

except that which [necessarily] appears thereof⁹²⁴ and to wrap [a portion of] their headcovers over their chests and not expose their adornment [i.e., beauty] 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 [i.e., slaves], or those male attendants having no physical desire,⁹²⁵ 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 turn to Allāh in repentance, all of you, O believers, that you might succeed.

32. And marry the unmarried among you and the righteous among your male slaves and female slaves. If they should be poor, Allāh will enrich them from His bounty, and Allāh is all-Encompassing and Knowing.
33. But let them who find not [the means for] marriage abstain [from sexual relations] until Allāh enriches them from His bounty. And those who seek a contract [for eventual emancipation] from among whom your right hands possess⁹²⁶ – then make a contract with them if you know there is within them goodness and give them from the wealth of Allāh 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, Allāh is [to them], after their compulsion, Forgiving and Merciful.
34. And We have certainly sent down to you distinct verses⁹²⁷ and examples from those who passed on before you and an admonition for those who fear Allāh.

⁹²⁴ i.e., the outer garments or whatever might appear out of necessity, such as a part of the face or the hands.

⁹²⁵ Referring to an abnormal condition in which a man is devoid of sexual feeling.

⁹²⁶ i.e., those slaves who desire to purchase their freedom from their owners for a price agreed upon by both.

⁹²⁷ i.e., rulings and ordinances, in particular those in this *sūrah*.

35. Allāh is the Light⁹²⁸ of the heavens and the earth. The example of His light⁹²⁹ is like a niche within which is a lamp;⁹³⁰ 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. Allāh guides to His light whom He wills. And Allāh presents examples for the people, and Allāh is Knowing of all things.
36. [Such niches are] in houses [i.e., mosques] which Allāh has ordered to be raised and that His name be mentioned [i.e., praised] therein; exalting Him within them in the morning and the evenings⁹³¹
37. [Are] men whom neither commerce nor sale distracts from the remembrance of Allāh and performance of prayer and giving of zakāh. They fear a Day in which the hearts and eyes will [fearfully] turn about –
38. That Allāh may reward them [according to] the best of what they did and increase them from His bounty. And Allāh gives provision to whom He wills without account [i.e., limit].
39. But those who disbelieved – their deeds are like a mirage in a lowland which a thirsty one thinks is water until, when he comes to it, he finds it is nothing but finds Allāh before him, and He will pay him in full his due; and Allāh is swift in account.
40. Or [they are] like darknesses within an unfathomable sea which is covered by waves, upon which are waves, over which are clouds – darknesses, some of them upon others. When one puts out his hand [therein], he can hardly see it. And he to whom Allāh has not granted light – for him there is no light.
41. Do you not see that Allāh is exalted by whomever is within

928: i.e., the source and bestower of light and enlightenment.

929 His guidance in the heart of a believing servant.

930 Literally, "a burning wick," which is the essence of a lamp.

931 The term used here can refer to either afternoon or evening.