

## Surah 24. An-Nur

Asad: AND<sup>83</sup> [know that] women advanced in years, who no longer feel any sexual desire,<sup>84</sup> incur no sin if they discard their [outer] garments, provided they do not aim at a showy display of [their] charms. But [even so,] it is better for them to abstain [from this]: and God is all-hearing, all-knowing.

Malik: There is no blame on such elderly women who have no interest in getting married, if they lay aside their cloaks without displaying their adornment, but it is better for them if they do not discard. Allah is All-Hearing, All-Knowing.

Pickthall: 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.

Yusuf Ali: 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. 3040 3041

Transliteration: WaalqawaaAidu mina alInnisai allatee la yarjoona nikahan falaysa AAalayhinna junahun an yadaAAna thiyabahunna ghayra mutabarrijatin bizeenatin waan yastaAAafifna khayrun lahunna waAllahu sameeAAun AAaleemun

Khatab:

As for elderly women past the age of marriage, there is no blame on them if they take off their ?outer? garments, without revealing their adornments. But it is better for them if they avoid this ?altogether?. And Allah is All-Hearing, All-Knowing.

### Author Comments

83 - This conjunction is, I believe, meant to indicate that the verse which it introduces is connected with certain previously revealed passages, namely, verse {31} above and [33:59](#), both of which allude to the principle of modesty to be observed by Muslim women in the matter of dress: hence, it must be regarded as a separate "section".

84 - Lit., "who do not desire [or "hope for"] sexual intercourse" - the latter evidently being the meaning of nikah in this context. Although this noun, as well as the verb from which it is derived, is almost always used in the Qur'an in the sense of "marriage" or "marrying", there are undoubtedly exceptions from this general rule: for instance, the manner in which the verbal form yankihu is used in verse {3} of this surah (see the corresponding note [5] above). These exceptions confirm the view held by some philologists of great renown, e.g., Al-Jawhar' or Al-Azhari (the latter quoted in the Lisan al-'Arab), to the effect that "in the speech of the Arabs, the original meaning of nikah is sexual intercourse (al-wat')".

3040 - For elderly women in the home the rules of dress and decorum are not so exacting as for younger women, but they are also enjoined to study modesty, both because it is good in itself, and as an example to the younger people.

3041 - Another example of a refrain: see n. 3039 above. Verses 58 and 59 were closer connected: their refrain was practically identical. This verse, though ancillary, is less closely connected: its refrain comes in like a half-note in a melody.

[View Page](#)

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