follow not Satan's footsteps: if any will follow the footsteps of Satan, he will (but) command what is shameful and wrong: and were it not for the grace and mercy of Allah on you, not one of you would ever have been pure: but Allah does purify whom He pleases: and Allah is One who hears and knows (all things).

21. O you who believe! Follow not the footsteps of the devil. Unto whomsoever follows the footsteps of the devil, lo! He commands filthiness and wrong. Had it not been for the grace of Allah and His mercy unto you, not one of you would ever have grown pure. But Allah causes whom He will to grow. And Allah is Hearer, Knower.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّبِعُوا خُطُوتِ الشَّيْطَانِ وَمَنْ يَتَّبِعْ خُطُوتِ الشَّيْطَانِ فَإِنَّهُ يَأْمُرُ بِالْفَحْشَاءِ وَالْمُنْكَرِ وَلَوْلَا فَضْلُ اللَّهِ عَلَيْكُمْ وَرَحْمَتُهُ مَا زَلَى مِنْكُمْ مِّنْ أَحَدٍ أَبَدًا وَلَكِنَّ اللَّهَ يُزَيِّنُ مَنْ يَشَاءُ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿٢١﴾

22. And let not those of virtue among you and wealth swear not to give [aid] to their relatives and the needy and the emigrants for the cause of Allah, and let them pardon and overlook. Would you not like that Allah should forgive you? And Allah is Forgiving and Merciful.

22. Let those among you who are bounteous and resourceful not swear to withhold giving to the kindred, to the needy, and to those who have forsaken their homes in the cause of Allah. Rather let them forgive and forbear. Do you not wish that Allah should forgive you? Allah is Ever

22. Let not those among you who are endowed with grace and amplitude of means resolve by oath against helping their kinsmen, those in want, and those who have left their homes in Allah's cause: let them forgive and overlook, do you not wish that Allah should forgive you? For Allah is Oft

22. And let not those who possess dignity and ease among you swear not to give to the near of kin and to the needy, and to fugitives for the cause of Allah. Let them forgive and show indulgence. Yearn you not that Allah may forgive you? Allah is Forgiving, Merciful.

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

Forgiving, Merciful.

Forgiving, Most Merciful.

۲۲

23. Indeed, those who [falsely] accuse chaste, unaware and believing women are cursed in this world and the Hereafter; and they will have a great punishment.

23. Those that accuse chaste, unwary, believing women (of un-chastity), have been cursed in the world and the Hereafter, and a mighty chastisement awaits them.

23. Those who slander chaste women, indiscreet but believing, are cursed in this life and in the Hereafter: for them is a grievous penalty.

23. Lo! As for those who traduce virtuous, believing women (who are) careless, cursed are they in the world and the Hereafter. Theirs will be an awful doom.

إِنَّ الَّذِينَ يَرْمُونَ الْمُحْصَنَاتِ
الْغَفْلَاتِ الْمُؤْمِنَاتِ لَعُنُوا فِي
الدُّنْيَا وَالْآخِرَةِ وَهُمْ عَذَابٌ
عَظِيمٌ

۲۳

24. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

24. The Day when their own tongues, their hands, and their feet shall all bear witness against them in regard to what they have been doing.

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

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

يَوْمَ تَشْهَدُ عَلَيْهِمْ أَلْسِنُهُمْ
وَأَيْدِيهِمْ وَأَرْجُلُهُمْ بِمَا كَانُوا
يَعْمَلُونَ

۲۴

25. That Day, Allah will pay them in full their deserved recompense, and they will know that it is Allah who is the perfect in justice.

25. On that Day Allah will justly requite them, and they will come to know that Allah – and He alone – is the truth, the One who makes the truth manifest.

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

25. On that day Allah will pay them their just due, and they will know that Allah, He is the manifest truth.

يَوْمَذِيُوفِيهِمُ اللَّهُ دَرِيئَهُمْ
الْحَقُّ وَيَعْلَمُونَ أَنَّ اللَّهَ هُوَ
الْحَقُّ الْمُبِينُ

۲۵

26. Evil words are for evil men, and evil men are [subjected] to evil words. And good words are for good men, and good men are [an object] of good words. Those [good people] are declared innocent of what the slanderers say. For them is forgiveness and noble provision.

26. Corrupt women are for corrupt men, and corrupt men for corrupt women. Good women are for good men, and good men for good women. They are innocent of the calumnies people utter. There shall be forgiveness for them and a generous provision.

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

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

الْحَبِئْتُ لِلْخَبِيثِينَ وَالْحَبِئْتُ
لِلْخَبِيثَاتِ وَالطَّيِّبَاتِ لِلطَّيِّبِينَ
وَالطَّيِّبُونَ لِلطَّيِّبَاتِ أُولَئِكَ
مَبْرَأُونَ بِمَا يَقُولُونَ لَهُمْ
مَغْفِرَةٌ وَرِزْقٌ كَرِيمٌ

۲۶

27. O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet their inhabitants. That is best for you; perhaps you will be reminded.

27. Believers! Enter not houses other than your own houses until you have ascertained the approval of the inmates of those houses and have greeted them with peace. This is better for you. It is expected that you will observe this.

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

27. O you who believe! Enter not houses other than your own without first announcing your presence and invoking peace upon the folk thereof. That is better for you, that you may be heedful.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَدْخُلُوا
بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى
تَسْتَأْذِنُوا وَتَسَلِّمُوا عَلَى
أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ
تَذَكَّرُونَ

۲۷

28. And if you do not find anyone therein, do not enter them until permission has been given you. And if it is said to you, "Go back," then go

28. Then if you find no one in them, do not enter until you have been given permission (to enter). And if you are told to go back, then do go

28. If you find no one in the house, enter not until permission is given to you: if you are asked to go back, go back: that makes for greater purity for

28. And if you find no one therein, still enter not until permission has been given. And if it be said unto you: Go away again, then go away, for it is

فَإِنْ لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا
تَدْخُلُوهَا حَتَّى يُؤْذَنَ لَكُمْ
وَإِنْ قِيلَ لَكُمْ ارْجِعُوا

back; it is purer for you. And Allah is Knowing of what you do.

back. This is a purer way for you. Allah knows all what you do.

yourselves: and Allah knows well all that you do.

purer for you. Allah knows what you do.

فَاتَّعَمَلُوا هُوَ أَزْكى لَكُمْ وَاللهُ
بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

29. There is no blame upon you for entering houses not inhabited in which there is convenience for you. And Allah knows what you reveal and what you conceal.

29. However, it is not blameworthy for you if you enter houses that are uninhabited but where in is of use to you. Allah is well aware of what you disclose and what you conceal.

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

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

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

30. Tell the believing men to reduce [some] of their vision and guard their private parts. That is purer for them. Indeed, Allah is acquainted with what they do.

30. (O Prophet!) Enjoin believing men to restrain their gaze and guard their private parts. That is purer for them. Surely Allah is well aware of all what they do.

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

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

قُلْ لِلْمُؤْمِنِينَ يَعْضُوا مِنْ
أَبْصَارِهِمْ وَيَحْفَظُوا أَرْوَاجَهُمْ
ذَلِكَ أَزْكى لَهُمْ إِنْ اللهُ خَبِيرٌ
بِمَا يَصْنَعُونَ ﴿٣٠﴾

31. And tell the believing women to reduce [some] of their vision and guard their private parts and not expose their adornment except that which [necessarily] appears thereof and to wrap [a portion of] their head covers over their chests and not expose their adornment except to their husbands, their fathers, their husbands' fathers, their sons, their husbands' sons, their brothers, their brothers' sons, their sisters' sons, their women, that which their right hands possess, or those male attendants having no physical desire, or children who are not yet aware of the private aspects of women. And let them not stamp their feet to make known what they conceal of their adornment. And

31. And enjoin the believing women to restrain their gaze and guard their private parts and additionally not to reveal their adornment except that which is revealed of itself; let them draw their veils over their bosoms, and not to reveal their adornment to any save to their husbands, or their fathers, or the fathers of their husbands, or of their own sons, or the sons of their husbands, or their brothers, or the sons of their brothers, or the sons of their sisters, or the women with whom they associate, or those that are in their bondage, or the male attendants in their service free of sexual desire, or children that are yet unaware of the private parts of women. Nor should they stamp their feet on the ground in such

31. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments.

31. And tell the believing women to lower their gaze and be modest, and to display of their adornment only that which is apparent, and to draw their veils over their bosoms, and not to reveal their adornment save to their own husbands or fathers or husbands' fathers, or their sons or their husbands' sons, or their brothers or their brothers' sons or sisters' sons, or their women, or their slaves, or male attendants who lack vigor, or children who know naught of women's nakedness. And let them not stamp their feet so as to reveal what they hide of their adornment. And turn unto Allah together, O believers, in order that you may succeed.

وَقُلْ لِلْمُؤْمِنَاتِ يَعْضُضْنَ مِنْ
أَبْصَارِهِنَّ وَيَحْفَظْنَ أَرْوَاجِهِنَّ
وَلَا يُبْدِينَ زِينَتِهِنَّ إِلَّا مَا ظَهَرَ
مِنْهَا وَلَا يَضْرِبْنَ بِخُمُرِهِنَّ عَلَى
جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتِهِنَّ
إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ
أَبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَاءِ
بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي
إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ
نِسَائِهِنَّ أَوْ مَا مَلَكَتْ
أَيْمَانُهُنَّ أَوِ التَّبِيعِينَ غَيْرِ أُولِي
الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ
الَّذِينَ لَمْ يَظْهَرُوا عَلَى
عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ
بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ

turn to Allah in repentance, all of you, O believers that you might succeed.

manner that their hidden ornament becomes revealed. Believers, turn together, all of you, to Allah in repentance that you may attain true success.

And O you believers! Turn you all together towards Allah, that you may attain bliss.

زَيِّنْتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا
أَيُّهُ الْمُؤْمِنُونَ لَعَلَّكُمْ
تُفْلِحُونَ ﴿٦٦﴾

32. And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allah will enrich them from His bounty, and Allah is all-Encompassing and Knowing.

32. Marry those of you that are single, and those of your male and female slaves that are righteous. If they are poor, Allah will enrich them out of His bounty. Allah is infinite in His resources and All Knowing.

32. Marry those among you who are single, or the virtuous ones among yourselves, male or female: if they are in poverty, Allah will give them means out of His grace: for Allah encompasses all, and he knows all things.

32. And marry such of you as are solitary and the pious of your slaves and maid servants. If they be poor, Allah will enrich them of His bounty. Allah is of ample means, Aware.

وَأَنْكِحُوا الْأَيَّامِي
وَالصَّالِحِينَ مِنْ عِبَادِكُمْ
وَإِمَائِكُمْ إِنْ يَكُونُوا فُقَرَاءَ
يُغْنِهِمُ اللَّهُ مِنْ فَضْلِهِ وَاللَّهُ
وَاسِعٌ عَلِيمٌ ﴿٦٧﴾

33. But let them who find not [the means for] marriage abstain until Allah enriches them from His bounty. And those who seek a contract [for emancipation] from among whom your right hands possess – then make a contract with them if you know there is within them goodness and give them from the wealth of Allah which He has given you. And do not compel your slave girls to prostitution, if they desire chastity, to seek [thereby] the temporary interests of worldly life. And if someone should compel them, then indeed, Allah is [to them], after their compulsion, Forgiving and Merciful.

33. Let those who cannot afford to marry keep themselves chaste until Allah enriches them out of His bounty. And such of your slaves that desire a deed of manumission in lieu of payment, execute such a deed with them if you see any good in them, and give them out of the wealth that Allah has given you. And do not compel your slave-girls to prostitution merely for the sake of the benefits of worldly life, the while they desire to remain chaste. And if anyone compels them to prostitution, Allah will be most Pardoning, most Merciful (to them) after they are subjected to such compulsion.

33. Let those who find not the wherewithal for marriage keep themselves chaste, until Allah gives them means out of His grace. And if any of your slaves ask for a deed in writing (to enable them to earn their freedom for a certain sum), give them such a deed if you know any good in them. Yes, give them something yourselves out of the means which Allah has given to you. But force not your maids to prostitution when they desire chastity, in order that you may make a gain in the goods of this life. But if anyone compels them, yet, after such compulsion, is Allah, Oft Forgiving, most Merciful (to them).

33. And let those who cannot find a match keep chaste till Allah give them independence by His grace. And such of your slaves as seek a writing (of emancipation), write it for them if you are aware of aught of good in them, and bestow upon them of the wealth of Allah which He has bestowed upon you. Force not your slave-girls to whoredom that you may seek enjoyment of the life of the world, if they would preserve their chastity. And if one forces them, then (unto them), after their compulsion, lo! Allah will be Forgiving, Merciful.

وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ
نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ
فَضْلِهِ وَالَّذِينَ يَبْتَغُونَ
الْكِتَابَ مِمَّا مَلَكَتْ أَيْمَانُكُمْ
فَكَاتِبُوهُمْ إِنْ عَلِمْتُمْ فِيهِمْ
خَيْرًا وَأْتَوْهُمْ مِنْ مَالِ اللَّهِ
الَّذِي آتَاكُمْ وَلَا تُكْرِهُوا
فَتْيَتِيَكُمْ عَلَى الْبِعَاءِ إِنْ أَرَدْنَ
تَحْصِنًا لَتَبْتَغُوا عَرَضَ الْحَيَاةِ
الدُّنْيَا وَمَنْ يُكْرِهْهُنَّ فَإِنَّ
اللَّهَ مِنْ بَعْدِ إِكْرَاهِهِنَّ غَفُورٌ
رَحِيمٌ ﴿٦٨﴾

34. And We have certainly sent down to you distinct verses and examples from those who passed on before you and an admonition for those who fear Allah.

34. Verily We have sent down for you revelations which clearly expound true guidance, and examples of those who passed away before you, and an admonition for those who fear (Allah).

34. We have already sent down to you verses making things clear, an illustration from (the story of) people who passed away before you, and an admonition for those who fear (Allah).

34. And verily We have sent down for you revelations that make plain, and the example of those who passed away before you. An admonition unto those who ward off (evil).

وَلَقَدْ أَنْزَلْنَا إِلَيْكُمْ آيَاتٍ
مُبِينَاتٍ وَمَثَلًا مِّنَ الَّذِينَ خَلَوْا
مِنْ قَبْلِكُمْ وَمَوْعِظَةً
لِّلْمُتَّقِينَ ﴿٦٩﴾

35. Allah is the Light of the heavens and the earth. The example of His light is like a niche within which is a lamp, the lamp is within glass, the glass as if it were a pearly [white] star lit from [the oil of] a blessed olive tree, neither of the east nor of the west, whose oil would almost glow even if untouched by fire. Light upon light. Allah guides to His light whom He wills. And Allah presents examples for the people, and Allah is Knowing of all things.

35. Allah is the Light of the heavens and the earth. His light (in the universe) may be likened to a niche wherein is a lamp; the lamp is in the crystal; which shines in star like brilliance. It is lit from (the oil) of a blessed olive tree that is neither eastern nor western. Its oil well-nigh glows forth (of itself) though no fire touches it: light upon light. Allah guides to His Light whom He wills. Allah sets forth parables to make people understand. Allah knows everything.

35. Allah is the Light of the heavens and the earth. The parable of His light is as if there were a niche and within it a lamp: the lamp enclosed in glass: the glass as it were a brilliant star: lit from a blessed tree, an olive, neither of the east nor of the west, whose oil is well-nigh luminous, though fire scarce touched it: Light upon light! Allah does guide whom He will to His light: Allah does set forth parables for men: and Allah does know all things.

35. Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp. The lamp is in a glass. The glass is as it were a shining star. (This lamp is) kindled from a blessed tree, an olive neither of the east nor of the west, whose oil would almost glow forth (of itself) though no fire touched it. Light upon light. Allah guides unto His light whom He will. And Allah speaks to mankind in allegories, for Allah is Knower of all things.

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ
مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا
مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ
الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ
يُوْقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ
زَيْتُونَةٍ لَّا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ
يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ
تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ
يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَ
يَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ
وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٣٥﴾

36. [Such niches are] in mosques which Allah has ordered to be raised and that His name be mentioned therein; exalting Him within them in the morning and the evenings.

36. Those are found in the houses which Allah has enjoined to be raised and wherein. His names are remembered; in them people glorify Him in the morning and in the evening.

36. In houses, which Allah has permitted to be raised to honor; for the celebration, in them, of His name: In them is He glorified in the mornings and in the evenings.

36. (This lamp is found) in houses which Allah has allowed to be exalted and that His name shall be remembered therein. Therein do offer praise to Him at morn and evening.

فِي بُيُوتٍ أُذِنَ لِلَّهِ أَنْ تَرْفَعَ
وَيُذَكَّرَ فِيهَا اسْمُهُ يُسَبِّحُ لَهُ
فِيهَا بِالْعُدُودِ وَالْأَصْوَالِ ﴿٣٦﴾

37. [Are] men whom neither commerce nor sale distracts from the remembrance of Allah and performance of prayer and giving of zakah. They fear a Day in which the hearts and eyes will [fearfully] turn about.

37. People whom neither commerce nor striving after profit diverts them from remembering Allah, from establishing Prayer, and from paying Zakah; people who dread the Day on which all hearts will be overturned and eyes will be petrified.

37. By men whom neither traffic nor merchandise can divert from the remembrance of Allah, nor from prayer, nor from the practice of charity. Their (only) fear is for the Day when hearts and eyes will be transformed (in a world wholly new).

37. Men whom neither merchandise nor sale beguiles from remembrance of Allah and constancy in prayer and paying to the poor their due; who fear a day when hearts and eyeballs will be overturned.

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

38. That Allah may reward them [according to] the best of what they did and increase them from His bounty. And Allah gives provision to whom He wills without account.

38. That Allah may reward them in accordance with the best of their deeds; indeed He will bestow upon them more amply out of His bounty, for Allah grants to whomever He will beyond all measure.

38. That Allah may reward them according to the best of their deeds, and add even more for them out of His grace: for Allah does provide for those whom He will, without measure.

38. That Allah may reward them with the best of what they did, and increase reward for them of His bounty. Allah gives blessings without stint to whom He will.

لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا
عَمِلُوا وَيَزِيدَهُم مِّن فَضْلِهِ
وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ
حِسَابٍ ﴿٣٨﴾

39. But those who disbelieved – their deeds are like a

39. But for those who deny the truth, their deeds are like a

39. But the unbelievers, their deeds are like a

39. As for those who disbelieve, their deeds are as a mirage in a

وَالَّذِينَ كَفَرُوا أَعْمَاهُمْ
وَالَّذِينَ كَفَرُوا أَعْمَاهُمْ

mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allah before Him, and He will pay him in full his due; and Allah is swift in account.

mirage in the desert which the thirsty supposes to be water until he comes to it only to find that it was nothing; instead he found Allah with him and then Allah settled his account in full. Allah is swift in settling the account.

mirage, which the man parched with thirst mistakes for water; until when he comes up to it, he finds it to be nothing: But he finds Allah (ever) with him, and Allah will pay him his account: and Allah is swift in taking account.

desert. The thirsty one supposes it to be water till he comes unto it and finds it naught, and finds, in the place thereof, Allah who pays him his due; and Allah is swift at reckoning.

كَسْرَابٍ بِقِيَعَةٍ يَّحْسِبُهُ
الظَّمَانُ مَاءً حَتَّىٰ إِذَا جَاءَهُ لَمْ
يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ
فَوَفَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ
الْحِسَابِ ﴿٤٠﴾

40. Or like darkness within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds – darkness, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allah has not granted light – for him there is no light.

40. Or their deeds may be likened to darkness upon an abyssal sea, covered by a billow, above which is a billow, above which are clouds, creating one darkness piled one upon another; when he puts forth his hand, he is scarcely able to see it. He to whom Allah assigns no light, he will have no light.

40. Or like the depths of darkness in a vast deep ocean, overwhelmed with billow topped by billow, topped by (dark) clouds: depths of darkness, one above another: if a man stretches out his hands, he can hardly see it! For any to whom Allah gives not light, there is no light.

40. Or as darkness on a vast, abyssal sea. There covers him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holds out his hand he scarce can see it. And he for whom Allah has not appointed light, for him there is no light.

أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُّجِّيٍّ
يَّغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ
فَوْقِهِ سَحَابٌ طُلُمْتُ بَعْضُهَا
فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ
يَكِدْ يَرِبَهَا وَمَنْ لَّمْ يَجْعَلِ اللَّهُ
لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ ﴿٤٠﴾

41. Do you not see that Allah is exalted by whomever is within the heavens and the earth and [by] the birds with wings spread [in flight]? Each [of them] has known his [means of] prayer and exalting [Him], and Allah is Knowing of what they do.

41. Do you not see that all that is in the heavens and the earth, even the birds that go about [spreading their wings in flight, extol His glory? Each knows the way of its prayer and of its extolling Allah's glory. Allah is well aware of whatever they do.

41. See you not that it is Allah whom praises all beings in the heavens and on earth do celebrate, and the birds (of the air) with wings outspread? Each one knows its own (mode of) prayer and praise. And Allah knows well all that they do.

41. Have you not seen that Allah, He it is whom all who are in the heavens and the earth praise, and the birds in their flight? Of each He knows verily the worship and the praise; and Allah is aware of what they do.

أَلَمْ تَرَ أَنَّ اللَّهَ يُسَبِّحُ لَهُ مَنْ فِي
السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ
صَفَّتْ كُلُّ قَدِّ عِلْمَ صَلَاتِهِ
وَتَسْبِيحِهِ وَاللَّهُ عَلِيمٌ بِمَا
يَفْعَلُونَ ﴿٤١﴾

42. And to Allah belongs the dominion of the heavens and the earth, and to Allah is the destination.

42. Allah's is the dominion of the heavens and the earth. And to Him are all destined to return.

42. Yes, to Allah belongs the dominion of the heavens and the earth; and to Allah is the final goal (of all).

42. And unto Allah belongs the sovereignty of the heavens and the earth, and unto Allah is the journeying.

وَاللَّهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ
وَإِلَى اللَّهِ الْمَصِيرُ ﴿٤٢﴾

43. Do you not see that Allah drives clouds? Then He brings them together, then He makes them into a mass, and you see the rain emerge from within it. And He sends down from the sky, mountains [of clouds] within which is hail, and He strikes with it whom He wills and averts it

43. Do you not see that it is Allah who gently drives the clouds, then He joins them together and then turns them into a thick mass and thereafter you see rain-drops fall down from its midst. And then He sends down hail from the heaven – thanks to the lofty mountains – and causes it to smite

43. See you not that Allah makes the clouds move gently then joins them together, then makes them into a heap? -- Then will you see rain issue forth from their midst. And He sends down from the sky mountain masses (of clouds) wherein is hail: He strikes there with whom He pleases and He turns

43. Have you not seen how Allah wafts the clouds, then gathers them, then makes them layers, and you see the rain come forth from between them; He sends down from the heaven mountains wherein is hail, and smites there with whom He will, and averts it from whom He will. The flashing of His

أَلَمْ تَرَ أَنَّ اللَّهَ يُرْجِي سَحَابًا ثُمَّ
يُؤَلِّفُ بَيْنَهُ ثُمَّ يَجْعَلُهُ رُكَّامًا
فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ
وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ جِبَالٍ
فِيهَا مِنْ بَرَدٍ فَيَصِيبُ بِهِ مَنْ
يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ

from whom He wills. The flash of its lightning almost takes away the eyesight.

whom He wills and averts it from whom He wills. The flash of His lightning almost takes away the sight.

it away from whom He pleases, the vivid flash of His lightning well-nigh blinds the sight.

lightning all but snatches away the sight.

يَكَادُ سَنَا بَرْقِهِ يَذْهَبُ
بِالْأَبْصَارِ ﴿٤٣﴾

44. Allah alternates the night and the day. Indeed in that is a lesson for those who have vision.

44. It is Allah who causes the night and the day to alternate. Surely there is a lesson in it for those that have sight.

44. It is Allah who alternates the night and the day. Verily in this is an instructive example for those who have vision.

44. Allah causes the revolution of the day and the night. Lo! Herein is indeed a lesson for those who see.

يُقَلِّبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ لَعِبْرَةً لِّأُولِي الْأَبْصَارِ ﴿٤٤﴾

45. Allah has created every [living] creature from water. And of them are those that move on their bellies, and of them are those that walk on two legs, and of them are those that walk on four. Allah creates what He wills. Indeed, Allah is over all things competent.

45. Allah has created every animal from water. Of them some move on their bellies, some move on two legs, and some on four. Allah creates whatever He wills. Surely Allah has power over every thing.

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

45. Allah has created every animal of water. Of them is (a kind) that goes upon its belly and (a kind) that goes upon two legs and (a kind) that goes upon four. Allah creates what He will. Lo! Allah is able to do all things.

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 عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٤٥﴾

46. We have certainly sent down distinct verses. And Allah guides whom He wills to a straight path.

46. Verily, We have sent down revelations that clearly explain the truth. Allah guides whomsoever He wills to a straight way.

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

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

لَقَدْ أَنْزَلْنَا آيَاتٍ مُبَيِّنَاتٍ وَاللَّهُ يَهْدِي مَنْ يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ ﴿٤٦﴾

47. But the hypocrites say, "We have believed in Allah and in the messenger, and we obey"; then a party of them turns away after that. And those are not believers.

47. They say: 'We believe in Allah and the messenger, and we obey', but thereafter a faction of them turns away (from obedience). These indeed are not believers.

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

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

وَيَقُولُونَ آمَنَّا بِاللَّهِ وَبِالرَّسُولِ وَأَطَعْنَا ثُمَّ يَتَوَلَّى فَرِيقٌ مِنْهُمْ مِمَّنْ بَعَدَ ذَلِكَ وَمَا أُولَٰئِكَ بِالْمُؤْمِنِينَ ﴿٤٧﴾

48. And when they are called to [the words of] Allah and His messenger to judge between them, at once a party of them turns aside [in refusal].

48. When they are called to Allah and His messenger that he (i.e. the messenger) may judge (the disputes) between them, a faction of them turns away.

48. When they are summoned to Allah and His apostle, in order that He may judge between them, behold some of them decline (to come).

48. And when they appeal unto Allah and His messenger to judge between them, lo! A faction of them are averse.

وَإِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ إِذَا فَرِيقٌ مِنْهُمْ مُعْرِضُونَ ﴿٤٨﴾

49. But if the right is theirs, they come to him in prompt obedience.

49. However if the right is on their side they come to him (professing) their submissiveness.

49. But if the right is on their side, they come to him with all submission.

49. But if right had been with them they would have come unto him willingly.

وَإِنْ يَكُنْ لَهُمُ الْحَقُّ يَأْتُوا إِلَيْهِ مُذْعِنِينَ ﴿٤٩﴾

50. Is there disease in their hearts? Or have they doubted? Or do they fear that Allah will be unjust

50. Do their hearts suffer from the disease, or have they fallen prey to doubts? Or do they fear that

50. Is it that there is a disease in their hearts? Or do they doubt, or are they in fear that Allah and

50. Is there in their hearts a disease, or have they doubts, or fear they lest Allah and His messenger

أَفِي قُلُوبِهِمْ مَرَضٌ أَمْ ارْتَابُوا أَمْ يَخَافُونَ أَنْ يَحْيِفَ اللَّهُ

to them, or His messenger? Rather, it is they who are the wrongdoers.

Allah will wrong them, and His messenger. Nay, the truth is that they themselves are wrong doers.

His apostle will deal unjustly with them? Nay, it is they themselves who do wrong.

should wrong them in judgment? Nay, but such are evil doers.

عَلَيْهِمْ وَرَسُولُهُ بَلْ أُولَئِكَ هُمُ الظَّالِمُونَ ﴿٥١﴾

51. The only statement of the [true] believers when they are called to Allah and His messenger to judge between them is that they say, "We hear and we obey." And those are the successful.

51. When those that believe are called to Allah and His messenger in order that he may judge between them, nothing becomes them but to say: 'We hear and we obey.' Such shall attain true success.

51. The answer of the believers, when summoned to Allah and His apostle, in order that He may judge between them, is no other than this: they say, "We hear and we obey": it is such as these that will attain felicity.

51. The saying of (all true) believers when they appeal unto Allah and His messenger to judge between them is only that they say: We hear and we obey. And such are the successful.

إِذَا كَانَ قَوْلَ الْمُؤْمِنِينَ إِذَا دُعُوا إِلَى اللَّهِ وَرَسُولِهِ لِيَحْكُمَ بَيْنَهُمْ أَنْ يَقُولُوا سَمِعْنَا وَأَطَعْنَا وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٥١﴾

52. And whoever obeys Allah and His messenger and fears Allah and is conscious of Him – it is those who are the attainers.

52. Those who obey Allah and His messenger, and fear Him and avoid disobeying Him: such, indeed, shall triumph.

52. It is such as obey Allah and His apostle, and fear Allah and do right, they will win (in the end).

52. He who obeys Allah and His messenger, and fears Allah, and keeps duty (unto Him): such indeed are the victorious.

وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ وَيَخْشِ اللَّهَ وَيَتَّقْهُ فَأُولَئِكَ هُمُ الْفَائِزُونَ ﴿٥٢﴾

53. And they swear by Allah their strongest oaths that if you ordered them, they would go forth [in Allah's cause]. Say, "Do not swear. [Such] obedience is known. Indeed, Allah is acquainted with that which you do."

53. (The hypocrites) solemnly swear by Allah; 'If you order us, we shall surely go forth (to fight in the cause of Allah).' Tell them: 'Do not swear. The state of your obedience is known. Allah is well aware of all what you do.'

53. They swear their strongest oaths by Allah that, if only you would command them, they would leave (their homes). Say: "Swear you not; Obedience is (more) reasonable; verily, Allah is well acquainted with all that you do."

53. They swear by Allah solemnly that, if you order them, they will go forth. Say: Swear not; known obedience (is better). Lo! Allah is Informed of what you do.

وَأَقْسَمُوا بِاللَّهِ جَهْدَ أَيْمَانِهِمْ لَئِنْ أَمَرْتَهُمْ لِيَخْرُجْنَ قُلْ لَا تُقْسِمُوا طَاعَةٌ مَعْرُوفَةٌ إِنَّ اللَّهَ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿٥٣﴾

54. Say, "Obey Allah and obey the messenger; but if you turn away – then upon him is only that [duty] with which he has been charged, and upon you is that with which you have been charged. And if you obey him, you will be [rightly] guided. And there is not upon the messenger except the [responsibility for] clear notification."

54. Say: 'Obey Allah and obey the messenger. But if you turn away, then (know well) that the messenger is responsible for what he has been charged with and you are responsible for what you have been charged with. But if you obey him, you will be guided. The messenger has no other responsibility but to clearly convey.'

54. Say: "Obey Allah, and obey the apostle: but if you turn away, he is only responsible for the duty placed on him and you for that placed on you. If you obey him, you shall be on right guidance. The apostle's duty is only to preach the clear (message)."

54. Say: Obey Allah and obey the messenger. But if you turn away, then (it is) for him (to do) only that wherewith he has been charged, and for you (to do) only that wherewith you have been charged. If you obey him, you will go aright. But the messenger has no other charge than to convey (the message) plainly.

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلْغُ الْمُبِينُ ﴿٥٤﴾

55. Allah has promised those who have believed among you and done righteous deeds that He will surely grant them succession [to authority] upon the

55. Allah has promised those of you who believe and do righteous deeds that He will surely empower them as vicegerents in the land even as He

55. Allah has promised, to those among you who believe and work righteous deeds, that He will, of a surety, grant them in the land, inheritance (of

55. Allah has promised such of you as believe and do good work that He will surely make them to succeed (the present rulers) in the earth even as He

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ

earth just as He granted it to those before them and that He will surely establish for them [therein] their religion which He has preferred for them and that He will surely substitute for them, after their fear, security, [for] they worship Me, not associating any thing with Me. But whoever disbelieves after that, then those are the defiantly disobedient.

56. And establish prayer and give zakah and obey the messenger – that you may receive mercy.

57. Never think that the disbelievers are causing failure [to Allah] upon the earth. Their refuge will be the Fire – and how wretched the destination.

58. O you who have believed, let those whom your right hands possess and those who have not reached puberty among you ask permission of you [before entering] at three times: before the dawn prayer and when you put aside your clothing [for rest] at noon and after the night prayer. Three times of privacy for you. There is no blame upon you nor upon them beyond these [periods], for they continually circulate among you – some of you, among others. Thus does Allah make clear to you the verses; and Allah is Knowing and Wise.

empowered those that preceded them, and that He will firmly establish their religion which He has been pleased to choose for them, and He will replace the state of fear that they are in with security. Let them serve Me and associate none with Me in My divinity. Whoso disbelieves after that, such indeed are the ungodly.

56. Establish prayer and pay zakah and obey the messenger so that mercy may be shown to you.

57. Do not even imagine that those who disbelieve can frustrate (Allah's authority) in the land. Their abode is the Fire; what an evil abode!

58. Believers! At three times let those whom you possess and those of your children who have not yet reached puberty, ask leave of you before entering your quarters: before the morning prayer, and when you take off your clothes at noon, and after the night prayer. These are the three times of privacy for you. If they come to you at other times then there is no sin for them nor for you, for you have to visit one another frequently. Thus, does Allah clearly explain His directives to you. Allah is All Knowing, Wise.

power), as He granted it to those before them; that He will establish in authority their religion the one which He has chosen for them; and that He will change (their state), after the fear in which they (lived), to one of security and peace: 'They will worship Me and not associate aught with Me. 'If any do reject faith after this, they are rebellious and wicked.

56. So establish regular prayer and give regular charity; and obey the apostle, that you may receive mercy.

57. Never think you that the unbelievers are going to frustrate (Allah's plan) on earth: their abode is the Fire, and it is indeed an evil refuge!

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

caused those who were before them to succeed (others); and that He will surely establish for them their religion which He has approved for them, and will give them in exchange safety after their fear. They serve Me. They ascribe nothing as partner unto Me. Those who disbelieve henceforth, they are the miscreants.

56. Establish worship and pay the poor-due and obey the messenger, that haply you may find mercy.

57. Think not that the disbelievers can escape in the land. Fire will be their home - a hapless journey's end.

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

كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ ۗ وَيَمْكِنَنَّ لَهُمْ دِينُهُمُ الَّذِي ارْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمَّا يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ ﴿٥٦﴾

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَاطِيعُوا الرُّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴿٥٦﴾

لَا تَحْسَبَنَّ الَّذِينَ كَفَرُوا مُعْجِزِينَ فِي الْأَرْضِ وَمَا لَهُمْ مِنَ النَّارِ وَلَبِئْسَ الْمَصِيرُ ﴿٥٧﴾

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنَكُمْ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلَاثَ مَرَّاتٍ مِّن قَبْلِ صَلَاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلَاةِ الْعِشَاءِ ۖ ثَلَاثُ عَوَارَاتٍ لَّكُمْ لَيْسَ عَلَيْكُمْ وَلَا عَلَيْهِمْ جُنَاحٌ بَعْدَ هُنَّ طَوْقُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَىٰ بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ

59. And when the children among you reach puberty, let them ask permission [at all times] as those before them have done. Thus does Allah make clear to you His verses; and Allah is Knowing and Wise.

59. And when your children attain puberty then let them ask leave to come to you like their elders used to ask leave. Thus does Allah clearly explain to you His signs? He is All Knowing, Wise.

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

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

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

60. And women of post-menstrual age who have no desire for marriage – there is no blame upon them for putting aside their outer garments [but] not displaying adornment. But to modestly refrain [from that] is better for them. And Allah is Hearing and All-Knowing.

60. The women who are past their youth (and can no longer bear children) and do not look forward to marriage, will incur no sin if they cast off their outer garments without displaying their adornment. But if they remain modest, that is still better for them. Allah is All-Hearing, All-Knowing.

60. Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments, provided they make not a wanton display of their beauty: but it is best for them to be modest: and Allah is One who sees and knows all things.

60. As for women past child bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is Hearer, Knower.

وَالْقَوَاعِدُ مِنَ النِّسَاءِ الَّتِي لَا
يَرْجُونَ زَكَاتًا فَلَيْسَ عَلَيْهِنَّ
جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ
مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ
يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ
عَلِيمٌ

61. There is not upon the blind [any] constraint nor upon the lame constraint nor upon the ill constraint nor upon yourselves when you eat from your [own] houses or the houses of your fathers or the houses of your mothers or the houses of your brothers or the houses of your sisters or the houses of your father's brothers or the houses of your father's sisters or the houses of your mother's brothers, or the houses of your mother's sisters or in the houses of whose keys you possess, or the house of a friend. There is no blame if you eat together or separately. But when you enter such houses, greet each other with a salutation appointed by Allah, a salutation

61. There is no blame on the blind nor any blame on the lame nor any blame on the sick nor on yourselves that you eat in your own houses, or your fathers' houses, or your mothers' houses, or your brother's houses, or the houses of your sisters or the houses of your father's brothers, or the houses of your father's sisters, or in the houses of your mother's brothers, or in the houses of your mother's sisters or in the houses of whose keys you possess, or the house of a friend. There is no blame if you eat together or separately. But when you enter such houses, greet each other with a salutation appointed by Allah, a salutation

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

61. No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if you eat from your houses, or the houses of your fathers, or the houses of your mothers, or the houses of your brothers, or the houses of your sisters, or the houses of your fathers' brothers, or the houses of your fathers' sisters, or the houses of your mothers' brothers, or the houses of your mothers' sisters, or (from that) whereof you hold the keys, or (from the house) of a friend. No sin shall it be for you whether you eat together or apart. But when you enter houses, salute one another with a greeting from Allah, blessed and sweet.

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
عَمَّتِكُمْ أَوْ بُيُوتِ أَخْوَالِكُمْ
أَوْ بُيُوتِ خَلَتِكُمْ أَوْ مَا مَلَكَتْ
مَفَاتِحَهُ أَوْ صَدِيقِكُمْ لَيْسَ
عَلَيْكُمْ جُنَاحٌ أَنْ تَأْكُلُوا جَمِيعًا
أَوْ اشْتَاتًا إِذَا دَخَلْتُمْ بُيُوتًا

you enter houses, give greetings of peace upon each other – a greeting from Allah, blessed and good. Thus does Allah make clear to you the verses [of ordinance] that you may understand.

that is blessed and good. Thus, does Allah expound His signs to you in order that you will act with understanding?

understand.

Thus Allah makes clear His revelations for you that haply you may understand.

فَسَلِّمُوا عَلَىٰ أَنْفُسِكُمْ تَحِيَّةً
مِّنْ عِنْدِ اللَّهِ مُبْرَكَةٌ طَيِّبَةٌ
كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ
لَعَلَّكُمْ تَعْقِلُونَ ﴿٦١﴾

62. The believers are only those who believe in Allah and His messenger and, when they are [meeting] with him for a matter of common interest, do not depart until they have asked his permission. Indeed, those who ask your permission, [O Muhammad] – those are the ones who believe in Allah and His messenger. So when they ask your permission for something of their affairs, then give permission to whom you will among them and ask forgiveness for them of Allah. Indeed, Allah is Forgiving, Merciful.

62. The true believers are only those who have faith in Allah and in His messenger and who, whenever they are with him on some common errand, they do not go away until they have asked leave of him. Verily, those who ask leave of you; it is they who truly believe in Allah and His messenger. So, if they ask your leave in connection with some of their affairs, give leave to those whom you will, and ask Allah for forgiveness on their behalf. Surely, Allah is much Forgiving, ever Merciful.

62. Only those are believers, who believe in Allah and His apostle: when they are with him on a matter requiring collective action, they do not depart until they have asked for his leave; those who ask for your leave are those who believe in Allah and His apostle; so when they ask for your leave, for some business of theirs, give leave to those of them whom you will, and ask Allah for their forgiveness: for Allah is Oft-Forgiving, most Merciful.

62. They only are the true believers who believe in Allah and His messenger and, when they are with him on some common errand, go not away until they have asked leave of him. Lo! Those who ask leave of you, those are they who believe in Allah and His messenger. So, if they ask your leave for some affair of theirs, give leave to whom you will of them, and ask for them forgiveness of Allah. Lo! Allah is Forgiving, Merciful.

إِذَا مِمَّا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا
بِاللَّهِ وَرَسُولِهِ وَإِذَا كَانُوا مَعَهُ
عَلَىٰ أَمْرٍ جَامِعٍ لَّمْ يَذْهَبُوا حَتَّىٰ
يَسْتَأْذِنُوهُ إِنَّ الَّذِينَ
يَسْتَأْذِنُونَكَ أُولَٰئِكَ الَّذِينَ
يُؤْمِنُونَ بِاللَّهِ وَرَسُولِهِ فَإِذَا
اسْتَأْذَنُوكَ لِبَعْضِ شَأْنِهِمْ فَأَذِنَ
لِمَنْ شِئْتَ مِنْهُمْ وَاسْتَغْفِرْ لَهُمْ
اللَّهُ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٦٢﴾

63. Do not make [your] calling of the messenger among yourselves as the call of one of you to another. Already Allah knows those of you who slip away, concealed by others. So let those beware who dissent from the prophet's order, lest fitnah strike them or a painful punishment.

63. (Muslims!) Do not make the calling of the messenger among you as your calling one another. Allah knows well those of you who surreptitiously steal away, taking shelter behind one another. Let those who go against the order (of the messenger) beware lest a trial or severe punishment afflict them.

63. Deem not the summons of the apostle among yourselves like the summons of one of you to another: Allah does know those of you who slip away under shelter of some excuse: then let those beware who withstand the apostle's order, lest some trial befall them, or a grievous penalty be inflicted on them.

63. Make not the calling of the messenger among you as your calling one of another. Allah knows those of you who steal away, hiding themselves. And let those who conspire to evade orders beware lest grief or painful punishment befall them.

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ
كَدُعَاءِ بَعْضِكُمْ بَعْضًا قَدْ
يَعْلَمُ اللَّهُ الَّذِينَ يَتَسَلَّلُونَ
مِنْكُمْ لِيُؤَاذِنُوا الَّذِينَ
يُحِبُّونَ عَنِ أَمْرِهِ أَنْ
تُصِيبَهُمْ فِتْنَةٌ أَوْ يُصِيبَهُمْ
عَذَابٌ أَلِيمٌ ﴿٦٣﴾

64. Unquestionably, to Allah belongs whatever is in the heavens and earth. Already He knows that upon which you [stand] and [knows] the Day when they

64. Lo! Whatsoever is in the heavens and the earth belongs to Allah. He knows well the state you are in. And the Day when they will be returned to Him, He will tell

64. Be quite sure that to Allah does belong whatever is in the heavens and on earth. Well does He know what you are intent upon: and one day they will be brought

64. Lo! Verily unto Allah belongs whatsoever is in the heavens and the earth. He knows your condition. And (He knows) the Day when they are returned

أَلَا إِنَّ لِلَّهِ مَا فِي السَّمَوَاتِ
وَالْأَرْضِ قَدْ يَعْلَمُ مَا أَنْتُمْ
عَلَيْهِ وَيَوْمَ يُرْجَعُونَ إِلَيْهِ

will be returned to Him and He will inform them of what they have done. And Allah is Knowing of all things.

them all what they did. Allah knows everything.

back to Him, and He will tell them the truth of what they did: for Allah doth know all things.

unto Him so that He may inform them of what they did. Allah is Knower of all things.

فَيُنَبِّئُهُم بِمَا عَمِلُوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ

