

EXTRACTS FROM  
THE CORAN

De 1915

SIR WILLIAM MUIR



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FROM THE CORAN.





EXTRACTS  
FROM  
THE CORAN

IN THE ORIGINAL.

WITH ENGLISH RENDERING.

COMPILED BY  
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EXTRACT

THE GORAN

OF THE

THE GORAN

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THE GORAN





## PREFACE.

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THE Corân abounds with arguments, drawn from Nature and Providence, with a view to prove the existence of God as the Supreme Ruler, and enforce His sovereign claim on the obedience and gratitude of mankind. The retribution of good and evil in the world to come, the obligation to follow virtue and eschew vice, the duty and happiness of the creature in worshipping and serving the Creator, and such-like topics, are set forth in language of beauty and vigour, abounding often with real poetry. Thus, also, the reasonableness of the Resurrection is taught by many forcible considerations, and especially by the analogy, so striking in southern climes, of the earth long dry and dead, quickened suddenly into exuberant life by the copious rain from heaven.

Passages like these can hardly be obnoxious to the professors of any faith; and there is much in them that should be welcome to all. Accordingly, it occurred to me when in India, that extracts of the kind might prove



suitable for the use of schools. While acceptable to the Mahometans, I conceived that they might not be unattractive to others, either Hindoo or Christian, as illustrations at once of the beautiful and nervous diction of the Corân, and also of the better parts of Mussulman theology. With this view I compiled the extracts which form the present volume, intending to publish them in a tri-lingual form,—Arabic, English, and Urduo. But when I had nearly completed the design, and began to take counsel with my Mahometan friends for carrying it into effect, I was assured that their people would probably be averse from the use of any such manual. Reverence for the “divine Corân” is so intense (I was told), that the very act of using extracts selected from it, would be held a desecration. Some of my own countrymen even, were startled at the proposal, thinking that the introduction of such a school book might be regarded as an undue recognition of the Corân. And so, finding little favour for my project anywhere, I dropped it.

I now take it in hand again. I still venture to think that the publication of these extracts will be beneficial. It may promote amongst us the knowledge of portions of the teaching of Mahomet which are in themselves unobjectionable and often edifying. And it may also be useful, as affording a certain basis of agreement and common thought, for those who come into contact with the Moslem world.

Again, in respect of schools in India, the scruples as to the use of such a manual may perhaps be overcome; and if once introduced, it is likely to be popular. At any rate, for the student of Arabic in this country, the selection must prove very serviceable. There can be no better introduction to this noble tongue, than the eloquent lessons of the Prophet himself, couched as they are in language of singular force and beauty, held by Moslems of every age a model unrivalled in its elegance, purity and power.

The collection avoids the special tenets of Islam. Occasional allusions could not be entirely eliminated; but they will hardly be objected to.

The extracts follow the existing order of the Corân, which, as is well known, is not the chronological order;<sup>1</sup> but that is here immaterial; for the line of argument remained throughout the Prophet's career the same, though the illustrations varied somewhat. For the most part the passages in this collection were delivered in the middle of that period. A few belong to the earlier and more rhapsodical stage; and by way of illustration I have given one of the earlier Sûras entire, as the last of the series.

Repetition will be observed not infrequently of the same idea, and sometimes even in the same language;—a trait that is characteristic of the Corân.

<sup>1</sup> See a little work published by the Society for Promoting Christian Knowledge, "*The Corân; its Composition and Teaching*," Ch. II.

A translation follows each extract, sufficiently close for the use of the student. It would not have been possible to infuse the spirit of the original into the rendering without greater freedom than I felt at liberty to introduce, and (which is, perhaps, more to the purpose) without a special talent for the task to which I have no pretension.

As it is, I trust that the attempt may be found to answer some of the objects which I have had in view.

W. M.

LONDON, APRIL, 1880.



## SELECTIONS FROM THE CORÂN.

### منتخبات من القرآن

#### ١ سورة الفاتحة

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ \* الرَّحْمَنِ الرَّحِيمِ \* مَا لَيْتَ يَوْمَ الدِّينِ \*  
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ \* إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ \* صِرَاطَ  
الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ \* غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ \*

#### 1. SÛRA FÂTIHA.

Praise be to God, the Lord of all worlds;  
The gracious, the merciful;  
King of the day of judgment!  
Thee do we worship, and of thee invoke succour.  
Guide thou us in the right way,—  
The way of such as thou hast been gracious unto,  
Not of those thou art angry with, or that go astray.

## ٢ سورة البقرة \* آية ١٥

اللَّهُ يَسْتَهْزِئُ بِهِمْ وَيَمُدُّهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ \* أُولَٰئِكَ الَّذِينَ  
 اشْتَرُوا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَبَحَتِ تِجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ \*  
 مثلهم كمثل الذي استوقد نارا فلما اضاءت ما حوله ذهب الله  
 بنورهم وتركهم في ظلمات لا يبصرون \* صم بكم عنى فهم لا يرجعون \*  
 أو كصيب من السماء فيه ظلمات ورعد وبرق يجعلون أصابعهم في  
 آذانهم من الصواعق حذر الموت والله محيط بالكافرين \* يكاد  
 البرق يخطف أبصارهم كلما أضاء لهم مشوا فيه وإن أظلم عليهم  
 قاموا ولو شاء الله لذهب بسمعهم وأبصارهم إن الله على كل شيء  
 قدير \* يا أيها الناس عبدوا ربكم الذي خلقكم والذين من قبلكم  
 لعلكم تتقون \* الذي جعل لكم الأرض فراشا والسماء بناء وأنزل  
 من السماء ماء فأخرج به من الثمرات رزقا لكم فلا تجعلوا لله  
 أندادا وأنتم تعلمون \*

## 2. SÛRA II. v. 15.

God shall mock at them, and shall draw them out in their impiety, wandering hopelessly. These are they that have bartered guidance for error ; but their traffic hath not profited them, neither have they been guided aright. Their likeness is as of him that kindleth a fire, and when it hath lighted up all around him,—God taketh away their light,

and leaveth them in darkness; they shall not see. Deaf, dumb, blind, they will not repent. Or like the stormy cloud from heaven, wherein is darkness, and thunder, and lightning; they put their fingers in their ears because of the crash for fear of death: and God compasseth about the unbelieving. The lightning wanteth but little to take their sight away. As often as it lighteth them up, they walk therein; and when it darkens, they stand still. And if God so wished, he could take away their hearing and their sight; for God is almighty. O men! worship your Lord, who hath created you, and those before you, if haply ye will fear him. He that hath spread out the earth for you as a couch, and the heavens as a covering; and hath caused rain to descend from heaven, and thereby produceth fruits for your sustenance. Wherefore set not up any strange god as equal with God, while ye know the truth.

٣ سورة البقرة \* آية ١٧٨

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَكِنَّ الْبِرَّ مَنْ  
 آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَالْمَلَائِكَةِ وَالْكِتَابِ وَالنَّبِيِّينَ وَآتَا الْمَالَ عَلَى  
 حُبِّهِ ذَوِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسَاكِينَ وَابْنَ السَّبِيلِ وَالسَّائِلِينَ وَفِي  
 الرِّقَابِ وَأَقَامَ الصَّلَاةَ وَآتَى الزَّكَاةَ وَالْمُوفُونَ بِعَهْدِهِمْ إِذَا عَاهَدُوا  
 وَالصَّابِرِينَ فِي الْبَأْسَاءِ وَالضَّرَّاءِ وَحِينَ الْبَأْسِ أُولَئِكَ الَّذِينَ صَدَقُوا  
 وَأُولَئِكَ هُمُ الْمُتَّقُونَ \*

## 3. SÛRA II. v. 178.

Righteousness is not this that ye turn your faces to the east and to the west. But righteousness is this;—whosoever believeth in God, and the last day, and the angels, and the book, and the prophets; and whoso, for the love of God, giveth of his wealth unto his kindred, and unto orphans, and the poor, and the traveller, and to those who crave an alms, and for the release of the captives; and whoso observeth prayer and giveth in charity; and those who, when they have covenanted, fulfil their covenant; and who are patient in adversity and hardship, and in times of violence. These are the righteous and they that fear the Lord.

## ٢٥٦ سورة البقرة \* آية

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ لَهُ مَا فِي  
 السَّمَوَاتِ وَمَا فِي الْأَرْضِ \* مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ \* يَعْلَمُ  
 مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ \*  
 وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ وَلَا يَئُودُهُ حِفْظُهُمَا وَهُوَ الْعَلِيُّ الْعَظِيمُ \*

## 4. SÛRA II. v. 256.

God! there is no God but he; the Living, the Eternal. Slumber doth not overtake him, neither sleep. To him belongeth whatsoever is in heaven and on the earth. Who is it that dare intercede with him but by his permission? He knoweth both that which is before mankind and that



which is behind them;<sup>1</sup> and they shall not comprehend anything of his knowledge, but as he pleaseth. His throne extendeth over the heavens and over the earth: and the preservation of both is no weariness unto him. He is the high, the mighty.

٥ سورة البقرة \* آية ٢٦٢

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلٍ فِي كُلِّ سَنَابِلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَاعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ \* الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتْبِعُونَ مَا أَنْفَقُوا مَتًّا وَلَا أَدَى لَهُمْ أَجْرَهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ \* قَوْلٌ مَعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ يَتْبَعُهَا أَدَى وَاللَّهُ غَنِيٌّ حَلِيمٌ \* يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَدَى كَالَّذِي يُنْفِقُ مَا لَهُ رِثَاءَ النَّاسِ وَلَا يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَمَثَلُهُ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابُهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لَا يَقْدِرُونَ عَلَى شَيْءٍ مِمَّا كَسَبُوا وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ \* وَمَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ ابْتِغَاءَ مَرْضَاتِ اللَّهِ وَتَشْبِيهًا مِنْ أَنْفُسِهِمْ كَمَثَلِ جَنَّةٍ بِرَبْوَةٍ أَصَابَهَا وَابِلٌ فَآتَتْ أُكُوفَهَا ضَعْفَيْنِ فَإِن لَّمْ يُصِبْهَا وَابِلٌ فَطَلَّ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ \* أَيُّونَ أَحَدِكُمْ أَنَّ تَكُونُ لَهُ جَنَّةٌ مِنْ تَخْيِيلٍ وَأَعْنَابٍ تَجْرِي مِنْ تَحْتِهَا

<sup>1</sup> i.e., the future and the past.

صَعْفًا لَهَا فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّتٌ ضَعَفَاءُ فَأَصَابَهَا  
 إِعْصَارٌ فِيهِ نَارٌ فَاحْتَرَقَتْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ الْآيَاتِ لَعَلَّكُمْ  
 تَتَفَكَّرُونَ \* يَا أَيُّهَا الَّذِينَ آمَنُوا أَنْفِقُوا مِنْ طَيِّبَاتِ مَا كَسَبْتُمْ وَمِمَّا  
 أَخْرَجْنَا لَكُمْ مِنَ الْأَرْضِ وَلَا تَيَمَّمُوا الْخَبِيثَ مِنْهُ تُنْفِقُونَ وَلَسْتُمْ  
 بِآخِذِيهِ إِلَّا أَنْ تُغْمِضُوا فِيهِ وَاعْلَمُوا أَنَّ اللَّهَ غَنِيٌّ حَمِيدٌ \*

## 5. SÛRA II. v. 262.

The similitude of those who spend their substance in the service of God is as the similitude of a grain of corn, which produceth seven ears, in every ear a hundred grains: for God giveth the increase to whom he pleaseth: God is bountiful and wise. They who lay out their substance in the service of God, and seek not afterwards to make that which they have expended a favour or cause of vexation,<sup>1</sup> they shall have their reward from their Lord; no fear shall be to them, neither shall they be grieved.

Fair speech and to forgive, is better than almsgiving followed by vexation; and God is rich and forbearing. O ye that believe, render not your alms of none effect by making a favour of them or by annoyance, like unto him who spendeth his wealth to be seen of men, and doth not believe in God and in the last day. Wherefore the likeness of such a one is as the likeness of a flinty stone covered with earth; heavy rain falleth thereon, and leaveth it hard. These prosper not in anything that they have gained: for God directeth not an unbelieving people.

<sup>1</sup> Vexing the recipient by making much of the charity, and upbraiding him because of it.

And the likeness of those that spend their substance seeking thereby to please God and stablish their own souls, is as a garden on a gentle slope; heavy rain falleth thereon, and it giveth its fruit twofold. And if the rain falleth not on it, yet the dew sufficeth; and God seeth that which ye do.

Doth any of you desire to have for himself a garden of date trees and vines, with water-courses running through it, wherein he shall have all kinds of fruit, and that he should reach old age, and have a weak offspring; then shall a fiery wind strike it, and so it shall be burned up.<sup>1</sup> Thus doth God declare his signs unto you, if perchance ye will consider.

O ye that believe, spend in the service of God out of the good things which ye have gained, and of that which we have caused the earth to bring forth for you; and choose not what is worthless thereof to spend in his service, such as ye would not accept yourselves, but by connivance; and know that God is rich and blessed.

٦ سورة آل عمران \* آية ٢٦

قُلِ اللَّهُمَّ مَالِكُ الْمَلِكِ تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ  
 مِنْ مَنْ تَشَاءُ وَتَعَزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ بِيَدِكَ الْخَيْرُ إِنَّكَ عَلَى  
 كُلِّ شَيْءٍ قَدِيرٌ \* تُؤْتِي اللَّيْلَ فِي النَّهَارِ وَتُؤْتِي النَّهَارَ فِي اللَّيْلِ وَتُخْرِجُ  
 الْحَيَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَتَرْزُقُ مَنْ تَشَاءُ بِغَيْرِ  
 حِسَابٍ \* \* \* \* قُلْ إِنْ تُحْفُوا مَا فِي صُدُورِكُمْ أَوْ تَبَدُّوهُ يَعْلَمُهُ اللَّهُ

<sup>1</sup> The simile is obscure; but is supposed to set forth the evil of hypocritical almsgiving from unworthy motives.

وَيَعْلَمُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ \* يَوْمَ  
تَجِدُ كُلُّ نَفْسٍ مَا عَمِلَتْ مِنْ خَيْرٍ مُحْضَرًا وَمَا عَمِلَتْ مِنْ سُوءٍ تَوَدُّ  
لَوْ أَنَّ بَيْنَهَا وَبَيْنَهُ أَمَدًا بَعِيدًا وَيَجْزِيكَمُ اللَّهُ نَفْسَهُ وَاللَّهُ رَؤُفٌ بِالْعِبَادِ \*

## 6. SÛRA III. v. 36.

SAY; O God, possessor of the kingdom! Thou givest the kingdom unto whom thou wilt, and thou takest away the kingdom from whom thou wilt; thou exaltest whom thou wilt, and thou humblest whom thou wilt. In thy hand is good, for thou art almighty. Thou causeth the night to follow the day, and the day to follow the night. Thou bringest forth the living out of the dead; and thou bringest forth the dead out of the living;<sup>1</sup> and thou providest food for whom thou wilt without measure. . . . .

SAY; whether ye hide that which is in your breasts, or whether ye make it manifest, God knoweth the same; and he knoweth whatsoever is in the heavens, and whatsoever is in the earth; God is almighty. On that day, every soul shall find the good which it hath wrought, present; and the evil which that soul hath wrought, it shall wish that between the same and itself were a wide gulf. And God warneth you to fear him; and God is gracious unto his servants.

## ٧ سورة النساء \* آية ١

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ  
مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ

<sup>1</sup> As the bird from an egg; and the egg from a bird.—*Jelaluddin.*

بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا \* وَآتُوا الْيَتَامَىٰ أَمْوَالَهُمْ وَلَا تَبَدَّلُوا الْخَيْرَ بِالْضَرِّ وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِلَىٰ أَمْوَالِكُمْ إِنَّهُ كَانَ حُوبًا كَبِيرًا \*

## 7. SÛRA IV. 1.

O ye people! Fear your Lord, who hath created you from one man, and from him created his wife: and from the two hath multiplied men and women in abundance. Fear God by whom ye beseech one another; and respect the relationships of the family,<sup>1</sup> for God is watchful over you. And render unto the orphans their property; exchange not the worthless for the good; and devour not their substance, adding it to your own, for verily that were a heinous crime.

## ٨ سورة الانعام \* اية ٥٨

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رَطْبٌ وَلَا يَأْبَسُ إِلَّا فِي كِتَابٍ مُبِينٍ \* وَهُوَ الَّذِي يَتَوَفَّاكُم بِاللَّيْلِ وَيَعْلَمُ مَا جَرَحْتُم بِالنَّهَارِ ثُمَّ يَبْعَثُكُمْ فِيهِ لِيُقْضَىٰ أَجَلٌ مُّسَمًّى ثُمَّ إِلَيْهِ مَرْجِعُكُمْ ثُمَّ يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ \*

<sup>1</sup> Or; "and respect women (lit. the wombs) which have borne you." These words form the introduction to the chapter on Women,—marriage, divorce, dower, etc.

## 8. SÛRA VI. 58.

With Him are the keys of the unseen (world); none knoweth the same save himself. He knoweth both that which is in the dry land, and that which is in the sea; there falleth not a leaf but he knoweth it; neither is there a grain in the dark places of the earth, nor a green thing nor a dry, but it is written in the perspicuous book. It is he who causeth you to slumber by night; and he knoweth what ye gain by day: then he causeth you to arise therein, that the determined period (of your life) may be fulfilled. Then unto him shall ye return, and he will declare unto you that which ye have wrought.

٩ سورة الانعام \* آية ٩٦

إِنَّ اللَّهَ فَالِقُ الْحَبِّ وَالنَّوَى يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَمُخْرِجُ  
 الْمَيِّتِ مِنَ الْحَيِّ ذَلِكُمْ اللَّهُ فَأَنَّى تُؤْفَكُونَ \* فَالِقُ الإِصْبَاحِ وَجَعَلَ  
 اللَّيْلَ سَكَنًا وَالشَّمْسَ وَالْقَمَرَ حُسْبَانًا ذَلِكَ تَفْدِيرُ الْعَزِيزِ الْعَلِيمِ \* وَهُوَ  
 الَّذِي جَعَلَ لَكُمْ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ  
 فَصَّلْنَا الآيَاتِ لِقَوْمٍ يَعْلَمُونَ \* وَهُوَ الَّذِي أَنشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ  
 فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الآيَاتِ لِقَوْمٍ يَفْقَهُونَ \* وَهُوَ الَّذِي أَنزَلَ  
 مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ نَبَاتٍ كُلِّ شَيْءٍ فَأَخْرَجْنَا مِنْهُ خَضِرًا  
 مُمْخَرِجٌ مِنْهُ حَبًّا مُتَرَاكِبًا وَمِنَ النَّخْلِ مِن طَلْعِهَا قِنْوَانٌ دَانِيَةٌ وَجَنَّاتٍ

مِنْ أَعْنَابٍ وَالزَّيْتُونَ وَالرَّمَانَ مَشْتَبِهَاً وَعَمِيرٍ مُتَشَابِهٍ أَنْظُرُوا إِلَى ثَمَرِهِ  
 إِذَا أَثْمَرَ وَيَنْعِهِ إِنَّ فِي ذَلِكُمْ لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ \* \* \* ذَلِكُمْ اللَّهُ  
 رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوهُ وَهُوَ عَلَى كُلِّ شَيْءٍ وَكِيلٌ  
 لَا تُدْرِكُهُ الْأَبْصَارُ وَهُوَ يُدْرِكُ الْأَبْصَارَ وَهُوَ اللَّطِيفُ الْخَبِيرُ \*

## 9. SÛRA VI. 96.

Verily it is God that causeth the seed-corn and the date-  
 stone to bud. He bringeth forth the living from the dead,  
 and he bringeth forth the dead from the living. This is  
 God: Wherefore then are ye turned away? He causeth  
 the morning to break; and he hath made the night for rest,  
 and the sun and the moon for the reckoning of time. This  
 is the arranging of the Mighty, the Wise.

And it is he that hath made for you the stars to direct  
 you thereby in the darkness by land and sea. Thus have  
 we set forth our signs to those people that understand. It is  
 he who hath produced you from one soul: and thereafter  
 provided you a receptacle and depository.<sup>1</sup> Thus have we  
 set forth our signs to such people as are wise.

It is he who sendeth down rain from heaven; and we  
 have produced thereby the budding of all things; and from  
 out thereof we have made to spring the green herb, and  
 from it we produce grain, one grain set compact upon  
 another; and palm trees with clusters of dates hanging from  
 their branches; and gardens of grapes, and olives, and  
 pomegranates, of kinds alike and unlike. Look upon the

<sup>1</sup> *i.e.* for the embryo.

fruit thereof, when they bear fruit and it ripeneth; verily in this are signs to such people as believe.

This is God your Lord. There is no God but he, the Creator of all things. Wherefore serve ye him, for it is he that upholdeth all things. The sight comprehendeth him not, but he comprehendeth the sight. And he is the Gracious, the Wise.

١٠ سورة الاعراف \* اية ٥٥

إِنَّ رَبَّكُمْ اللَّهُ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ  
 اسْتَوَىٰ عَلَى الْعَرْشِ يُعْشَى اللَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ  
 وَالْقَمَرَ وَالنُّجُومَ مُسْكِرَاتٍ بَاءَمْرِهِ أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ تَبَارَكَ اللَّهُ  
 رَبُّ الْعَالَمِينَ \* ادْعُوا رَبَّكُمْ تَضَرُّعًا وَخُفْيَةً إِنَّهُ لَا يُحِبُّ الْمُعْتَدِينَ \*  
 وَلَا تُسْئِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا وَادْعُوهُ خَوْفًا وَطَمَعًا إِنَّ رَحْمَةَ اللَّهِ  
 قَرِيبٌ مِنَ الْمُحْسِنِينَ \* وَهُوَ الَّذِي يُرْسِلُ الرِّيَّاحَ بُشْرًا بَيْنَ يَدَيْ  
 رَحْمَتِهِ حَتَّىٰ إِذَا أَقْلَّتْ سَحَابًا ثِقَالًا سُقْنَاهُ لِبَلَدٍ مَّيِّتٍ فَأَنْزَلْنَا بِهِ  
 الْمَاءَ فَأَخْرَجْنَا بِهِ مِنْ كُلِّ الثَّمَرَاتِ كَذَلِكَ نُخْرِجُ الْمَوْتَى لَعَلَّكُمْ  
 تَذَكَّرُونَ \* وَالْبَلَدُ الطَّيِّبُ يَخْرِجُ نَبَاتُهُ بِإِذْنِ رَبِّهِ وَالَّذِي خَبثَ لَا يَخْرِجُ  
 إِلَّا نَكِدًا كَذَلِكَ نُصَرِّفُ الْآيَاتِ لِقَوْمٍ يَشْكُرُونَ \*

10. SÛRA VII. 55.

Verily your Lord is God, who created the heavens and the earth in six days, and then ascended his throne. He



maketh the night to cover the day; it pursueth the same swiftly; and the sun, and the moon, and the stars, which are obedient to his command. What! Is not the whole creation his, and the empire thereof? Blessed be God, the Lord of the universe!

Call upon your Lord humbly and in secret; for he loveth not the transgressors. And deal not wickedly on the earth after its reform; and call upon him with fear and desire, for the mercy of God is nigh unto the righteous.

It is he that sendeth the wind bearing good tidings in advance of his mercy; until at last when they bear along the heavy rain-cloud, we drive it into a country that is dead, and shower down the rain upon the same, and thereby we bring forth every kind of fruit; even so shall we bring forth the dead, perchance ye may lay it to heart. A good country bringeth forth its vegetation plentifully; but that which is worthless bringeth not forth but sparingly. Thus do we manifest our signs to those people that are thankful.

١١ سورة يونس آية ٦ و ٢٣

هُوَ الَّذِي جَعَلَ الشَّمْسَ ضِيَاءً وَالْقَمَرَ نُورًا وَقَدَرَهُ مَنَازِلَ لِتَعْلَمُوا  
 عَدَدَ السِّنِينَ وَالْحِسَابَ مَا خَلَقَ اللَّهُ ذَلِكَ إِلَّا بِالْحَقِّ يُفَصِّلُ  
 الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ \* \* \* \* \* هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّى  
 إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرِينَ بِهِم بِرِيحٍ طَيِّبَةٍ وَفَرِحُوا بِهَا جَاءَتْهَا رِيحٌ  
 عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا  
 اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَكِنِ أَهْلِكْتُمَا مِنْ هَذِهِ لَمَّا كُنْتُمْ مِنَ الشَّاكِرِينَ \*

فَلَمَّا أَتَجَاهُمْ إِذَا هُمْ يَبْعُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ يَا أَيُّهَا النَّاسُ إِنَّمَا  
 بَعَيْتُمْ عَلَىٰ أَنْفُسِكُمْ مَتَاعَ الْحَيَاةِ الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا  
 كُنْتُمْ تَعْمَلُونَ \* إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ  
 بِهِ نَبَاتُ الْأَرْضِ مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّىٰ إِذَا أَخَذَتِ الْأَرْضُ  
 زُخْرُفَهَا وَازْبَيَّتْ وَظَنَّ أَهْلِهَا أَنَّهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ  
 نَهَارًا فَجَعَلْنَاهَا حَصِيدًا كَأَن لَّمْ تَغْنَ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ  
 لِقَوْمٍ يَتَفَكَّرُونَ \*

## 11. SÛRA X. 6 and 23.

It is he that hath made the sun to shine with effulgence, and the moon for a light: and hath appointed her stations, that ye might know the number of the years, and the computation of time. God hath not created the same otherwise than in truth; he setteth forth his signs unto a people that understand.

23. It is he who enableth you to travel by land and by sea, so that when ye are in ships, and these carry the voyagers with a favourable wind, they rejoice thereat. There cometh upon them a tempestuous wind, and the waves arise upon them from every side, and they think themselves to be hemmed in thereby; then they call upon God and cry with true religion in their hearts unto him, — *If thou wilt deliver us from this we shall surely be of the number who return thanks.* And when he hath delivered them, behold again they commit iniquity in the earth unjustly. O men, verily the iniquity which ye commit against your

own souls, is for the enjoyment of this present life; but at the last ye shall return unto us, and we shall make known unto you that which ye have wrought.

Verily the likeness of this present life is as the rain which we send down from heaven. Therewith mingleth the vegetation of the earth whereof men eat, and the cattle; until at last when the earth receiveth its covering of splendour and is beautifully adorned, and the people thereof imagine that they have power over the same,—our command reacheth it by night or by day, and we make it as though it were mown down, even as if yesterday it had not at all flowered with abundance. Thus do we set forth our signs to a people that considereth.

١٢ سورة هود \* آية ٥

أَلَا إِنَّهُمْ يَشْنُونَ صُدُورَهُمْ لِيَسْتَخْفُوا مِنْهُ أَلَّا حِمِينَ يَسْتَغْشُونَ ثِيَابَهُمْ  
يَعْلَمُ مَا يُسْرُونَ وَمَا يَعْلَمُونَ \* إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ \* وَمَا مِنْ دَابَّةٍ  
فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا وَيَعْلَمُ مُسْتَقَرَّهَا وَمُسْتَوْدَعَهَا كُلٌّ فِي كِتَابٍ  
مُسْتَبِينٍ \*

12. SÛRA XI. 6.

Ah, do they not double the folds of their breasts that they may hide that which is therein from him? When they cover themselves with their garments, doth he not know that which they conceal and that which they make manifest? for he knoweth the depths of the heart. There is no creature that moveth upon the earth but God provideth its food; and

he knoweth the resting place thereof, and where it is deposited. The whole is recorded in the perspicuous book.

١٣ سورة الرعد \* اية ٣

اللَّهُ الَّذِي رَفَعَ السَّمَوَاتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا ثُمَّ أَسْتَوَىٰ عَلَى الْعَرْشِ  
 وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلٌّ يَجْرِي لِأَجَلٍ مُّسَمًّى يُدِيرُ الْأَمْرَ يُفَصِّلُ  
 الْآيَاتِ لَعَلَّكُمْ بِلِقَاءِ رَبِّكُمْ تُوقِنُونَ \* وَهُوَ الَّذِي مَدَّ الْأَرْضَ وَجَعَلَ فِيهَا  
 رَوَاسِيَ وَأَنْهَارًا وَمِنْ كُلِّ الشَّجَرَاتِ جَعَلَ فِيهَا زَوْجِينَ مِثْلَيْنِ يُعْشَىٰ  
 اللَّيْلَ النَّهَارَ إِنَّ فِي ذَلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ \* وَفِي الْأَرْضِ قِطْعٌ  
 مُّتَجَاوِرَاتٍ وَجَنَابٍ مِنْ أَعْنَابٍ وَزَرْعٌ وَنَخِيلٌ صَنْوَانٌ وَغَيْرُ صَنْوَانٍ  
 يُسْقَىٰ بِمَاءٍ وَاحِدٍ وَنُقِضَلُ بَعْضَهَا عَلَىٰ بَعْضٍ فِي الْأَكْلِ إِنَّ فِي ذَلِكَ  
 لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ \* \* \* عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ \*  
 سَوَاءٌ مِنْكُمْ مَنْ أَسْرَ الْقَوْلِ وَمَنْ جَهَرَ بِهِ وَمَنْ هُوَ مُسْتَخْفٍ بِاللَّيْلِ  
 وَسَارِبٍ بِالنَّهَارِ \* \* \* هُوَ الَّذِي يُرِيكُمُ الْمَرْقَ خَوْفًا وَطَمَعًا وَيُنشِئُ  
 السَّحَابَ الثِّقَالَ \* وَيَسْجِعُ الرِّعْدَ بِحَمْدِهِ وَالْمَلَائِكَةُ مِنْ خِيفَتِهِ وَيُرْسِلُ  
 الصَّوَاعِقَ فَيُصِيبُ بِهَا مَنْ يَشَاءُ وَهُمْ يُجَادِلُونَ فِي اللَّهِ وَهُوَ شَدِيدُ  
 الْمِحَالِ \* لَهُ دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ  
 بِشَيْءٍ إِلَّا كَبَاسِطٌ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ وَمَا دُعَاءُ

الْكَافِرِينَ إِلَّا فِي ضَلَالٍ \* وَلِلَّهِ يَسْجُدُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ طَوْعًا  
 وَكَرْهًا وَظِلَالُهُمْ بِالْعُدْوِ وَالْأَصَالِ \* قُلِ اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ الْوَاحِدُ  
 الْقَهَّارُ \* أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَالَتْ أَوْدِيَةٌ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ  
 زَبَدًا رَابِيًا وَمِمَّا يُوقِدُونَ عَلَيْهِ فِي النَّارِ ابْتِغَاءَ حِلْيَةٍ أَوْ مَتَاعٍ زَبَدٌ مِثْلَهُ  
 كَذَلِكَ يَضْرِبُ اللَّهُ الْحَقَّ وَالْبَاطِلَ فَأَمَّا الزَّبَدُ فَيَذْهَبُ جُفَاءً وَأَمَّا  
 مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْأَرْضِ كَذَلِكَ يَضْرِبُ اللَّهُ الْأَمْثَالَ \*

## 13. SÛRA XIII. 3.

It is God that hath reared the heavens without any pillars that ye see. Then he ascended the throne; and compelled the sun and moon to do service; all run their appointed course. He ordereth the empire. He setteth forth his signs, if haply ye may believe that ye shall meet your Lord. And it is he that hath stretched forth the earth and placed therein mountains and rivers; and of every fruit in the same hath he made two several kinds. He hath made the night to overshadow the day. Verily therein are signs for people that will reflect. And in the earth are various tracts bordering one upon the other; and gardens of vines, springing fields, and date trees growing some from one root and some singly: They are watered from one and the same stream, yet we render the fruit of some of them more excellent than of others to eat. Verily herein are signs to people that will understand.

11. He knoweth that which is hidden, and that which is declared, the Great, the Most High. He among you that

concealeth his works, and he that proclaimeth them; he also that would hide himself by night, and he that goeth forth by day,—are unto him alike.

14. It is he that sheweth the lightning unto you to stir up fear and hope, and that raiseth the heavy clouds. And the thunder celebrateth his praise, and the angels also, for fear of him. He sendeth his thunder-bolts, and striketh therewith whom he will, while they are even wrangling about God; for he is mighty in power. To Him prayer is made of right; and they who are invoked besides him, shall not answer them in anything; otherwise than as he who stretcheth out his hand unto the water that it may reach his mouth, and it will never reach unto it. The prayer of the unbelievers is nought but error. To God all that are in heaven and earth make obeisance, of freewill or of force; and their shadows likewise at morn and eve.

18. Say; God is the creator of all things; he is the One, the Avenger. He bringeth down rain from heaven, and the valleys flow according to their capacity, and the floods bear the swelling froth. And from the metal which they heat in the fire to get ornaments or vessels withal, there is a scum like unto it. Thus doth God set forth the true and the false. For the scum is thrown off; but that which profiteth mankind, it remaineth on the earth. Thus doth God put forth parables.

١٤ سورة ابراهيم \* اية ١٩

مَثَلُ الَّذِينَ كَفَرُوا بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لَا يَقْدِرُونَ مِمَّا كَسَبُوا عَلَى شَيْءٍ ذَلِكَ هُوَ الصَّلَاةُ الْبَعِيدُ \*\*\*

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلًا كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ  
 وَفُرْعَاهَا فِي السَّمَاءِ \* تُؤْتِي أُكْلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا وَيَضْرِبُ اللَّهُ  
 الْأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ \* وَمَثَلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ  
 اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ سَوَاءً مَّا لَهَا مِنْ قَرَارٍ \* \* \* اللَّهُ الَّذِي خَلَقَ  
 السَّمَوَاتِ وَالْأَرْضَ وَأَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ  
 رِزْقًا لَكُمْ وَسَخَّرَ لَكُمْ الْفُلُكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمْ الْأَنْهَارَ  
 وَسَخَّرَ لَكُمْ الشَّمْسَ وَالْقَمَرَ دَائِبِينَ وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَأَتَاكُمْ  
 مِنْ كُلِّ مَا سَأَلْتُمُوهُ وَإِنْ تَعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا إِنَّ الْإِنْسَانَ  
 لَظَلُومٌ كَفَّارٌ \*

## 14. SÛRA XIV. 19.

The likeness of those who disbelieve in their Lord;—their works are as ashes which the wind driveth before it in a stormy day. They shall not obtain any good from that which they have wrought. It is an error that leadeth far astray.

24. Seest thou not how God putteth forth as a parable, that a good word is as a good tree, whose root is firm and its branches rise into the heavens; it bringeth forth its fruit at all times by its Lord's permission. Thus God setteth forth parables unto men if haply they will take it to heart. And the likeness of an evil word is as an evil tree; it is rooted out from the face of the earth and hath no stability.

31. It is God that hath created the heavens and the earth; and it is he that bringeth down the rain from heaven; and

by means thereof produceth fruits for your sustenance; and by his command causeth the ships to sail in the sea for your service; and hath made the rivers likewise to serve you; and compelleth the sun and the moon, diligently running their course, to serve you; and likewise forceth the night and the day into your service. And he giveth you of everything that ye ask him. And if ye reckon up the favours of God, ye shall fail to compute them. As for man, surely he is unjust and ungrateful.

١٥ سورة النحل \* آية ٣

خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ تَعَالَى عَمَّا يُشْرِكُونَ \* خَلَقَ  
 الْإِنْسَانَ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ \* وَالْأَنْعَامَ خَلَقْنَا لَكُمْ فِيهَا  
 دِفْءٌ وَمَنَافِعُ وَمِنْهَا تَأْكُلُونَ \* وَلَكُمْ فِيهَا جَمَالٌ حِينَ تُرْجَعُونَ وَحِينَ  
 تُسْرَحُونَ \* وَحِمْلٌ أَنْقَالِكُمْ إِلَىٰ بَلَدٍ لَّمْ تَكُونُوا بِلِغِيهِ إِلَّا بِشِقِّ الْأَنْفُسِ  
 إِنَّ رَبَّكُمْ لَرؤُوفٌ رَّحِيمٌ \* وَالنَّخِيلَ وَالْأَعْنَابَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً  
 وَيَخْلُقُ مَا لَا تَعْلَمُونَ \* \* \* هُوَ الَّذِي أَنزَلَ مِنَ السَّمَاءِ مَاءً لَكُمْ مِنْهُ  
 شَرَابٌ وَمِنْهُ شَجَرٌ فِيهِ تُسِيمُونَ بَنَيْتُ لَكُمْ بِهِ الزَّرْعَ وَالزَّيْتُونَ وَالنَّخِيلَ  
 وَالْأَعْنَابَ وَمِنْ كُلِّ الثَّمَرَاتِ إِنَّ فِي ذَٰلِكُمْ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ \*  
 وَسَخَّرَ لَكُمْ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ  
 إِنَّ فِي ذَٰلِكُمْ لَآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ \* وَمَا ذَرَأَ لَكُمْ فِي الْأَرْضِ مُخْتَلِفًا  
 أَلْوَانُهُ إِنَّ فِي ذَٰلِكُمْ لَآيَةً لِّقَوْمٍ يَذَّكَّرُونَ \* وَهُوَ الَّذِي سَخَّرَ الْبَحْرَ



لِتَأْكُلُوا مِنْهُ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُوا مِنْهُ حَلِيمَةً تَلْبَسُونَهَا وَتَرَى الْفَلَكَ  
مَوَاجِرَ فِيهِ وَلِتَبْتَغُوا مِنْ فَضْلِهِ وَعَلَّكُم تَشْكُرُونَ \* وَالْقَى فِي الْأَرْضِ  
رَوَاسِيَ أَنْ تَمِيدَ بِكُمْ وَأَنْهَارًا وَسُبُلًا لَعَلَّكُمْ تَهْتَدُونَ \* وَعَلَامَاتٍ وَبِالنَّجْمِ  
هُمْ يَهْتَدُونَ \* أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ أَفَلَا تَذَكَّرُونَ \* وَإِنْ تَعَدُّوا نِعْمَةَ  
اللَّهِ لِأَحْصَاهَا إِنْ اللَّهُ لَعَلُّورٌ رَجِيمٌ \* وَاللَّهُ يَعْلَمُ مَا تُسْرُونَ وَمَا نُعَلِّونَ \*  
وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ \* أَهْوَاتٍ  
غَيْرِ أَحْيَاءٍ وَمَا يَشْعُرُونَ أَتَيَانَ يَبْغَثُونَ \* إِيَّاهُمْ أَتَى وَاحِدٌ فَالَّذِينَ لَا  
يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكِرَةٌ وَهُمْ مُسْتَكْبِرُونَ \* لَا جَرَمَ أَنَّ اللَّهَ يَعْلَمُ مَا  
يُؤْمِنُونَ وَمَا يَعْلَمُونَ \* إِنَّهُ لَا يُجِبُّ الْمُسْتَكْبِرِينَ \* \* \* وَيَجْعَلُونَ لِلَّهِ  
الْبَنَاتِ سُبْحَانَهُ وَلَهُمْ مَا يَشْتَهُونَ \* وَإِذَا بَشَّرْنَا أَحَدَهُمْ بِالذَّلَّةِ أَظَلَّ وَجْهَهُ  
مُسْوَدًّا وَهُوَ كَظِيمٌ \* يَتَوَارَى مِنَ الْقَوْمِ مِنْ سُوءِ مَا بُشِّرَ بِهِ أَيُمْسِكُهُ  
عَلَى هُونٍ أَمْ يَدُسُّهُ فِي التُّرَابِ أَلَا سَاءَ مَا يَحْكُمُونَ \* لِلَّذِينَ لَا يُؤْمِنُونَ  
بِالْآخِرَةِ مِثْلُ النُّورِ وَلِلَّهِ الْمِثْلُ الْأَعْلَى وَهُوَ الْعَزِيزُ الْحَكِيمُ \* وَكَو  
يُؤَاخِذُ اللَّهُ النَّاسَ بِظُلْمِهِمْ مَا تَرَكَ عَلَيْهَا مِنْ دَابَّةٍ وَلَكِنْ يُؤَخِّرُهُمْ  
إِلَى أَجَلٍ مُسَمًّى فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ \*  
\* \* \* وَاللَّهُ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي  
ذَلِكَ لَآيَةً لِقَوْمٍ يَسْمَعُونَ \* وَإِنَّ لَكُمْ فِي الْأَنْعَامِ لَعِبْرَةً نُسْقِيكُمْ مِمَّا فِي  
بُطُونِهِمْ مِنْ بَيْنِ قَرْنَيْهِمْ وَدَمٍ لَبَنًا خَالِصًا سَائِغًا لِلشَّارِبِينَ \* وَمِنْ ثَمَرَاتِ

اللَّخِيلِ وَالْأَعْنَابِ تَتَّخِذُونَ مِنْهُ سَكَرًا وَرِزْقًا حَسَنًا إِنَّ فِي ذَلِكَ لَآيَةً  
 لِقَوْمٍ يَعْقِلُونَ \* وَأَوْحَى رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ  
 بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ \* ثُمَّ كُلِي مِن كُلِّ الثَّمَرَاتِ فَاسْلُكِي  
 سُبُلَ رَبِّكِ ذُلًّا \* يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ  
 لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِقَوْمٍ يَتَفَكَّرُونَ \* وَاللَّهُ خَلَقَكُمْ ثُمَّ يَتَوَقَّأُكُمْ  
 وَمِنْكُمْ مَنْ يُرِيدُ إِلَى إِرْدَالِ الْعُمُرِ لِكَيْلَا يَعْلَمَ بَعْدَ عِلْمٍ شَيْئًا إِنَّ اللَّهَ  
 عَلِيمٌ قَدِيرٌ \* \* \* وَاللَّهُ أَخْرَجَكُمْ مِنْ بُطُونِ أُمَّهَاتِكُمْ لَا تَعْلَمُونَ شَيْئًا  
 وَجَعَلَ لَكُمْ السَّمْعَ وَالْأَبْصَارَ وَالْأَفْئِدَةَ لَعَلَّكُمْ تَشْكُرُونَ \* أَلَمْ يَرَوْا إِلَى  
 الطَّيْرِ مُسَخَّرَاتٍ فِي جَوْ السَّمَاءِ مَا يُمَسِّكُهُنَّ إِلَّا اللَّهُ إِنَّ فِي ذَلِكَ  
 لَآيَاتٍ لِقَوْمٍ يُؤْمِنُونَ \* وَاللَّهُ جَعَلَ لَكُمْ مِنْ بُيُوتِكُمْ نِسْكَانًا وَجَعَلَ لَكُمْ  
 مِنْ جُلُودِ الْأَنْعَامِ بُيُوتًا تَسْتَخِفُّونَهَا يَوْمَ ظَعْنِكُمْ وَيَوْمَ إِقَامَتِكُمْ وَمِنْ  
 أَصْوَابِهَا وَأَوْبَارِهَا وَأَشْعَارِهَا أَثَانًا وَمَتَاعًا إِلَى حِينٍ \* وَاللَّهُ جَعَلَ لَكُمْ  
 مِمَّا خَلَقَ ظِلَالًا وَجَعَلَ لَكُمْ مِنَ الْجِبَالِ أَكْنَانًا وَجَعَلَ لَكُمْ سَرَابِيلَ  
 تَقِيكُمْ وَالْحَرَّ وَسَرَابِيلَ تَقِيكُمْ بَأْسَكُمْ كَذَلِكَ يُتِمُّ نِعْمَتَهُ عَلَيْكُمْ لَعَلَّكُمْ  
 تُسَلِّمُونَ \*

## 15. SÛRA XVI. 3.

He hath created, in truth and justice, the heavens and the earth; exalted is He far above that which they associate in worship with him! He hath created man of seed; and

behold him an open scoffer! The cattle also hath he created for you; from them ye have warm clothing and other benefits, and of their flesh do ye eat. Moreover they grace your dwellings when ye bring them home in the evening, and lead them forth again in the morning. And they carry your burdens into countries whither ye could not otherwise arrive but with difficulty to yourselves: for your Lord is compassionate and merciful. Horses also, and mules and asses hath he made, that ye may ride thereon and for an ornament, and he createth things that ye know not of. . . .

It is He that sendeth down from heaven rain unto you; thereof have ye water to drink, and therefrom spring plants whereof ye feed your cattle. And by means of the same he causeth the corn to grow, and olives and date-trees and grapes, and every fruit. Surely therein is a sign unto people that reflect. And he hath subjected to you the night and the day, and the sun, moon, and stars, serving by his command: verily therein are signs to people that understand. And whatsoever things he hath created for you in the earth of various colours, surely therein is a sign for people that consider. And it is he who hath brought the sea under your control, that out of it ye might eat fresh meat, and from it likewise take ornaments for you to put on: and thou seest the ships ploughing its waves, that ye may seek to enrich yourselves of his abundance, and that haply ye may give thanks. And he hath set fast mountains upon the earth lest it should move with you, and made rivers and path-ways to guide you: and landmarks; by the stars likewise are men directed. Shall he then that createth, be as him that createth not! And if ye count the favours of God, ye shall not be able to reckon them up; for God is gracious and merciful. God knoweth that which ye hide and that

which ye make manifest. But whom they invoke, other than God, these create nothing, but are themselves created. Dead are they, not living; neither do they understand when they shall be raised up. Your God is One God. They that believe not in the life to come, their hearts are incredulous; they are arrogant. Without doubt God knoweth what they conceal and what they discover. Verily he loveth not the proud. . . .

58. They attribute daughters unto God (far be that from Him!), but to themselves children of the sex which they desire. And when one of them receiveth the tidings of a daughter, his face becometh black, and he is afflicted; he hideth himself from the people because of the ill-tidings brought unto him. Whether shall he keep it in disgrace, or bury it in the earth? Ah! is it not theirs an evil judgment? Unto those that believe not in the life to come, belongeth a miserable similitude; but to God appertaineth the loftiest of all similitudes; for he is the Mighty and the Wise. And if God judged man according to his iniquity, he had not left upon the earth a single moving thing. But he respiteth them until the appointed time. And when their time shall come, they shall not be respited for a single hour; nor shall their judgment be anticipated.

65. God bringeth down rain from heaven, and thereby causeth the earth to live again after it had been dead; verily herein is a sign unto people that will hearken. Ye have also in cattle a striking lesson. We give you to drink of that which is within them, something between aliment digested and blood, to wit pure milk, grateful to those that drink. And from the fruit of palm trees and grapes, ye obtain an inebriating liquor, and also wholesome food; verily herein is a sign for such people as understand. Thy Lord also inspired

the bee, saying:—Provide thee houses in the mountains, and in the trees, and the hives which men construct; then eat of every kind of fruit, and proceed along the pathways of thy Lord. There cometh forth from within them a liquid of various colours, wherein is medicine for mankind: verily herein is a sign for people that consider. God hath created you; then hereafter will he cause you to die: and of you there are some that shall have life prolonged to a decrepit old age, so that one shall not know anything of that which he knew before, for God is wise and powerful. . . .

78. God hath brought you forth from your mother's womb when ye knew not anything; and he gave you hearing, and sight, and hearts, if haply ye might give thanks. What! Do they not behold the birds made to fly in the open sky? None holdeth them up but God. Verily therein are signs to those who believe. And God hath made for you houses for habitation; and hath also made for you, from the skins of cattle, dwellings which ye find light to move on the day of your departure and the day of your encamping; and of their wool and their fur and their hair, hath he provided you furnishings and household stuff for a season. And God hath created that which shadeth you from the sun, and hath made for you places of retreat in the mountains, and hath given you garments to protect you from the heat, and coats of mail to protect you in your wars. Thus doth God perfect his favours unto you, if haply ye will resign yourselves unto him.

١٦ سورة النسرى \* آية ٢٢

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَقْعَدَ مَذْمُومًا مَّخْدُومًا \* وَقَضَىٰ رَبُّكَ

أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَيَأْتِي الدِّينَ إِحْسَانًا إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ  
 أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أَوْفَ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا \*  
 وَأَخْفِصْ لَهُمَا جَنَاحَ الذَّلِيلِ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي  
 صَغِيرًا \* رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ إِنْ تَكُونُوا صَالِحِينَ \* فَإِنَّهُ كَانَ  
 لِلَّهِ أَوَابِينَ غُفُورًا \* وَآتَ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمَسْكِينِ وَالْبَنِي السَّبِيلِ وَلَا  
 تَبْدُرْ تُبْدِيرًا \* إِنْ الْمُبْدِرِينَ كَانُوا أَخْوَانَ الشَّيَاطِينِ وَكَانَ الشَّيْطَانُ  
 لِرَبِّهِ كَفُورًا \* وَإِمَّا تَعْرِضْ عَنْهُمْ أِبْنِعَا رَحْمَةً مِنْ رَبِّكَ تَرْجُوهَا فَقُلْ  
 لَهُمْ قَوْلًا مَيْسُورًا \* وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ  
 الْبَسْطِ فَتَقْعُدَ مَلُومًا مَحْسُورًا \* إِنْ رَبِّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ يَتَدَّرُ  
 إِنَّهُ كَانَ يُعْبَادُهُ خَبِيرًا بَصِيرًا \* وَلَا تَقْتُلُوا أَوْلَادَكُمْ خَشْيَةَ إِمْلَاقٍ نَحْنُ  
 نَرْزُقُهُمْ وَإِيَّاكُمْ إِنْ قَتَلْتَهُمْ كَانَ خِطَاءً كَبِيرًا \* وَلَا تَقْرَبُوا الزِّنَىٰ إِنَّهُ كَانَ  
 فَاحِشَةً وَسَاءَ سَبِيلًا \* وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ \* \* \*  
 وَلَا تَقْرَبُوا مَالَ الْيَتِيمِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ حَتَّىٰ يَبْلُغَ أَشُدَّهُ وَأَوْفُوا  
 بِالْعَهْدِ إِنْ الْعَهْدُ كَانَ مَسْئُولًا \* وَأَوْفُوا الْكَيْلَ إِذَا كِلْتُمْ وَزِنُوا بِالْقِسْطَاسِ  
 الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا \* وَلَا تَقْنُفْ مَا لَيْسَ لَكَ بِهِ  
 عِلْمٌ إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا \* وَلَا تَمْشِ  
 فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا \* كُلُّ  
 ذَلِكَ كَانَ سَمِيعًا عِنْدَ رَبِّكَ مَكْرُوهًا \* \* \* رَبُّكُمْ الَّذِي يُزْجِي لَكُمْ

الْفُلْكَ فِي الْبَحْرِ لِيَتَّبِعُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا \* وَإِذَا  
 مَسَّكُمْ الضَّرْفُ فِي الْبَحْرِ ضَلَّ مَنْ تَدْعُونَ إِلَّا إِلِيَّاهُ فَلَمَّا نَجَّكُمْ إِلَى الْبَرِّ  
 أَعْرَضْتُمْ وَكَانَ الْإِنْسَانُ كَفُورًا \* أَفَأَمِنْتُمْ أَنْ يُخَسِفَ بِكُمْ جَانِبَ الْبَرِّ  
 أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا \* أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ  
 فِيهِ تَارَةً أُخْرَى فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ  
 لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا \* وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ وَحَمَلْنَاهُمْ  
 فِي الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَى كَثِيرٍ مِمَّنْ  
 خَلَقْنَا تَفْصِيلًا \*

## 16. SÛRA XVII. 22.

Thou shalt not join with the true God any other god, lest thou sit down disgraced and forlorn. Thy Lord hath ordained that ye worship none other beside him alone; and that ye show kindness unto your parents, whether one of them attain unto old age with thee, or both of them. Wherefore say not unto them, *Fie on you*; neither chide them, but address them in honourable speech; and lower the wing of humility unto them out of tender affection; and say, *O Lord, have mercy on them both, as they nursed me when I was little*. Your Lord well knoweth that which is in your souls if ye be men of piety; for verily he is gracious unto the sincerely penitent. And give unto your kinsman his due, and also unto the poor, and the traveller. And squander not thy substance wastefully; verily those who squander are brethren to the devil; and the devil was

unto his Lord ungrateful. But if thou must turn thy face from them (in expectation of the mercy which thou hopest from thy Lord),<sup>1</sup> yet speak softly to them. And tie not up thy hand unto thy neck, neither open it out lavishly, lest thou become worthy of blame and bereft. Verily thy Lord enlargeth the sustenance of whom he pleaseth, and narroweth the same, for he is mindful of his servants and his eye is upon them. And kill not your children for fear that ye be brought to penury. We shall provide both for them and for you; verily the putting of them to death is a heinous sin. And draw not near to fornication; for it is a shame, and an evil way. Neither take away the life which God hath made sacred, excepting in justice. . . .

34. And come not near the substance of the orphan (unless it be for good) until he attain to his strength; and fulfil your covenants; for verily the covenant will be inquired after. And give full measure when ye have aught to measure, and weigh with a just balance; for this is beneficial, and advantageous for a clear adjustment. And follow not that whereof thou hast no knowledge; verily the hearing, the sight, and the heart, into all of these will inquiry hereafter be made. And walk not upon the earth haughtily; verily thou canst not cleave the earth, neither canst thou equal the mountains in stature. All this is evil, and in the sight of thy Lord abominable. . . .

67. Your Lord is he that propelleth for you the ships in the sea, that ye may seek to get gain out of his abundance; for he is merciful toward you. When misfortune befalleth you at sea, those whom ye invoke are forgotten, saving Him alone; but when he bringeth you again safe to

<sup>1</sup> Expecting to be in a position to befriend them hereafter.





the dry land, ye turn yourselves from him ; for man is ungrateful. What! are ye secure that he will not cause the dry land to swallow you up ; or that he will not send an overwhelming wind upon you ? Then shall ye find none to protect you. Or are ye secure that he will not cause you to sail upon the sea again, and send upon you a tempestuous wind, and drown you, because ye have been unthankful ? Then shall ye find none to take your part against us. And truly we have highly favoured the children of Adam, and have provided for them means of travel by land and sea, and have provided food convenient for them, and have greatly distinguished them above many species that we have created.

١٧ سورة الكهف \* آية ٣٣

وَأَصْرَبْ لَهُمْ مَثَلًا رَّجُلَيْنِ جَعَلْنَا لِأَحَدِهِمَا جَنَّتَيْنِ مِنْ أَعْنَابٍ  
وَحَفَفْنَاهُمَا بِنَخْلٍ وَجَعَلْنَا بَيْنَهُمَا زُرْعًا كَلْتَا الْجَنَّتَيْنِ آتَتْ أُكُلَهَا وَلَمْ  
تَظْلِمْ مِنْهُ شَيْئًا \* وَفَجَّرْنَا خِلَالَهُمَا نَهْرًا وَكَانَ لَهُ ثَمَرٌ فَقَالَ لِصَاحِبِهِ  
وَهُوَ يَحَاوِرُهُ أَنَا أَكْثَرُ مِنْكَ مَالًا وَأَعَزُّ نَفَرًا \* وَدَخَلَ جَنَّتَهُ وَهُوَ ظَالِمٌ  
لِنَفْسِهِ قَالَ مَا أَظُنُّ أَنْ تَبِيدَ هَذِهِ أَبَدًا \* وَمَا أَظُنُّ السَّاعَةَ قَائِمَةً  
وَلَكِنْ رُجِدْتُ إِلَى رَبِّي لَأَجِدَنَّ خَيْرًا مِنْهَا مُنْقَلَبًا \* قَالَ لَهُ صَاحِبُهُ  
وَهُوَ يَحَاوِرُهُ أَكَفَرْتَ بِالَّذِي خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُطْفَةٍ ثُمَّ  
سَوَّاكَ رَجُلًا \* لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا \* وَلَوْلَا إِذْ

دَخَلْتَ جَنَّتِكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ إِنَّ تَرَىٰ أَنَا أَقْلَ  
 مِنْكَ مَالًا وَوَلَدًا فَعَسَىٰ رَبِّي أَن يُوْتِيَنِي خَيْرًا مِنْ جَنَّتِكَ وَيُرْسِلَ  
 عَلَيْهَا حُسْبَانًا مِنَ السَّمَاءِ فَتُصْبِحَ صَعِيدًا زَلَقًا أَوْ يُصْبِحَ مَاوَهَا حُورًا  
 فَلَنْ تَسْتَطِيعَ لَهُ طَلَبًا \* وَأَحِيطَ بِثَمَرِهِ فَأَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلَىٰ مَا  
 أَفْتَقَ فِيهَا وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا وَيَقُولُ يَا لَيْتَنِي لَمْ أُشْرِكْ بِرَبِّي  
 أَحَدًا \* وَمَنْ تَكُنْ لَهُ فِئَةٌ يَنْصُرُونَهُ مِنْ دُونِ اللَّهِ وَمَا كَانَ مُنتَصِرًا \*  
 هُنَالِكَ الْوَلَايَةُ لِلَّهِ الْحَقِّ هُوَ خَيْرٌ ثَوَابًا وَخَيْرٌ عُقْبًا \* وَاصْرَبْ لَهُمْ  
 مَثَلَ الْحَيَاةِ الدُّنْيَا كَمَا أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ  
 الْأَرْضِ فَأَصْبَحَ هَشِيمًا تَذْرُوهُ الرِّيَّاحُ وَكَانَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ مُّقْتَدِرًا \*  
 الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا وَالْبَاقِيَاتُ الصَّالِحَاتُ خَيْرٌ عِنْدَ  
 رَبِّكَ ثَوَابًا وَخَيْرٌ أَمَلًا \*

## 17. SÛRA XVIII. 33.

Put thou forth a parable unto them, of two men. On one of them we bestowed two gardens planted with vines, and we surrounded them with date trees, and made corn to grow between them. Each garden brought forth its fruit, and failed not at all; and we made a stream to flow between them. So the owner had store in abundance. Then he said unto his fellow, debating with him, I am superior to thee in wealth, and more powerful in numbers. And he entered his garden, doing injustice to his own soul. He said, I do

not think that this garden will decay for ever; neither do I think that the last day is coming; and if even I should return unto my Lord, I shall surely find a better garden than this in exchange. His companion replied, likewise debating with him: What! dost thou deny him that created thee out of dust, and afterwards of seed, and then fashioned thee a man? But as for me, God is my Lord; and I will not with my Lord associate any other. And why, when thou enterest thy garden, wilt thou not say, *Whatsoever God pleaseth that shall be; there is no power but in God alone.* Although thou seest that I am inferior to thee in wealth and number of children, yet it is easy for my Lord to give me a better garden than thine, and then to shoot arrows from heaven against the same, so that it shall become barren dust; or make its water sink into the bowels of the earth, so that thou canst not reach it. And it came to pass that his possessions were compassed about with destruction. Whereupon he began to wring his hands in grief at that which he had expended thereon; for the vines were fallen on their trails; and he said, *O that I had not associated with my Lord any other god!* And he had no party saving God to assist him, neither could he defend himself. In such a case protection belongeth unto God of right; he is the best rewarder, and the best giver of success.

And set forth unto them a parable of this present life. It is like the rain which we send down from heaven; and the green herb of the earth is therewith mingled. Then in the morning it becometh dry stubble, which the winds scatter abroad; for God is over all things powerful. Wealth and children are but the adornment of this present life; but good works that remain are, in the sight of thy Lord, better as to reward, and better also in respect of hope.

## ١٨ سورة الانبياء \* آية ١٣

وَمَا خَلَقْنَا السَّمَاءَ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَاحِضِينَ \* لَوْ أَرَدْنَا أَنْ نَتَّخِذَ  
لَهُمْ آلَئِيحَدَنَاءُ مِنْ لَدُنَّا إِنْ كُنَّا فَاعِلِينَ \* بَلْ نَقْذِفُ بِالْحَقِّ عَلَى  
الْبَاطِلِ فَيَدْمَغُهُ فَإِذَا هُوَ زَاهِقٌ وَلَكُمُ الْوَيْلُ وَمَا تَصِفُونَ \* وَلَهُ مَنْ فِي  
السَّمَوَاتِ وَالْأَرْضِ وَمَنْ عِندَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَلَا يَسْتَحْسِرُونَ \*  
يُسَبِّحُونَ اللَّيْلَ وَالنَّهَارَ لَا يَفْتُرُونَ \* أَمْ اتَّخَذُوا آلِهَةً مِنَ الْأَرْضِ هُمْ  
يُنشِرُونَ \* لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا فَسُبْحَانَ اللَّهِ رَبِّ  
الْعَرْشِ عَمَّا يَصِفُونَ \* لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ \*

## 18. SÛRA XXI. 13.

We created not the heavens and the earth, nor that which is between them, by way of sport. If we had pleased to take recreation, we had taken it surely in that which is nigh unto us, if we had been so disposed. Nay, but we will hurl the True upon the False; so that it shall shiver the same; and lo, the False will vanish away. Woe unto you because of that which ye utter; for all that are in heaven and in earth are His. And they that are near unto Him disdain not his service, nor are they wearied. They praise Him night and day, and faint not. What! have they taken gods belonging to the earth? shall they raise the dead? Verily if there were either in heaven or in earth any gods save the Lord alone, surely both had gone to ruin. Then far from what they utter be God, the Lord of the Throne! He shall not be called to account for that which he doeth; but of them shall account be demanded.

## ١٩ سورة لنور \* آية ٣٦

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ  
 فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مَبَارَكَةٍ زَيْتُونَةٍ  
 لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ  
 يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللَّهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ  
 بِكُلِّ شَيْءٍ عَلِيمٌ \* فِي بُيُوتِ الَّذِينَ الَّذِينَ اللَّهُ أَنْ تَرْفَعَ وَيَذْكَرَ فِيهَا اسْمُهُ  
 يُسَبِّحُ لَهُ فِيهَا بِالْغُدُوِّ وَالْآصَالِ \* رِجَالٌ لَا تُلْهِيهِمْ تِجَارَةٌ وَلَا بَيْعٌ عَنْ ذِكْرِ  
 اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ يَخَافُونَ يَوْمًا تَتَقَلَّبُ فِيهِ الْقُلُوبُ  
 وَالْأَبْصَارُ \* لِيَجْزِيَهُمُ اللَّهُ أَحْسَنَ مَا عَمِلُوا وَيَزِيدَهُمْ مِنْ فَضْلِهِ وَاللَّهُ  
 يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ \* وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ  
 يَحْسَبُهَا الظَّمَانُ مَاءً حَتَّى إِذَا جَاءَهُ لَمْ يَجِدْهُ شَيْئًا وَوَجَدَ اللَّهَ عِنْدَهُ  
 فَوَقَّاهُ حِسَابَهُ وَاللَّهُ سَرِيعُ الْحِسَابِ \* أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لَحِيٍّ يَغْشَاهُ  
 مَوْجٌ مِنْ فَوْقِهِ سَكَابٌ ظُلُمَاتٌ بَعْضُهَا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ  
 يَكِدْ يَرَاهَا وَمَنْ لَمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ \* أَلَمْ تَرَ أَنَّ اللَّهَ  
 يُسَبِّحُ لَهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ وَالطَّيْرِ صَافَاتٍ كُلُّ قَدْ عَلِمَ صَلَاتَهُ  
 وَتَسْبِيحَهُ وَاللَّهُ عَلِيمٌ بِمَا يَفْعَلُونَ \* وَلِلَّهِ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ  
 وَإِلَى اللَّهِ الْمَصِيرُ \* أَلَمْ تَرَ أَنَّ اللَّهَ يُزْجِي سَكَابًا ثُمَّ يُؤَلِّفُ بَيْنَهُمْ ثُمَّ  
 يَجْعَلُهُ رُكَّامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلَالِهِ وَيُنزِّلُ مِنَ السَّمَاءِ مِنْ

جِبَالٍ فِيهَا مِنْ بَرَدٍ فَيَصِيبُ بِهِ مَنْ يَشَاءُ وَيَصْرِفُهُ عَنِ مَنْ يَشَاءُ يَكَادُ  
 سَنَا بَرْقُهُ يَذْهَبُ بِالْأَبْصَارِ \* يَقْلِبُ اللَّهُ اللَّيْلَ وَالنَّهَارَ إِنَّ فِي ذَلِكَ  
 لَعِبْرَةً لَأُولِي الْأَبْصَارِ وَاللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ فَمِنْهُمْ مَنْ يَمْشِي  
 عَلَى بَطْنِهِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى رِجْلَيْنِ وَمِنْهُمْ مَنْ يَمْشِي عَلَى  
 أَرْبَعٍ يَخْلُقُ اللَّهُ مَا يَشَاءُ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ \*

## 19. SŪRA XXIV. 36.

God is the light of the heavens and the earth. The similitude of his light is as a niche wherein is a lamp; the lamp encased in glass;—the glass is a refulgent star. It is lighted with the oil of a blessed tree, an olive neither of the east nor of the west. Its oil is near unto giving light, even if the fire did not touch it; light upon light. God will direct unto his light whom he pleaseth. God setteth forth parables unto men, and God knoweth all things.

In the Houses of prayer which God commandeth to be reared, and wherein his name is made mention of, men celebrate his praise morning and evening;—men whom neither merchandise nor selling diverteth from the remembrance of God, and the observance of prayer, and the giving of alms; they fear the day wherein the hearts and eyes of men shall be troubled, that the Lord may recompense them according to the best of their works, and multiply upon them of his bounty; and God provideth for whom he chooseth without measure.

But as to them that disbelieve, their works are as the *Serâb* in the plain; the thirsty man thinketh it to be water, until, when he cometh thereto, he doth not find it to be any-

thing. But he findeth God to be about him, and He will fulfil unto him his account; for God is swift in taking account. Or as the darkness in a bottomless sea; wave covereth it from above, wave upon wave. Above them are clouds; darkness of one kind over darkness of another kind. When a man stretcheth forth his hand, he hardly seeth it. And to whom God doth not grant light, he shall have no light.

What! seest thou not that unto God give praise all that are in heaven and earth, and the birds also with extended wing, truly every one knoweth his prayer and his hymn of praise. And God is well acquainted with all that they do. Unto God belongeth the kingdom of heaven and earth, and unto God shall all return. Seest thou not that God driveth the clouds along, then gathereth them together, then setteth them in layers; and thou seest the rain issuing forth from between them. And he sendeth down from the heavens (heavy clouds) as it were mountains wherein is hail, and he striketh therewith whom he pleaseth, and averteth the same from whom he pleaseth. The brightness of his lightning well nigh taketh the sight away. God causeth the night and the day to follow one upon the other; verily herein is a monition to those that are endowed with sight. And God hath created every beast out of water. Of them there is that goeth upon his belly; and of them there is that goeth upon two legs, and of them that goeth upon four. God createth that which he pleaseth. Verily God is over all things powerful.

٢٠ سورة الفرقان \* آية ٤٤

أَرَأَيْتَ مَنِ اتَّخَذَ إِلَهَهُ هَوَاهُ أَفَأَنْتَ تَكُونُ عَلَيْهِ وَكِيلًا \* أَمْ

تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ  
 أَضَلُّ سَبِيلًا \* أَلَمْ تَر إِلَى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ وَلَوْ شَاءَ لَجَعَلَهُ سَاكِنًا  
 ثُمَّ جَعَلْنَا الشَّمْسَ عَلَيْهِ دَلِيلًا \* ثُمَّ قَبَضْنَا إِلَيْنَا قَبْضًا يَبِينًا \* وَهُوَ  
 الَّذِي جَعَلَ لَكُمْ اللَّيْلَ لِبَاسًا وَالنَّوْمَ سُبَاتًا وَجَعَلَ النَّهَارَ نُشُورًا \*  
 وَهُوَ الَّذِي أَرْسَلَ الرِّيَّاحُ بُشْرًا بَيْنَ يَدَيْ رَحْمَتِهِ وَأَنْزَلْنَا مِنَ السَّمَاءِ  
 مَاءً طَهُورًا \* لِيُحْيِيَ بِهِ بَلْدَةً مَيِّتًا وَنُسْقِيَهُ مِمَّا خَلَقْنَا أَنْعَامًا وَأَنْآسِيَّ  
 كَثِيرًا \* وَلَقَدْ صَرَّفْنَا فِيهِمْ لِيَذَكَّرُوا فَأَبَى أَكْثَرُ النَّاسِ إِلَّا كَفُورًا \* \* \*  
 وَعِبَادِ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ  
 الْجَاهِلُونَ قَالُوا سَلَامًا \* وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا \* وَالَّذِينَ  
 يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا إِنَّهَا  
 سَاءَتْ مُسْتَقَرًّا وَمُقَامًا \* وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ  
 بَيْنَ ذَلِكَ قَوَامًا \* وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ  
 النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ  
 أَثَامًا \* يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا \* إِلَّا مَنْ  
 تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ  
 اللَّهُ غَفُورًا رَحِيمًا \* وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ  
 مَتَابًا \* وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا \* وَالَّذِينَ  
 إِذَا دُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوا عَلَيْهَا صُمًّا وَعُمْيَانًا \* وَالَّذِينَ يَقُولُونَ



رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ  
 إِمَامًا \* أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَامًا \*  
 خَالِدِينَ فِيهَا حَسَنَتْ مُسْتَقَرًّا وَمُقَامًا \*

## 20. SÛRA XXV. 44.

What thinkest thou of him who taketh his lust for his God, canst thou be surety for him ?

Dost thou suppose that the greater part of them hear or understand. They are no other than as the beasts of the field; yea, from the right way they stray yet more widely than they.

Seest thou not how thy Lord stretcheth forth the shadow ? if he so pleased he had made it stationary; but we bring the sun upon it, thus guiding its direction :

Then we draw it towards us by an insensible contraction.

And it is He who hath ordained the night as a garment to envelope you withal; and sleep to give you rest; and hath ordained the day for waking.

And it is He who sendeth forth winds as the gladdening precursors of his mercy: and we send down from heaven pure water;

That we may quicken thereby a country that lieth dead, and give drink thereof unto our creatures, both cattle and men, many in number;

And we distribute the same in various measure amongst them, that they may consider; but the greater part of mankind refuse to consider only from ingratitude.

63. The servants of the Merciful are they that walk softly

on the earth; and when the foolish speak unto them, they answer, Peace!

They that spend the night in the service of the Lord, prostrate and upright;

And who say, 'Lord, turn from us the torment of hell; verily from its torment there is no release:

Surely it is an evil abode and resting place.'

Those who when they spend, are neither profuse nor niggardly, but take a middle course.

Those that invoke not with God any other god; nor slay the soul that God hath forbidden, otherwise than by right; and who commit not fornication:—

(For he who doeth this is guilty of sin; his torment shall be doubled to him in the day of judgment; ignominiously therein for ever:—excepting them that shall repent and believe, and work out righteousness: as for them God shall change their evil things into good things; for God is forgiving and merciful. And whosoever repenteth and doeth good works, verily he turneth unto God with a true repentance);—

And such as bear not false witness; and when they pass by foolish sport, they pass it by with dignity:—

They who when admonished by the revelations of their Lord, fall not down as if deaf and blind, but stand listening reverently:—

And who say, 'O, our Lord, grant us of our wives and children such as shall be a comfort and solace to us; and make us examples unto the pious;'

These shall be rewarded with mansions above, in that they persevered; and there shall they be accosted with welcome and salutation:—

For ever therein;—a fair abode and resting place.



## ٢١ سورة الروم \* آية ١٧

فَسُبْحَانَ اللَّهِ حِينَ تُمْسُونَ وَحِينَ تُصْبِحُونَ \* وَلَهُ الْحَمْدُ فِي  
 السَّمَوَاتِ وَالْأَرْضِ وَعَشِيًّا وَحِينَ تُظْهِرُونَ \* يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ  
 وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَيُحْيِي الْأَرْضَ بَعْدَ مَوْتِهَا وَكَذَلِكَ يُخْرِجُونَ \*  
 وَمِنْ آيَاتِهِ أَنْ خَلَقَكُمْ مِنْ تُرَابٍ ثُمَّ إِذَا أَنْتُمْ بَشَرٌ تَمْتَشِرُونَ \* وَمِنْ آيَاتِهِ  
 أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً  
 وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ \* وَمِنْ آيَاتِهِ خَلَقَ  
 السَّمَوَاتِ وَالْأَرْضَ وَاخْتَلَفَ الْأَلْسِنَتَكُمْ وَالْوَلَانَكُمْ إِنْ فِي ذَلِكَ لَآيَاتٍ  
 لِلْعَالَمِينَ \* وَمِنْ آيَاتِهِ مَنَامُكُمْ بِاللَّيْلِ وَالنَّهَارِ وَابْتِغَاؤُكُمْ مِنْ فَضْلِهِ  
 إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَسْمَعُونَ \* وَمِنْ آيَاتِهِ يُرِيكُمُ الْبَرْقَ خَوْفًا  
 وَطَمَعًا وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُخْرِجُ بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا إِنَّ فِي  
 ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَعْقِلُونَ \* وَمِنْ آيَاتِهِ أَنْ تَقُومَ السَّمَاءُ وَالْأَرْضُ  
 بِأَمْرِهِ ثُمَّ إِذَا دَعَاكُمْ دَعْوَةً مِنَ الْأَرْضِ إِذَا أَنْتُمْ تَخْرَجُونَ \* وَلَهُ مَنْ فِي  
 السَّمَوَاتِ وَالْأَرْضِ كُلُّ لَهٍ قَانِتُونَ \* وَهُوَ الَّذِي يَبْدُو الْأَخْلَقَ ثُمَّ  
 يُعِيدُهُ وَهُوَ أَهْوَنُ عَلَيْهِ وَلَهُ الْمَثَلُ الْأَعْلَىٰ فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ  
 الْعَزِيزُ الْحَكِيمُ \*

## 21. SÛRA XXX. 17.

Wherefore glory be to God, when it is even with you, and when it is morn; and unto Him be praise in heaven and

earth, both at the close of day, and when it is midday with you. He bringeth the living forth from the dead, and he bringeth forth the dead from the living; and he quickeneth the earth after it hath lain dead;—even thus shall ye be raised up again.

And of his signs is this, that he hath created you out of dust: and behold, ye are become men spread over the earth.

And of his signs another is, that he hath created for you out of your own selves, wives that ye may dwell with them, and hath created love and affection between you;—verily in this are signs for those who reflect.

And of his signs are the creation of the heavens and the earth, and the variety of your speech and of your colour: verily herein are signs unto the wise. And of his signs are also your sleeping by night and by day, and your seeking to provide for yourselves out of his abundance: verily herein are signs for such as hearken.

And of his signs are these; that he sheweth you, the lightning to strike terror and to raise hope, and he bringeth down the rain from heaven, and quickeneth thereby the earth after it hath been dead. Verily therein are signs to men of understanding.

And of his signs is also this, that the heavens and the earth stand firm at his command. Hereafter when he shall call you by a summons from the earth, behold ye shall come forth. And unto him belongeth whatsoever is in the heavens and in the earth,—all are obedient unto him.

It is He who first formeth a creature, and afterwards repeateth for it afresh the same process: and that with him is most easy. The loftiest of similitudes in heaven and on earth are befitting him: and he is the Glorious and the Wise.

## ٢٢ سورة لقمان \* آية ٢٦

لِّلّٰهِ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ \* وَاَنْ  
 اِنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَوْ لَآءٍ وَالْبَحْرِ يَمْدُهُ مِنْ بَعْدِهِ سَبْعَةُ اَجْحُرٍ  
 مَا نَعَدَتْ كَلِمَاتُ اللّٰهِ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ \* مَا خَلَقَكُمْ وَلَا بَعَثَكُمْ  
 اِلَّا كُنُفُسٍ وَّاجِدَةً اِنَّ اللّٰهَ سَمِيْعٌ بَصِيْرٌ \* اَلَمْ تَرَ اَنَّ اللّٰهَ يُوَلِّجُ اللَّيْلَ  
 فِي النَّهَارِ وَيُوَلِّجُ النَّهَارَ فِي اللَّيْلِ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ كُلَّ يَجْرِ  
 اِلَى اَجَلٍ مُّسَمًّى وَاَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ \* ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ  
 الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبٰطِلُ وَاَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ \*  
 اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللّٰهِ لِيُرِيْكُمْ مِنْ اٰيٰتِهِ  
 اِنَّ فِي ذٰلِكَ لٰآيٰتٍ لِّكُلِّ صَبّٰرٍ شٰكُوْرٍ \* وَاِذَا غَشِيَهُمْ مَوْجٌ كَالظُّلُمِ  
 دَعَوْا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ فَلَمَّا نَجَّاهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ  
 وَمَا يَحْجِدْ بِآيٰتِنَا اِلَّا كُلُّ خٰشِرٍ كَفُوْرٍ \* يَا اَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمْ  
 وَاخْشَوْا يَوْمًا لَا يَجْزِي وَالِدٌ عَنْ وَلَدِهِ وَلَا مَوْلُوْءٌ هُوَ جَارٍ عَنِ وَالِدِهِ  
 شَيْئًا \* اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّبَكُمُ الْحَيٰوةُ الدُّنْيَا وَلَا يَغُرَّبَكُمُ بِاللّٰهِ  
 الْغُرُوْرُ \* اِنَّ اللّٰهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْاَرْحَامِ  
 وَمَا تَدْرِي نَفْسٌ مَّا نَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِآيِّ اَرْضٍ تَمُوْتُ  
 اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ \*

## 22. SÛRA XXXI. 26.

To God belongeth whatever is in heaven and earth; verily God is the Affluent,<sup>1</sup> the Blessed. If all the trees in the world were pens, and the sea was to be multiplied by him into seven seas for to write withal, the words of God would not be exhausted: surely God is mighty and wise. The creation of you, and your resuscitation, is but as that of a single soul; for God both heareth and seeth. Seest thou not that God causeth the night to succeed the day, and the day to succeed the night, and maketh the sun and the moon to do service; each runneth his course unto a set period; verily God is acquainted with what ye do. It is thus, because God, he is the true God; and whatsoever ye invoke beside him is vanity; and verily God is the High and the Great.

Seest thou not that the ships run in the sea by the favour of God, that he may show you of his signs: verily herein are signs unto every one that is patient and grateful. And when the waves envelope them like heavy clouds, then they call upon God worshipping him with sincere religion: but when he bringeth them safe to land, there are of them that halt midway. Yet none rejecteth our signs, but every one that is perfidious and ungrateful.

Ye people! fear your Lord, and dread the day whereon the father shall not make satisfaction for his son, neither shall the son at all make satisfaction for his father. Verily the promise of God is true.

Let not the present life therefore deceive you; nor let him that is the deceiver deceive you concerning God. Verily with God is the knowledge of the supreme moment; and he

<sup>1</sup> Rich in the sense of self-sufficiency and independence.



causeth the rain to descend; and he discerneth that which is in the womb. No soul knoweth what it shall gain on the morrow; nor doth any soul know in what land it shall die. Verily God, he knoweth and regardeth.

۲۳ سورة الملائكة (او سورة فاطر) \* آية ۱۲

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ  
 وَمَنْ كَلَّ تَأْكُلُونَ لَحْمًا طَرِيًّا وَتَسْتَخْرِجُونَ حُلِيَّةً تَلْبَسُونَهَا وَتَرَى الْفَلَكَ  
 فِيهِ مَوَاجِرَ لِيَتَمَتَّعُوا مِنْ فَضْلِهِ وَلَعَلَّكُمْ تَشْكُرُونَ \* \* \* يَا أَيُّهَا النَّاسُ  
 أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْكَافِرُ \* \* \* إِنَّ يَشَاءُ يَدْهَبْكُمْ  
 وَيَأْتِ بِخَلْقٍ جَدِيدٍ \* \* \* وَمَا ذَلِكُ عَلَى اللَّهِ بِعَزِيزٍ \* \* \* وَلَا تَنْزِرُ وَازِرَةً وَزَرَ  
 أُخْرَى وَإِنْ تَدْعُ مُثْقَلَةٌ إِلَىٰ جَمَلِهَا لَا يَحْمِلُ مِنْهُ شَيْءٌ وَلَوْ كَانَ ذَا  
 قُرْبَىٰ \* \* \* أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَأَخْرَجْنَا بِهِ  
 ثَمَرَاتٍ مُخْتَلِفًا أَلْوَانُهَا وَمِنَ الْجِبَالِ جُدَدٌ بَيْضٌ وَحُمْرٌ مُخْتَلِفٌ  
 أَلْوَانُهَا وَغَرَابِيبُ سُودٌ وَمِنَ النَّاسِ وَالدَّوَابِّ وَأَلْأَنْعَامِ مُخْتَلِفٌ أَلْوَانُهُ  
 كَذَلِكَ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ \* \* \* إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ \* \* \*

23. SÛRA XXXV. 12.

The two seas are not alike. This is fresh and sweet, pleasant to drink; and that salt and bitter. Yet out of each, ye eat flesh that is fresh, and take ornaments for you

to wear. And thou seest therein the ships ploughing the waves, that ye may seek to provide for yourselves of his abundance; peradventure ye will be thankful.

15. Oh men! ye are dependent upon God; but as for God, he is the All-sufficient, the Blessed. If he pleased he could take you away, and bring forth a new creation in your stead; nor would that be difficult with God. A burdened soul shall not bear another's burden. And if a burdened soul should call for help to bear its burden, the other shall not bear any part thereof, even if he be near of kin.

27. Dost thou not see that God sendeth down the rain from heaven, and we bring forth therewith fruits of various hues. And in the mountains there are strata white and red, of diverse colours, and others exceeding black: and of men and beasts, and cattle, there are whose colours are in like manner various. Verily, such only of his servants fear God as are wise in heart. Surely God is mighty and ready to pardon.

٢٤ سورة يس \* آية ٣٢

وَآيَةٌ لَهُمُ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ  
يَأْكُلُونَ \* وَجَعَلْنَا فِيهَا جَنَّاتٍ مِنْ تَحْتِهَا أَعْنَابٌ وَجَجْرًا فِيهَا مِنْ  
الْعِجْيُونِ \* لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ \* سُبْحَانَ  
الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا  
يَعْلَمُونَ \* وَآيَةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ \*  
وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ \* وَالْقَمَرَ



قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ \* لَا الشَّمْسُ يَنْبَغِي لَهَا  
 أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ \*  
 وَأَيُّهُ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفَلَكِ الْمَشْهُونِ \* وَخَلَقْنَا لَهُمْ مِنْ  
 مِثْلِهِ مَا يَرْكَبُونَ \* وَإِنْ نَشَأْ نُغْرِقْهُمْ فَلَا صَرِيحَ لَهُمْ وَلَا هُمْ يُنقَدُونَ \* إِلَّا  
 رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ \* \* \* \* \* أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ  
 نُطْفَةٍ فَإِنَّا هُوَ خَصِيمٌ مُّبِينٌ \* وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ قَالَ مَنْ  
 يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ \* قُلْ يُحْيِيهَا الَّذِي أَنشَأَهَا أَوَّلَ مَرَّةٍ وَهُوَ  
 بِكُلِّ خَلْقٍ عَلِيمٌ \* الَّذِي جَعَلَ لَكُم مِّنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ  
 مِنْهُ تُوقَدُونَ \* أَوَلَيْسَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَادِرٍ عَلَىٰ أَنْ  
 يَخْلُقَ مِثْلَهُمْ بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ \* إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا  
 أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ \* فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ  
 وَإِلَيْهِ تُرْجَعُونَ \*

## 24. SÛRA XXXVI. 32.

And a sign unto them is the earth that lieth dead. We quicken it, and we bring forth therefrom grain whereof they eat. And we make in the earth gardens of palm trees and vines; and cause fountains to break out in the same, that they may eat of the fruits thereof, and of the labour of their hands. Will they not, therefore, be thankful?

Praise be to Him who hath created every variety, male and female, of the plants which the earth bringeth



forth; and of their own selves; and of things which ye know not.

And a sign unto them is the night; we withdraw the day from the same, and lo, they are in darkness, and the sun passeth to his place of rest. This is the disposition of the Mighty, the Wise. And for the moon have we appointed mansions, until she wane and become like the aged branch of a palm tree. It behoveth not the sun that it should overtake the moon, nor doth the night outstrip the day; but each moveth in its own orbit.

And it is a sign unto them that we carry their offspring in the well-filled ships: and we have created the like thereof whereon they may ride. If we please to drown them, there is none to help them, neither are they delivered, unless it be through our mercy, and that their life be prolonged for a season.

77. Doth not man see that we have created him of seed, and behold he is a professed scorner. And he propoundeth unto us a similitude, forgetful of his own creation: he saith, Who shall quicken bones that are mouldering? Answer, The same shall quicken them that formed them the first time; for he is well versed in every kind of creation. Who giveth you fire out of the green tree, and lo ye kindle fuel from thence.<sup>1</sup> Is not he who hath created the heavens and the earth able to create the like unto them? Yea, surely; for he is the all-wise Creator. His command when he willeth a matter is but that he saith unto it Be, and It is. Wherefore praise be unto him in whose hand is the kingdom of all things, and unto whom ye shall return.

<sup>1</sup> There is a tree in Arabia, the green wood of which when rubbed kindles.

## ٢٥ سورة فصلت \* آية ٣٦

وَمِنْ آيَاتِهِ اللَّيْلُ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا  
 لِلْقَمَرِ وَاسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ \* فَإِن  
 اسْتَكْبَرُوا فَالَّذِينَ عِنْدَ رَبِّكَ يُسَبِّحُونَ لَهُ بِاللَّيْلِ وَالنَّهَارِ وَهُمْ لَا  
 يَسَاءَمُونَ \* وَمِنْ آيَاتِهِ أَنَّا تَرَى الْأَرْضَ خَاشِعَةً فَإِذَا أَنزَلْنَا عَلَيْهَا  
 الْمَاءَ صَحَّتْ وَرَبَّتْ إِنَّ الَّذِي أَحْيَاهَا لَمُخْبِي الْمَوْتَى إِنَّهُ عَلَى  
 كُلِّ شَيْءٍ قَدِيرٌ \*

## 25. SÛRA XLI. 36.

And amongst his signs are the night and the day, and the sun and the moon. Worship not the sun, neither the moon; but worship God who hath created them, if ye be his servants. But if these proudly disdain his service, verily they that are near unto thy Lord praise him night and day, and are not wearied. And of his signs another is that thou seest the land waste; but when we send down rain thereon, it is stirred, and fermenteth. He that quickeneth the same, will surely quicken the dead; for he is over everything almighty.

## ٢٦ سورة الشورى \* آية ١٩

اللَّهُ لَطِيفٌ بِعِبَادِهِ يَرْزُقُ مَنْ يَشَاءُ وَهُوَ الْقَوِيُّ الْعَزِيزُ \* مَنْ كَانَ  
 يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ وَمَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ  
 مِنْهَا وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ \* \* \* وَكُلُّ بَسَطٍ اللَّهُ الرِّزْقَ



لِعِبَادِهِ لَمَعُوا فِي الْأَرْضِ وَلَكِنْ يُنَزِّلُ بِقَدَرٍ مَا يَشَاءُ إِنَّهُ بِعِبَادِهِ خَبِيرٌ  
بَصِيرٌ \* وَهُوَ الَّذِي يُنَزِّلُ الْغَيْثَ مِنْ بَعْدِ مَا قَنَطُوا وَيَنْشُرُ رَحْمَتَهُ وَهُوَ  
الْوَلِيُّ الْأَكْمِيدُ \* وَمِنْ آيَاتِهِ خَلْقَ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا  
مِنْ دَابَّةٍ وَهُوَ عَلَى جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ \* وَمَا أَصَابَكُمْ مِنْ مُصِيبَةٍ  
فَمَا كَسَبَتْ أَيْدِيكُمْ وَيَعْفُو عَنْ كَثِيرٍ \* وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَمَا  
لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ \* وَمِنْ آيَاتِهِ الْجَوَارِ فِي الْبَحْرِ  
كَالْأَعْلَامِ إِنْ يَشَاءُ يُسَكِّنِ الرِّيحَ فَيَظْلِلْنَ رَوَاكِدَ عَلَى ظَهْرِهِ إِنَّ فِي ذَلِكَ  
لَآيَاتٍ لِكُلِّ صَبَّارٍ شَكُورٍ \* أَوْ يُوقِنُهَا بِمَا كَسَبُوا وَيَعْفُ عَنْ كَثِيرٍ \*

## 26. SŪRA XLII. 19.

God is benignant towards his servants; he provideth for whom he pleaseth: for he is the Strong, the Mighty. Whoso seeketh the husbandry of the life to come, we shall give him increase in his husbandry. And whoso seeketh the husbandry of this world, we will give him thereof; but he shall have no portion in the life to come.

27. If God should greatly enlarge the provision of his servants, then they would deal arrogantly upon the earth; but now he sendeth down by measure what he pleaseth; for verily he knoweth and regardeth that which concerneth his servants. It is he that sendeth down the rain after that men have despaired thereof, and spreadeth abroad his mercy, and he is Lord over all, the Blessed. Amongst his signs is the creation of the heavens and the earth, and of the living creatures with which he hath replenished the same. And

he is able to gather them again unto himself whensoever he pleaseth.

Whatever misfortune befalleth you, it is because of that which your hands have wrought; and yet he forgiveth many things.

Ye can in no wise frustrate (the divine power) on earth; neither shall ye have any protector or defender against God.

And among his signs are the ships moving majestically on the sea like mountains. If he please, he calmeth the wind, and they lie still on the back of the water. Verily, herein are signs to every patient and grateful one.

Or he causeth them to be shipwrecked, for the evil that they (which sail in them) have wrought; and yet he forgiveth much.

٢٧ سورة الزخرف \* آية ٦

وَمَا أَرْسَلْنَا مِنْ نَبِيٍّ فِي الْأَوَّلِينَ \* وَمَا يَأْتِيهِمْ مِنْ نَبِيٍّ إِلَّا كَانُوا بِهِ  
يَسْتَهْزِئُونَ \* فَاهْلِكْنَا أَشَدَّ مِنْهُمْ بَطْشًا وَوَضَعْنَا مَثَلُ الْأَوَّلِينَ \* وَلَمَنْ  
سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَكُولُنَّ خَلَقْنَهُنَّ الْعَزِيزُ الْعَلِيمُ \*  
الَّذِي جَعَلَ لَكُمْ الْأَرْضَ مَهْدًا وَجَعَلَ لَكُمْ فِيهَا سُبُلًا لَعَلَّكُمْ تَهْتَدُونَ \*  
وَالَّذِي نَزَّلَ مِنَ السَّمَاءِ مَاءً بِقَدَرٍ فَأَنْشَرْنَا بِهِ بَلْدَةً مَيْتًا كَذَلِكَ  
نُخْرِجُونَ \* وَالَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا وَجَعَلَ لَكُمْ مِنَ الْفُلْكِ  
وَالْأَنْعَامِ مَا تَرْكَبُونَ \* لِيَسْتَوُوا عَلَى ظُهُورِهِ ثُمَّ تَذْكُرُوا نِعْمَةَ رَبِّكُمْ إِذَا  
صَارْتُمْ عَلَيْهِ وَتَقُولُوا سُبْحَانَ الَّذِي سَخَّرْنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ \*  
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ \*

## 27. SŪRA XLIII. 6.

How many prophets have we sent to them of old!

And no prophet came unto them, but they laughed him to scorn.

Therefore destroyed we nations mightier than they; thus hath been set unto them the example of the ancients.

If thou askest them, Who created the heavens and the earth?—they will surely answer, He created them who is the Mighty and the Wise.

He it is that framed the earth for you as a couch; and hath made you path-ways therein to direct you;

And who sendeth down rain from heaven by measure, and thereby quickeneth the land lying dead;—even thus shall ye be raised up;

And who hath created all things in pairs; and hath furnished you with ships; and cattle, whereon ye ride;

That ye may sit securely on the backs thereof: and may remember the favour of your Lord when ye sit thereon; and may say:—Praise be to him who hath subjected these to our service; for we could not ourselves have mastered them; and to our Lord surely shall we return.

## ٢٨ سورة ق \* آية ٣

فَقَالَ الْكَافِرُونَ هَذَا شَيْءٌ عَجِيبٌ \* أَئِذَا مِتْنَا وَكُنَّا تُرَابًا ذَلِكُمْ رَجْعٌ  
بَعِيدٌ \* قَدْ عَلِمْنَا مَا تَنْقُصُ الْأَرْضُ مِنْهُمْ وَعِنْدَنَا كِتَابٌ حَفِيظٌ \* بَلْ  
كَذَّبُوا بِالْحَقِّ لَمَّا جَاءَهُمْ فَهُمْ فِي أَمْرٍ مَرِيجٍ \* أَفَلَمْ يَنْظُرُوا إِلَى السَّمَاءِ

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فَوَقَّعَهُمْ كَيْفَ بَيْنَيْنَاهَا وَزَيَّنَّاهَا وَمَا لَهَا مِنْ فُرُوجٍ \* وَالْأَرْضَ مَدَدْنَاهَا  
 وَالْقَيْنَا فِيهَا رَوَاسِيَ وَأَنْبَتْنَا فِيهَا مِنْ كُلِّ زَوْجٍ بَیْجٍ \* تَبَصَّرَةٌ وَذِكْرَى لِكُلِّ  
 عَبْدٍ مُنِيبٍ \* وَنَزَّلْنَا مِنَ السَّمَاءِ مَاءً مُبَارَكًا فَأَنْبَتْنَا بِهِ جَنَّاتٍ  
 وَحَبَّ الْحَصِيدِ \* وَاللَّخْلَ لَبَسْنَا لَهَا تَلْحَعًا نَضِيدٌ \* رِزْقًا لِلْعِبَادِ  
 وَأَحْيَيْنَا بِهِ بَلَدَةً مَيِّتًا كَذَلِكَ الْخُرُوجُ \*

## 28. SÛRA L. 3.

The unbelievers say:—This is a marvellous thing, after we are dead and become dust, (shall we be raised again)! that were a return beyond conception.

Surely We know that which the earth consumeth of them in (the grave); and with Us is a book which keepeth the account.

Nay, but they deny the Truth after it hath come unto them; wherefore they are in a maze of confusion.

What! do they not look upwards to the heaven above them? how we have framed it and adorned it; neither are there any flaws therein.

The earth also, we have spread forth, and have cast mountains upon it; and we have made every species of beautiful plant to spring up therein;—for meditation and for admonition to every penitent servant.

And we send down from heaven rain fraught with blessing; and thereby cause to flourish gardens, and the grain of harvest, and tall palm trees with clusters one above another;—

A provision for our servants. And by the rain do we restore life to the dead land. Even so shall be the resurrection of the dead.

## ٢٩ سورة الرحمن \* آية ١

الرَّحْمَنُ عَلَّمَ الْقُرْآنَ \* خَلَقَ الْإِنْسَانَ \* عَلَّمَهُ الْبَيَانَ \* الشَّمْسُ  
 وَالْقَمَرُ بِحُسْبَانٍ \* وَالنَّجْمُ وَالشَّجَرُ يَسْجُدَانِ \* وَالسَّمَاءَ رَفَعَهَا وَوَضَعَ  
 الْمِيزَانَ \* أَلَّا تَطْغَوْا فِي الْمِيزَانِ \* وَأَقِيمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا  
 الْمِيزَانَ \* وَالْأَرْضَ وَضَعَهَا لِلْأَنَامِ \* فِيهَا فَاكِهَةٌ وَاللَّخْلُ ذَاتُ الْأَكْمَامِ  
 وَالْحَبُّ ذُو الْعَصْفِ وَالرَّيْحَانُ \* فَبِأَيِّ آيَةٍ رَبِّكُمَا تُكذِّبَانِ \* خَلَقَ  
 الْإِنْسَانَ مِنْ صَلْصَالٍ كَالْعَصْفَارِ \* وَخَلَقَ الْجَانَّ مِنْ مَّارِجٍ مِنْ نَارٍ \*  
 فَبِأَيِّ آيَةٍ رَبِّكُمَا تُكذِّبَانِ \* رَبُّ الْمَشْرِقَيْنِ \* وَرَبُّ الْمَغْرِبَيْنِ \* فَبِأَيِّ  
 آيَةٍ رَبِّكُمَا تُكذِّبَانِ \* مَرَجَ الْبَحْرَيْنِ يَلْتَقِيَانِ \* بَيْنَهُمَا بَرْزَخٌ لَا يَبْغِيَانِ \*  
 فَبِأَيِّ آيَةٍ رَبِّكُمَا تُكذِّبَانِ \* يَخْرُجُ مِنْهُمَا اللَّوْؤُ وَالْمَرْجَانُ \* فَبِأَيِّ آيَةٍ  
 رَبِّكُمَا تُكذِّبَانِ \* وَهُوَ الْجَوَارِ الْمُشْجَاتُ فِي الْبَحْرِ كَالْأَعْلَامِ \* فَبِأَيِّ آيَةٍ  
 رَبِّكُمَا تُكذِّبَانِ \* كُلُّ مَنْ عَلَيْهَا فَانٍ \* وَيَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ  
 وَالْإِكْرَامِ \* فَبِأَيِّ آيَةٍ رَبِّكُمَا تُكذِّبَانِ \* يَسْأَلُهُ مَنْ فِي السَّمَوَاتِ وَالْأَرْضِ  
 كُلُّ يَوْمٍ هُوَ فِي شَأْنٍ \* فَبِأَيِّ آيَةٍ رَبِّكُمَا تُكذِّبَانِ \*

## 29. SÛRA LV.

The Merciful hath taught man reading (or the Coran).

He created man; he hath taught him speech.

The sun and moon have each a measured orbit; the trailing plants and the trees likewise do obeisance.



And the heavens, he hath raised them aloft ; and he appointed the balance ; that ye should not overreach in the matter of the balance.

Wherefore set up the weight with justice, and deprave not the balance.

And the earth he hath prepared for mankind ; therein are fruits, and palm trees bearing sheaths of blossoms, and grain having both stubble and shoots.

Which therefore of your Lord's mercies will ye deny ?<sup>1</sup>

He hath created man of clay like the work of the potter ; and he created the genii of pure fire.

Which therefore of your Lord's mercies will ye deny ?

The Lord of the East, and the Lord of the West !<sup>2</sup>

Which therefore of your Lord's mercies will ye deny ?

He hath let loose the two seas, which approach one towards the other ; but between them is a barrier which they cannot pass.

Which therefore of your Lord's mercies will ye deny ?

From both there are taken pearls and coral.

Which therefore of your Lord's mercies will ye deny ?

From him also are the ships with hoisted sails borne on the sea like mountains.

Which therefore of your Lord's mercies will ye deny ?

Every creature upon the earth passeth away ; but the face of thy Lord which is endowed with glory and honour shall endure for ever.

Which therefore of your Lord's mercies will ye deny ?

<sup>1</sup> "Will either of you deny ?" The verb is dual ; the Sura purporting to be addressed both to men and genii.

<sup>2</sup> "The two Easts and two Wests ;" the dual being required to preserve the rhyme. Commentators refer the very unusual phrase to the variation in place of the sun's rising and setting in summer and winter.

Unto him all creatures that are in heaven and earth make petition. Every day is he engaged in some new design.  
Which therefore of your Lord's mercies will ye deny?

٣٠ سورة الواقعة \* آية ٥٩

نَحْنُ خَلَقْنَاكُمْ فَلَوْلَا تَصَدَّقُونَ \* أَفَرَأَيْتُمْ مَا تُمْنُونَ \* أَنْتُمْ تَخْلُقُونَهُ  
 أَمْ نَحْنُ الْخَالِقُونَ \* نَحْنُ قَدَرْنَا بَيْنَكُمْ الْمَوْتَ وَمَا نَحْنُ بِمَسْبُوقِينَ  
 عَلَى أَنْ نُبَدِّلَ أَمْثَالَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ وَلَقَدْ عَلِمْتُمُ النَّشْأَةَ  
 الْأُولَىٰ فَلَوْلَا تَذَكَّرُونَ أَفَرَأَيْتُمْ مَا تَحْرُثُونَ \* أَنْتُمْ تَزْرَعُونَهُ أَمْ نَحْنُ  
 النَّازِعُونَ \* لَوْ نَشَاءُ لَجَعَلْنَاهُ حُطَامًا فَظَلَمْتُمْ تَفَكَّهُونَ \* إِنَّا لَمَعْرِضُونَ  
 بَلْ نَحْنُ مَحْرُومُونَ \* أَفَرَأَيْتُمُ الْمَاءَ الَّذِي تَشْرَبُونَ \* أَنْتُمْ أَنْزَلْتُمُوهُ  
 مِنْ السَّمَاءِ أَمْ نَحْنُ الْمُنزِلُونَ \* لَوْ نَشَاءُ لَجَعَلْنَاهُ أَسْفًا فَلَئِمَّا تَشْكُرُونَ \*  
 أَفَرَأَيْتُمُ النَّارَ الَّتِي تُورُونَ \* أَنْتُمْ أَنْشَأْتُمْ شَجَرَتَهَا أَمْ نَحْنُ الْمُنشِئُونَ \*  
 نَحْنُ جَعَلْنَاهَا تَذَكُّرًا وَرِجَا لِّلْمُتَّقِينَ \* فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ \*

30. SÛRA LVI. 59.

We have created you; wherefore, then, will ye not accept the truth?

What think ye now? The seed of mankind, do ye create it, or are we the creator?

We have ordained unto you to die; and we shall not be frustrated;—

In that, we can substitute others in your stead like unto

you, and can raise you up again in a way that ye know not of.

And verily ye are well acquainted with the first creation; wherefore then will ye not understand?

What think ye? That which ye sow, do ye cause it to spring up, or is it we who cause it?

If we pleased, surely we could turn it into dry stubble, so that ye would remain bewildered (and say);—

Verily we are bankrupt; we are undone.

Again, what think ye of the water which ye drink? Do ye cause it to descend from the clouds, or do we cause it?

If we pleased we could make it salt: will ye not therefore give thanks unto him?

Look now at the fire which ye strike; do ye produce the tree thereof, or are we altogether the producer of it?

We have created it for a memorial, and a provision for the dwellers in the desert.

Wherefore praise the name of the Lord, the Mighty.

٣٣ سورة الحديد \* آية ١

سَبَّحَ لِلَّهِ مَا فِي السَّمَوَاتِ وَالْأَرْضِ وَهُوَ الْعَزِيزُ الْحَكِيمُ \* لَهُ مُلْكُ  
السَّمَوَاتِ وَالْأَرْضِ يُحْيِي وَيُمِيتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ \* هُوَ الْأَوَّلُ  
وَالْآخِرُ الظَّاهِرُ وَالْبَاطِنُ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ \* هُوَ الَّذِي خَلَقَ  
السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ ثُمَّ اسْتَوَى عَلَى الْعَرْشِ يَعْلَمُ مَا يَلْجِ  
فِي الْأَرْضِ وَمَا يَخْرُجُ مِنْهَا وَمَا يَنْزِلُ مِنَ السَّمَاءِ وَمَا يَعْرُجُ فِيهَا وَهُوَ  
مَعَكُمْ أَيَّامًا كُنْتُمْ وَاللَّهُ بِمَا تَعْمَلُونَ بَصِيرٌ \* لَهُ مُلْكُ السَّمَوَاتِ

وَالْأَرْضِ وَإِلَى اللَّهِ تُرْجَعُ الْأُمُورُ \* يُولِجُ اللَّيْلَ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ وَهُوَ عَلِيمٌ بِذَاتِ الصُّدُورِ \* \* \* \* \*  
 لَعِبَ وَلَهُمْ وَزِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَالْأَوْلَادِ كَمَثَلِ غَيْثٍ  
 آَعَجَبَ الْكُفَّارَ نَبَاتُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مَصْفَرًّا ثُمَّ يَكُونُ حُطَامًا \*

## 31. SÛRA LVII. 1.

To God singeth praise, whatsoever is in the heavens and in the earth : he is the Mighty, the Wise.

To him belongeth the kingdom of the heavens and of the earth ; he causeth to live, and he causeth to die ; and he is over the whole universe almighty ; the Seen and the Unseen ; the Omniscient.

It is he that created the heavens and the earth in six days ; and then sat down upon the throne.

He knoweth that which entereth into the earth, and that which issueth out of it ; and what descendeth from the heavens, and what ascendeth up to them ; and he is with you wheresoever ye be ; and whatsoever ye do, he seeth it.

To him belongeth the kingdom of the heavens and of the earth ; and unto God shall all things return.

He maketh the night to follow the day, and the day to follow the night : and he knoweth the secrets of man's heart. . . . .

19. Know that the present life is but a play and sport. And pomp, and vainglorious display among yourselves, and the multiplying of wealth and children, are like the verdant growth caused by the rain which charmeth the husbandman ; afterward it drieth up, and thou shalt see it turn yellow, and then become stubble.

## ٣٢ سورة الملك \* آية ١

تَبَارَكَ الَّذِي بِيَدِهِ الْمَلَكُوتُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ \*  
 الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا وَهُوَ الْعَزِيزُ الرَّحِيمُ \*  
 الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ طِبَاقًا مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِن تَفَوتٍ فَارْجِعِ الْبَصَرَ هَلْ تَرَى مِن فُطُورٍ \* ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ إِلَيْكَ الْبَصَرُ حَاثِمًا وَهُوَ حَسِيرٌ \*

## 32. SÛRA LXVII. 1.

Blessed be he in whose hand is the kingdom;—over the whole universe is he the Almighty! he that hath created death and life to prove you thereby and see who amongst you doeth good works. He is strong in might and ready to forgive—he that hath created the seven heavens, one above the other. In the creation of the Merciful look and thou shalt see no want of harmony. Turn again thy sight upwards; dost thou yet behold any flaw? then twice repeat thy gaze; thy sight shall return upon thee dazzled and fatigued.

## ٣٣ سورة النبا \* آية ١

عَمَّ يَتَسَاءَلُونَ \* عَنِ النَّبِيِّ الْعَظِيمِ \* الَّذِي هُمْ فِيهِ مُخْتَلِفُونَ \* كَلَّا  
 سَيَعْلَمُونَ \* ثُمَّ كَلَّا سَيَعْلَمُونَ \* أَلَمْ نَجْعَلِ الْأَرْضَ مِهَادًا \* وَالْجِبَالَ

أَوْتَادًا \* وَخَلَقْنَاكُمْ أَزْوَاجًا \* وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا \* وَجَعَلْنَا اللَّيْلَ  
 لِبَاسًا \* وَجَعَلْنَا النَّهَارَ مَعَاشًا \* وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا \* وَجَعَلْنَا  
 سِرَاجًا وَهَّاجًا \* وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا \* لِيُخْرِجَ بِهِ حَبًّا  
 وَنَبَاتًا وَجَنَّاتٍ أَلْفَافًا \*

## 33. SÛRA LXXVIII. 1.

About what do they question one with another ?  
 About the grand Announcement ;—  
 That, namely, concerning which they disagree.  
 Assuredly they shall shortly know.  
 Again ; Assuredly they shall shortly know.  
 Have we not spread forth the earth as a couch ?  
 And made the hills as stakes for (to steady) the same ?  
 And have we not created you male and female ;  
 And ordained you sleep for rest ;  
 And made the night as a garment for you ;  
 And the day for to gain a livelihood ;  
 And over you have framed Seven firmaments ;  
 And have ordained a refulgent lamp ?  
 And do we not wring from the clouds the rain which  
 falleth copiously ;  
 That we may cause thereby the corn and herbs to spring  
 up ;  
 And gardens with tangled foliage ?  
 Verily the day of judgment is for a set time,—  
 The day on which the trumpet shall sound and ye shall  
 approach in troops ;

And heaven shall be opened; and there shall be gates therein;

And the mountains shall pass away and become even as the mirage of the desert.

٣٤ سورة النازعات \* آية ٢٧

أَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاوَاتُ بَنَاهَا \* رَفَعَ سَمَكَهَا فَسَوَّاهَا \* وَأَغْطَشَ  
 لَيْلَهَا وَأَخْرَجَ ضُحَاهَا \* وَالْأَرْضَ بَعْدَ ذَلِكَ دَكَّاها \* أَخْرَجَ مِنْهَا  
 مَاءَهَا وَمَرْعَاهَا \* وَالْجِبَالَ أَرْسَاهَا \* مَتَاعًا لَكُمْ وَلِأَعْمَالِكُمْ \* فَإِنَّا جَاءتِ  
 الطَّامَّةُ الْكُبْرَى \* يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ مَا سَعَى \* وَبَرَزَتِ الْجَحِيمُ لِمَنْ  
 يَرَى \* فَأَمَّا مَنْ طَغَى \* وَاتَّرَ الْحَيَوَةَ الدُّنْيَا \* فَإِنَّ الْجَحِيمَ هِيَ  
 الْمَأْوَى \* وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى \* فَإِنَّ  
 الْجَنَّةَ هِيَ الْمَأْوَى \* يُسْأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا \* فِيمَ أَنْتَ  
 مِنْ ذِكْرِهَا \* إِلَىٰ رَبِّكَ مُنْتَهَاهَا \* إِنَّهَا أَنْتَ مُنذِرٌ مِّنْ يَّخْشَاهَا \*  
 كَانَتْهُمْ يَوْمَ يُرَوَّنَهَا لَمْ يَلْبَسُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا \*

34. SÛRA LXXIX. 27.

Are ye harder to create, or the heavens which he hath built?

He hath raised the height thereof, and fashioned them in due proportion;

And hath darkened the night thereof; and brought forth  
the sunshine.

Thereafter he stretched out the earth;

And produced therein its water and pasture.

And hath established the hills for the service of you  
and of your cattle.

Then when the great Judgment day shall arrive;

On that day shall a man call to mind what he hath  
wrought.

And hell shall be exposed so that men may see it.

And whoso shall have done wickedly, and preferred this  
present life,—

Verily Hell shall be his abode.

But whoso shall have dreaded the day of his appearing  
before his Lord, and have refrained his soul from lust,—

Verily Paradise shall be his abode.

They ask thee concerning the hour,

When will be the set time thereof.

How canst thou make announcement of this?

Unto thy Lord it appertaineth.

As for thee, thou art a warner of such as stand in dread  
of the same.<sup>1</sup>

The day wherein they shall see it, will be to them as  
though they had tarried but the evening or the morning  
of the same.

٣٥ سورة عبس (تمامها)

عَبَسَ وَتَوَلَّى \* أَنْ جَاءَهُ الْأَعْمَى \* وَمَا يُدْرِيكَ لَعَلَّهٗ يُبْزَى \* أَوْ  
يَذْكُرُ فَتَنْفَعَهُ الْذِكْرَى \* أَمْ أَمِنَ مِنَ اسْتَعْنَى \* فَآنتَ لَهُ تَصَدَّى \* وَمَا

<sup>1</sup> Or "who standest thyself in dread of the same."



عَلَيْكَ أَلَّا يَزَكِيَّ \* وَأَمَّا مَنْ جَاءَكَ يَسْعَى \* وَهُوَ يَخْشَى \* فَإِنَّتَ عَنْهُ  
 تَلْمِئِي \* كَلَّا إِنَّهَا تَذْكِرَةٌ \* فَمَنْ شَاءَ ذَكَرْهُ \* فِي صُحُفٍ مُّكَرَّمَةٍ \* مَرْفُوعَةٍ  
 مُّطَهَّرَةٍ \* بِأَيْدِي سَفَرَةٍ كِرَامٍ بَرَرَةٍ \* قُتِلَ الْإِنْسَانُ مَا أَكْفَرَهُ \* مِنْ أَيِّ  
 شَيْءٍ خَلَقَهُ \* مِنْ نُّطْقَةٍ \* خَلَقَهُ فَقَدَرَهُ \* ثُمَّ السَّبِيلَ يَسْرَهُ \* ثُمَّ أَمَاتَهُ  
 فَأَقْبَرَهُ \* ثُمَّ إِذَا شَاءَ أَنشَرَهُ \* كَلَّا لَمَّا يُفْتِصَ مَا أَمَرَهُ \* فَلْيَنْظُرِ الْإِنْسَانُ  
 إِلَى طَعَامِهِ \* أَنَا صَبَبْنَا الْمَاءَ صَبًّا \* ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا \* فَأَنْبَتْنَا  
 فِيهَا حَبًّا \* وَعِنَبًا وَقَضْبًا \* وَزَيْتُونًا وَنَخْلًا \* وَحَدَائِقَ غُلْبًا \* وَوَاكِيهًا وَأَبَّا \*  
 مَتَاعًا لَكُمْ وَلِأَعْنَامِكُمْ \* فَإِذَا جَاءَتِ الصَّاحَّةُ \* يَوْمَ يَفِرُّ الْمَرْءُ مِنْ  
 أَخِيهِ \* وَأُمِّهِ وَأَبِيهِ \* وَصَاحِبَتِهِ وَبَنِيهِ \* لِكُلِّ أَمْرٍ مِنْهُمْ يَوْمَئِذٍ  
 شَأْنٌ يُغْنِيهِ \* وَجُوهٌ يَوْمَئِذٍ مُّسْفَرَةٌ \* ضَاحِكَةٌ مُّسْتَبْشِرَةٌ \* وَوُجُوهٌ يَوْمَئِذٍ  
 عَلِيهَا غَبْرَةٌ \* تَرَهَقَهَا فَتْرَةٌ \* أُولَئِكَ هُمُ الْكُفْرَةُ الْفَجْرَةُ \*

35. SÛRA LXXX. (*The whole.*)

The prophet frowned and turned aside,  
 Because the blind man came unto him.  
 And what shall cause thee to know whether he may not  
 be purified,—  
 Or admonished, and the admonition profit him?  
 As for the man that is rich,  
 Him thou receivest graciously;  
 And it is not thy concern if he be not purified;  
 But he that cometh unto thee earnestly inquiring,  
 And trembling anxiously,

Him dost thou neglect.<sup>1</sup>

Nay, be it not so; for this revelation is an admonition;  
(And he that willeth receiveth its teaching:)

In pages that are honourable;

Excellent and pure:

Recorded by the hands of scribes honoured and devout.

Cursed be mankind! What hath made him unbelieving?

Of what hath God created him?

Of seed doth he create him; then fashioneth him in due  
proportion.

Then maketh the way (to come forth) easy for him;

Then causeth him to die, and placeth him in the tomb;

Thereafter when it pleaseth Him, he shall raise him up  
again.

Nay, by no means! Mankind hath not fulfilled that which  
he hath been commanded.

For now, let man but regard his food;—

We pour the rain down in showers,

Then we break up the earth in furrows,

And therein we make the corn to spring up,

And grapes and tender grass;

And the olive and the palm;

And gardens thickly planted;

And fruits and fodder;—

A provision for yourselves and for your cattle.

When the deafening sound shall come,

The day whereon a man shall flee from his brother,

And from his mother and his father, and from his mate  
and his children;

<sup>1</sup> See Life of Mahomet, p. 71. The whole Chapter is given as a specimen of the earlier Meccan Suras.



On that day shall the great Concern engross every soul amongst them.

There shall be, in that day, faces bright, smiling and joyful.

And there shall, on that day, be faces covered with dust ;  
Darkness shall overshadow them.

These are the unbelievers and the wicked.









D.  
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