

## Selections from the Quran

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*An abridgment of the Quran. Verse references such as <sup>2:11</sup> indicate the original source of the text, but don't imply a full quotation.*

<sup>1:1</sup> In the name of God, the Most Beneficent, the Most Merciful. <sup>2</sup> Praise be to God, the Cherisher and Sustainer of the worlds; <sup>3</sup> Most Gracious, Most Merciful; <sup>4</sup> Master of the Day of Judgment. <sup>5</sup> Thee do we worship, and Thine aid we seek. <sup>6</sup> Show us the straight way, <sup>7</sup> The way of those on whom Thou hast bestowed Thy Grace, those whose (portion) is not wrath, and who go not astray.

<sup>2:2</sup> This is the Book; in it is guidance sure, without doubt, to those who fear God; <sup>3</sup> Who believe in the Unseen, are steadfast in prayer, and spend out of what We have provided for them; <sup>4</sup> And who believe in the Revelation sent to thee, and sent before thy time, and (in their hearts) have the assurance of the Hereafter. <sup>5</sup> They are on (true) guidance, from their Lord, and it is these who will prosper. <sup>6</sup> As to those who reject Faith, it is the same to them whether thou warn them or do not warn them; they will not believe.

<sup>2:41</sup> And believe in what I reveal, confirming the revelation which is with you, and be not the first to reject Faith therein, nor sell My Signs for a small price; and fear Me, and Me alone. <sup>42</sup> And cover not Truth with falsehood, nor conceal the Truth when ye know (what it is). <sup>43</sup> And be steadfast in prayer; practise regular charity; and bow down your heads with those who bow down (in worship). <sup>44</sup> Do ye enjoin right conduct on the people, and forget (To practise it) yourselves, and yet

ye study the Scripture? Will ye not understand? <sup>45</sup> Nay, seek (God's) help with patient perseverance and prayer: It is indeed hard, except to those who bring a lowly spirit,- <sup>46</sup> Who bear in mind the certainty that they are to meet their Lord, and that they are to return to Him.

<sup>2:62</sup> Those who believe (in the Qur'an), and those who follow the Jewish (scriptures), and the Christians and the Sabians,- any who believe in God and the Last Day, and work righteousness, shall have their reward with their Lord; on them shall be no fear, nor shall they grieve.

<sup>2:67</sup> And remember Moses said to his people: "God commands that ye sacrifice a heifer." They said: "Makest thou a laughing-stock of us?" He said: "God save me from being an ignorant (fool)!" <sup>68</sup> They said: "Beseech on our behalf Thy Lord to make plain to us what (heifer) it is!" He said; "He says: The heifer should be neither too old nor too young, but of middling age. Now do what ye are commanded!" <sup>69</sup> They said: "Beseech on our behalf Thy Lord to make plain to us Her colour." He said: "He says: A fawn-coloured heifer, pure and rich in tone, the admiration of beholders!" <sup>70</sup> They said: "Beseech on our behalf Thy Lord to make plain to us what she is: To us are all heifers alike: We wish indeed for guidance, if God wills." <sup>71</sup> He said: "He says: A heifer not trained to till the soil or water the fields; sound and without blemish." They said: "Now hast thou brought the truth."

Then they offered her in sacrifice, but not with good-will.

<sup>2:79</sup> Then woe to those who write the Book with their own hands, and then say: "This is from God," to traffic with it for miserable price!- Woe to them for what their hands do write, and for the gain they make thereby.

<sup>2:83</sup> And remember We took a covenant from the Children of Israel (to this effect): Worship none but God; treat with kindness your parents and kindred, and orphans and those in need; speak fair to the people; be steadfast in prayer; and practise regular charity. Then did ye turn back, except a few among you, and ye backslide (even now).

<sup>2:111</sup> And they say: "None shall enter Paradise unless he be a Jew or a Christian." Those are their (vain) desires. Say: "Produce your proof if ye are truthful." <sup>112</sup> Nay,-whoever submits His whole self to God and is a doer of good,- He will get his reward with his Lord; on such shall be no fear, nor shall they grieve.

<sup>2:133</sup> Were ye witnesses when death appeared before Jacob? Behold, he said to his sons: "What will ye worship after me?" They said: "We shall worship Thy god and the god of thy fathers, of Abraham, Isma'il and Isaac,- the one (True) God: To Him we bow (in Islam)." <sup>134</sup> That was a people that hath passed away. They shall reap the fruit of what they did, and ye of what ye do! Of their merits there is no question in your case! <sup>135</sup> They say: "Become Jews or Christians if ye would be guided (To salvation)." Say thou: "Nay! (I would rather) the Religion of Abraham the True, and he joined not gods with

God." <sup>136</sup> Say ye: "We believe in God, and the revelation given to us, and to Abraham, Isma'il, Isaac, Jacob, and the Tribes, and that given to Moses and Jesus, and that given to (all) prophets from their Lord: We make no difference between one and another of them: And we bow to God (in Islam)."

<sup>2:153</sup> O ye who believe! seek help with patient perseverance and prayer; for God is with those who patiently persevere.

<sup>2:172</sup> O ye who believe! Eat of the good things that We have provided for you, and be grateful to God, if it is Him ye worship. <sup>173</sup> He hath only forbidden you dead meat, and blood, and the flesh of swine, and that on which any other name hath been invoked besides that of God. But if one is forced by necessity, without wilful disobedience, nor transgressing due limits,- then is he guiltless. For God is Oft-forgiving Most Merciful.

<sup>2:177</sup> It is not righteousness that ye turn your faces Towards east or West; but it is righteousness- to believe in God and the Last Day, and the Angels, and the Book, and the Messengers; to spend of your substance, out of love for Him, for your kin, for orphans, for the needy, for the wayfarer, for those who ask, and for the ransom of slaves; to be steadfast in prayer, and practice regular charity; to fulfil the contracts which ye have made; and to be firm and patient, in pain (or suffering) and adversity, and throughout all periods of panic. Such are the people of truth, the God-fearing.

<sup>2:180</sup> It is prescribed, when death approaches any of you, if he leave any goods that he make a bequest to parents and

next of kin, according to reasonable usage; this is due from the God-fearing. <sup>181</sup> If anyone changes the bequest after hearing it, the guilt shall be on those who make the change. For God hears and knows (All things). <sup>182</sup> But if anyone fears partiality or wrong-doing on the part of the testator, and makes peace between (The parties concerned), there is no wrong in him: For God is Oft-forgiving, Most Merciful. <sup>183</sup> O ye who believe! Fasting is prescribed to you as it was prescribed to those before you, that ye may (learn) self-restraint,- <sup>184</sup> (Fasting) for a fixed number of days; but if any of you is ill, or on a journey, the prescribed number (Should be made up) from days later. For those who can do it (With hardship), is a ransom, the feeding of one that is indigent. But he that will give more, of his own free will,- it is better for him. And it is better for you that ye fast, if ye only knew. <sup>185</sup> Ramadhan is the (month) in which was sent down the Qur'an, as a guide to mankind, also clear (Signs) for guidance and judgment (Between right and wrong). So every one of you who is present (at his home) during that month should spend it in fasting, but if any one is ill, or on a journey, the prescribed period (Should be made up) by days later. God intends every facility for you; He does not want to put to difficulties. (He wants you) to complete the prescribed period, and to glorify Him in that He has guided you; and perchance ye shall be grateful.

<sup>2:188</sup> And do not eat up your property among yourselves for vanities, nor use it as bait for the judges, with intent that ye may eat up wrongfully and knowingly a

little of (other) people's property.

<sup>2:200</sup> So when ye have accomplished your holy rites, celebrate the praises of God, as ye used to celebrate the praises of your fathers,- yea, with far more Heart and soul. There are men who say: "Our Lord! Give us (Thy bounties) in this world!" but they will have no portion in the Hereafter. <sup>201</sup> And there are men who say: "Our Lord! Give us good in this world and good in the Hereafter, and defend us from the torment of the Fire!" <sup>202</sup> To these will be allotted what they have earned; and God is quick in account.

<sup>2:215</sup> They ask thee what they should spend (In charity). Say: Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers. And whatever ye do that is good, - God knoweth it well. <sup>216</sup> Fighting is prescribed for you, and ye dislike it. But it is possible that ye dislike a thing which is good for you, and that ye love a thing which is bad for you. But God knoweth, and ye know not.

<sup>2:219</sup> They ask thee concerning wine and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask thee how much they are to spend; Say: "What is beyond your needs." Thus doth God Make clear to you His Signs: In order that ye may consider- <sup>220</sup> (Their bearings) on this life and the Hereafter. They ask thee concerning orphans. Say: "The best thing to do is what is for their good; if ye mix their affairs with yours, they are your brethren; but God knows the man who means mischief from the man who means good. And if God had wished, He could

have put you into difficulties: He is indeed Exalted in Power, Wise.” <sup>221</sup> Do not marry unbelieving women (idolaters), until they believe: A slave woman who believes is better than an unbelieving woman, even though she allures you. Nor marry (your girls) to unbelievers until they believe: A man slave who believes is better than an unbeliever, even though he allures you. Unbelievers do (but) beckon you to the Fire. But God beckons by His Grace to the Garden (of bliss) and forgiveness, and makes His Signs clear to mankind: That they may celebrate His praise.

<sup>2:224</sup> And make not God’s (name) an excuse in your oaths against doing good, or acting rightly, or making peace between persons; for God is One Who heareth and knoweth all things. <sup>225</sup> God will not call you to account for thoughtlessness in your oaths, but for the intention in your hearts; and He is Oft-forgiving, Most Forbearing.

<sup>2:238</sup> Guard strictly your (habit of) prayers, especially the Middle Prayer; and stand before God in a devout (frame of mind). <sup>239</sup> If ye fear (an enemy), pray on foot, or riding, (as may be most convenient), but when ye are in security, celebrate God’s praises in the manner He has taught you, which ye knew not (before).

<sup>2:256</sup> Let there be no compulsion in religion: Truth stands out clear from Error: whoever rejects evil and believes in God hath grasped the most trustworthy handhold, that never breaks. And God heareth and knoweth all things.

<sup>2:258</sup> Hast thou not Turned thy vision to one who disputed with Abraham About his Lord, because God had granted

him power? Abraham said: “My Lord is He Who Giveth life and death.” He said: “I give life and death”. Said Abraham: “But it is God that causeth the sun to rise from the east: Do thou then cause him to rise from the West.” Thus was he confounded who (in arrogance) rejected faith. Nor doth God Give guidance to a people unjust.

<sup>2:261</sup> The parable of those who spend their substance in the way of God is that of a grain of corn: it groweth seven ears, and each ear Hath a hundred grains. God giveth manifold increase to whom He pleaseth: And God careth for all and He knoweth all things. <sup>262</sup> Those who spend their substance in the cause of God, and follow not up their gifts with reminders of their generosity or with injury,-for them their reward is with their Lord: on them shall be no fear, nor shall they grieve. <sup>263</sup> Kind words and the covering of faults are better than charity followed by injury. God is free of all wants, and He is Most-Forbearing. <sup>264</sup> O ye who believe! cancel not your charity by reminders of your generosity or by injury,- like those who spend their substance to be seen of men, but believe neither in God nor in the Last Day. They are in parable like a hard, barren rock, on which is a little soil: on it falls heavy rain, which leaves it (Just) a bare stone. They will be able to do nothing with aught they have earned. And God guideth not those who reject faith. <sup>265</sup> And the likeness of those who spend their substance, seeking to please God and to strengthen their souls, is as a garden, high and fertile: heavy rain falls on it but makes it yield a double increase

of harvest, and if it receives not Heavy rain, light moisture sufficeth it. God seeth well whatever ye do.

<sup>2:267</sup> O ye who believe! Give of the good things which ye have (honourably) earned, and of the fruits of the earth which We have produced for you, and do not even aim at getting anything which is bad, in order that out of it ye may give away something, when ye yourselves would not receive it except with closed eyes. And know that God is Free of all wants, and worthy of all praise. <sup>268</sup> The Evil one threatens you with poverty and bids you to conduct unseemly. God promiseth you His forgiveness and bounties. And God careth for all and He knoweth all things. <sup>269</sup> He granteth wisdom to whom He pleaseth; and he to whom wisdom is granted receiveth indeed a benefit overflowing; but none will grasp the Message but men of understanding. <sup>270</sup> And whatever ye spend in charity or devotion, be sure God knows it all. But the wrong-doers have no helpers. <sup>271</sup> If ye disclose (acts of) charity, even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you: It will remove from you some of your (stains of) evil. And God is well acquainted with what ye do. <sup>272</sup> It is not required of thee (O Messenger), to set them on the right path, but God sets on the right path whom He pleaseth. Whatever of good ye give benefits your own souls, and ye shall only do so seeking the "Face" of God. Whatever good ye give, shall be rendered back to you, and ye shall not Be dealt with unjustly. <sup>273</sup> (Charity is) for those in need, who, in God's cause are restricted (from travel), and cannot move

about in the land, seeking (For trade or work): the ignorant man thinks, because of their modesty, that they are free from want. Thou shalt know them by their (Unfailing) mark: They beg not importunately from all the sundry. And whatever of good ye give, be assured God knoweth it well. <sup>274</sup> Those who (in charity) spend of their goods by night and by day, in secret and in public, have their reward with their Lord: on them shall be no fear, nor shall they grieve.

<sup>2:277</sup> Those who believe, and do deeds of righteousness, and establish regular prayers and regular charity, will have their reward with their Lord: on them shall be no fear, nor shall they grieve.

<sup>2:282</sup> O ye who believe! When ye deal with each other, in transactions involving future obligations in a fixed period of time, reduce them to writing. Let a scribe write down faithfully as between the parties: let not the scribe refuse to write: as God has taught him, so let him write. Let him who incurs the liability dictate, but let him fear His Lord God, and not diminish aught of what he owes. If they party liable is mentally deficient, or weak, or unable Himself to dictate, Let his guardian dictate faithfully, and get two witnesses, out of your own men, and if there are not two men, then a man and two women, such as ye choose, for witnesses, so that if one of them errs, the other can remind her. The witnesses should not refuse when they are called on (For evidence). Disdain not to reduce to writing (your contract) for a future period, whether it be small or big: it is juster in the sight of God, More suitable as evidence, and more conveni-

ent to prevent doubts among yourselves but if it be a transaction which ye carry out on the spot among yourselves, there is no blame on you if ye reduce it not to writing. But take witness whenever ye make a commercial contract; and let neither scribe nor witness suffer harm. If ye do (such harm), it would be wickedness in you. So fear God; For it is Good that teaches you. And God is well acquainted with all things. If ye are on a journey, and cannot find a scribe, a pledge with possession (may serve the purpose). And if one of you deposits a thing on trust with another, let the trustee (faithfully) discharge his trust, and let him Fear his Lord conceal not evidence; for whoever conceals it, - his heart is tainted with sin. And God knoweth all that ye do.

<sup>3:3</sup> It is He Who sent down to thee (step by step), in truth, the Book, confirming what went before it; and He sent down the Law (of Moses) and the Gospel (of Jesus) before this, as a guide to mankind, and He sent down the criterion (of judgment between right and wrong).

<sup>3:7</sup> He it is Who has sent down to thee the Book: In it are verses basic or fundamental (of established meaning); they are the foundation of the Book: others are allegorical. But those in whose hearts is perversity follow the part thereof that is allegorical, seeking discord, and searching for its hidden meanings, but no one knows its hidden meanings except God. And those who are firmly grounded in knowledge say: "We believe in the Book; the whole of it is from our Lord:" and none will grasp the Message except men

of understanding.

<sup>3:14</sup> Fair in the eyes of men is the love of things they covet: Women and sons; Heaped-up hoards of gold and silver; horses branded (for blood and excellence); and (wealth of) cattle and well-tilled land. Such are the possessions of this world's life; but in nearness to God is the best of the goals (To return to).

<sup>3:75</sup> Among the People of the Book are some who, if entrusted with a hoard of gold, will (readily) pay it back; others, who, if entrusted with a single silver coin, will not repay it unless thou constantly stoodest demanding, because, they say, "there is no call on us (to keep faith) with these ignorant (Pagans)." but they tell a lie against God, and (well) they know it.

<sup>3:78</sup> There is among them a section who distort the Book with their tongues: (As they read) you would think it is a part of the Book, but it is no part of the Book; and they say, "That is from God," but it is not from God: It is they who tell a lie against God, and (well) they know it!

<sup>3:92</sup> By no means shall ye attain righteousness unless ye give (freely) of that which ye love; and whatever ye give, of a truth God knoweth it well.

<sup>3:113</sup> Not all of them are alike: Of the People of the Book are a portion that stand (For the right): They rehearse the Signs of God all night long, and they prostrate themselves in adoration. <sup>114</sup> They believe in God and the Last Day; they enjoin what is right, and forbid what is wrong; and they hasten (in emulation) in (all) good works: They are in the ranks of the righteous. <sup>115</sup> Of the good that they do, nothing will be rejected of them; for



God knoweth well those that do right.

<sup>3:118</sup> O ye who believe! Take not into your intimacy those outside your ranks: They will not fail to corrupt you. They only desire your ruin: Rank hatred has already appeared from their mouths: What their hearts conceal is far worse. We have made plain to you the Signs, if ye have wisdom.

<sup>3:137</sup> Many were the Ways of Life that have passed away before you: travel through the earth, and see what was the end of those who rejected Truth. <sup>138</sup> Here is a plain statement to men, a guidance and instruction to those who fear God! <sup>139</sup> So lose not heart, nor fall into despair: For ye must gain mastery if ye are true in Faith. <sup>140</sup> If a wound hath touched you, be sure a similar wound hath touched the others. Such days (of varying fortunes) We give to men and men by turns: that God may know those that believe, and that He may take to Himself from your ranks Martyr-witnesses (to Truth). And God loveth not those that do wrong.

<sup>3:149</sup> O ye who believe! If ye obey the Unbelievers, they will drive you back on your heels, and ye will turn back (from Faith) to your own loss. <sup>156</sup> O ye who believe! Be not like the Unbelievers, who say of their brethren, when they are travelling through the Earth or engaged in fighting: "If they had stayed with us, they would not have died, or been slain." This that God may make it a cause of sighs and regrets in their hearts. It is God that gives Life and Death, and God sees well all that ye do.

<sup>3:159</sup> It is part of the Mercy of God that thou dost deal gently with them. Wert

thou severe or harsh-hearted, they would have broken away from about thee: so pass over (Their faults), and ask for (God's) forgiveness for them; and consult them in affairs (of moment). Then, when thou hast Taken a decision put thy trust in God. For God loves those who put their trust (in Him).

<sup>4:2</sup> To orphans restore their property (When they reach their age), nor substitute (your) worthless things for (their) good ones; and devour not their substance (by mixing it up) with your own. For this is indeed a great sin. <sup>3</sup> If ye fear that ye shall not be able to deal justly with the orphans, Marry women of your choice, Two or three or four; but if ye fear that ye shall not be able to deal justly (with them), then only one, or (a captive) that your right hands possess, that will be more suitable, to prevent you from doing injustice. <sup>4</sup> And give the women (on marriage) their dower as a free gift; but if they, of their own good pleasure, remit any part of it to you, Take it and enjoy it with right good cheer. <sup>5</sup> To those weak of understanding Make not over your property, which God hath made a means of support for you, but feed and clothe them therewith, and speak to them words of kindness and justice. <sup>6</sup> Make trial of orphans until they reach the age of marriage; if then ye find sound judgment in them, release their property to them; but consume it not wastefully, nor in haste against their growing up. If the guardian is well-off, Let him claim no remuneration, but if he is poor, let him have for himself what is just and reasonable. When ye release their

property to them, take witnesses in their presence: But all-sufficient is God in taking account. <sup>7</sup> From what is left by parents and those nearest related there is a share for men and a share for women, whether the property be small or large,-a determinate share. <sup>8</sup> But if at the time of division other relatives, or orphans or poor, are present, feed them out of the (property), and speak to them words of kindness and justice. <sup>9</sup> Let those (disposing of an estate) have the same fear in their minds as they would have for their own if they had left a helpless family behind: Let them fear God, and speak words of appropriate (comfort).

<sup>4:11</sup> God (thus) directs you as regards your Children's (Inheritance): to the male, a portion equal to that of two females: if only daughters, two or more, their share is two-thirds of the inheritance; if only one, her share is a half. For parents, a sixth share of the inheritance to each, if the deceased left children; if no children, and the parents are the (only) heirs, the mother has a third; if the deceased Left brothers (or sisters) the mother has a sixth. The distribution in all cases after the payment of legacies and debts. Ye know not whether your parents or your children are nearest to you in benefit. These are settled portions ordained by God; and God is All-knowing, All-wise. <sup>12</sup> In what your wives leave, your share is a half, if they leave no child; but if they leave a child, ye get a fourth; after payment of legacies and debts. In what ye leave, their share is a fourth, if ye leave no child; but if ye leave a child, they get an eighth; after payment of legacies and debts. If the man or wom-

an whose inheritance is in question, has left neither ascendants nor descendants, but has left a brother or a sister, each one of the two gets a sixth; but if more than two, they share in a third; after payment of legacies and debts; so that no loss is caused (to any one). Thus is it ordained by God; and God is All-knowing, Most Forbearing.

<sup>4:18</sup> Of no effect is the repentance of those who continue to do evil, until death faces one of them, and he says, "Now have I repented indeed;" nor of those who die rejecting Faith: for them have We prepared a punishment most grievous. <sup>19</sup> O ye who believe! Ye are forbidden to inherit women against their will. Nor should ye treat them with harshness, that ye may Take away part of the dower ye have given them,-except where they have been guilty of open lewdness; on the contrary live with them on a footing of kindness and equity. If ye take a dislike to them it may be that ye dislike a thing, and God brings about through it a great deal of good.

<sup>4:22</sup> And marry not women whom your fathers married,- except what is past: It was shameful and odious,- an abominable custom indeed. <sup>23</sup> Prohibited to you (For marriage) are:- Your mothers, daughters, sisters; father's sisters, Mother's sisters; brother's daughters, sister's daughters; foster-mothers (Who gave you suck), foster-sisters; your wives' mothers; your step-daughters under your guardianship, born of your wives to whom ye have gone in,- no prohibition if ye have not gone in;- (Those who have been) wives of your sons proceeding from your loins; and two sisters in wedlock at one and the same

time, except for what is past; for Allah is Oft-forgiving, Most Merciful;- <sup>24</sup> Also (prohibited are) women already married, except those whom your right hands possess: Thus hath God ordained (Prohibitions) against you: Except for these, all others are lawful, provided ye seek (them in marriage) with gifts from your property,- desiring chastity, not lust, seeing that ye derive benefit from them, give them their dowers (at least) as prescribed; but if, after a dower is prescribed, agree Mutually (to vary it), there is no blame on you, and God is All-knowing, All-wise.

<sup>4:29</sup> O ye who believe! Eat not up your property among yourselves in vanities: But let there be amongst you Traffic and trade by mutual good-will: Nor kill (or destroy) yourselves: for verily God hath been to you Most Merciful! <sup>30</sup> If any do that in rancour and injustice,- soon shall We cast them into the Fire: And easy it is for God. <sup>31</sup> If ye (but) eschew the most heinous of the things which ye are forbidden to do, We shall expel out of you all the evil in you, and admit you to a gate of great honour. <sup>32</sup> And in no wise covet those things in which God Hath bestowed His gifts More freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask God of His bounty. For God hath full knowledge of all things.

<sup>4:34</sup> Men are the protectors and maintainers of women, because God has given the one more (strength) than the other, and because they support them from their means. Therefore the righteous women are devoutly obedient, and guard in (the husband's) absence what God would

have them guard. As to those women on whose part ye fear disloyalty and ill-conduct, admonish them (first), (Next), refuse to share their beds, (And last) beat them (lightly); but if they return to obedience, seek not against them Means (of annoyance): For God is Most High, great (above you all). <sup>35</sup> If ye fear a breach between them twain, appoint (two) arbiters, one from his family, and the other from hers; if they wish for peace, God will cause their reconciliation: For God hath full knowledge, and is acquainted with all things.

<sup>4:36</sup> Serve God, and join not any partners with Him; and do good- to parents, kinsfolk, orphans, those in need, neighbours who are near, neighbours who are strangers, the companion by your side, the wayfarer (ye meet), and what your right hands possess: For God loveth not the arrogant, the vainglorious;- <sup>37</sup> (Nor) those who are niggardly or enjoin niggardliness on others, or hide the bounties which God hath bestowed on them; for We have prepared, for those who resist Faith, a punishment that steeps them in contempt;- <sup>38</sup> Not those who spend of their substance, to be seen of men, but have no faith in God and the Last Day: If any take the Evil One for their intimate, what a dreadful intimate he is! <sup>39</sup> And what burden Were it on them if they had faith in God and in the Last Day, and they spent out of what God hath given them for sustenance? For God hath full knowledge of them. <sup>40</sup> God is never unjust in the least degree: If there is any good (done), He doubleth it, and giveth from His own presence a great reward.

<sup>4:43</sup> O ye who believe! Approach not prayers with a mind befogged, until ye can understand all that ye say,- nor in a state of ceremonial impurity (Except when travelling on the road), until after washing your whole body. If ye are ill, or on a journey, or one of you cometh from offices of nature, or ye have been in contact with women, and ye find no water, then take for yourselves clean sand or earth, and rub therewith your faces and hands. For God doth blot out sins and forgive again and again.

<sup>4:58</sup> God doth command you to render back your Trusts to those to whom they are due; And when ye judge between man and man, that ye judge with justice: Verily how excellent is the teaching which He giveth you! For God is He Who heareth and seeth all things. <sup>59</sup> O ye who believe! Obey God, and obey the Messenger, and those charged with authority among you. If ye differ in anything among yourselves, refer it to God and His Messenger, if ye do believe in God and the Last Day: That is best, and most suitable for final determination.

<sup>4:79</sup> Whatever good, (O man!) happens to thee, is from God; but whatever evil happens to thee, is from thy (own) soul. and We have sent thee as a messenger to (instruct) mankind. And enough is God for a witness. <sup>80</sup> He who obeys the Messenger, obeys God: But if any turn away, We have not sent thee to watch over their (evil deeds).

<sup>4:85</sup> Whoever recommends and helps a good cause becomes a partner therein: And whoever recommends and helps an evil cause, shares in its burden: And God

hath power over all things. <sup>86</sup> When a (courteous) greeting is offered you, meet it with a greeting still more courteous, or (at least) of equal courtesy. God takes careful account of all things.

<sup>4:95</sup> Not equal are those believers who sit (at home) and receive no hurt, and those who strive and fight in the cause of God with their goods and their persons. God hath granted a grade higher to those who strive and fight with their goods and persons than to those who sit (at home). Unto all (in Faith) Hath God promised good: But those who strive and fight Hath He distinguished above those who sit (at home) by a special reward,-

<sup>4:100</sup> He who forsakes his home in the cause of God, finds in the earth Many a refuge, wide and spacious: Should he die as a refugee from home for God and His Messenger, His reward becomes due and sure with God: And God is Oft-forgiving, Most Merciful. <sup>101</sup> When ye travel through the earth, there is no blame on you if ye shorten your prayers, for fear the Unbelievers May attack you: For the Unbelievers are unto you open enemies. <sup>102</sup> When thou (O Messenger) art with them, and standest to lead them in prayer, Let one party of them stand up (in prayer) with thee, Taking their arms with them: When they finish their prostrations, let them Take their position in the rear. And let the other party come up which hath not yet prayed - and let them pray with thee, Taking all precaution, and bearing arms: the Unbelievers wish, if ye were negligent of your arms and your baggage, to assault you in a single rush. But there is no blame on you if ye put away your arms because of the

inconvenience of rain or because ye are ill; but take (every) precaution for yourselves. For the Unbelievers God hath prepared a humiliating punishment. <sup>103</sup> When ye pass (Congregational) prayers, celebrate God's praises, standing, sitting down, or lying down on your sides; but when ye are free from danger, set up Regular Prayers: For such prayers are enjoined on believers at stated times.

<sup>4:106</sup> But seek the forgiveness of God; for God is Oft-forgiving, Most Merciful. <sup>107</sup> Contend not on behalf of such as betray their own souls; for God loveth not one given to perfidy and crime:

<sup>4:110</sup> If any one does evil or wrongs his own soul but afterwards seeks God's forgiveness, he will find God Oft-forgiving, Most Merciful. <sup>111</sup> And if any one earns sin. he earns it against His own soul: for God is full of knowledge and wisdom. <sup>112</sup> But if any one earns a fault or a sin and throws it on to one that is innocent, He carries (on himself) (Both) a falsehood and a flagrant sin.

<sup>4:123</sup> Not your desires, nor those of the People of the Book (can prevail): whoever works evil, will be requited accordingly. Nor will he find, besides God, any protector or helper. <sup>124</sup> If any do deeds of righteousness,- be they male or female - and have faith, they will enter Heaven, and not the least injustice will be done to them.

<sup>4:128</sup> If a wife fears cruelty or desertion on her husband's part, there is no blame on them if they arrange an amicable settlement between themselves; and such settlement is best; even though men's souls are swayed by greed. But if ye do good

and practise self-restraint, God is well-acquainted with all that ye do. <sup>129</sup> Ye are never able to be fair and just as between women, even if it is your ardent desire: But turn not away (from a woman) altogether, so as to leave her (as it were) hanging (in the air). If ye come to a friendly understanding, and practise self-restraint, God is Oft-forgiving, Most Merciful.

<sup>4:135</sup> O ye who believe! stand out firmly for justice, as witnesses to God, even as against yourselves, or your parents, or your kin, and whether it be (against) rich or poor: for God can best protect both. Follow not the lusts (of your hearts), lest ye swerve, and if ye distort (justice) or decline to do justice, verily God is well-acquainted with all that ye do.

<sup>4:140</sup> Already has He sent you Word in the Book, that when ye hear the signs of God held in defiance and ridicule, ye are not to sit with them unless they turn to a different theme: if ye did, ye would be like them. For God will collect the hypocrites and those who defy faith - all in Hell:- <sup>141</sup> (These are) the ones who wait and watch about you: if ye do gain a victory from God, they say: "Were we not with you?" - but if the unbelievers gain a success, they say (to them): "Did we not gain an advantage over you, and did we not guard you from the believers?" but God will judge betwixt you on the Day of Judgment. And never will God grant to the unbelievers a way (to triumphs) over the believers. <sup>142</sup> The Hypocrites - they think they are over-reaching God, but He will over-reach them: When they stand up to prayer, they stand without earnestness, to be seen of men, but little do they

hold God in remembrance; <sup>143</sup> (They are) distracted in mind even in the midst of it, - being (sincerely) for neither one group nor for another whom God leaves straying, - never wilt thou find for him the way.

<sup>4:148</sup> God loveth not that evil should be noised abroad in public speech, except where injustice hath been done; for God is He who heareth and knoweth all things. <sup>149</sup> Whether ye publish a good deed or conceal it or cover evil with pardon, verily God doth blot out (sins) and hath power (in the judgment of values).

<sup>4:163</sup> We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and Solomon, and to David We gave the Psalms. <sup>164</sup> Of some messengers We have already told thee the story; of others We have not; - and to Moses God spoke direct; -

<sup>5:1</sup> O ye who believe! fulfil (all) obligations. Lawful unto you (for food) are all four-footed animals, with the exceptions named: But animals of the chase are forbidden while ye are in the sacred precincts or in pilgrim garb: for God doth command according to His will and plan. <sup>2</sup> O ye who believe! Violate not the sanctity of the symbols of God, nor of the sacred month, nor of the animals brought for sacrifice, nor the garlands that mark out such animals, nor the people resorting to the sacred house, seeking of the bounty and good pleasure of their Lord. But when ye are clear of the sacred precincts and of pilgrim garb, ye may hunt and let not the hatred of some people in (once)

shutting you out of the Sacred Mosque lead you to transgression (and hostility on your part). Help ye one another in righteousness and piety, but help ye not one another in sin and rancour: fear God: for God is strict in punishment. <sup>3</sup> Forbidden to you (for food) are: dead meat, blood, the flesh of swine, and that on which hath been invoked the name of other than God; that which hath been killed by strangling, or by a violent blow, or by a headlong fall, or by being gored to death; that which hath been (partly) eaten by a wild animal; unless ye are able to slaughter it (in due form); that which is sacrificed on stone (altars); (forbidden) also is the division (of meat) by raffling with arrows: that is impiety. This day have those who reject faith given up all hope of your religion: yet fear them not but fear Me. This day have I perfected your religion for you, completed My favour upon you, and have chosen for you Islam as your religion. But if any is forced by hunger, with no inclination to transgression, God is indeed Oft-forgiving, Most Merciful. <sup>4</sup> They ask thee what is lawful to them (as food). Say: lawful unto you are (all) things good and pure: and what ye have taught your trained hunting animals (to catch) in the manner directed to you by God: eat what they catch for you, but pronounce the name of God over it: and fear God; for God is swift in taking account. <sup>5</sup> This day are (all) things good and pure made lawful unto you. The food of the People of the Book is lawful unto you and yours is lawful unto them. (Lawful unto you in marriage) are (not only) chaste women who are believers, but chaste women among the People

of the Book, revealed before your time,- when ye give them their due dowers, and desire chastity, not lewdness, nor secret intrigues if any one rejects faith, fruitless is his work, and in the Hereafter he will be in the ranks of those who have lost (all spiritual good).

<sup>5:7</sup> And call in remembrance the favour of God unto you, and His covenant, which He ratified with you, when ye said: "We hear and we obey": And fear God, for God knoweth well the secrets of your hearts. <sup>8</sup> O ye who believe! stand out firmly for God, as witnesses to fair dealing, and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just: that is next to piety: and fear God. For God is well-acquainted with all that ye do. <sup>9</sup> To those who believe and do deeds of righteousness hath God promised forgiveness and a great reward.

<sup>5:32</sup> On that account: We ordained for the Children of Israel that if any one slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people: and if any one saved a life, it would be as if he saved the life of the whole people. Then although there came to them Our messengers with clear signs, yet, even after that, many of them continued to commit excesses in the land.

<sup>5:35</sup> O ye who believe! Do your duty to God, seek the means of approach unto Him, and strive with might and main in his cause: that ye may prosper.

<sup>5:38</sup> As to the thief, Male or female, cut off his or her hands: a punishment by way of example, from God, for their crime: and God is Exalted in power. <sup>39</sup> But if

the thief repents after his crime, and amends his conduct, God turneth to him in forgiveness; for God is Oft-forgiving, Most Merciful.

<sup>5:44</sup> Fear not men, but fear me, and sell not my signs for a miserable price. If any do fail to judge by (the light of) what God hath revealed, they are (no better than) Unbelievers. <sup>45</sup> We ordained therein for them: "Life for life, eye for eye, nose or nose, ear for ear, tooth for tooth, and wounds equal for equal." But if any one remits the retaliation by way of charity, it is an act of atonement for himself. And if any fail to judge by (the light of) what God hath revealed, they are (No better than) wrong-doers.

<sup>5:48</sup> To thee We sent the Scripture in truth, confirming the scripture that came before it, and guarding it in safety: so judge between them by what God hath revealed, and follow not their vain desires, diverging from the Truth that hath come to thee. To each among you have we prescribed a law and an open way. If God had so willed, He would have made you a single people, but (His plan is) to test you in what He hath given you: so strive as in a race in all virtues. The goal of you all is to God; it is He that will show you the truth of the matters in which ye dispute;

<sup>5:57</sup> O ye who believe! take not for friends and protectors those who take your religion for a mockery or sport,- whether among those who received the Scripture before you, or among those who reject Faith; but fear ye God, if ye have faith (indeed).

<sup>5:89</sup> God will not call you to account for what is futile in your oaths, but He

will call you to account for your deliberate oaths: for expiation, feed ten indigent persons, on a scale of the average for the food of your families; or clothe them; or give a slave his freedom. If that is beyond your means, fast for three days. That is the expiation for the oaths ye have sworn. But keep to your oaths. Thus doth God make clear to you His signs, that ye may be grateful. <sup>90</sup> O ye who believe! Intoxicants and gambling, (dedication of) stones, and (divination by) arrows, are an abomination,- of Satan's handwork: eschew such (abomination), that ye may prosper. <sup>91</sup> Satan's plan is (but) to excite enmity and hatred between you, with intoxicants and gambling, and hinder you from the remembrance of God, and from prayer: will ye not then abstain?

<sup>5:93</sup> On those who believe and do deeds of righteousness there is no blame for what they ate (in the past), when they guard themselves from evil, and believe, and do deeds of righteousness,- (or) again, guard themselves from evil and believe,- (or) again, guard themselves from evil and do good. For God loveth those who do good.

<sup>5:100</sup> Say: "Not equal are things that are bad and things that are good, even though the abundance of the bad may dazzle thee; so fear God, O ye that understand; that (so) ye may prosper."

<sup>5:103</sup> It was not God who instituted (superstitions like those of) a slit-ear she-camel, or a she-camel let loose for free pasture, or idol sacrifices for twin-births in animals, or stallion-camels freed from work: It is blasphemers who invent a lie against God; but most of them lack wisdom. <sup>104</sup> When it is said to them: "Come

to what God hath revealed; come to the Messenger": They say: "Enough for us are the ways we found our fathers following." What! even though their fathers were void of knowledge and guidance?

<sup>5:106</sup> O ye who believe! When death approaches any of you, (take) witnesses among yourselves when making bequests,- two just men of your own (brotherhood) or others from outside if ye are journeying through the earth, and the chance of death befalls you (thus). If ye doubt (their truth), detain them both after prayer, and let them both swear by God: "We wish not in this for any worldly gain, even though the (beneficiary) be our near relation: we shall hide not the evidence before God: if we do, then behold! the sin be upon us!"

<sup>6:7</sup> If We had sent unto thee a written (message) on parchment, so that they could touch it with their hands, the Unbelievers would have been sure to say: "This is nothing but obvious magic!" <sup>8</sup> They say: "Why is not an angel sent down to him?" If we did send down an angel, the matter would be settled at once, and no respite would be granted them. <sup>9</sup> If We had made it an angel, We should have sent him as a man, and We should certainly have caused them confusion in a matter which they have already covered with confusion.

<sup>10</sup> Mocked were (many) messengers before thee; but their scoffers were hemmed in by the thing that they mocked. <sup>11</sup> Say: "Travel through the earth and see what was the end of those who rejected Truth."

<sup>6:48</sup> We send the messengers only to give good news and to warn: so those



who believe and mend (their lives),- upon them shall be no fear, nor shall they grieve. <sup>49</sup> But those who reject our signs,- them shall punishment touch, for that they ceased not from transgressing.

<sup>6:52</sup> Send not away those who call on their Lord morning and evening, seeking His face. In naught art thou accountable for them, and in naught are they accountable for thee, that thou shouldst turn them away, and thus be (one) of the unjust. <sup>53</sup> Thus did We try some of them by comparison with others, that they should say: "Is it these then that God hath favoured from amongst us?" Doth not God know best those who are grateful? <sup>54</sup> When those come to thee who believe in Our signs, Say: "Peace be on you: Your Lord hath inscribed for Himself (the rule of) mercy: verily, if any of you did evil in ignorance, and thereafter repented, and amend (his conduct), lo! He is Oft-forgiving, Most Merciful."

<sup>6:65</sup> Say: "He hath power to send calamities on you, from above and below, or to cover you with confusion in party strife, giving you a taste of mutual vengeance - each from the other." See how We explain the signs by various (symbols); that they may understand.

<sup>6:68</sup> When thou seest men engaged in vain discourse about Our signs, turn away from them unless they turn to a different theme. If Satan ever makes thee forget, then after recollection, sit not thou in the company of those who do wrong. <sup>69</sup> On their account no responsibility falls on the righteous, but (their duty) is to remind them, that they may (learn to) fear God. <sup>70</sup> Leave alone those who take their reli-

gion to be mere play and amusement, and are deceived by the life of this world. But proclaim (to them) this (truth): that every soul delivers itself to ruin by its own acts: it will find for itself no protector or intercessor except God: if it offered every ransom, (or reparation), none will be accepted: such is (the end of) those who deliver themselves to ruin by their own acts: they will have for drink (only) boiling water, and for punishment, one most grievous: for they persisted in rejecting God.

<sup>6:104</sup> "Now have come to you, from your Lord, proofs (to open your eyes): if any will see, it will be for (the good of) his own soul; if any will be blind, it will be to his own (harm): I am not (here) to watch over your doings." <sup>105</sup> Thus do we explain the signs by various (symbols): that they may say, "Thou hast taught (us) diligently," and that We may make the matter clear to those who know. <sup>106</sup> Follow what thou art taught by inspiration from thy Lord: there is no god but He: and turn aside from those who join gods with God. <sup>107</sup> If it had been God's plan, they would not have taken false gods: but We made thee not one to watch over their doings, nor art thou set over them to dispose of their affairs. <sup>108</sup> Revile not ye those whom they call upon besides God, lest they out of spite revile God in their ignorance. Thus have We made alluring to each people its own doings. In the end will they return to their Lord, and We shall then tell them the truth of all that they did.

<sup>6:118</sup> So eat of (meats) on which God's name hath been pronounced, if ye have faith in His signs. <sup>119</sup> Why should ye not

eat of (meats) on which God's name hath been pronounced, when He hath explained to you in detail what is forbidden to you - except under compulsion of necessity? But many do mislead (men) by their appetites unchecked by knowledge. Thy Lord knoweth best those who transgress. <sup>120</sup> Eschew all sin, open or secret: those who earn sin will get due recompense for their "earnings." <sup>121</sup> Eat not of (meats) on which God's name hath not been pronounced: That would be impiety. But the evil ones ever inspire their friends to contend with you if ye were to obey them, ye would indeed be Pagans.

<sup>6:140</sup> Lost are those who slay their children, from folly, without knowledge, and forbid food which Allah hath provided for them, inventing (lies) against Allah. They have indeed gone astray and heeded no guidance. <sup>141</sup> It is He Who produceth gardens, with trellises and without, and dates, and tilth with produce of all kinds, and olives and pomegranates, similar (in kind) and different (in variety): eat of their fruit in their season, but render the dues that are proper on the day that the harvest is gathered. But waste not by excess: for God loveth not the wasters. <sup>142</sup> Of the cattle are some for burden and some for meat: eat what God hath provided for you, and follow not the footsteps of Satan: for he is to you an avowed enemy.

<sup>6:145</sup> Say: "I find not in the message received by me by inspiration any (meat) forbidden to be eaten by one who wishes to eat it, unless it be dead meat, or blood poured forth, or the flesh of swine,- for it is an abomination - or, what is impious, (meat) on which a name has been invoked,

other than God's". But (even so), if a person is forced by necessity, without wilful disobedience, nor transgressing due limits,- thy Lord is Oft-forgiving, Most Merciful.

<sup>6:151</sup> Say: "Come, I will rehearse what God hath (really) prohibited you from": Join not anything as equal with Him; be good to your parents; kill not your children on a plea of want;- We provide sustenance for you and for them;- come not nigh to shameful deeds. Whether open or secret; take not life, which God hath made sacred, except by way of justice and law: thus doth He command you, that ye may learn wisdom. <sup>152</sup> And come not nigh to the orphan's property, except to improve it, until he attain the age of full strength; give measure and weight with (full) justice;- no burden do We place on any soul, but that which it can bear;- whenever ye speak, speak justly, even if a near relative is concerned; and fulfil the covenant of God: thus doth He command you, that ye may remember. <sup>153</sup> Verily, this is My way, leading straight: follow it: follow not (other) paths: they will scatter you about from His (great) path: thus doth He command you, that ye may be righteous.

<sup>6:160</sup> He that doeth good shall have ten times as much to his credit: He that doeth evil shall only be recompensed according to his evil: no wrong shall be done unto (any of) them.

<sup>6:164</sup> Say: "Shall I seek for (my) Cherisher other than God, when He is the Cherisher of all things (that exist)? Every soul draws the meed of its acts on none but itself: no bearer of burdens can bear the burden of another. Your goal in the end

is towards God: He will tell you the truth of the things wherein ye disputed.”

<sup>7:2</sup> A Book revealed unto thee,- So let thy heart be oppressed no more by any difficulty on that account,- that with it thou mightest warn (the erring) and teach the Believers. <sup>3</sup> Follow (O men!) the revelation given unto you from your Lord, and follow not, as friends or protectors, other than Him. Little it is ye remember of admonition.

<sup>7:6</sup> Then shall we question those to whom Our message was sent and those by whom We sent it. <sup>7</sup> And verily, We shall recount their whole story with knowledge, for We were never absent (at any time or place). <sup>8</sup> The balance that day will be true (to nicety): those whose scale (of good) will be heavy, will prosper: <sup>9</sup> Those whose scale will be light, will be their souls in perdition, for that they wrongfully treated Our signs. <sup>10</sup> It is We Who have placed you with authority on earth, and provided you therein with means for the fulfilment of your life: small are the thanks that ye give!

<sup>7:42</sup> But those who believe and work righteousness,- no burden do We place on any soul, but that which it can bear,- they will be Companions of the Garden, therein to dwell (for ever). <sup>43</sup> And We shall remove from their hearts any lurking sense of injury;- beneath them will be rivers flowing;- and they shall say: “Praise be to God, who hath guided us to this (felicity): never could we have found guidance, had it not been for the guidance of God: indeed it was the truth, that the messengers of our Lord brought unto us.”

And they shall hear the cry: “Behold! the garden before you! Ye have been made its inheritors, for your deeds (of righteousness).”

<sup>7:73</sup> To the Thamud people (We sent) Salih, one of their own brethren: He said: “O my people! worship God: ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! This she-camel of God is a Sign unto you: So leave her to graze in God’s earth, and let her come to no harm, or ye shall be seized with a grievous punishment. <sup>74</sup> And remember how He made you inheritors after the ’Ad people and gave you habitations in the land: ye build for yourselves palaces and castles in (open) plains, and carve out homes in the mountains; so bring to remembrance the benefits (ye have received) from God, and refrain from evil and mischief on the earth.” <sup>75</sup> The leaders of the arrogant party among his people said to those who were reckoned powerless - those among them who believed: “know ye indeed that Salih is a messenger from his Lord?” They said: “We do indeed believe in the revelation which hath been sent through him.” <sup>76</sup> The Arrogant party said: “For our part, we reject what ye believe in.” <sup>77</sup> Then they ham-strung the she-camel, and insolently defied the order of their Lord, saying: “O Salih! bring about thy threats, if thou art a messenger (of God)!” <sup>78</sup> So the earthquake took them unawares, and they lay prostrate in their homes in the morning! <sup>79</sup> So Salih left them, saying: “O my people! I did indeed convey to you the message for which I was sent by my Lord: I gave you good counsel, but ye love not good counsellors!”

<sup>7:85</sup> To the Madyan people We sent Shu'aib, one of their own brethren: he said: "O my people! worship God; Ye have no other god but Him. Now hath come unto you a clear (Sign) from your Lord! Give just measure and weight, nor withhold from the people the things that are their due; and do no mischief on the earth after it has been set in order: that will be best for you, if ye have Faith. <sup>86</sup> And squat not on every road, breathing threats, hindering from the path of God those who believe in Him, and seeking in it something crooked; But remember how ye were little, and He gave you increase. And hold in your mind's eye what was the end of those who did mischief. <sup>87</sup> And if there is a party among you who believes in the message with which I have been sent, and a party which does not believe, hold yourselves in patience until God doth decide between us: for He is the best to decide." <sup>88</sup> The leaders, the arrogant party among his people, said: "O Shu'aib! we shall certainly drive thee out of our city - (thee) and those who believe with thee; or else ye (thou and they) shall have to return to our ways and religion." He said: "What! even though we do detest (them)? <sup>89</sup> We should indeed invent a lie against God, if we returned to your ways after God hath rescued us therefrom; nor could we by any manner of means return thereto unless it be as in the will and plan of God, Our Lord. Our Lord can reach out to the utmost recesses of things by His knowledge. In God is our trust; our Lord! decide Thou between us and our people in truth, for Thou art the best to decide." <sup>90</sup> The leaders, the unbelievers among his people, said: "If

ye follow Shu'aib, be sure then ye are ruined!" <sup>91</sup> But the earthquake took them unawares, and they lay prostrate in their homes before the morning! <sup>92</sup> The men who reject Shu'aib became as if they had never been in the homes where they had flourished: the men who rejected Shu'aib - it was they who were ruined! <sup>93</sup> So Shu'aib left them, saying: "O my people! I did indeed convey to you the messages for which I was sent by my Lord: I gave you good counsel, but how shall I lament over a people who refuse to believe!"

<sup>7:170</sup> As to those who hold fast by the Book and establish regular prayer,- never shall We suffer the reward of the righteous to perish.

<sup>7:172</sup> When thy Lord drew forth from the Children of Adam - from their loins - their descendants, and made them testify concerning themselves, (saying): "Am I not your Lord (who cherishes and sustains you)?"- They said: "Yea! We do testify!" (This), lest ye should say on the Day of Judgment: "Of this we were never mindful": <sup>173</sup> Or lest ye should say: "Our fathers before us may have taken false gods, but we are (their) descendants after them: wilt Thou then destroy us because of the deeds of men who were futile?" <sup>174</sup> Thus do We explain the signs in detail; and perchance they may turn (unto Us).

<sup>7:177</sup> Evil as an example are people who reject Our signs and wrong their own souls.

<sup>7:189</sup> It is He Who created you from a single person, and made his mate of like nature, in order that he might dwell with her (in love). When they are united, she bears a light burden and carries it about

(unnoticed). When she grows heavy, they both pray to God their Lord, (saying): "If Thou givest us a goodly child, we vow we shall (ever) be grateful." <sup>190</sup> But when He giveth them a goodly child, they ascribe to others a share in the gift they have received: but God is exalted high above the partners they ascribe to Him. <sup>191</sup> Do they indeed ascribe to Him as partners things that can create nothing, but are themselves created? <sup>192</sup> No aid can they give them, nor can they aid themselves! <sup>193</sup> If ye call them to guidance, they will not obey: For you it is the same whether ye call them or ye hold your peace! <sup>194</sup> Verily those whom ye call upon besides God are servants like unto you: Call upon them, and let them listen to your prayer, if ye are (indeed) truthful! <sup>195</sup> Have they feet to walk with? Or hands to lay hold with? Or eyes to see with? Or ears to hear with? Say: "Call your 'god-partners', scheme (your worst) against me, and give me no respite! <sup>196</sup> For my Protector is God, Who revealed the Book (from time to time), and He will choose and befriend the righteous. <sup>197</sup> But those ye call upon besides Him, are unable to help you, and indeed to help themselves." <sup>198</sup> If thou callest them to guidance, they hear not. Thou wilt see them looking at thee, but they see not. <sup>199</sup> Hold to forgiveness; command what is right; But turn away from the ignorant. <sup>200</sup> If a suggestion from Satan assail thy (mind), seek refuge with God; for He heareth and knoweth (all things). <sup>201</sup> Those who fear God, when a thought of evil from Satan assaults them, bring God to remembrance, when lo! they see (aright)! <sup>202</sup> But their brethren (the evil

ones) plunge them deeper into error, and never relax (their efforts).

<sup>7:204</sup> When the Qur'an is read, listen to it with attention, and hold your peace: that ye may receive Mercy. <sup>205</sup> And do thou (O reader!) Bring thy Lord to remembrance in thy (very) soul, with humility and in reverence, without loudness in words, in the mornings and evenings; and be not thou of those who are unheeding. <sup>206</sup> Those who are near to thy Lord, disdain not to do Him worship: They celebrate His praises, and prostrate before Him.

<sup>8:2</sup> For, Believers are those who, when God is mentioned, feel a tremor in their hearts, and when they hear His signs rehearsed, find their faith strengthened, and put (all) their trust in their Lord; <sup>3</sup> Who establish regular prayers and spend (freely) out of the gifts We have given them for sustenance: <sup>4</sup> Such in truth are the believers: they have grades of dignity with their Lord, and forgiveness, and generous sustenance:

<sup>8:20</sup> O ye who believe! Obey God and His Messenger, and turn not away from him when ye hear (him speak). <sup>21</sup> Nor be like those who say, "We hear," but listen not: <sup>22</sup> For the worst of beasts in the sight of God are the deaf and the dumb,- those who understand not.

<sup>8:47</sup> And be not like those who started from their homes insolently and to be seen of men, and to hinder (men) from the path of God: For God compasseth round about all that they do.

<sup>9:24</sup> Say: If it be that your fathers, your

sons, your brothers, your mates, or your kindred; the wealth that ye have gained; the commerce in which ye fear a decline: or the dwellings in which ye delight - are dearer to you than God, or His Messenger, or the striving in His cause;- then wait until God brings about His decision: and God guides not the rebellious.

<sup>9:34</sup> O ye who believe! there are indeed many among the priests and anchorites, who in Falsehood devour the substance of men and hinder (them) from the way of God. And there are those who bury gold and silver and spend it not in the way of God: announce unto them a most grievous penalty-

<sup>9:38</sup> O ye who believe! what is the matter with you, that, when ye are asked to go forth in the cause of God, ye cling heavily to the earth? Do ye prefer the life of this world to the Hereafter? But little is the comfort of this life, as compared with the Hereafter.

<sup>9:41</sup> Go ye forth, (whether equipped) lightly or heavily, and strive and struggle, with your goods and your persons, in the cause of God. That is best for you, if ye (but) knew.

<sup>9:54</sup> The only reasons why their contributions are not accepted are: that they reject God and His Messenger; that they come to prayer without earnestness; and that they offer contributions unwillingly.

<sup>9:60</sup> Alms are for the poor and the needy, and those employed to administer the (funds); for those whose hearts have been (recently) reconciled (to Truth); for those in bondage and in debt; in the cause of God; and for the wayfarer: (thus is it) ordained by God, and God is full of

knowledge and wisdom.

<sup>9:71</sup> The Believers, men and women, are protectors one of another: they enjoin what is just, and forbid what is evil: they observe regular prayers, practise regular charity, and obey God and His Messenger. On them will God pour His mercy: for God is Exalted in power, Wise.

<sup>9:74</sup> They swear by God that they said nothing (evil), but indeed they uttered blasphemy, and they did it after accepting Islam; and they meditated a plot which they were unable to carry out: this revenge of theirs was (their) only return for the bounty with which God and His Messenger had enriched them! If they repent, it will be best for them; but if they turn back (to their evil ways), God will punish them with a grievous penalty in this life and in the Hereafter: They shall have none on earth to protect or help them.

<sup>75</sup> Amongst them are men who made a covenant with God, that if He bestowed on them of His bounty, they would give (largely) in charity, and be truly amongst those who are righteous. <sup>76</sup> But when He did bestow of His bounty, they became covetous, and turned back (from their covenant), averse (from its fulfilment). <sup>77</sup> So He hath put as a consequence hypocrisy into their hearts, (to last) till the Day, whereon they shall meet Him: because they broke their covenant with God, and because they lied (again and again).

<sup>9:91</sup> There is no blame on those who are infirm, or ill, or who find no resources to spend (on the cause), if they are sincere (in duty) to God and His Messenger: no ground (of complaint) can there be against such as do right: and God is Oft-forgiving,

Most Merciful. <sup>92</sup> Nor (is there blame) on those who came to thee to be provided with mounts, and when thou saidst, "I can find no mounts for you," they turned back, their eyes streaming with tears of grief that they had no resources wherewith to provide the expenses. <sup>93</sup> The ground (of complaint) is against such as claim exemption while they are rich. They prefer to stay with the (women) who remain behind: God hath sealed their hearts; so they know not (What they miss).

<sup>9:104</sup> Know they not that God doth accept repentance from His votaries and receives their gifts of charity, and that God is verily He, the Oft-Returning, Most Merciful?

<sup>9:108</sup> Never stand thou forth therein. There is a mosque whose foundation was laid from the first day on piety; it is more worthy of the standing forth (for prayer) therein. In it are men who love to be purified; and God loveth those who make themselves pure.

<sup>9:115</sup> And God will not mislead a people after He hath guided them, in order that He may make clear to them what to fear (and avoid)- for God hath knowledge of all things.

<sup>9:119</sup> O ye who believe! Fear God and be with those who are true (in word and deed).

<sup>9:122</sup> Nor should the Believers all go forth together: if a contingent from every expedition remained behind, they could devote themselves to studies in religion, and admonish the people when they return to them,- that thus they (may learn) to guard themselves (against evil).

<sup>10:11</sup> If God were to hasten for men the ill (they have earned) as they would fain hasten on the good,- then would their respite be settled at once. But We leave those who rest not their hope on their meeting with Us, in their trespasses, wandering in distraction to and fro. <sup>12</sup> When trouble toucheth a man, He crieth unto Us (in all postures)- lying down on his side, or sitting, or standing. But when We have solved his trouble, he passeth on his way as if he had never cried to Us for a trouble that touched him! thus do the deeds of transgressors seem fair in their eyes!

<sup>10:17</sup> Who doth more wrong than such as forge a lie against God, or deny His Signs? But never will prosper those who sin.

<sup>10:22</sup> He it is Who enableth you to traverse through land and sea; so that ye even board ships;- they sail with them with a favourable wind, and they rejoice thereat; then comes a stormy wind and the waves come to them from all sides, and they think they are being overwhelmed: they cry unto God, sincerely offering (their) duty unto Him saying, "If thou dost deliver us from this, we shall truly show our gratitude!" <sup>23</sup> But when he delivereth them, behold! they transgress insolently through the earth in defiance of right! O mankind! your insolence is against your own souls,- an enjoyment of the life of the present: in the end, to Us is your return, and We shall show you the truth of all that ye did.

<sup>10:41</sup> If they charge thee with falsehood, say: "My work to me, and yours to you! Ye are free from responsibility for what I do, and I for what ye do!"

<sup>10:47</sup> To every people (was sent) a messenger: when their messenger comes (before them), the matter will be judged between them with justice, and they will not be wronged.

<sup>10:59</sup> Say: "See ye what things God hath sent down to you for sustenance? Yet ye hold forbidden some things thereof and (some things) lawful." Say: "Hath God indeed permitted you, or do ye invent (things) to attribute to God?" <sup>60</sup> And what think those who invent lies against God, of the Day of Judgment? Verily God is full of bounty to mankind, but most of them are ungrateful.

<sup>10:62</sup> Behold! verily on the friends of God there is no fear, nor shall they grieve; <sup>63</sup> Those who believe and (constantly) guard against evil;- <sup>64</sup> For them are glad tidings, in the life of the present and in the Hereafter; no change can there be in the words of God. This is indeed the supreme felicity.

<sup>10:101</sup> Say: "Behold all that is in the heavens and on earth"; but neither Signs nor Warners profit those who believe not.

<sup>11:9</sup> If We give man a taste of Mercy from Ourselves, and then withdraw it from him, behold! he is in despair and (falls into) blasphemy. <sup>10</sup> But if We give him a taste of (Our) favours after adversity hath touched him, he is sure to say, "All evil has departed from me." Behold! he falls into exultation and pride. <sup>11</sup> Not so do those who show patience and constancy, and work righteousness; for them is forgiveness (of sins) and a great reward.

<sup>11:84</sup> To the Madyan People (We sent) Shu'aib, one of their own brethren: he sa-

id: "O my people! worship God: Ye have no other god but Him. And give not short measure or weight: I see you in prosperity, but I fear for you the penalty of a day that will compass (you) all round. <sup>85</sup> And O my people! give just measure and weight, nor withhold from the people the things that are their due: commit not evil in the land with intent to do mischief."

<sup>11:112</sup> Therefore stand firm (in the straight Path) as thou art commanded,- thou and those who with thee turn (unto God); and transgress not (from the Path): for He seeth well all that ye do. <sup>113</sup> And incline not to those who do wrong, or the Fire will seize you; and ye have no protectors other than God, nor shall ye be helped. <sup>114</sup> And establish regular prayers at the two ends of the day and at the approaches of the night: For those things, that are good remove those that are evil: Be that the word of remembrance to those who remember (their Lord): <sup>115</sup> And be steadfast in patience; for verily God will not suffer the reward of the righteous to perish.

<sup>11:117</sup> Nor would thy Lord be the One to destroy communities for a single wrongdoing, if its members were likely to mend. <sup>118</sup> If thy Lord had so willed, He could have made mankind one people: but they will not cease to dispute.

<sup>13:4</sup> And in the earth are tracts (diverse though) neighbouring, and gardens of vines and fields sown with corn, and palm trees - growing out of single roots or otherwise: watered with the same water, yet some of them We make more excellent than others to eat. Behold, verily in these things there are signs for those who



understand!

<sup>13:11</sup> For each (such person) there are (angels) in succession, before and behind him: They guard him by command of God. God does not change a people's lot unless they change what is in their hearts. But when (once) God willeth a people's punishment, there can be no turning it back, nor will they find, besides Him, any to protect.

<sup>13:14</sup> For Him (alone) is prayer in Truth: any others that they call upon besides Him hear them no more than if they were to stretch forth their hands for water to reach their mouths but it reaches them not: for the prayer of those without Faith is nothing but (futile) wandering (in the mind).

<sup>13:19</sup> Is then one who doth know that that which hath been revealed unto thee from thy Lord is the Truth, like one who is blind? It is those who are endued with understanding that receive admonition;- <sup>20</sup> Those who fulfil the covenant of God and fail not in their plighted word; <sup>21</sup> Those who join together those things which God hath commanded to be joined, hold their Lord in awe, and fear the terrible reckoning; <sup>22</sup> Those who patiently persevere, seeking the countenance of their Lord; Establish regular prayers; spend, out of (the gifts) We have bestowed for their sustenance, secretly and openly; and turn off Evil with good: for such there is the final attainment of the (eternal) home,-

<sup>13:26</sup> God doth enlarge, or grant by (strict) measure, the sustenance (which He giveth) to whomso He pleaseth. (The wordly) rejoice in the life of this world:

But the life of this world is but little comfort in the Hereafter. <sup>27</sup> The Unbelievers say: "Why is not a sign sent down to him from his Lord?" Say: "Truly God leaveth, to stray, whom He will; But He guideth to Himself those who turn to Him in penitence,- <sup>28</sup> Those who believe, and whose hearts find satisfaction in the remembrance of God: for without doubt in the remembrance of God do hearts find satisfaction. <sup>29</sup> For those who believe and work righteousness, is (every) blessedness, and a beautiful place of (final) return."

<sup>13:31</sup> If there were a Qur'an with which mountains were moved, or the earth were cloven asunder, or the dead were made to speak, (this would be the one!) But, truly, the command is with God in all things! Do not the Believers know, that, had God (so) willed, He could have guided all mankind (to the right)? But the Unbelievers,- never will disaster cease to seize them for their (ill) deeds, or to settle close to their homes, until the promise of God come to pass, for, verily, God will not fail in His promise.

<sup>14:2</sup> Of God, to Whom do belong all things in the heavens and on earth! But alas for the Unbelievers for a terrible penalty (their Unfaith will bring them)!- <sup>3</sup> Those who love the life of this world more than the Hereafter, who hinder (men) from the Path of God and seek therein something crooked: they are astray by a long distance.

<sup>14:4</sup> We sent not a messenger except (to teach) in the language of his (own) people, in order to make (things) clear to them. Now God leaves straying those whom He

pleases and guides whom He pleases: and He is Exalted in power, full of Wisdom.

<sup>14:10</sup> Their messengers said: "Is there a doubt about God, The Creator of the heavens and the earth? It is He Who invites you, in order that He may forgive you your sins and give you respite for a term appointed!" They said: "Ah! ye are no more than human, like ourselves! Ye wish to turn us away from the (gods) our fathers used to worship: then bring us some clear authority." <sup>11</sup> Their messengers said to them: "True, we are human like yourselves, but God doth grant His grace to such of his servants as He pleases. It is not for us to bring you an authority except as God permits. And on God let all men of faith put their trust."

<sup>15:1</sup> These are the Ayats of Revelation, of a Qur'an that makes things clear. <sup>2</sup> Again and again will those who disbelieve, wish that they had bowed (to God's will) in Islam. <sup>3</sup> Leave them alone, to enjoy (the good things of this life) and to please themselves: let (false) hope amuse them: soon will knowledge (undeceive them).

<sup>15:16</sup> It is We Who have set out the zodiacal signs in the heavens, and made them fair-seeming to (all) beholders; <sup>17</sup> And (moreover) We have guarded them from every cursed devil:

<sup>15:19</sup> And the earth We have spread out (like a carpet); set thereon mountains firm and immovable; and produced therein all kinds of things in due balance. <sup>20</sup> And We have provided therein means of subsistence, for you and for those for whose sustenance ye are not responsible.

<sup>15:22</sup> And We send the fecundating

winds, then cause the rain to descend from the sky, therewith providing you with water (in abundance), though ye are not the guardians of its stores.

<sup>16:5</sup> And cattle He has created for you (men): from them ye derive warmth, and numerous benefits, and of their (meat) ye eat. <sup>6</sup> And ye have a sense of pride and beauty in them as ye drive them home in the evening, and as ye lead them forth to pasture in the morning. <sup>7</sup> And they carry your heavy loads to lands that ye could not (otherwise) reach except with souls distressed: for your Lord is indeed Most Kind, Most Merciful, <sup>8</sup> And (He has created) horses, mules, and donkeys, for you to ride and use for show; and He has created (other) things of which ye have no knowledge.

<sup>16:10</sup> It is He who sends down rain from the sky: from it ye drink, and out of it (grows) the vegetation on which ye feed your cattle. <sup>11</sup> With it He produces for you corn, olives, date-palms, grapes and every kind of fruit: verily in this is a sign for those who give thought. <sup>12</sup> He has made subject to you the Night and the Day; the sun and the moon; and the stars are in subjection by His Command: verily in this are Signs for men who are wise. <sup>13</sup> And the things on this earth which He has multiplied in varying colours (and qualities): verily in this is a sign for men who celebrate the praises of God (in gratitude). <sup>14</sup> It is He Who has made the sea subject, that ye may eat thereof flesh that is fresh and tender, and that ye may extract therefrom ornaments to wear; and thou seest the ships therein that plough the waves,

that ye may seek (thus) of the bounty of God and that ye may be grateful. <sup>15</sup> And He has set up on the earth mountains standing firm, lest it should shake with you; and rivers and roads; that ye may guide yourselves; <sup>16</sup> And marks and signposts; and by the stars (men) guide themselves. <sup>17</sup> Is then He Who creates like one that creates not? Will ye not receive admonition?

<sup>16:36</sup> For We assuredly sent amongst every People a messenger, (with the Command), "Serve God, and eschew Evil": of the People were some whom God guided, and some on whom error became inevitably (established). So travel through the earth, and see what was the end of those who denied (the Truth).

<sup>16:43</sup> And before thee also the messengers We sent were but men, to whom We granted inspiration: if ye realise this not, ask of those who possess the Message. <sup>44</sup> (We sent them) with Clear Signs and Books of dark prophecies; and We have sent down unto thee (also) the Message; that thou mayest explain clearly to men what is sent for them, and that they may give thought.

<sup>16:57</sup> And they assign daughters for God! - Glory be to Him! - and for themselves (sons,- the issue) they desire! <sup>58</sup> When news is brought to one of them, of (the birth of) a female (child), his face darkens, and he is filled with inward grief! <sup>59</sup> With shame does he hide himself from his people, because of the bad news he has had! Shall he retain it on (sufferance and) contempt, or bury it in the dust? Ah! what an evil (choice) they decide on?

<sup>16:61</sup> If God were to punish men for

their wrong-doing, He would not leave, on the (earth), a single living creature: but He gives them respite for a stated Term: When their Term expires, they would not be able to delay (the punishment) for a single hour, just as they would not be able to anticipate it (for a single hour).

<sup>16:71</sup> God has bestowed His gifts of sustenance more freely on some of you than on others: those more favoured are not going to throw back their gifts to those whom their right hands possess, so as to be equal in that respect. Will they then deny the favours of God?

<sup>16:90</sup> God commands justice, the doing of good, and liberality to kith and kin, and He forbids all shameful deeds, and injustice and rebellion: He instructs you, that ye may receive admonition. <sup>91</sup> Fulfil the Covenant of God when ye have entered into it, and break not your oaths after ye have confirmed them; indeed ye have made God your surety; for God knoweth all that ye do. <sup>92</sup> And be not like a woman who breaks into untwisted strands the yarn which she has spun, after it has become strong. Nor take your oaths to practise deception between yourselves, lest one party should be more numerous than another: for God will test you by this; and on the Day of Judgment He will certainly make clear to you (the truth of) that wherein ye disagree. <sup>93</sup> If God so willed, He could make you all one people: But He leaves straying whom He pleases, and He guides whom He pleases: but ye shall certainly be called to account for all your actions. <sup>94</sup> And take not your oaths, to practise deception between yourselves, with the result that someone's foot may slip after

it was firmly planted, and ye may have to taste the evil (consequences) of having hindered (men) from the Path of God, and a Mighty Wrath descend on you.

<sup>16:96</sup> What is with you must vanish: what is with God will endure. And We will certainly bestow, on those who patiently persevere, their reward according to the best of their actions. <sup>97</sup> Whoever works righteousness, man or woman, and has Faith, verily, to him will We give a new Life, a life that is good and pure and We will bestow on such their reward according to the best of their actions.

<sup>16:98</sup> When thou dost read the Qur'an, seek God's protection from Satan the rejected one. <sup>99</sup> No authority has he over those who believe and put their trust in their Lord. <sup>100</sup> His authority is over those only, who take him as patron and who join partners with God.

<sup>16:110</sup> But verily thy Lord,- to those who leave their homes after trials and persecutions,- and who thereafter strive and fight for the faith and patiently persevere,- Thy Lord, after all this is oft-forgiving, Most Merciful. <sup>111</sup> One Day every soul will come up struggling for itself, and every soul will be recompensed (fully) for all its actions, and none will be unjustly dealt with.

<sup>16:114</sup> So eat of the sustenance which God has provided for you, lawful and good; and be grateful for the favours of God, if it is He Whom ye serve. <sup>115</sup> He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than God has been invoked. But if one is forced by necessity, without wilful disobedience,

nor transgressing due limits,- then God is Oft-Forgiving, Most Merciful.

<sup>16:119</sup> But verily thy Lord,- to those who do wrong in ignorance, but who thereafter repent and make amends,- thy Lord, after all this, is Oft-Forgiving, Most Merciful.

<sup>16:125</sup> Invite (all) to the Way of thy Lord with wisdom and beautiful preaching; and argue with them in ways that are best and most gracious: for thy Lord knoweth best, who have strayed from His Path, and who receive guidance. <sup>126</sup> And if ye do catch them out, catch them out no worse than they catch you out: But if ye show patience, that is indeed the best (course) for those who are patient. <sup>127</sup> And do thou be patient, for thy patience is but from God; nor grieve over them: and distress not thyself because of their plots.

<sup>17:9</sup> Verily this Qur'an doth guide to that which is most right (or stable), and giveth the Glad Tidings to the Believers who work deeds of righteousness, that they shall have a magnificent reward; <sup>10</sup> And to those who believe not in the Hereafter, (it announceth) that We have prepared for them a Penalty Grievous (indeed). <sup>11</sup> The prayer that man should make for good, he maketh for evil; for man is given to hasty (deeds).

<sup>17:15</sup> Who receiveth guidance, receiveth it for his own benefit: who goeth astray doth so to his own loss: No bearer of burdens can bear the burden of another: nor would We visit with Our Wrath until We had sent an messenger (to give warning).

<sup>17:18</sup> If any do wish for the transitory

things (of this life), We readily grant them - such things as We will, to such person as We will: in the end have We provided Hell for them: they will burn therein, disgraced and rejected. <sup>19</sup> Those who do wish for the (things of) the Hereafter, and strive therefor with all due striving, and have Faith, - they are the ones whose striving is acceptable (to God). <sup>20</sup> Of the bounties of thy Lord We bestow freely on all- These as well as those: The bounties of thy Lord are not closed (to anyone). <sup>21</sup> See how We have bestowed more on some than on others; but verily the Hereafter is more in rank and gradation and more in excellence. <sup>22</sup> Take not with God another object of worship; or thou (O man!) wilt sit in disgrace and destitution. <sup>23</sup> Thy Lord hath decreed that ye worship none but Him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honour. <sup>24</sup> And, out of kindness, lower to them the wing of humility, and say: "My Lord! bestow on them thy Mercy even as they cherished me in childhood." <sup>25</sup> Your Lord knoweth best what is in your hearts: If ye do deeds of righteousness, verily He is Most Forgiving to those who turn to Him again and again (in true penitence). <sup>26</sup> And render to the kindred their due rights, as (also) to those in want, and to the wayfarer: But squander not (your wealth) in the manner of a spendthrift. <sup>27</sup> Verily spendthrifts are brothers of the Evil Ones; and the Evil One is to his Lord (himself) ungrateful. <sup>28</sup> And even if thou hast to turn away from them in pursuit of the Mercy from thy Lord which thou

dost expect, yet speak to them a word of easy kindness. <sup>29</sup> Make not thy hand tied (like a niggard's) to thy neck, nor stretch it forth to its utmost reach, so that thou become blameworthy and destitute.

<sup>17:31</sup> Kill not your children for fear of want: We shall provide sustenance for them as well as for you. Verily the killing of them is a great sin. <sup>32</sup> Nor come nigh to adultery: for it is a shameful (deed) and an evil, opening the road (to other evils). <sup>33</sup> Nor take life - which God has made sacred - except for just cause. And if anyone is slain wrongfully, we have given his heir authority (to demand qisas or to forgive): but let him not exceed bounds in the matter of taking life; for he is helped (by the Law). <sup>34</sup> Come not nigh to the orphan's property except to improve it, until he attains the age of full strength; and fulfil (every) engagement, for (every) engagement will be enquired into (on the Day of Reckoning). <sup>35</sup> Give full measure when ye measure, and weigh with a balance that is straight: that is the most fitting and the most advantageous in the final determination. <sup>36</sup> And pursue not that of which thou hast no knowledge; for every act of hearing, or of seeing or of (feeling in) the heart will be enquired into (on the Day of Reckoning). <sup>37</sup> Nor walk on the earth with insolence: for thou canst not rend the earth asunder, nor reach the mountains in height. <sup>38</sup> Of all such things the evil is hateful in the sight of thy Lord. <sup>39</sup> These are among the (precepts of) wisdom, which thy Lord has revealed to thee. Take not, with God, another object of worship, lest thou shouldst be thrown into Hell, blameworthy and rejected.

<sup>17:53</sup> Say to My servants that they should (only) say those things that are best: for Satan doth sow dissensions among them: For Satan is to man an avowed enemy.

<sup>17:67</sup> When distress seizes you at sea, those that ye call upon - besides Himself - leave you in the lurch! but when He brings you back safe to land, ye turn away (from Him). Most ungrateful is man!

<sup>17:70</sup> We have honoured the sons of Adam; provided them with transport on land and sea; given them for sustenance things good and pure; and conferred on them special favours, above a great part of our creation. <sup>71</sup> One day We shall call together all human beings with their (respective) Imams: those who are given their record in their right hand will read it (with pleasure), and they will not be dealt with unjustly in the least. <sup>72</sup> But those who were blind in this world, will be blind in the hereafter, and most astray from the Path.

<sup>17:78</sup> Establish regular prayers - at the sun's decline till the darkness of the night, and the morning prayer and reading: for the prayer and reading in the morning carry their testimony.

<sup>17:80</sup> Say: "O my Lord! Let my entry be by the Gate of Truth and Honour, and likewise my exit by the Gate of Truth and Honour; and grant me from Thy Presence an authority to aid (me)." <sup>81</sup> And say: "Truth has (now) arrived, and Falsehood perished: for Falsehood is (by its nature) bound to perish."

<sup>17:100</sup> Say: "If ye had control of the Treasures of the Mercy of my Lord, behold, ye would keep them back, for fear

of spending them: for man is (every) niggardly!"

<sup>17:110</sup> Say: "Call upon God, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."

<sup>18:7</sup> That which is on earth we have made but as a glittering show for the earth, in order that We may test them - as to which of them are best in conduct. <sup>8</sup> Verily what is on earth we shall make but as dust and dry soil (without growth or herbage).

<sup>18:23</sup> Nor say of anything, "I shall be sure to do so and so tomorrow" - <sup>24</sup> Without adding, "So please God!" and call thy Lord to mind when thou forgettest, and say, "I hope that my Lord will guide me ever closer (even) than this to the right road."

<sup>18:32</sup> Set forth to them the parable of two men: for one of them We provided two gardens of grape-vines and surrounded them with date palms; in between the two We placed corn-fields. <sup>33</sup> Each of those gardens brought forth its produce, and failed not in the least therein: in the midst of them We caused a river to flow. <sup>34</sup> (Abundant) was the produce this man had: he said to his companion, in the course of a mutual argument: "more wealth have I than you, and more honour and power in (my following of) men."

<sup>35</sup> He went into his garden in a state (of mind) unjust to his soul: He said, "I deem not that this will ever perish, <sup>36</sup> Nor do I deem that the Hour (of Judgment) will

(ever) come: Even if I am brought back to my Lord, I shall surely find (there) something better in exchange.”<sup>37</sup> His companion said to him, in the course of the argument with him: “Dost thou deny Him Who created thee out of dust, then out of a sperm-drop, then fashioned thee into a man?”<sup>38</sup> But (I think) for my part that He is God, My Lord, and none shall I associate with my Lord.<sup>39</sup> Why didst thou not, as thou wentest into thy garden, say: ‘God’s will (be done)! There is no power but with God!’ If thou dost see me less than thee in wealth and sons,<sup>40</sup> It may be that my Lord will give me something better than thy garden, and that He will send on thy garden thunderbolts (by way of reckoning) from heaven, making it (but) slippery sand!-<sup>41</sup> Or the water of the garden will run off underground so that thou wilt never be able to find it.”<sup>42</sup> So his fruits (and enjoyment) were encompassed (with ruin), and he remained twisting and turning his hands over what he had spent on his property, which had (now) tumbled to pieces to its very foundations, and he could only say, “Woe is me! Would I had never ascribed partners to my Lord and Cherisher!”<sup>43</sup> Nor had he numbers to help him against God, nor was he able to deliver himself.

<sup>18:45</sup> Set forth to them the similitude of the life of this world: It is like the rain which we send down from the skies: the earth’s vegetation absorbs it, but soon it becomes dry stubble, which the winds do scatter: it is (only) God who prevails over all things.<sup>46</sup> Wealth and sons are allurements of the life of this world: But the things that endure, good deeds, are best

in the sight of thy Lord, as rewards, and best as (the foundation for) hopes.

<sup>18:54</sup> We have explained in detail in this Qur’an, for the benefit of mankind, every kind of similitude: but man is, in most things, contentious.<sup>55</sup> And what is there to keep back men from believing, now that Guidance has come to them, nor from praying for forgiveness from their Lord, but that (they ask that) the ways of the ancients be repeated with them, or the Wrath be brought to them face to face?<sup>56</sup> We only send the messengers to give Glad Tidings and to give warnings: But the unbelievers dispute with vain argument, in order therewith to weaken the truth, and they treat My Signs as a jest, as also the fact that they are warned!

<sup>19:58</sup> Those were some of the prophets on whom God did bestow His Grace,- of the posterity of Adam, and of those who We carried (in the Ark) with Noah, and of the posterity of Abraham and Israel of those whom We guided and chose. Whenever the Signs of (God) Most Gracious were rehearsed to them, they would fall down in prostrate adoration and in tears.<sup>59</sup> But after them there followed a posterity who missed prayers and followed after lusts soon, then, will they face Destruction,-<sup>60</sup> Except those who repent and believe, and work righteousness: for these will enter the Garden and will not be wronged in the least,-

<sup>19:76</sup> “And God doth advance in guidance those who seek guidance: and the things that endure, Good Deeds, are best in the sight of thy Lord, as rewards, and best in respect of (their) eventual return.”

<sup>20:2</sup> We have not sent down the Qur'an to thee to be (an occasion) for thy distress,  
<sup>3</sup> But only as an admonition to those who fear (God),-

<sup>20:15</sup> "Verily the Hour is coming - My design is to keep it hidden - for every soul to receive its reward by the measure of its Endeavour. <sup>16</sup> Therefore let not such as believe not therein but follow their own lusts, divert thee therefrom, lest thou perish!"

<sup>20:81</sup> (Saying): "Eat of the good things We have provided for your sustenance, but commit no excess therein, lest My Wrath should justly descend on you: and those on whom descends My Wrath do perish indeed! <sup>82</sup> But, without doubt, I am (also) He that forgives again and again, to those who repent, believe, and do right, who,- in fine, are ready to receive true guidance."

<sup>20:113</sup> Thus have We sent this down - an arabic Qur'an - and explained therein in detail some of the warnings, in order that they may fear God, or that it may cause their remembrance (of Him). <sup>114</sup> High above all is God, the King, the Truth! Be not in haste with the Qur'an before its revelation to thee is completed, but say, "O my Lord! advance me in knowledge."

<sup>20:130</sup> Therefore be patient with what they say, and celebrate (constantly) the praises of thy Lord, before the rising of the sun, and before its setting; yea, celebrate them for part of the hours of the night, and at the sides of the day: that thou mayest have (spiritual) joy. <sup>131</sup> Nor strain thine eyes in longing for the things We have given for enjoyment to parties of them, the splendour of the life of this world, through which We test them: but

the provision of thy Lord is better and more enduring. <sup>132</sup> Enjoin prayer on thy people, and be constant therein. We ask thee not to provide sustenance: We provide it for thee. But the (fruit of) the Hereafter is for righteousness.

<sup>21:7</sup> Before thee, also, the messengers We sent were but men, to whom We granted inspiration: If ye realise this not, ask of those who possess the Message. <sup>8</sup> Nor did We give them bodies that ate no food, nor were they exempt from death.

<sup>22:39</sup> To those against whom war is made, permission is given (to fight), because they are wronged;- and verily, God is most powerful for their aid;- <sup>40</sup> (They are) those who have been expelled from their homes in defiance of right,- (for no cause) except that they say, "our Lord is God". Did not God check one set of people by means of another, there would surely have been pulled down monasteries, churches, synagogues, and mosques, in which the name of God is commemorated in abundant measure. God will certainly aid those who aid his (cause);- for verily God is full of Strength, Exalted in Might, (able to enforce His Will).

<sup>22:67</sup> To every People have We appointed rites and ceremonies which they must follow: let them not then dispute with thee on the matter, but do thou invite (them) to thy Lord: for thou art assuredly on the Right Way. <sup>68</sup> If they do wrangle with thee, say, "God knows best what it is ye are doing." <sup>69</sup> Allah will judge between you on the Day of Judgment concerning the matters in which ye differ.



<sup>23:1</sup> The believers must (eventually) win through,- <sup>2</sup> Those who humble themselves in their prayers; <sup>3</sup> Who avoid vain talk; <sup>4</sup> Who are active in deeds of charity; <sup>5</sup> Who abstain from sex, <sup>6</sup> Except with those joined to them in the marriage bond, or (the captives) whom their right hands possess,- for (in their case) they are free from blame, <sup>7</sup> But those whose desires exceed those limits are transgressors;- <sup>8</sup> Those who faithfully observe their trusts and their covenants; <sup>9</sup> And who (strictly) guard their prayers;- <sup>10</sup> These will be the heirs, <sup>11</sup> Who will inherit Paradise: they will dwell therein (for ever).

<sup>23:31</sup> Then We raised after them another generation. <sup>32</sup> And We sent to them a messenger from among themselves, (saying), "Worship God! ye have no other god but Him. Will ye not fear (Him)?" <sup>33</sup> And the chiefs of his people, who disbelieved and denied the Meeting in the Hereafter, and on whom We had bestowed the good things of this life, said: "He is no more than a man like yourselves: he eats of that of which ye eat, and drinks of what ye drink. <sup>34</sup> If ye obey a man like yourselves, behold, it is certain ye will be lost. <sup>35</sup> Does he promise that when ye die and become dust and bones, ye shall be brought forth (again)? <sup>36</sup> Far, very far is that which ye are promised! <sup>37</sup> There is nothing but our life in this world! We shall die and we live! But we shall never be raised up again! <sup>38</sup> He is only a man who invents a lie against Allah, but we are not the ones to believe in him!"

<sup>23:42</sup> Then We raised after them other generations. <sup>43</sup> No people can hasten their term, nor can they delay (it). <sup>44</sup> Then sent

We our messengers in succession: every time there came to a people their messenger, they accused him of falsehood: so We made them follow each other (in punishment): We made them as a tale (that is told): So away with a people that will not believe!

<sup>23:57</sup> Verily those who live in awe for fear of their Lord; <sup>58</sup> Those who believe in the Signs of their Lord; <sup>59</sup> Those who join not (in worship) partners with their Lord; <sup>60</sup> And those who dispense their charity with their hearts full of fear, because they will return to their Lord;- <sup>61</sup> It is these who hasten in every good work, and these who are foremost in them. <sup>62</sup> On no soul do We place a burden greater than it can bear: before Us is a record which clearly shows the truth: they will never be wronged.

<sup>23:66</sup> "My Signs used to be rehearsed to you, but ye used to turn back on your heels- <sup>67</sup> In arrogance: talking nonsense about the (Qur'an), like one telling fables by night." <sup>68</sup> Do they not ponder over the Word (of God), or has anything (new) come to them that did not come to their fathers of old? <sup>69</sup> Or do they not recognise their Messenger, that they deny him? <sup>70</sup> Or do they say, "He is possessed"? Nay, he has brought them the Truth, but most of them hate the Truth. <sup>71</sup> If the Truth had been in accord with their desires, truly the heavens and the earth, and all beings therein would have been in confusion and corruption! Nay, We have sent them their admonition, but they turn away from their admonition. <sup>72</sup> Or is it that thou askest them for some recompense? But the recompense of thy Lord is best: He is the Best of those who give sustenance.

<sup>24:2</sup> The woman and the man guilty of adultery or fornication,- flog each of them with a hundred stripes: Let not compassion move you in their case, in a matter prescribed by God, if ye believe in God and the Last Day: and let a party of the Believers witness their punishment. <sup>3</sup> Let no man guilty of adultery or fornication marry and but a woman similarly guilty, or an Unbeliever: nor let any but such a man or an Unbeliever marry such a woman: to the Believers such a thing is forbidden. <sup>4</sup> And those who launch a charge against chaste women, and produce not four witnesses (to support their allegations),- flog them with eighty stripes; and reject their evidence ever after: for such men are wicked transgressors;-

<sup>24:12</sup> Why did not the believers - men and women - when ye heard of the affair,- put the best construction on it in their own minds and say, "This (charge) is an obvious lie"? <sup>13</sup> Why did they not bring four witnesses to prove it? When they have not brought the witnesses, such men, in the sight of God, (stand forth) themselves as liars!

<sup>24:27</sup> O ye who believe! enter not houses other than your own, until ye have asked permission and saluted those in them: that is best for you, in order that ye may heed (what is seemly). <sup>28</sup> If ye find no one in the house, enter not until permission is given to you: if ye are asked to go back, go back: that makes for greater purity for yourselves: and God knows well all that ye do.

<sup>24:30</sup> Say to the believing men that they should lower their gaze and guard their modesty: that will make for greater puri-

ty for them: And God is well acquainted with all that they do. <sup>31</sup> And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards God, that ye may attain Bliss.

<sup>24:46</sup> We have indeed sent down signs that make things manifest: and Allah guides whom He wills to a way that is straight. <sup>47</sup> They say, "We believe in God and in the messenger, and we obey": but even after that, some of them turn away: they are not (really) Believers. <sup>48</sup> When they are summoned to God and His messenger, in order that He may judge between them, behold some of them decline (to come). <sup>49</sup> But if the right is on their side, they come to him with all submission.

<sup>24:58</sup> O ye who believe! let those whom your right hands possess, and the (children) among you who have not come of age ask your permission (before they come to your presence), on three occasions: before morning prayer; the while ye doff your

clothes for the noonday heat; and after the late-night prayer: these are your three times of undress: outside those times it is not wrong for you or for them to move about attending to each other: Thus does God make clear the Signs to you: for God is full of knowledge and wisdom.

<sup>25:4</sup> But the misbelievers say: "Naught is this but a lie which he has forged, and others have helped him at it." In truth it is they who have put forward an iniquity and a falsehood. <sup>5</sup> And they say: "Tales of the ancients, which he has caused to be written: and they are dictated before him morning and evening." <sup>6</sup> Say: "The (Qur'an) was sent down by Him who knows the mystery (that is) in the heavens and the earth: verily He is Oft-Forgiving, Most Merciful." <sup>7</sup> And they say: "What sort of a messenger is this, who eats food, and walks through the streets? Why has not an angel been sent down to him to give admonition with him? <sup>8</sup> Or (Why) has not a treasure been bestowed on him, or why has he (not) a garden for enjoyment?" The wicked say: "Ye follow none other than a man bewitched." <sup>9</sup> See what kinds of comparisons they make for thee! But they have gone astray, and never a way will they be able to find!

<sup>25:17</sup> The day He will gather them together as well as those whom they worship besides God, He will ask: "Was it ye who let these My servants astray, or did they stray from the Path themselves?" <sup>18</sup> They will say: "Glory to Thee! not meet was it for us that we should take for protectors others besides Thee: But Thou didst bestow, on them and their fathers, good

things (in life), until they forgot the Message: for they were a people (worthless and) lost."

<sup>25:20</sup> And the messengers whom We sent before thee were all (men) who ate food and walked through the streets: We have made some of you as a trial for others: will ye have patience? for God is One Who sees (all things). <sup>21</sup> Such as fear not the meeting with Us (for Judgment) say: "Why are not the angels sent down to us, or (why) do we not see our Lord?" Indeed they have an arrogant conceit of themselves, and mighty is the insolence of their impiety!

<sup>25:22</sup> The Day they see the angels,- no joy will there be to the sinners that Day: The (angels) will say: "There is a barrier forbidden (to you) altogether!"

<sup>25:27</sup> The Day that the wrong-doer will bite at his hands, he will say, "Oh! would that I had taken a (straight) path with the Messenger! <sup>28</sup> Ah! woe is me! Would that I had never taken such a one for a friend! <sup>29</sup> He did lead me astray from the Message (of God) after it had come to me! Ah! the Evil One is but a traitor to man!"

<sup>25:32</sup> Those who reject Faith say: "Why is not the Qur'an revealed to him all at once?" Thus (is it revealed), that We may strengthen thy heart thereby, and We have rehearsed it to thee in slow, well-arranged stages, gradually.

<sup>25:43</sup> Seest thou such a one as taketh for his god his own passion (or impulse)? Couldst thou be a disposer of affairs for him? <sup>44</sup> Or thinkest thou that most of them listen or understand? They are only like cattle;- nay, they are worse astray in Path.

<sup>25:47</sup> And He it is Who makes the Night as a Robe for you, and Sleep as Repose, and makes the Day (as it were) a Resurrection. <sup>48</sup> And He it is Who sends the winds as heralds of glad tidings, going before His mercy, and We send down pure water from the sky,- <sup>49</sup> That with it We may give life to a dead land, and slake the thirst of things We have created,- cattle and men in great numbers. <sup>50</sup> And We have distributed the (water) amongst them, in order that they may celebrate (our) praises, but most men are averse (to aught) but (rank) ingratitude.

<sup>25:51</sup> Had it been Our Will, We could have sent a warner to every centre of population. <sup>56</sup> But thee We only sent to give glad tidings and admonition. <sup>57</sup> Say: "No reward do I ask of you for it but this: that each one who will may take a (straight) Path to his Lord."

<sup>25:63</sup> And the servants of (God) Most Gracious are those who walk on the earth in humility, and when the ignorant address them, they say, "Peace!"; <sup>64</sup> Those who spend the night in adoration of their Lord prostrate and standing;

<sup>25:67</sup> Those who, when they spend, are not extravagant and not niggardly, but hold a just (balance) between those (extremes); <sup>68</sup> Those who invoke not, with God, any other god, nor slay such life as God has made sacred except for just cause, nor commit fornication; - and any that does this (not only) meets punishment.

<sup>25:70</sup> Unless he repents, believes, and works righteous deeds, for God will change the evil of such persons into good, and God is Oft-Forgiving, Most Merciful,

<sup>71</sup> And whoever repents and does good has truly turned to God with an (acceptable) conversion;- <sup>72</sup> Those who witness no falsehood, and, if they pass by futility, they pass by it with honourable (avoidance); <sup>73</sup> Those who, when they are admonished with the Signs of their Lord, droop not down at them as if they were deaf or blind; <sup>74</sup> And those who pray, "Our Lord! Grant unto us wives and offspring who will be the comfort of our eyes, and give us (the grace) to lead the righteous."

<sup>26:2</sup> These are verses of the Book that makes (things) clear. <sup>3</sup> It may be thou frettest thy soul with grief, that they do not become Believers.

<sup>26:7</sup> Do they not look at the earth,- how many noble things of all kinds We have produced therein? <sup>8</sup> Verily, in this is a Sign: but most of them do not believe.

<sup>26:124</sup> Behold, their brother Hud said to them: "Will ye not fear (God)? <sup>125</sup> "I am to you a messenger worthy of all trust: <sup>126</sup> So fear Allah and obey me. <sup>127</sup> No reward do I ask of you for it: my reward is only from the Lord of the Worlds. <sup>128</sup> Do ye build a landmark on every high place to amuse yourselves? <sup>129</sup> And do ye get for yourselves fine buildings in the hope of living therein (for ever)? <sup>130</sup> And when ye exert your strong hand, do ye do it like men of absolute power? <sup>131</sup> Now fear Allah, and obey me. <sup>132</sup> Yea, fear Him Who has bestowed on you freely all that ye know. <sup>133</sup> Freely has He bestowed on you cattle and sons,- <sup>134</sup> And Gardens and Springs. <sup>135</sup> Truly I fear for you the Penalty of a Great Day." <sup>136</sup> They said: "It is the same to us whether thou admonish

us or be not among (our) admonishers! <sup>137</sup> This is no other than a customary device of the ancients, <sup>138</sup> And we are not the ones to receive Pains and Penalties!"

<sup>26:141</sup> The Thamud (people) rejected the messengers. <sup>142</sup> Behold, their brother Salih said to them: "Will you not fear (God)? <sup>143</sup> I am to you a messenger worthy of all trust. <sup>144</sup> So fear God, and obey me. <sup>145</sup> No reward do I ask of you for it: my reward is only from the Lord of the Worlds. <sup>146</sup> Will ye be left secure, in (the enjoyment of) all that ye have here? - <sup>147</sup> Gardens and Springs, <sup>148</sup> And corn-fields and date-palms with spathes near breaking (with the weight of fruit)? <sup>149</sup> And ye carve houses out of (rocky) mountains with great skill. <sup>150</sup> But fear God and obey me; <sup>151</sup> And follow not the bidding of those who are extravagant, - <sup>152</sup> Who make mischief in the land, and mend not (their ways)." <sup>153</sup> They said: "Thou art only one of those bewitched! <sup>154</sup> Thou art no more than a mortal like us: then bring us a Sign, if thou tellest the truth!" <sup>155</sup> He said: "Here is a she-camel: she has a right of watering, and ye have a right of watering, (severally) on a day appointed. <sup>156</sup> Touch her not with harm, lest the Penalty of a Great Day seize you." <sup>157</sup> But they hamstrung her: then did they become full of regrets. <sup>158</sup> But the Penalty seized them. Verily in this is a Sign: but most of them do not believe.

<sup>26:160</sup> The people of Lut rejected the messengers. <sup>161</sup> Behold, their brother Lut said to them: "Will ye not fear (God)? <sup>162</sup> I am to you a messenger worthy of all trust. <sup>163</sup> So fear God and obey me. <sup>164</sup> No reward do I ask of you for it: my reward

is only from the lord of the Worlds. <sup>165</sup> Of all the creatures in the world, will ye approach males, <sup>166</sup> And leave those whom God has created for you to be your mates? Nay, ye are a people transgressing (all limits)!" <sup>167</sup> They said: "If thou desist not, O Lut! thou wilt assuredly be cast out!" <sup>168</sup> He said: "I do detest your doings. <sup>169</sup> O my Lord! deliver me and my family from such things as they do!" <sup>170</sup> So We delivered him and his family, - all <sup>171</sup> Except an old woman who lingered behind.

<sup>26:176</sup> The Companions of the Wood rejected the messengers. <sup>177</sup> Behold, Shu'aib said to them: "Will ye not fear (God)? <sup>178</sup> I am to you a messenger worthy of all trust. <sup>179</sup> So fear God and obey me. <sup>180</sup> No reward do I ask of you for it: my reward is only from the Lord of the Worlds. <sup>181</sup> Give just measure, and cause no loss (to others by fraud). <sup>182</sup> And weigh with scales true and upright. <sup>183</sup> And withhold not things justly due to men, nor do evil in the land, working mischief. <sup>184</sup> And fear Him Who created you and (who created) the generations before (you)" <sup>185</sup> They said: "Thou art only one of those bewitched! <sup>186</sup> Thou art no more than a mortal like us, and indeed we think thou art a liar! <sup>187</sup> Now cause a piece of the sky to fall on us, if thou art truthful!" <sup>188</sup> He said: "My Lord knows best what ye do." <sup>189</sup> But they rejected him. Then the punishment of a day of overshadowing gloom seized them, and that was the Penalty of a Great Day.

<sup>26:214</sup> And admonish thy nearest kinsmen, <sup>215</sup> And lower thy wing to the Believers who follow thee. <sup>216</sup> Then if they disobey thee, say: "I am free (of responsibility) for what ye do!" <sup>217</sup> And put thy

trust on the Exalted in Might, the Merciful,- <sup>218</sup> Who seeth thee standing forth (in prayer).

<sup>26:227</sup> Except those who believe, work righteousness, engage much in the remembrance of God, and defend themselves only after they are unjustly attacked. And soon will the unjust assailants know what vicissitudes their affairs will take!

<sup>27:1</sup> These are verses of the Qur'an,- a book that makes (things) clear; <sup>2</sup> A guide: and glad tidings for the believers,- <sup>3</sup> Those who establish regular prayers and give in regular charity, and also have (full) assurance of the hereafter.

<sup>28:46</sup> Nor wast thou at the side of (the Mountain of) Tur when we called (to Moses). Yet (art thou sent) as Mercy from thy Lord, to give warning to a people to whom no warner had come before thee: in order that they may receive admonition. <sup>47</sup> If (We had) not (sent thee to the Quraish),- in case a calamity should seize them for (the deeds) that their hands have sent forth, they might say: "Our Lord! why didst Thou not send us a messenger? We should then have followed Thy Signs and been amongst those who believe!" <sup>48</sup> But (now), when the Truth has come to them from Ourselves, they say, "Why are not (Signs) sent to him, like those which were sent to Moses?" Do they not then reject (the Signs) which were formerly sent to Moses? They say: "Two kinds of sorcery, each assisting the other!" And they say: "For us, we reject all (such things)!" <sup>49</sup> Say: "Then bring ye a Book from God, which is a better guide

than either of them, that I may follow it! (do), if ye are truthful!" <sup>50</sup> But if they hearken not to thee, know that they only follow their own lusts: and who is more astray than one who follow his own lusts, devoid of guidance from God? For God guides not people given to wrong-doing. <sup>51</sup> Now have We caused the Word to reach them themselves, in order that they may receive admonition.

<sup>28:54</sup> Twice will they be given their reward, for that they have persevered, that they avert Evil with Good, and that they spend (in charity) out of what We have given them. <sup>55</sup> And when they hear vain talk, they turn away therefrom and say: "To us our deeds, and to you yours; peace be to you: we seek not the ignorant." <sup>56</sup> It is true thou wilt not be able to guide every one, whom thou lovest; but God guides those whom He will and He knows best those who receive guidance.

<sup>28:76</sup> Qarun was doubtless, of the people of Moses; but he acted insolently towards them: such were the treasures We had bestowed on him that their very keys would have been a burden to a body of strong men, behold, his people said to him: "Exult not, for God loveth not those who exult (in riches)." <sup>77</sup> But seek, with the (wealth) which God has bestowed on thee, the Home of the Hereafter, nor forget thy portion in this world: but do thou good, as God has been good to thee, and seek not (occasions for) mischief in the land: for God loves not those who do mischief."

<sup>28:79</sup> So he went forth among his people in the (pride of his wordly) glitter. Said those whose aim is the Life of this World: "Oh! that we had the like of what Qarun

has got! for he is truly a lord of mighty good fortune!” <sup>80</sup> But those who had been granted (true) knowledge said: “Alas for you! The reward of God (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good).”

<sup>28:84</sup> If any does good, the reward to him is better than his deed; but if any does evil, the doers of evil are only punished (to the extent) of their deeds.

<sup>29:6</sup> And if any strive (with might and main), they do so for their own souls: for God is free of all needs from all creation. <sup>7</sup> Those who believe and work righteous deeds,- from them shall We blot out all evil (that may be) in them, and We shall reward them according to the best of their deeds. <sup>8</sup> We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join with Me (in worship) anything of which thou hast no knowledge, obey them not. Ye have (all) to return to me, and I will tell you (the truth) of all that ye did.

<sup>29:10</sup> Then there are among men such as say, “We believe in God”; but when they suffer affliction in (the cause of) God, they treat men’s oppression as if it were the Wrath of God! And if help comes (to thee) from thy Lord, they are sure to say, “We have (always) been with you!” Does not God know best all that is in the hearts of all creation?

<sup>29:18</sup> “And if ye reject (the Message), so did generations before you: and the duty of the messenger is only to preach publicly (and clearly).”

<sup>29:45</sup> Recite what is sent of the Book by inspiration to thee, and establish regular Prayer: for Prayer restrains from shameful and unjust deeds; and remembrance of God is the greatest (thing in life) without doubt. And God knows the (deeds) that ye do. <sup>46</sup> And dispute ye not with the People of the Book, except with means better (than mere disputation), unless it be with those of them who inflict wrong (and injury): but say, “We believe in the revelation which has come down to us and in that which came down to you; Our God and your God is one; and it is to Him we bow (in Islam).”

<sup>29:57</sup> Every soul shall have a taste of death in the end to Us shall ye be brought back. <sup>58</sup> But those who believe and work deeds of righteousness - to them shall We give a Home in Heaven,- lofty mansions beneath which flow rivers,- to dwell therein for aye;- an excellent reward for those who do (good)!- <sup>59</sup> Those who persevere in patience, and put their trust, in their Lord and Cherisher. <sup>60</sup> How many are the creatures that carry not their own sustenance? It is God who feeds (both) them and you: for He hears and knows (all things).

<sup>29:64</sup> What is the life of this world but amusement and play? but verily the Home in the Hereafter,- that is life indeed, if they but knew.

<sup>29:65</sup> Now, if they embark on a boat, they call on God, making their devotion sincerely (and exclusively) to Him; but when He has delivered them safely to (dry) land, behold, they give a share (of their worship to others)!- <sup>66</sup> Disdaining ungratefully Our gifts, and giving themselves up to (worldly) enjoyment! But soon will

they know.

<sup>29:69</sup> And those who strive in Our (cause),- We will certainly guide them to our Paths: For verily God is with those who do right.

<sup>30:10</sup> In the long run evil in the extreme will be the End of those who do evil; for that they rejected the Signs of God, and held them up to ridicule.

<sup>30:21</sup> And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.

<sup>22</sup> And among His Signs is the creation of the heavens and the earth, and the variations in your languages and your colours: verily in that are Signs for those who know.

<sup>23</sup> And among His Signs is the sleep that ye take by night and by day, and the quest that ye (make for livelihood) out of His Bounty: verily in that are signs for those who hearken.

<sup>30:30</sup> So set thou thy face steadily and truly to the Faith: (establish) God's handiwork according to the pattern on which He has made mankind: no change (let there be) in the work (wrought) by God: that is the standard Religion: but most among mankind understand not.

<sup>30:33</sup> When trouble touches men, they cry to their Lord, turning back to Him in repentance: but when He gives them a taste of Mercy as from Himself, behold, some of them pay part-worship to other gods besides their Lord,- <sup>34</sup> (As if) to show their ingratitude for the (favours) We have bestowed on them! Then enjoy (your brief

day); but soon will ye know (your folly).

<sup>30:36</sup> When We give men a taste of Mercy, they exult thereat: and when some evil afflicts them because of what their (own) hands have sent forth, behold, they are in despair!

<sup>30:38</sup> So give what is due to kindred, the needy, and the wayfarer. That is best for those who seek the Countenance, of God, and it is they who will prosper. <sup>39</sup> That which ye lay out for increase through the property of (other) people, will have no increase with God: but that which ye lay out for charity, seeking the Countenance of God, (will increase): it is these who will get a recompense multiplied.

<sup>30:41</sup> Mischief has appeared on land and sea because of (the meed) that the hands of men have earned, that (God) may give them a taste of some of their deeds: in order that they may turn back (from Evil).

<sup>30:44</sup> Those who reject Faith will suffer from that rejection: and those who work righteousness will spread their couch (of repose) for themselves (in heaven):

<sup>45</sup> That He may reward those who believe and work righteous deeds, out of his Bounty. For He loves not those who reject Faith. <sup>46</sup> Among His Signs is this, that He sends the Winds, as heralds of Glad Tidings, giving you a taste of His (Grace and) Mercy,- that the ships may sail (majestically) by His Command and that ye may seek of His Bounty: in order that ye may be grateful. <sup>47</sup> We did indeed send, before thee, messengers to their (respective) peoples, and they came to them with Clear Signs: then, to those who transgressed, We meted out Retribution: and it was due from Us to aid those



who believed.

<sup>31:2</sup> These are Verses of the Wise Book,-  
<sup>3</sup> A Guide and a Mercy to the Doers of Good,-  
<sup>4</sup> Those who establish regular Prayer, and give regular Charity, and have (in their hearts) the assurance of the Hereafter.  
<sup>5</sup> These are on (true) guidance from their Lord: and these are the ones who will prosper.

<sup>31:13</sup> Behold, Luqman said to his son by way of instruction: "O my son! join not in worship (others) with God: for false worship is indeed the highest wrong-doing."  
<sup>14</sup> And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal."  
<sup>15</sup> But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did."

<sup>31:17</sup> "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs."  
<sup>18</sup> And swell not thy cheek (for pride) at men, nor walk in insolence through the earth; for God loveth not any arrogant boaster.  
<sup>19</sup> And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of

the ass."

<sup>31:32</sup> When a wave covers them like the canopy (of clouds), they call to God, offering Him sincere devotion. But when He has delivered them safely to land, there are among them those that halt between (right and wrong). But none reject Our Signs except only a perfidious ungrateful (wretch)!

<sup>32:11</sup> Say: "The Angel of Death, put in charge of you, will (duly) take your souls: then shall ye be brought back to your Lord."  
<sup>12</sup> If only thou couldst see when the guilty ones will bend low their heads before their Lord, (saying:) "Our Lord! We have seen and we have heard: Now then send us back (to the world): we will work righteousness: for we do indeed (now) believe."

<sup>32:15</sup> Only those believe in Our Signs, who, when they are recited to them, fall down in prostration, and celebrate the praises of their Lord, nor are they (ever) puffed up with pride.  
<sup>16</sup> Their limbs do forsake their beds of sleep, the while they call on their Lord, in Fear and Hope: and they spend (in charity) out of the sustenance which We have bestowed on them.

<sup>33:32</sup> O Consorts of the Prophet! Ye are not like any of the (other) women: if ye do fear (God), be not too complacent of speech, lest one in whose heart is a disease should be moved with desire: but speak ye a speech (that is) just.  
<sup>33</sup> And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer, and give regular Charity; and obey God

and His Messenger. And God only wishes to remove all abomination from you, ye members of the Family, and to make you pure and spotless. <sup>34</sup> And recite what is rehearsed to you in your homes, of the Signs of God and His Wisdom: for God understands the finest mysteries and is well-acquainted (with them).

<sup>33:35</sup> For Muslim men and women,- for believing men and women, for devout men and women, for true men and women, for men and women who are patient and constant, for men and women who humble themselves, for men and women who give in Charity, for men and women who fast (and deny themselves), for men and women who guard their chastity, and for men and women who engage much in God's praise,- for them has God prepared forgiveness and great reward.

<sup>33:53</sup> O ye who believe! Enter not the Prophet's houses,- until leave is given you,- for a meal, (and then) not (so early as) to wait for its preparation: but when ye are invited, enter; and when ye have taken your meal, disperse, without seeking familiar talk. Such (behaviour) annoys the Prophet: he is ashamed to dismiss you, but God is not ashamed (to tell you) the truth. And when ye ask (his ladies) for anything ye want, ask them from before a screen: that makes for greater purity for your hearts and for theirs. Nor is it right for you that ye should annoy God's Messenger, or that ye should marry his widows after him at any time. Truly such a thing is in God's sight an enormity.

<sup>33:54</sup> Whether ye reveal anything or conceal it, verily God has full knowledge of all things.

<sup>33:58</sup> And those who annoy believing men and women undeservedly, bear (on themselves) a calumny and a glaring sin.

<sup>33:59</sup> O Prophet! Tell thy wives and daughters, and the believing women, that they should cast their outer garments over their persons (when abroad): that is most convenient, that they should be known (as such) and not molested. And God is Oft-Forgiving, Most Merciful.

<sup>34:11</sup> (Commanding), "Make thou coast of mail, balancing well the rings of chain armour, and work ye righteousness; for be sure I see (clearly) all that ye do."

<sup>34:24</sup> Say: "Who gives you sustenance, from the heavens and the earth?" Say: "It is God; and certain it is that either we or ye are on right guidance or in manifest error!" <sup>25</sup> Say: "Ye shall not be questioned as to our sins, nor shall we be questioned as to what ye do." <sup>26</sup> Say: "Our Lord will gather us together and will in the end decide the matter between us (and you) in truth and justice: and He is the one to decide, the One Who knows all."

<sup>34:34</sup> Never did We send a warner to a population, but the wealthy ones among them said: "We believe not in the (Message) with which ye have been sent."

<sup>35</sup> They said: "We have more in wealth and in sons, and we cannot be punished."

<sup>36</sup> Say: "Verily my Lord enlarges and restricts the Provision to whom He pleases, but most men understand not." <sup>37</sup> It is

not your wealth nor your sons, that will bring you nearer to Us in degree: but only those who believe and work righteousness - these are the ones for whom there is a multiplied Reward for their deeds, while

secure they (reside) in the dwellings on high!

<sup>34:39</sup> Say: "Verily my Lord enlarges and restricts the Sustenance to such of his servants as He pleases: and nothing do ye spend in the least (in His cause) but He replaces it: for He is the Best of those who grant Sustenance."

<sup>34:43</sup> When Our Clear Signs are rehearsed to them, they say, "This is only a man who wishes to hinder you from the (worship) which your fathers practised." And they say, "This is only a falsehood invented!" and the Unbelievers say of the Truth when it comes to them, "This is nothing but evident magic!"

<sup>34:45</sup> And their predecessors rejected (the Truth); these have not received a tenth of what We had granted to those: yet when they rejected My messengers, how (terrible) was My rejection (of them)!

<sup>46</sup> Say: "I do admonish you on one point: that ye do stand up before God,- (It may be) in pairs, or (it may be) singly,- and reflect (within yourselves): your Companion is not possessed: he is no less than a warner to you, in face of a terrible Penalty." <sup>47</sup> Say: "No reward do I ask of you: it is (all) in your interest: my reward is only due from God: And He is witness to all things."

<sup>35:8</sup> Is he, then, to whom the evil of his conduct is made alluring, so that he looks upon it as good, (equal to one who is rightly guided)? For God leaves to stray whom He wills, and guides whom He wills. So let not thy soul go out in (vainly) sighing after them: for God knows well all that they do!

<sup>35:27</sup> Seest thou not that God sends down rain from the sky? With it We then bring out produce of various colours. And in the mountains are tracts white and red, of various shades of colour, and black intense in hue. <sup>28</sup> And so amongst men and crawling creatures and cattle, are they of various colours. Those truly fear God, among His Servants, who have knowledge: for God is Exalted in Might, Oft-Forgiving. <sup>29</sup> Those who rehearse the Book of God, establish regular Prayer, and spend (in Charity) out of what We have provided for them, secretly and openly, hope for a commerce that will never fail: <sup>30</sup> For He will pay them their meed, nay, He will give them (even) more out of His Bounty: for He is Oft-Forgiving, Most Ready to appreciate (service).

<sup>35:42</sup> They swore their strongest oaths by God that if a warner came to them, they would follow his guidance better than any (other) of the Peoples: But when a warner came to them, it has only increased their flight (from righteousness),- <sup>43</sup> On account of their arrogance in the land and their plotting of Evil, but the plotting of Evil will hem in only the authors thereof. Now are they but looking for the way the ancients were dealt with? But no change wilt thou find in God's way (of dealing): no turning off wilt thou find in God's way (of dealing).

<sup>35:45</sup> If God were to punish men according to what they deserve. He would not leave on the back of the (earth) a single living creature: but He gives them respite for a stated Term: when their Term expires, verily God has in His sight all His Servants.

<sup>36:2</sup> By the Qur'an, full of Wisdom,-  
<sup>6</sup> In order that thou mayest admonish a people, whose fathers had received no admonition, and who therefore remain heedless (of the Signs of God). <sup>11</sup> Thou canst but admonish such a one as follows the Message and fears the (Lord) Most Gracious, unseen: give such a one, therefore, good tidings, of Forgiveness and a Reward most generous.

<sup>36:13</sup> Set forth to them, by way of a parable, the (story of) the Companions of the City. Behold!, there came messengers to it. <sup>14</sup> When We (first) sent to them two messengers, they rejected them: But We strengthened them with a third: they said, "Truly, we have been sent on a mission to you." <sup>15</sup> The (people) said: "Ye are only men like ourselves; and (God) Most Gracious sends no sort of revelation: ye do nothing but lie." <sup>16</sup> They said: "Our Lord doth know that we have been sent on a mission to you." <sup>17</sup> And our duty is only to proclaim the clear Message.

<sup>18</sup> The (people) said: "for us, we augur an evil omen from you: if ye desist not, we will certainly stone you. And a grievous punishment indeed will be inflicted on you by us." <sup>19</sup> They said: "Your evil omens are with yourselves: (deem ye this an evil omen). If ye are admonished? Nay, but ye are a people transgressing all bounds!" )

<sup>36:66</sup> If it had been our Will, We could surely have blotted out their eyes; then should they have run about groping for the Path, but how could they have seen? <sup>67</sup> And if it had been Our Will, We could have transformed them (to remain) in their places; then should they have been

unable to move about, nor could they have returned (after error). <sup>68</sup> If We grant long life to any, We cause him to be reversed in nature: Will they not then understand?

<sup>36:71</sup> See they not that it is We Who have created for them - among the things which Our hands have fashioned - cattle, which are under their dominion?- <sup>72</sup> And that We have subjected them to their (use)? of them some do carry them and some they eat: <sup>73</sup> And they have (other) profits from them (besides), and they get (milk) to drink. Will they not then be grateful?

<sup>36:76</sup> Let not their speech, then, grieve thee. Verily We know what they hide as well as what they disclose.

<sup>38:2</sup> But the Unbelievers (are steeped) in self-glory and Separatism. <sup>3</sup> How many generations before them did We destroy? In the end they cried (for mercy)- when there was no longer time for being saved! <sup>4</sup> So they wonder that a Warner has come to them from among themselves! and the Unbelievers say, "This is a sorcerer telling lies!" <sup>5</sup> Has he made the gods (all) into one God? Truly this is a wonderful thing!" <sup>6</sup> And the leader among them goes away (impatiently), (saying), "Walk ye away, and remain constant to your gods! For this is truly a thing designed (against you)! <sup>7</sup> We never heard (the like) of this among the people of these latter days: this is nothing but a made-up tale!" <sup>8</sup> "What! has the Message been sent to him - (Of all persons) among us?"... but they are in doubt concerning My (Own) Message! Nay, they have not yet tasted My Punishment!

<sup>38:11</sup> But there - will be put to flight even a host of confederates.

<sup>38:27</sup> Not without purpose did We create heaven and earth and all between! that were the thought of Unbelievers! but woe to the Unbelievers because of the Fire (of Hell)!

<sup>39:3</sup> Is it not to God that sincere devotion is due? But those who take for protectors other than God (say): "We only serve them in order that they may bring us nearer to God." Truly God will judge between them in that wherein they differ. But God guides not such as are false and ungrateful.

<sup>39:7</sup> If ye reject (God), Truly God hath no need of you; but He liketh not ingratitude from His servants: if ye are grateful, He is pleased with you. No bearer of burdens can bear the burden of another. In the end, to your Lord is your Return, when He will tell you the truth of all that ye did (in this life). for He knoweth well all that is in (men's) hearts.

<sup>39:10</sup> Say: "O ye my servants who believe! Fear your Lord, good is (the reward) for those who do good in this world. Spacious is God's earth! those who patiently persevere will truly receive a reward without measure!"

<sup>39:49</sup> Now, when trouble touches man, he cries to Us: But when We bestow a favour upon him as from Ourselves, he says, "This has been given to me because of a certain knowledge (I have)!" Nay, but this is but a trial, but most of them understand not!

<sup>39:55</sup> "And follow the best of (the courses) revealed to you from your Lord, before

the Penalty comes on you - of a sudden while ye perceive not!- <sup>56</sup> Lest the soul should (then) say: 'Ah! Woe is me!- In that I neglected (my duty) towards God, and was but among those who mocked!'- <sup>57</sup> Or (lest) it should say: 'If only God had guided me, I should certainly have been among the righteous!'. "

<sup>39:69</sup> And the Earth will shine with the Glory of its Lord: the Record (of Deeds) will be placed (open); the prophets and the witnesses will be brought forward and a just decision pronounced between them; and they will not be wronged (in the least). <sup>70</sup> And to every soul will be paid in full (the fruit) of its Deeds; and (God) knoweth best all that they do. <sup>71</sup> The Unbelievers will be led to Hell in crowd: until, when they arrive, there, its gates will be opened. And its keepers will say, "Did not messengers come to you from among yourselves, rehearsing to you the Signs of your Lord, and warning you of the Meeting of This Day of yours?" The answer will be: "True: but the Decree of Punishment has been proved true against the Unbelievers!"

<sup>40:4</sup> None can dispute about the Signs of God but the Unbelievers. Let not, then, their strutting about through the land deceive thee! <sup>5</sup> But (there were people) before them, who denied (the Signs),- the People of Noah, and the Confederates (of Evil) after them; and every People plotted against their prophet, to seize him, and disputed by means of vanities, therewith to condemn the Truth; but it was I that seized them! and how (terrible) was My Requital!

<sup>40:55</sup> Patiently, then, persevere: for

the Promise of God is true: and ask forgiveness for thy fault, and celebrate the Praises of thy Lord in the evening and in the morning. <sup>56</sup> Those who dispute about the signs of God without any authority bestowed on them,- there is nothing in their breasts but (the quest of) greatness, which they shall never attain to: seek refuge, then, in God: It is He Who hears and sees (all things). <sup>57</sup> Assuredly the creation of the heavens and the earth is a greater (matter) than the creation of men: Yet most men understand not.

<sup>40:59</sup> The Hour will certainly come: Therein is no doubt: Yet most men believe not.

<sup>40:61</sup> It is God Who has made the Night for you, that ye may rest therein, and the days as that which helps (you) to see. Verily God is full of Grace and Bounty to men: yet most men give no thanks.

<sup>40:67</sup> It is He Who has created you from dust then from a sperm-drop, then from a leech-like clot; then does he get you out (into the light) as a child: then lets you (grow and) reach your age of full strength; then lets you become old,- though of you there are some who die before;- and lets you reach a Term appointed; in order that ye may learn wisdom. <sup>68</sup> It is He Who gives Life and Death; and when He decides upon an affair, He says to it, "Be", and it is.

<sup>41:30</sup> In the case of those who say, "Our Lord is God", and, further, stand straight and steadfast, the angels descend on them (from time to time): "Fear ye not!" (they suggest), "Nor grieve! but receive the Glad Tidings of the Garden (of Bliss), the

which ye were promised! <sup>31</sup> We are your protectors in this life and in the Hereafter: therein shall ye have all that your souls shall desire; therein shall ye have all that ye ask for!- <sup>32</sup> A hospitable gift from one Oft-Forgiving, Most Merciful!" <sup>33</sup> Who is better in speech than one who calls (men) to God, works righteousness, and says, "I am of those who bow in Islam"? <sup>34</sup> Nor can goodness and Evil be equal. Repel (Evil) with what is better: Then will he between whom and thee was hatred become as it were thy friend and intimate! <sup>35</sup> And no one will be granted such goodness except those who exercise patience and self-restraint,- none but persons of the greatest good fortune. <sup>36</sup> And if (at any time) an incitement to discord is made to thee by the Evil One, seek refuge in God. He is the One Who hears and knows all things.

<sup>41:49</sup> Man does not weary of asking for good (things), but if ill touches him, he gives up all hope (and) is lost in despair. <sup>50</sup> When we give him a taste of some Mercy from Ourselves, after some adversity has touched him, he is sure to say, "This is due to my (merit): I think not that the Hour (of Judgment) will (ever) be established; but if I am brought back to my Lord, I have (much) good (stored) in His sight!" But We will show the Unbelievers the truth of all that they did, and We shall give them the taste of a severe Penalty. <sup>51</sup> When We bestow favours on man, he turns away, and gets himself remote on his side (instead of coming to Us); and when evil seizes him, (he comes) full of prolonged prayer!

<sup>42:13</sup> The same religion has He established for you as that which He enjoined on Noah - the which We have sent by inspiration to thee - and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than God, hard is the (way) to which thou callest them. God chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him). <sup>14</sup> And they became divided only after Knowledge reached them,- through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a Term appointed, the matter would have been settled between them: But truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it. <sup>15</sup> Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded, nor follow thou their vain desires; but say: "I believe in the Book which God has sent down; and I am commanded to judge justly between you. God is our Lord and your Lord: for us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. God will bring us together, and to Him is (our) Final Goal."

<sup>42:23</sup> That is (the Bounty) whereof God gives Glad Tidings to His Servants who believe and do righteous deeds. Say: "No reward do I ask of you for this except the love of those near of kin." And if any one earns any good, We shall give him an increase of good in respect thereof: for God is Oft-Forgiving, Most Ready to appreciate (service).

ate (service).

<sup>42:27</sup> If God were to enlarge the provision for His Servants, they would indeed transgress beyond all bounds through the earth; but he sends (it) down in due measure as He pleases. For He is with His Servants Well-acquainted, Watchful.

<sup>42:36</sup> Whatever ye are given (here) is (but) a convenience of this life: but that which is with God is better and more lasting: (it is) for those who believe and put their trust in their Lord: <sup>37</sup> Those who avoid the greater crimes and shameful deeds, and, when they are angry even then forgive; <sup>38</sup> Those who hearken to their Lord, and establish regular Prayer; who (conduct) their affairs by mutual Consultation; who spend out of what We bestow on them for Sustenance; <sup>39</sup> And those who, when an oppressive wrong is inflicted on them, (are not cowed but) help and defend themselves. <sup>40</sup> The recompense for an injury is an injury equal thereto (in degree): but if a person forgives and makes reconciliation, his reward is due from God: for (God) loveth not those who do wrong. <sup>41</sup> But indeed if any do help and defend themselves after a wrong (done) to them, against such there is no cause of blame. <sup>42</sup> The blame is only against those who oppress men and wrong-doing and insolently transgress beyond bounds through the land, defying right and justice: for such there will be a penalty grievous. <sup>43</sup> But indeed if any show patience and forgive, that would truly be an exercise of courageous will and resolution in the conduct of affairs.

<sup>42:48</sup> If then they run away, We have not sent thee as a guard over them. Thy

duty is but to convey (the Message). And truly, when We give man a taste of a Mercy from Ourselves, he doth exult thereat, but when some ill happens to him, on account of the deeds which his hands have sent forth, truly then is man ungrateful!

<sup>43:6</sup> But how many were the prophets We sent amongst the peoples of old? <sup>7</sup> And never came there a prophet to them but they mocked him.

<sup>43:22</sup> Nay! they say: "We found our fathers following a certain religion, and we do guide ourselves by their footsteps." <sup>23</sup> Just in the same way, whenever We sent a Warner before thee to any people, the wealthy ones among them said: "We found our fathers following a certain religion, and we will certainly follow in their footsteps." <sup>24</sup> He said: "What! Even if I brought you better guidance than that which ye found your fathers following?" They said: "For us, we deny that ye (prophets) are sent (on a mission at all)."

<sup>43:26</sup> Behold! Abraham said to his father and his people: "I do indeed clear myself of what ye worship: <sup>27</sup> (I worship) only Him Who made me, and He will certainly guide me." <sup>28</sup> And he left it as a Word to endure among those who came after him, that they may turn back (to God). <sup>29</sup> Yea, I have given the good things of this life to these (men) and their fathers, until the Truth has come to them, and a messenger making things clear. <sup>30</sup> But when the Truth came to them, they said: "This is sorcery, and we do reject it." <sup>31</sup> Also, they say: "Why is not this Qur'an sent down to some leading man in either

of the two (chief) cities?"

<sup>43:43</sup> So hold thou fast to the Revelation sent down to thee; verily thou art on a Straight Way.

<sup>45:3</sup> Verily in the heavens and the earth, are Signs for those who believe. <sup>4</sup> And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith. <sup>5</sup> And in the alternation of Night and Day, and the fact that God sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,- are Signs for those that are wise.

<sup>45:14</sup> Tell those who believe, to forgive those who do not look forward to the Days of God: It is for Him to recompense (for good or ill) each People according to what they have earned. <sup>15</sup> If any one does a righteous deed, it ensures to the benefit of his own soul; if he does evil, it works against (his own soul). In the end will ye (all) be brought back to your Lord.

<sup>46:15</sup> We have enjoined on man kindness to his parents: In pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lord! Grant me that I may be grateful for Thy favour which Thou has bestowed upon me, and upon both my parents, and that I may work righteousness such as Thou mayest approve; and be gracious to me in my issue. Truly have I turned to Thee and truly do I bow (to Thee) in



Islam.”

<sup>47:1</sup> Those who reject God and hinder (men) from the Path of God,- their deeds will God render astray (from their mark). <sup>2</sup> But those who believe and work deeds of righteousness, and believe in the (Revelation) sent down to Muhammad - for it is the Truth from their Lord,- He will remove from them their ills and improve their condition.

<sup>47:36</sup> The life of this world is but play and amusement: and if ye believe and guard against Evil, He will grant you your recompense, and will not ask you (to give up) your possessions. <sup>37</sup> If He were to ask you for all of them, and press you, ye would covetously withhold, and He would bring out all your ill-feeling. <sup>38</sup> Behold, ye are those invited to spend (of your substance) in the Way of God: But among you are some that are niggardly. But any who are niggardly are so at the expense of their own souls. But God is free of all wants, and it is ye that are needy. If ye turn back (from the Path), He will substitute in your stead another people; then they would not be like you!

<sup>49:2</sup> O ye who believe! Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk, as ye may speak aloud to one another, lest your deeds become vain and ye perceive not. <sup>3</sup> Those that lower their voices in the presence of God’s Messenger,- their hearts has God tested for piety: for them is Forgiveness and a great Reward. <sup>4</sup> Those who shout out to thee from without the inner apartments - most of them lack under-

standing.

<sup>49:6</sup> O ye who believe! If a wicked person comes to you with any news, ascertain the truth, lest ye harm people unwittingly, and afterwards become full of repentance for what ye have done.

<sup>49:10</sup> The Believers are but a single Brotherhood: So make peace and reconciliation between your two (contending) brothers; and fear God, that ye may receive Mercy. <sup>11</sup> O ye who believe! Let not some men among you laugh at others: It may be that the (latter) are better than the (former): Nor let some women laugh at others: It may be that the (latter) are better than the (former): Nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames: Ill-seeming is a name connoting wickedness, (to be used of one) after he has believed: And those who do not desist are (indeed) doing wrong. <sup>12</sup> O ye who believe! Avoid suspicion as much (as possible): for suspicion in some cases is a sin: And spy not on each other behind their backs. Would any of you like to eat the flesh of his dead brother? Nay, ye would abhor it... But fear God: For God is Oft-Returning, Most Merciful. <sup>13</sup> O mankind! We created you from a single (pair) of a male and a female, and made you into nations and tribes, that ye may know each other not that ye may despise (each other). Verily the most honoured of you in the sight of God is (he who is) the most righteous of you. And God has full knowledge and is well acquainted (with all things).

<sup>50:2</sup> But they wonder that there has come to them a Warner from among them-

selves. So the Unbelievers say: "This is a wonderful thing! <sup>3</sup> What! When we die and become dust, (shall we live again?) That is a (sort of) return far (from our understanding)." <sup>4</sup> We already know how much of them the earth takes away: With Us is a record guarding (the full account). <sup>5</sup> But they deny the Truth when it comes to them: so they are in a confused state. <sup>6</sup> Do they not look at the sky above them?—How We have made it and adorned it, and there are no flaws in it? <sup>7</sup> And the earth—We have spread it out, and set thereon mountains standing firm, and produced therein every kind of beautiful growth (in pairs)—<sup>8</sup> To be observed and commemorated by every devotee turning (to God). <sup>9</sup> And We send down from the sky rain charted with blessing, and We produce therewith gardens and Grain for harvests; <sup>10</sup> And tall (and stately) palm-trees, with shoots of fruit-stalks, piled one over another;—<sup>11</sup> As sustenance for (God's) Servants;—and We give (new) life therewith to land that is dead: Thus will be the Resurrection.

<sup>50:12</sup> Before them was denied (the Hereafter) by the People of Noah, the Companions of the Rass, the Thamud, <sup>13</sup> The 'Ad, Pharaoh, the brethren of Lut.

<sup>50:16</sup> It was We Who created man, and We know what dark suggestions his soul makes to him: for We are nearer to him than (his) jugular vein. <sup>17</sup> Behold, two (guardian angels) appointed to learn (his doings) learn (and noted them), one sitting on the right and one on the left. <sup>18</sup> Not a word does he utter but there is a sentinel by him, ready (to note it). <sup>19</sup> And the stupor of death will bring Truth (be-

fore his eyes): "This was the thing which thou wast trying to escape!" <sup>20</sup> And the Trumpet shall be blown: that will be the Day whereof Warning (had been given). <sup>21</sup> And there will come forth every soul: with each will be an (angel) to drive, and an (angel) to bear witness. <sup>22</sup> (It will be said:) "Thou wast heedless of this; now have We removed thy veil, and sharp is thy sight this Day!"

<sup>50:37</sup> Verily in this is a Message for any that has a heart and understanding or who gives ear and earnestly witnesses (the truth).

<sup>50:39</sup> Bear, then, with patience, all that they say, and celebrate the praises of thy Lord, before the rising of the sun and before (its) setting. <sup>40</sup> And during part of the night, (also,) celebrate His praises, and (so likewise) after the postures of adoration. <sup>41</sup> And listen for the Day when the Caller will call out from a place quiet near,—<sup>42</sup> The Day when they will hear a (mighty) Blast in (very) truth: that will be the Day of Resurrection.

<sup>50:45</sup> We know best what they say; and thou art not one to overawe them by force. So admonish with the Qur'an such as fear My Warning!

<sup>51:15</sup> As to the Righteous, they will be in the midst of Gardens and Springs, <sup>16</sup> Taking joy in the things which their Lord gives them, because, before then, they lived a good life. <sup>17</sup> They were in the habit of sleeping but little by night, <sup>18</sup> And in the hour of early dawn, they (were found) praying for Forgiveness; <sup>19</sup> And in their wealth and possessions (was remembered) the right of the (needy,) him who

asked, and him who (for some reason) was prevented (from asking).

<sup>53:29</sup> Therefore shun those who turn away from Our Message and desire nothing but the life of this world. <sup>30</sup> That is as far as knowledge will reach them. Verily thy Lord knoweth best those who stray from His Path, and He knoweth best those who receive guidance. <sup>31</sup> Yea, to God belongs all that is in the heavens and on earth: so that He rewards those who do evil, according to their deeds, and He rewards those who do good, with what is best. <sup>32</sup> Those who avoid great sins and shameful deeds, only (falling into) small faults,- verily thy Lord is ample in forgiveness. He knows you well when He brings you out of the earth, And when ye are hidden in your mothers' wombs. Therefore justify not yourselves: He knows best who it is that guards against evil.

<sup>54:1</sup> The Hour (of Judgment) is nigh, and the moon is cleft asunder. <sup>2</sup> But if they see a Sign, they turn away, and say, "This is (but) transient magic." <sup>3</sup> They reject (the warning) and follow their (own) lusts but every matter has its appointed time. <sup>4</sup> There have already come to them Recitals wherein there is (enough) to check (them), <sup>5</sup> Mature wisdom;- but (the preaching of) Warners profits them not. <sup>6</sup> Therefore, (O Prophet,) turn away from them. The Day that the Caller will call (them) to a terrible affair,

<sup>56:58</sup> Do ye then see?- The (human Seed) that ye throw out,-

<sup>56:62</sup> And ye certainly know already the first form of creation: why then do ye not

celebrate His praises? <sup>63</sup> See ye the seed that ye sow in the ground? <sup>64</sup> Is it ye that cause it to grow, or are We the Cause?

<sup>56:68</sup> See ye the water which ye drink? <sup>69</sup> Do ye bring it down (in rain) from the cloud or do We?

<sup>56:71</sup> See ye the Fire which ye kindle? <sup>72</sup> Is it ye who grow the tree which feeds the fire, or do We grow it?

<sup>57:7</sup> Believe in God and His messenger, and spend (in charity) out of the (substance) whereof He has made you heirs. For, those of you who believe and spend (in charity),- for them is a great Reward. <sup>14</sup> (Those without) will call out, "Were we not with you?" (The others) will reply, "True! but ye led yourselves into temptation; ye looked forward (to our ruin); ye doubted (God's Promise); and (your false) desires deceived you; until there issued the Command of God. And the Deceiver deceived you in respect of God."

<sup>57:20</sup> Know ye (all), that the life of this world is but play and amusement, pomp and mutual boasting and multiplying, (in rivalry) among yourselves, riches and children. Here is a similitude: How rain and the growth which it brings forth, delight (the hearts of) the tillers; soon it withers; thou wilt see it grow yellow; then it becomes dry and crumbles away. But in the Hereafter is a Penalty severe (for the devotees of wrong). And Forgiveness from God and (His) Good Pleasure (for the devotees of God). And what is the life of this world, but goods and chattels of deception? <sup>21</sup> Be ye foremost (in seeking) Forgiveness from your Lord, and a Garden (of Bliss), the width whereof is as the

width of heaven and earth, prepared for those who believe in God and His messengers: that is the Grace of God, which He bestows on whom he pleases: and God is the Lord of Grace abounding.

<sup>57:23</sup> In order that ye may not despair over matters that pass you by, nor exult over favours bestowed upon you. For God loveth not any vainglorious boaster,-  
<sup>24</sup> Such persons as are covetous and commend covetousness to men. And if any turn back (from God's Way), verily God is Free of all Needs, Worthy of all Praise.

<sup>57:26</sup> And We sent Noah and Abraham, and established in their line Prophethood and Revelation: and some of them were on right guidance. But many of them became rebellious transgressors. <sup>27</sup> Then, in their wake, We followed them up with (others of) Our messengers: We sent after them Jesus the son of Mary, and bestowed on him the Gospel; and We ordained in the hearts of those who followed him Compassion and Mercy. But the Monasticism which they invented for themselves, We did not prescribe for them: (We commanded) only the seeking for the Good Pleasure of God; but that they did not foster as they should have done. Yet We bestowed, on those among them who believed, their (due) reward, but many of them are rebellious transgressors.

<sup>60:3</sup> Of no profit to you will be your relatives and your children on the Day of Judgment: He will judge between you: for God sees well all that ye do.

<sup>60:7</sup> It may be that God will grant love (and friendship) between you and those whom ye (now) hold as enemies. For God

has power (over all things); And God is Oft-Forgiving, Most Merciful. <sup>8</sup> God forbids you not, with regard to those who fight you not for (your) Faith nor drive you out of your homes, from dealing kindly and justly with them: for God loveth those who are just. <sup>9</sup> God only forbids you, with regard to those who fight you for (your) Faith, and drive you out of your homes, and support (others) in driving you out, from turning to them (for friendship and protection). It is such as turn to them (in these circumstances), that do wrong.

<sup>61:2</sup> O ye who believe! Why say ye that which ye do not? <sup>3</sup> Grievously odious is it in the sight of God that ye say that which ye do not.

<sup>61:7</sup> Who doth greater wrong than one who invents falsehood against God, even as he is being invited to Islam? And God guides not those who do wrong.

<sup>61:10</sup> O ye who believe! Shall I lead you to a bargain that will save you from a grievous Penalty?- <sup>11</sup> That ye believe in God and His Messenger, and that ye strive (your utmost) in the Cause of God, with your property and your persons: That will be best for you, if ye but knew!

<sup>62:9</sup> O ye who believe! When the call is proclaimed to prayer on Friday (the Day of Assembly), hasten earnestly to the Remembrance of God, and leave off business (and traffic): That is best for you if ye but knew! <sup>10</sup> And when the Prayer is finished, then may ye disperse through the land, and seek of the Bounty of God: and celebrate the Praises of God often

(and without stint): that ye may prosper. <sup>11</sup> But when they see some bargain or some amusement, they disperse headlong to it, and leave thee standing. Say: "The (blessing) from the Presence of God is better than any amusement or bargain! and God is the Best to provide (for all needs)."

<sup>66:2</sup> God has already ordained for you, (O men), the dissolution of your oaths (in some cases): and God is your Protector, and He is Full of Knowledge and Wisdom.

<sup>67:13</sup> And whether ye hide your word or publish it, He certainly has (full) knowledge, of the secrets of (all) hearts.

<sup>68:1</sup> By the Pen and the (Record) which (men) write,- <sup>2</sup> Thou art not, by the Grace of thy Lord, mad or possessed. <sup>3</sup> Nay, verily for thee is a Reward unfailing: <sup>4</sup> And thou (standest) on an exalted standard of character. <sup>5</sup> Soon wilt thou see, and they will see, <sup>6</sup> Which of you is afflicted with madness. <sup>7</sup> Verily it is thy Lord that knoweth best, which (among men) hath strayed from His Path: and He knoweth best those who receive (true) Guidance. <sup>8</sup> So hearken not to those who deny (the Truth).

<sup>68:10</sup> Heed not the type of despicable men,- ready with oaths, <sup>11</sup> A slanderer, going about with calumnies, <sup>12</sup> (Habitually) hindering (all) good, transgressing beyond bounds, deep in sin, <sup>13</sup> Violent (and cruel),- with all that, base-born,- <sup>14</sup> Because he possesses wealth and (numerous) sons.

<sup>68:17</sup> Verily We have tried them as We tried the People of the Garden, when they

resolved to gather the fruits of the (garden) in the morning. <sup>18</sup> But made no reservation, ("If it be God's Will"). <sup>19</sup> Then there came on the (garden) a visitation from thy Lord, (which swept away) all around, while they were asleep. <sup>20</sup> So the (garden) became, by the morning, like a dark and desolate spot, (whose fruit had been gathered). <sup>21</sup> As the morning broke, they called out, one to another,- <sup>22</sup> "Go ye to your tilth (betimes) in the morning, if ye would gather the fruits." <sup>23</sup> So they departed, conversing in secret low tones, (saying)- <sup>24</sup> "Let not a single indigent person break in upon you into the (garden) this day." <sup>25</sup> And they opened the morning, strong in an (unjust) resolve. <sup>26</sup> But when they saw the (garden), they said: "We have surely lost our way: <sup>27</sup> Indeed we are shut out (of the fruits of our labour)!" <sup>31</sup> They said: "Alas for us! We have indeed transgressed! <sup>32</sup> It may be that our Lord will give us in exchange a better (garden) than this: for we do turn to Him (in repentance)!"

<sup>68:48</sup> So wait with patience for the Command of thy Lord, and be not like the Companion of the Fish,- when he cried out in agony. <sup>49</sup> Had not Grace from his Lord reached him, he would indeed have been cast off on the naked shore, in disgrace. <sup>50</sup> Thus did his Lord choose him and make him of the Company of the Righteous. <sup>51</sup> And the Unbelievers would almost trip thee up with their eyes when they hear the Message; and they say: "Surely he is possessed!" <sup>52</sup> But it is nothing less than a Message to all the worlds.

<sup>70:5</sup> Therefore do thou hold Patience,-

a Patience of beautiful (contentment).

<sup>70:19</sup> Truly man was created very impatient;- <sup>20</sup> Fretful when evil touches him;- <sup>21</sup> And niggardly when good reaches him;- <sup>22</sup> Not so those devoted to Prayer;- <sup>23</sup> Those who remain steadfast to their prayer; <sup>24</sup> And those in whose wealth is a recognised right. <sup>25</sup> For the (needy) who asks and him who is prevented (for some reason from asking); <sup>26</sup> And those who hold to the truth of the Day of Judgment; <sup>27</sup> And those who fear the displeasure of their Lord;- <sup>28</sup> For their Lord's displeasure is the opposite of Peace and Tranquillity;- <sup>29</sup> And those who guard their chastity, <sup>30</sup> Except with their wives and the (captives) whom their right hands possess,- for (then) they are not to be blamed, <sup>31</sup> But those who trespass beyond this are transgressors;- <sup>32</sup> And those who respect their trusts and covenants; <sup>33</sup> And those who stand firm in their testimonies; <sup>34</sup> And those who guard (the sacredness) of their worship;- <sup>35</sup> Such will be the honoured ones in the Gardens (of Bliss).

<sup>72:6</sup> True, there were persons among mankind who took shelter with persons among the Jinns, but they increased them in folly. <sup>7</sup> And they (came to) think as ye thought, that God would not raise up any one (to Judgment).

<sup>72:12</sup> But we think that we can by no means frustrate God throughout the earth, nor can we frustrate Him by flight. <sup>13</sup> And as for us, since we have listened to the Guidance, we have accepted it: and any who believes in his Lord has no fear, either of a short (account) or of any injustice. <sup>14</sup> Amongst us are some that submit their

wills (to God), and some that swerve from justice. Now those who submit their wills - they have sought out (the path) of right conduct.

<sup>73:1</sup> O thou folded in garments! <sup>2</sup> Stand (to prayer) by night, but not all night,- <sup>3</sup> Half of it,- or a little less, <sup>4</sup> Or a little more; and recite the Qur'an in slow, measured rhythmic tones. <sup>5</sup> Soon shall We send down to thee a weighty Message. <sup>6</sup> Truly the rising by night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise). <sup>7</sup> True, there is for thee by day prolonged occupation with ordinary duties: <sup>8</sup> But keep in remembrance the name of thy Lord and devote thyself to Him whole-heartedly. <sup>9</sup> (He is) Lord of the East and the West: there is no god but He: take Him therefore for (thy) Disposer of Affairs. <sup>10</sup> And have patience with what they say, and leave them with noble (dignity). <sup>11</sup> And leave Me (alone to deal with) those in possession of the good things of life, who (yet) deny the Truth; and bear with them for a little while.

<sup>73:15</sup> We have sent to you, (O men!) a messenger, to be a witness concerning you, even as We sent a messenger to Pharaoh. <sup>16</sup> But Pharaoh disobeyed the messenger; so We seized him with a heavy Punishment.

<sup>73:19</sup> Verily this is an Admonition: therefore, whoso will, let him take a (straight) path to his Lord! <sup>20</sup> Thy Lord doth know that thou standest forth (to prayer) nigh two-thirds of the night, or half the night, or a third of the night, and so doth a party of those with thee. But God doth

appoint night and day in due measure He knoweth that ye are unable to keep count thereof. So He hath turned to you (in mercy): read ye, therefore, of the Qur'an as much as may be easy for you. He knoweth that there may be (some) among you in ill-health; others travelling through the land, seeking of God's bounty; yet others fighting in God's Cause, read ye, therefore, as much of the Qur'an as may be easy (for you); and establish regular Prayer and give regular Charity; and loan to God a Beautiful Loan. And whatever good ye send forth for your souls ye shall find it in God's Presence,- yea, better and greater, in Reward and seek ye the Grace of God: for God is Oft-Forgiving, Most Merciful.

<sup>74:1</sup> O thou wrapped up (in the mantle)! <sup>2</sup> Arise and deliver thy warning! <sup>3</sup> And thy Lord do thou magnify! <sup>4</sup> And thy garments keep free from stain! <sup>5</sup> And all abomination shun! <sup>6</sup> Nor expect, in giving, any increase (for thyself)! <sup>7</sup> But, for thy Lord's (Cause), be patient and constant!

<sup>74:11</sup> Leave Me alone, (to deal) with the (creature) whom I created (bare and) alone!- <sup>12</sup> To whom I granted resources in abundance, <sup>13</sup> And sons to be by his side!- <sup>14</sup> To whom I made (life) smooth and comfortable! <sup>15</sup> Yet is he greedy-that I should add (yet more);-

<sup>74:18</sup> For he thought and he plotted;- <sup>19</sup> And woe to him! How he plotted!- <sup>20</sup> Yea, Woe to him; How he plotted!- <sup>21</sup> Then he looked round; <sup>22</sup> Then he frowned and he scowled; <sup>23</sup> Then he turned back and was haughty; <sup>24</sup> Then said he: "This

is nothing but magic, derived from of old; <sup>25</sup> This is nothing but the word of a mortal!"

<sup>74:40</sup> (They will be) in Gardens (of Delight): they will question each other, <sup>41</sup> And (ask) of the Sinners: <sup>42</sup> "What led you into Hell Fire?" <sup>43</sup> They will say: "We were not of those who prayed; <sup>44</sup> Nor were we of those who fed the indigent; <sup>45</sup> But we used to talk vanities with vain talkers; <sup>46</sup> And we used to deny the Day of Judgment, <sup>47</sup> Until there came to us (the Hour) that is certain."

<sup>74:49</sup> Then what is the matter with them that they turn away from admonition?- <sup>50</sup> As if they were affrighted asses, <sup>51</sup> Fleeing from a lion!

<sup>75:1</sup> I do call to witness the Resurrection Day;

<sup>75:13</sup> That Day will Man be told (all) that he put forward, and all that he put back. <sup>14</sup> Nay, man will be evidence against himself, <sup>15</sup> Even though he were to put up his excuses.

<sup>75:20</sup> Nay, (ye men!) but ye love the fleeting life, <sup>21</sup> And leave alone the Hereafter. <sup>22</sup> Some faces, that Day, will beam (in brightness and beauty);- <sup>23</sup> Looking towards their Lord; <sup>24</sup> And some faces, that Day, will be sad and dismal,

<sup>75:26</sup> Yea, when (the soul) reaches to the collar-bone (in its exit),

<sup>75:29</sup> And one leg will be joined with another: <sup>30</sup> That Day the Drive will be (all) to thy Lord! <sup>31</sup> So he gave nothing in charity, nor did he pray!- <sup>32</sup> But on the contrary, he rejected Truth and turned away! <sup>33</sup> Then did he stalk to his family in full conceit! <sup>34</sup> Woe to thee, (O men!),

yea, woe! <sup>35</sup> Again, Woe to thee, (O men!),  
yea, woe!

<sup>76:1</sup> Has there not been over Man a long  
period of Time, when he was nothing -  
(not even) mentioned?

<sup>76:7</sup> They perform (their) vows, and  
they fear a Day whose evil flies far and  
wide. <sup>8</sup> And they feed, for the love of God,  
the indigent, the orphan, and the captive,-  
<sup>9</sup> (Saying), "We feed you for the sake of  
God alone: no reward do we desire from  
you, nor thanks."

<sup>76:24</sup> Therefore be patient with constan-  
cy to the Command of thy Lord, and  
hearken not to the sinner or the ingrate  
among them. <sup>25</sup> And celebrate the name  
of thy Lord morning and evening, <sup>26</sup> And  
part of the night, prostrate thyself to Him;  
and glorify Him a long night through.

<sup>80:1</sup> (The Prophet) frowned and turned  
away, <sup>2</sup> Because there came to him the  
blind man (interrupting). <sup>3</sup> But what  
could tell thee but that perchance he  
might grow (in spiritual understanding)?-  
<sup>4</sup> Or that he might receive admonition,  
and the teaching might profit him? <sup>5</sup> As to  
one who regards Himself as self-sufficient,  
<sup>6</sup> To him dost thou attend; <sup>7</sup> Though it  
is no blame to thee if he grow not (in  
spiritual understanding). <sup>8</sup> But as to him  
who came to thee striving earnestly, <sup>9</sup> And  
with fear (in his heart), <sup>10</sup> Of him wast  
thou unmindful. <sup>11</sup> By no means (should  
it be so)! For it is indeed a Message of  
instruction: <sup>12</sup> Therefore let whoso will,  
keep it in remembrance. <sup>13</sup> (It is) in Books  
held (greatly) in honour, <sup>14</sup> Exalted (in  
dignity), kept pure and holy,

<sup>81:1</sup> When the sun (with its spacious  
light) is folded up; <sup>2</sup> When the stars fall,  
losing their lustre; <sup>3</sup> When the mountains  
vanish (like a mirage);

<sup>81:7</sup> When the souls are sorted out, (be-  
ing joined, like with like); <sup>8</sup> When the fe-  
male (infant), buried alive, is questioned -  
<sup>9</sup> For what crime she was killed; <sup>10</sup> When  
the scrolls are laid open;

<sup>81:14</sup> (Then) shall each soul know what  
it has put forward.

<sup>81:19</sup> Verily this is the word of a most  
honourable Messenger, <sup>20</sup> Endued with  
Power, with rank before the Lord of the  
Throne, <sup>21</sup> With authority there, (and)  
faithful to his trust. <sup>22</sup> And (O people!)  
your companion is not one possessed;  
<sup>23</sup> And without doubt he saw him in the  
clear horizon.

<sup>81:27</sup> Verily this is no less than a Mes-  
sage to (all) the Worlds: <sup>28</sup> (With profit)  
to whoever among you wills to go straight:

<sup>83:1</sup> Woe to those that deal in fraud,-  
<sup>2</sup> Those who, when they have to receive  
by measure from men, exact full measure,  
<sup>3</sup> But when they have to give by measure  
or weight to men, give less than due. <sup>4</sup> Do  
they not think that they will be called  
to account?- <sup>5</sup> On a Mighty Day, <sup>6</sup> A Day  
when (all) mankind will stand before the  
Lord of the Worlds?

<sup>83:29</sup> Those in sin used to laugh at those  
who believed, <sup>30</sup> And whenever they pas-  
sed by them, used to wink at each other  
(in mockery); <sup>31</sup> And when they returned  
to their own people, they would return  
jesting; <sup>32</sup> And whenever they saw them,  
they would say, "Behold! These are the  
people truly astray!" <sup>33</sup> But they had not



been sent as keepers over them!

<sup>87:1</sup> Glorify the name of thy Guardian-Lord Most High, <sup>2</sup> Who hath created, and further, given order and proportion;

<sup>87:8</sup> And We will make it easy for thee (to follow) the simple (Path). <sup>9</sup> Therefore give admonition in case the admonition profits (the hearer). <sup>10</sup> The admonition will be received by those who fear (God): <sup>11</sup> But it will be avoided by those most unfortunate ones,

<sup>87:14</sup> But those will prosper who purify themselves, <sup>15</sup> And glorify the name of their Guardian-Lord, and (lift their hearts) in prayer. <sup>16</sup> Nay (behold), ye prefer the life of this world; <sup>17</sup> But the Hereafter is better and more enduring. <sup>18</sup> And this is in the Books of the earliest (Revelation),- <sup>19</sup> The Books of Abraham and Moses.

<sup>88:21</sup> Therefore do thou give admonition, for thou art one to admonish.

<sup>89:15</sup> Now, as for man, when his Lord trieth him, giving him honour and gifts, then saith he, (puffed up), "My Lord hath honoured me." <sup>16</sup> But when He trieth him, restricting his subsistence for him, then saith he (in despair), "My Lord hath humiliated me!"

<sup>89:17</sup> Nay, nay! but ye honour not the orphans! <sup>18</sup> Nor do ye encourage one another to feed the poor!- <sup>19</sup> And ye devour inheritance - all with greed, <sup>20</sup> And ye love wealth with inordinate love!

<sup>91:1</sup> By the Sun and his (glorious) splendour; <sup>2</sup> By the Moon as she follows him; <sup>3</sup> By the Day as it shows up (the Sun's)

glory; <sup>4</sup> By the Night as it conceals it; <sup>5</sup> By the Firmament and its (wonderful) structure; <sup>6</sup> By the Earth and its (wide) expanse: <sup>7</sup> By the Soul, and the proportion and order given to it; <sup>8</sup> And its enlightenment as to its wrong and its right;- <sup>9</sup> Truly he succeeds that purifies it.

<sup>92:1</sup> By the Night as it conceals (the light); <sup>2</sup> By the Day as it appears in glory; <sup>3</sup> By (the mystery of) the creation of male and female;- <sup>4</sup> Verily, (the ends) ye strive for are diverse. <sup>5</sup> So he who gives (in charity) and fears (God), <sup>6</sup> And (in all sincerity) testifies to the best,- <sup>7</sup> We will indeed make smooth for him the path to Bliss. <sup>8</sup> But he who is a greedy miser and thinks himself self-sufficient, <sup>9</sup> And gives the lie to the best,- <sup>10</sup> We will indeed make smooth for him the path to Misery;

<sup>92:17</sup> But those most devoted to God shall be removed far from it,- <sup>18</sup> Those who spend their wealth for increase in self-purification, <sup>19</sup> And have in their minds no favour from anyone for which a reward is expected in return, <sup>20</sup> But only the desire to seek for the Countenance of their Lord Most High; <sup>21</sup> And soon will they attain (complete) satisfaction.

<sup>93:3</sup> Thy Guardian-Lord hath not forsaken thee, nor is He displeased.

<sup>93:6</sup> Did He not find thee an orphan and give thee shelter (and care)? <sup>7</sup> And He found thee wandering, and He gave thee guidance. <sup>8</sup> And He found thee in need, and made thee independent. <sup>9</sup> Therefore, treat not the orphan with harshness, <sup>10</sup> Nor repulse the petitioner (unheard); <sup>11</sup> But the bounty of the Lord - rehearse

and proclaim!

<sup>94:5</sup> So, verily, with every difficulty, there is relief: <sup>6</sup> Verily, with every difficulty there is relief.

<sup>96:1</sup> Proclaim! (or read!) in the name of thy Lord and Cherisher, Who created- <sup>2</sup> Created man, out of a (mere) clot of congealed blood: <sup>3</sup> Proclaim! And thy Lord is Most Bountiful,- <sup>4</sup> He Who taught (the use of) the pen,- <sup>5</sup> Taught man that which he knew not. <sup>6</sup> Nay, but man doth transgress all bounds, <sup>7</sup> In that he looketh upon himself as self-sufficient.

<sup>96:9</sup> Seest thou one who forbids- <sup>10</sup> A votary when he (turns) to pray? <sup>11</sup> Seest thou if he is on (the road of) Guidance?- <sup>12</sup> Or enjoins Righteousness?

<sup>96:19</sup> Nay, heed him not: But bow down in adoration, and bring thyself the closer (to God)!

<sup>98:1</sup> Those who reject (Truth), among the People of the Book and among the Polytheists, were not going to depart (from their ways) until there should come to them Clear Evidence,- <sup>2</sup> An messenger from God, rehearsing scriptures kept pure and holy: <sup>3</sup> Wherein are laws (or decrees) right and straight.

<sup>104:1</sup> Woe to every (kind of) scandal-monger and-backbiter, <sup>2</sup> Who pileth up wealth and layeth it by, <sup>3</sup> Thinking that his wealth would make him last for ever!

<sup>107:1</sup> Seest thou one who denies the Judgment (to come)? <sup>2</sup> Then such is the (man) who repulses the orphan (with harshness), <sup>3</sup> And encourages not the feeding of the indigent. <sup>4</sup> So woe to the wor-

shippers <sup>5</sup> Who are neglectful of their prayers, <sup>6</sup> Those who (want but) to be seen (of men), <sup>7</sup> But refuse (to supply) (even) neighbourly needs.

<sup>109:1</sup> Say: O ye that reject Faith! <sup>2</sup> I worship not that which ye worship, <sup>3</sup> Nor will ye worship that which I worship. <sup>4</sup> And I will not worship that which ye have been wont to worship, <sup>5</sup> Nor will ye worship that which I worship. <sup>6</sup> To you be your Way, and to me mine.

<sup>110:2</sup> And thou dost see the people enter God's Religion in crowds, <sup>3</sup> Celebrate the praises of thy Lord, and pray for His Forgiveness: For He is Oft-Returning (in Grace and Mercy).