

Surah 24. An-Nur

Asad: Verily, as for those who like [to hear] foul slander²⁰ spread against [any of] those who have attained to faith-grievous suffering awaits them in this world²¹ and in the life to come: for God knows [the full truth], whereas you know [it] not.²²

Malik: Those who love to broadcast such slanders among the believers will have a painful punishment in this life and in the Hereafter. Allah knows and you do not know.

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

Yusuf Ali: Those who love (to see) scandal published broadcast among the Believers will have a grievous Penalty in this life and in the Hereafter: Allah knows and ye know not.²⁹⁷⁰

Transliteration: Inna allatheena yuhibboona an tasheeAAa alfahishatu fee allatheena amanoo lahum AAathabun aleemun fee alddunya waalakhirati waAllahu yaAAalamu waantum la taAAalamoona
Khattab:

Indeed, those who love to see indecency spread among the believers will suffer a painful punishment in this life and the Hereafter. Allah knows and you do not know.

Author Comments

20 - The term fahishah signifies anything that is morally reprehensible or abominable: hence, "immoral conduct" in the widest sense of this expression. In the above context it refers to unfounded or unproven allegations of immoral conduct, in other words, "foul slander".

21 - I.e., the legal punishment as stipulated in verse {4} of this surah.

22 - This Qur~anic warning against slander and, by obvious implication, against any attempt at seeking out other people's faults finds a clear echo in several well-authenticated sayings of the Prophet: "Beware of all guesswork [about one another], for, behold, all [such] guesswork is most deceptive (akdhab al-hadith); and do not spy upon one another, and do not try to bare [other people's] failings" (Muwatta'; almost identical versions of this Tradition have been quoted by Bukhari, Muslim and Abu Da'ud); "Do not hurt those who have surrendered themselves to God (al-muslimin), and do not impute evil to them, and do not try to uncover their nakedness [i.e., their faults]: for, behold, if anyone tries to uncover his brother's nakedness, God will uncover his own nakedness [on the Day of Judgment]" (Tirmidhi); and, "Never does a believer draw a veil over the nakedness of another believer without God's drawing a veil over his own

nakedness on Resurrection Day" (Bukhari). All these injunctions have received their seal, as it were, in the Qur~anic exhortation: "Avoid most guesswork [about one another] - for, behold, some of [such] guesswork is [in itself] a sin" ([49:12](#)).

2970 - What mischiefs can be planned by Evil to delude simple folk who mean no harm in their own minds but who by thoughtlessness are deluded step by step to become the instruments of Evil, may not be known to the most instructed of men, but it is all known to Allah. Man should therefore always be on his guard against the traps of Evil, and it is only Allah's grace that can save him.

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