

Surah 24. An-Nur

Asad: [ALL OF YOU, O believers, are brethren:⁸⁵ hence,] no blame attaches to the blind, nor does blame attach to the lame, nor does blame attach to the sick [for accepting charity from the hale], and neither to your-selves for eating [whatever is offered to you by others, whether it be food obtained] from your [children's] houses,⁸⁶ or your fathers' houses, or your mothers' houses, or your brothers' houses, or your sisters' houses, or your paternal uncles' houses, or your paternal aunts' houses, or your maternal uncles' houses, or your maternal aunts' houses, or [houses] the keys whereof are in your charge,⁸⁷ or [the house] of any of your friends; nor will you incur any sin by eating in company or separately. But whenever you enter [any of these] houses, greet one another with a blessed, goodly greeting, as enjoined by God. In this way God makes clear unto you His messages, so that you might [learn to] use your reason.

Malik: There is no blame on the blind, nor there is blame on the lame, nor there is blame on the sick, to eat at your table. Nor shall it be an offence for you to eat in the houses of your own children, or your fathers, or your mothers, or your brothers, or your sisters, or your paternal uncles, or your paternal aunts, or your maternal uncles, or your maternal aunts, or your sincere friends, or in houses with the keys of which you are entrusted. There is no blame on you whether you eat together or apart; however, when you enter the houses, you should greet one another with the greeting of peace prescribed by Allah blessed and pure. Thus Allah makes His revelations clear to you, so that you may grow in understanding.

Pickthall: No blame is there upon the blind nor any blame upon the lame nor any blame upon the sick nor on yourselves if ye 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 ye hold the keys, or (from the house) of a friend. No sin shall it be for you whether ye eat together or apart. But when ye enter houses, salute one another with a greeting from Allah, blessed and sweet. Thus Allah maketh clear His revelations for you, that haply ye may understand.

Yusuf Ali: it is no fault in the blind nor in one born lame nor in one afflicted with illness nor in yourselves that ye 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 ye eat in company or separately. But if ye enter houses salute each other a greeting or blessing and purity as from Allah. Thus does Allah make clear the Signs to you: that ye may understand. ^{3042 3043 3044}

Transliteration: Laysa AAala alaAAama harajun wala AAala alaAAaraji harajun wala AAala almareedi harajun wala AAala anfusikum an takuloo min buyootikum aw buyooti abaikum aw buyooti ommahatikum aw buyooti ikhwanikum aw buyooti akhawatikum aw buyooti aAmamikum aw buyooti AAammatikum aw buyooti akhwalikum aw buyooti khalatikum aw ma malaktum mafatihahu aw sadeeqikum laysa AAalaykum junahun an takuloo jameeAAan aw ashtatan faitha dakhaltum buyootan fasallimoo AAala anfusikum tahiyatan min AAindi Allahi mubarakatan tayyibatan kathalika yubayyinu Allahu lakumu alayati laAAallakum taAAqiloona

Khatab:

There is no restriction on the blind, or the disabled, or the sick.¹

Nor on yourselves if you eat from your homes,² or the homes of your fathers, or your mothers, or your brothers, or your sisters, or your paternal uncles, or your paternal aunts, or your maternal uncles, or your maternal aunts, or from the homes in your trust, or the homes of your friends. There is no blame on you eating together or separately. However, when you enter houses, greet one another with a greeting of peace from Allah, blessed and good.³ This is how Allah makes His revelations clear to you, so perhaps you will understand.

Author Comments

85 - The whole of verse {61} is construed in so highly elliptic a form that disagreements as to its purport have always been unavoidable. However, if all the explanations offered by the early commentators are taken into consideration, we find that their common denominator is the view that the innermost purport of this passage is a stress on the brotherhood of all believers, expressed in a call to mutual charity, compassion and good-fellowship and, hence, the avoidance of all unnecessary formalities in their mutual relations.

86 - In the consensus of all the authorities, the expression "your houses" implies in this context also "your children's houses", since all that belongs to a person may be said to belong, morally, to his parents as well.

87 - I.e., "for which you are responsible".

29516 -

There is no blame on any of the three if they do not march forth in Allah's cause. Moreover, some Muslims would give the keys of their homes to one of those who could not march forth (namely the blind, the disabled, or the sick) or their own relatives and ask them to enter their houses and eat at will but these people were shy to do that.

29517 -

i.e., the home of your spouse or children.

29518 -

If someone is in the house, greet them by saying, 'As-salâmu 'alaikum' (peace be upon you)." But if there is no one there, you greet yourselves by saying, 'Asalâmu 'alaina wa 'ala 'ibâd-illâhi a?-?âli?în' (peace be upon us and all righteous servants of Allah)."

3042 - There were various Arab superstitions and fancies which are combated and rejected here. (1) The blind, or the halt, or those afflicted with serious disease were supposed to be objects of divine displeasure, and as such not fit to be associated with us in meals in our houses: we are not to entertain such a thought, as we are not judges of the causes of people's misfortunes, which deserve our sympathy and kindness. (2) It was considered unbecoming to take meals in the houses of near relatives: this taboo is not approved. (3) A similar superstition about houses in our possession but not in our actual occupation is disapproved. (4) If people think they should not fall under obligation to casual friends, that does not apply to a sincere friend, in whose company a meal is not to be rejected, but welcomed. (5) If people make a superstition either that they should always eat separately, or that they must always eat in company, as some people weary of their own company think, either of them is wrong. Man is free and should regulate his life according to needs and circumstances.

3043 - The shades of meaning in Salam are explained in n. 2512 to xix. 62. Here, we were first told that we might accept hospitality and good fellowship in each other's houses. Now we are told what spirit should animate us in doing so. It should not be a spirit only of self-satisfaction in a worldly sense. It should rather be a spirit of good-will in the highest spiritual sense of the term-purity of motives and purity of life, as in the sight of Allah.

3044 - See notes 3039 and 3041 above. The refrain comes again, in a different form, closing the argument from a different point of view.

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