

- mouths that of which you had no knowledge and thought it was insignificant while it was, in the sight of Allāh, tremendous.
16. And why, when you heard it, did you not say, "It is not for us to speak of this. Exalted are You, [O Allāh]; this is a great slander"?
  17. Allāh warns you against returning to the likes of this [conduct], ever, if you should be believers.
  18. And Allāh makes clear to you the verses [i.e., His rulings], and Allāh is Knowing and Wise.
  19. Indeed, those who like that immorality<sup>913</sup> should be spread [or publicized] among those who have believed will have a painful punishment in this world and the Hereafter. And Allāh knows<sup>914</sup> and you do not know.
  20. And if it had not been for the favor of Allāh upon you and His mercy...<sup>915</sup> and because Allāh is Kind and Merciful.
  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 Allāh upon you and His mercy, not one of you would have been pure, ever, but Allāh purifies whom He wills, and Allāh is Hearing and Knowing.
  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 Allāh, and let them pardon and overlook. Would you not like that Allāh should forgive you? And Allāh is Forgiving and Merciful.
  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
  24. On a Day when their tongues, their hands and their feet will bear witness against them as to what they used to do.

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<sup>913</sup>Specifically, unlawful sexual relations.

<sup>914</sup>The hidden aspects of all things: what is beneficial and what is harmful.

<sup>915</sup>See footnote to verse 10.

25. That Day, Allāh will pay them in full their true [i.e., deserved] recompense, and they will know that it is Allāh who is the manifest Truth [i.e., perfect in justice].
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.<sup>916</sup> Those [good people] are declared innocent of what they [i.e., slanderers] say. For them is forgiveness and noble provision.
27. O you who have believed, do not enter houses other than your own houses until you ascertain welcome and greet<sup>917</sup> their inhabitants. That is best for you; perhaps you will be reminded [i.e., advised].
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,"<sup>918</sup> then go back; it is purer for you. And Allāh is Knowing of what you do.
29. There is no blame upon you for entering houses not inhabited in which there is convenience<sup>919</sup> for you. And Allāh knows what you reveal and what you conceal.
30. Tell the believing men to reduce [some] of their vision<sup>920</sup> and guard their private parts.<sup>921</sup> That is purer for them. Indeed, Allāh is Acquainted with what they do.
31. And tell the believing women to reduce [some] of their vision<sup>922</sup> and guard their private parts and not expose their adornment<sup>923</sup>

<sup>916</sup> Another accepted interpretation is "Evil women are for evil men, and evil men are for evil women. And good women are for good men, and good men are for good women."

<sup>917</sup> By the words "*As-salāmu 'alaykum*" ("Peace be upon you").

<sup>918</sup> Or a similar expression showing that the occupants are not prepared to receive visitors (which should be respected).

<sup>919</sup> Some benefit such as rest, shelter, commodities, one's personal belongings, etc.

<sup>920</sup> Looking only at what is lawful and averting their eyes from what is unlawful.

<sup>921</sup> From being seen and from unlawful acts.

<sup>922</sup> Looking only at what is lawful and averting their eyes from what is unlawful.

<sup>923</sup> Both natural beauty, such as hair or body shape, and that with which a woman beautifies herself of clothing, jewelry, etc.