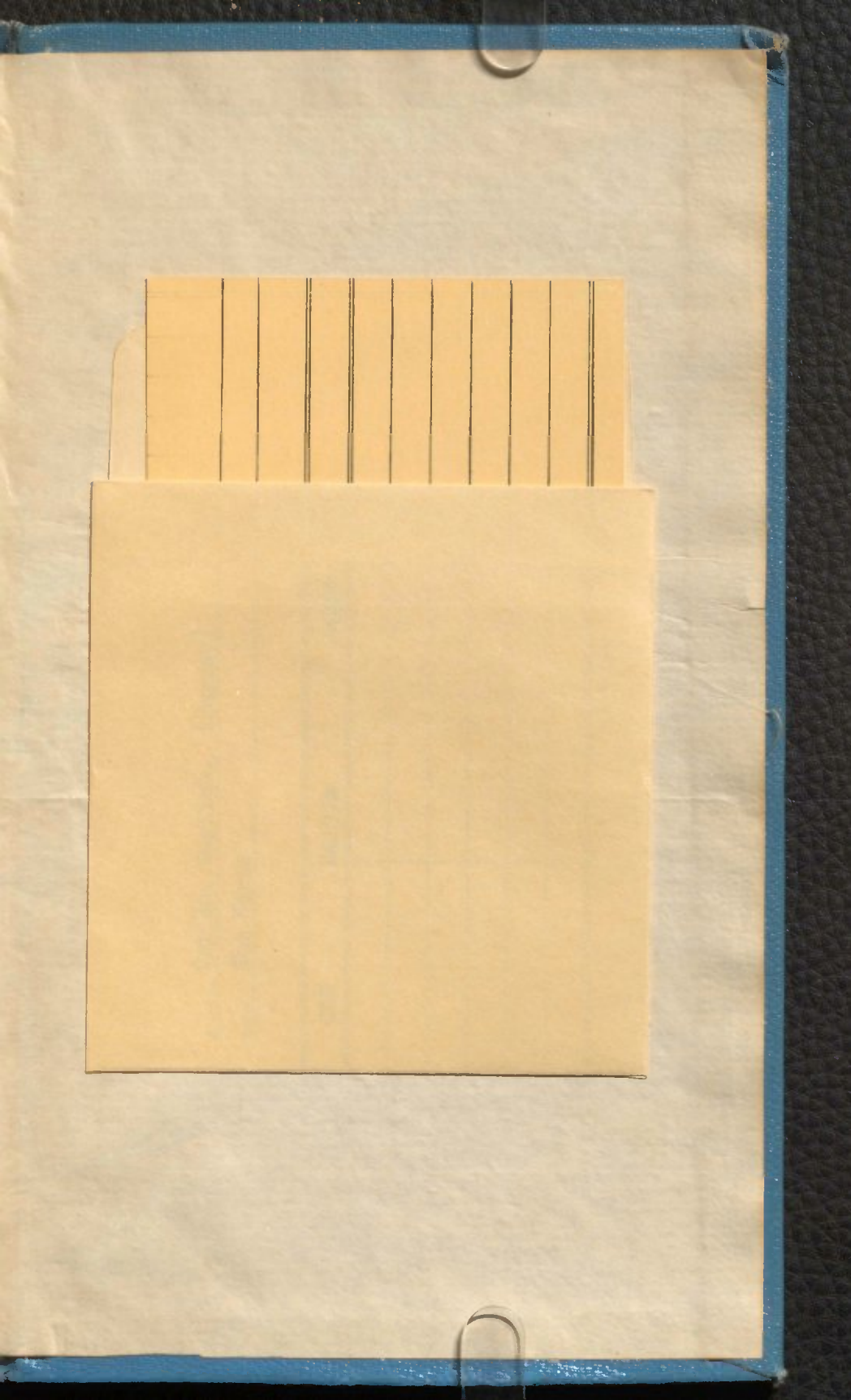
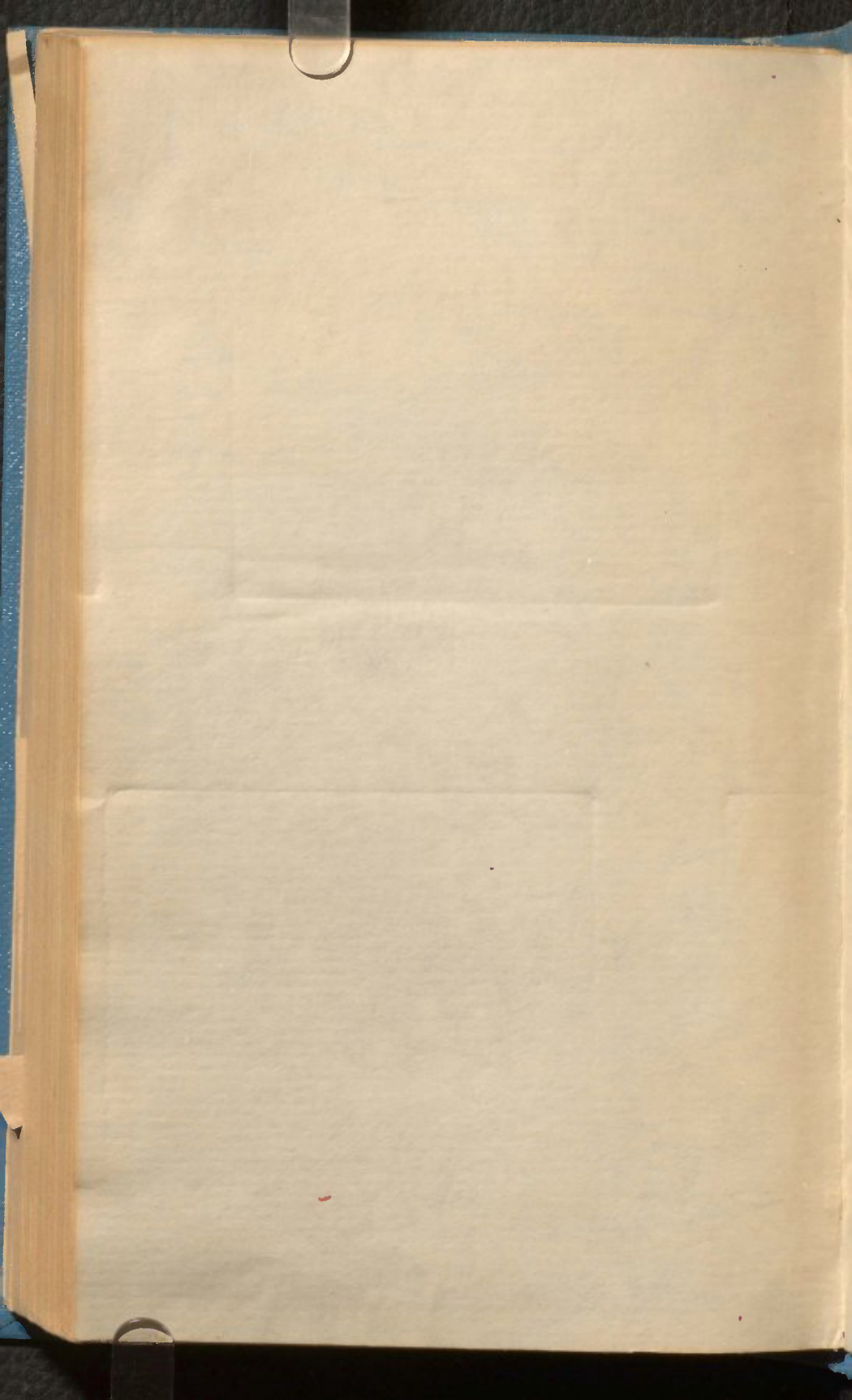


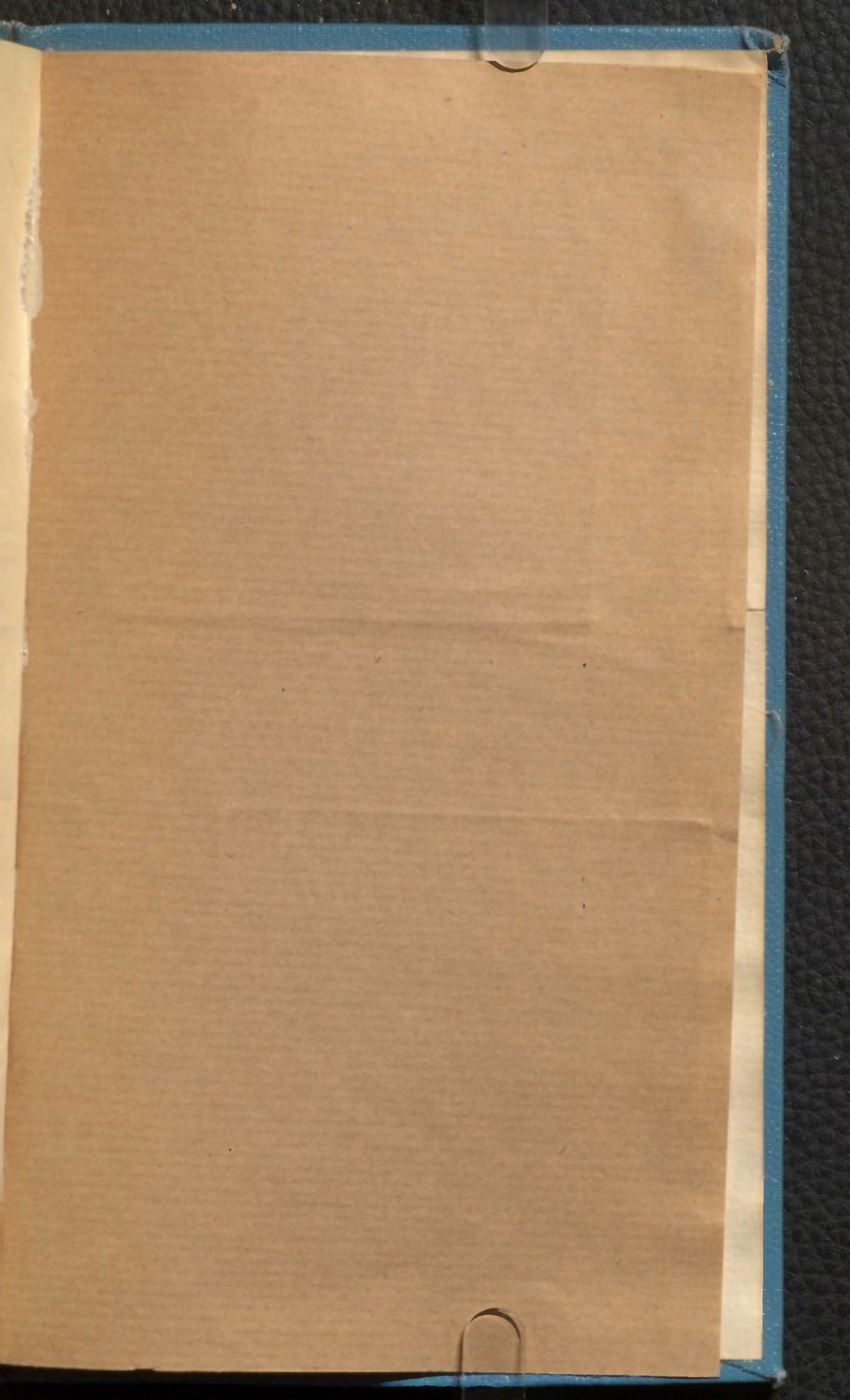
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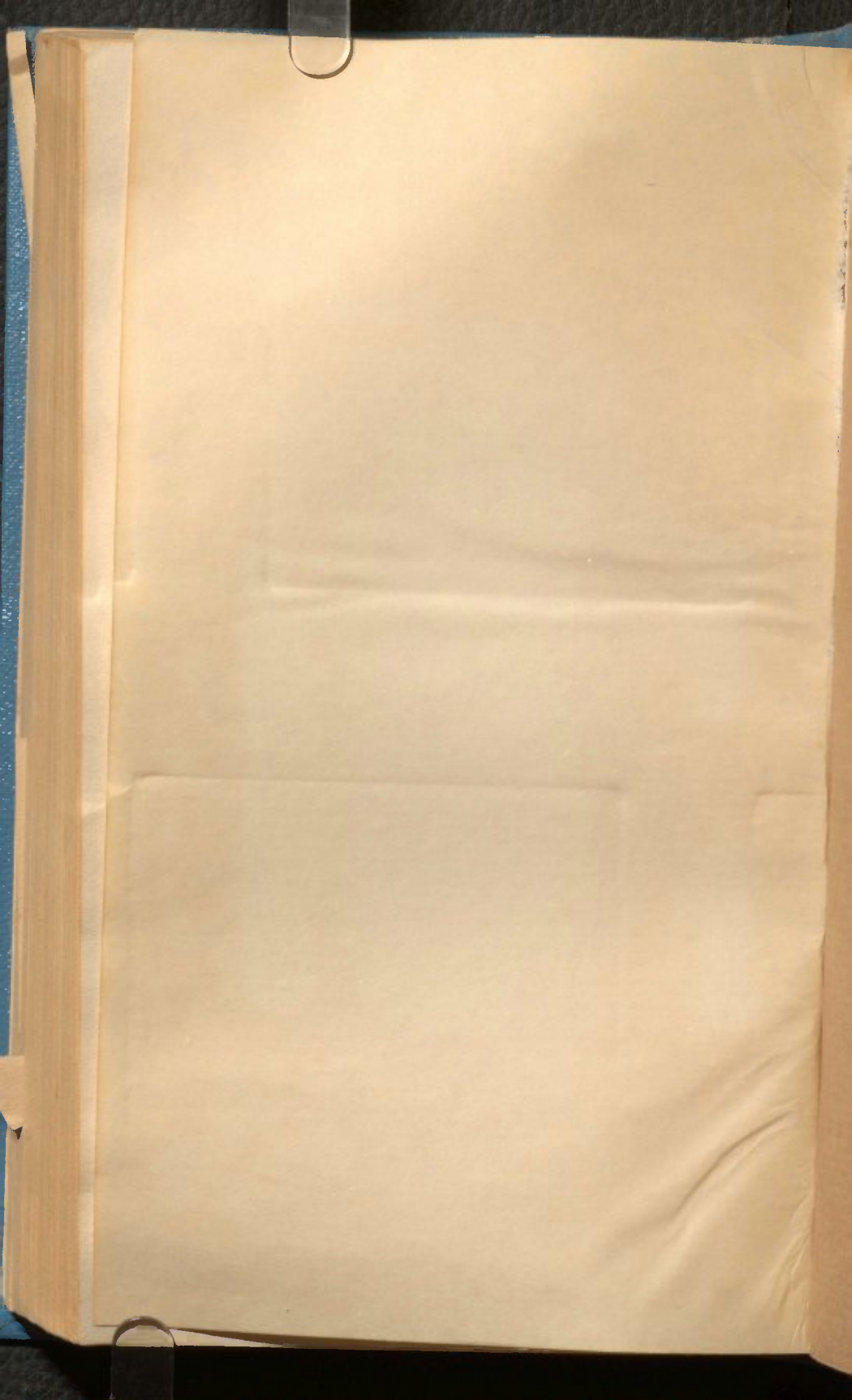


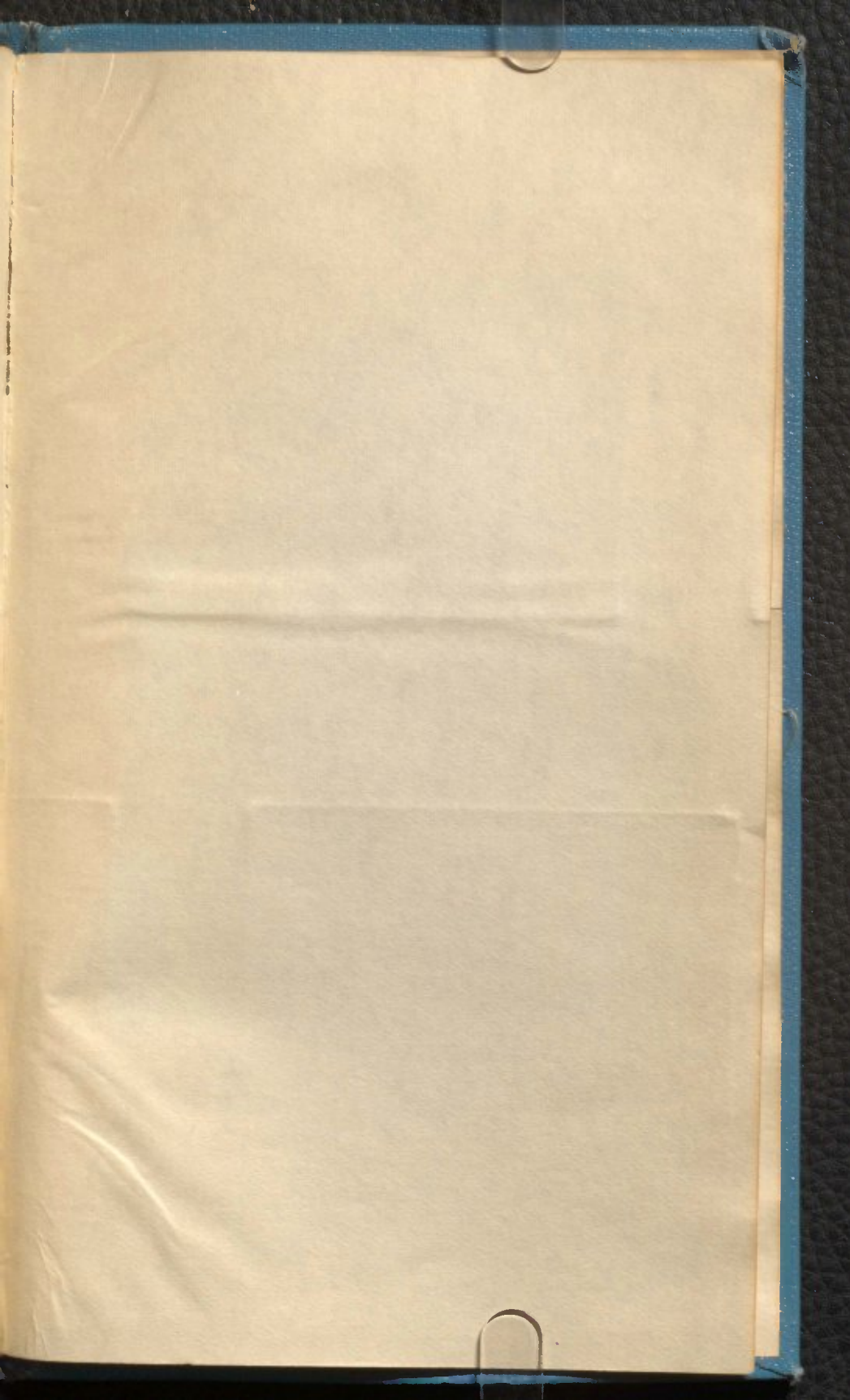
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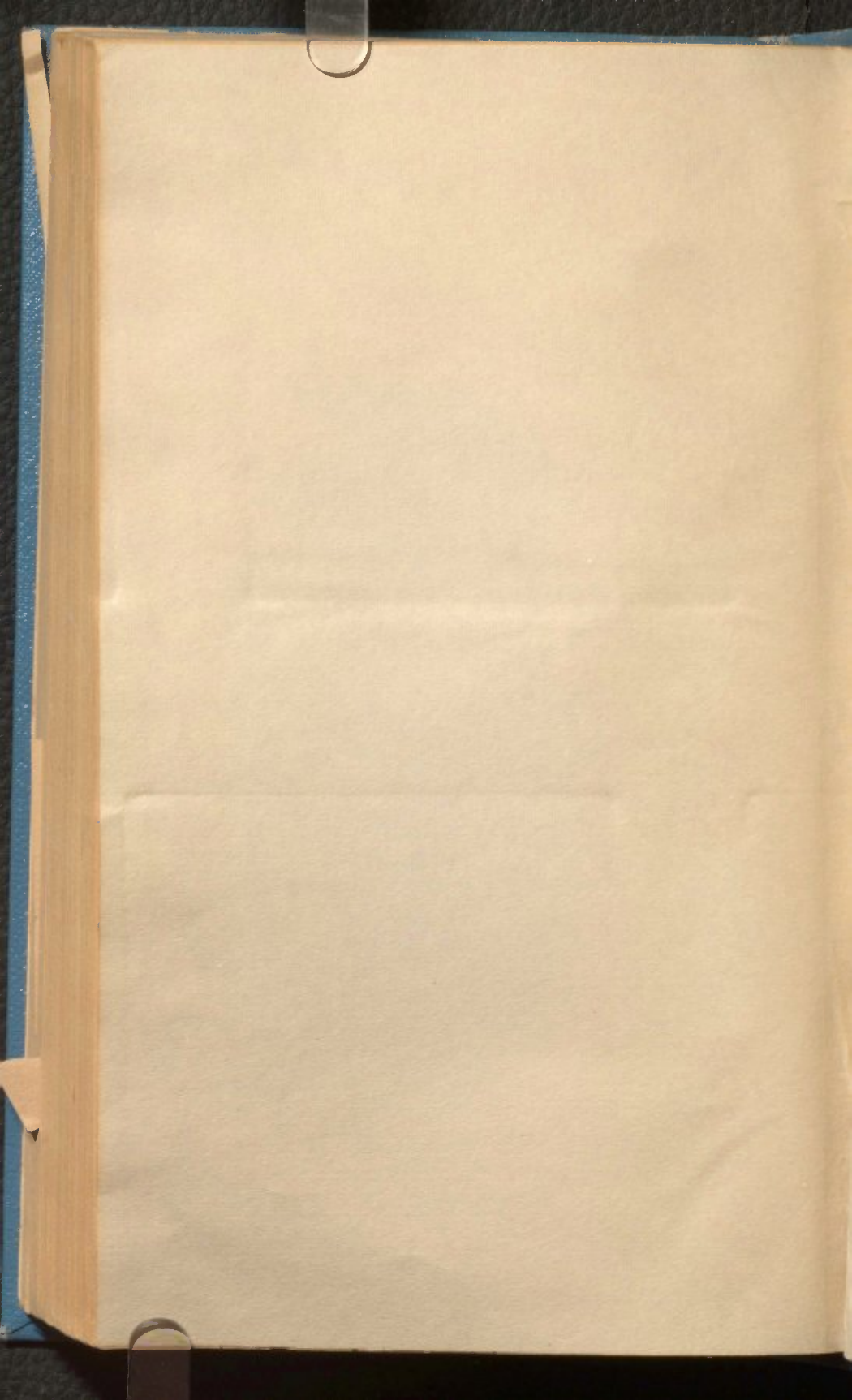


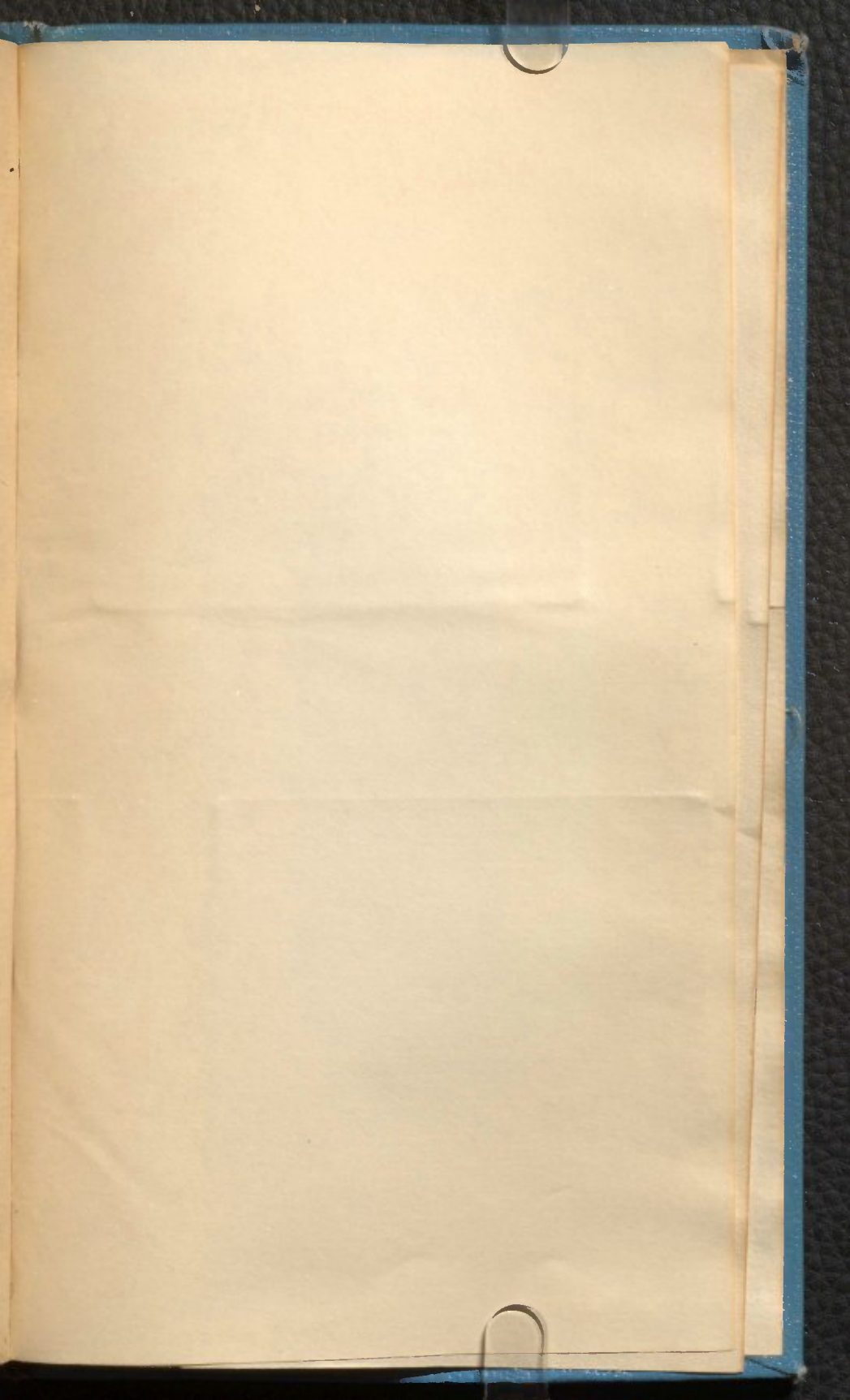


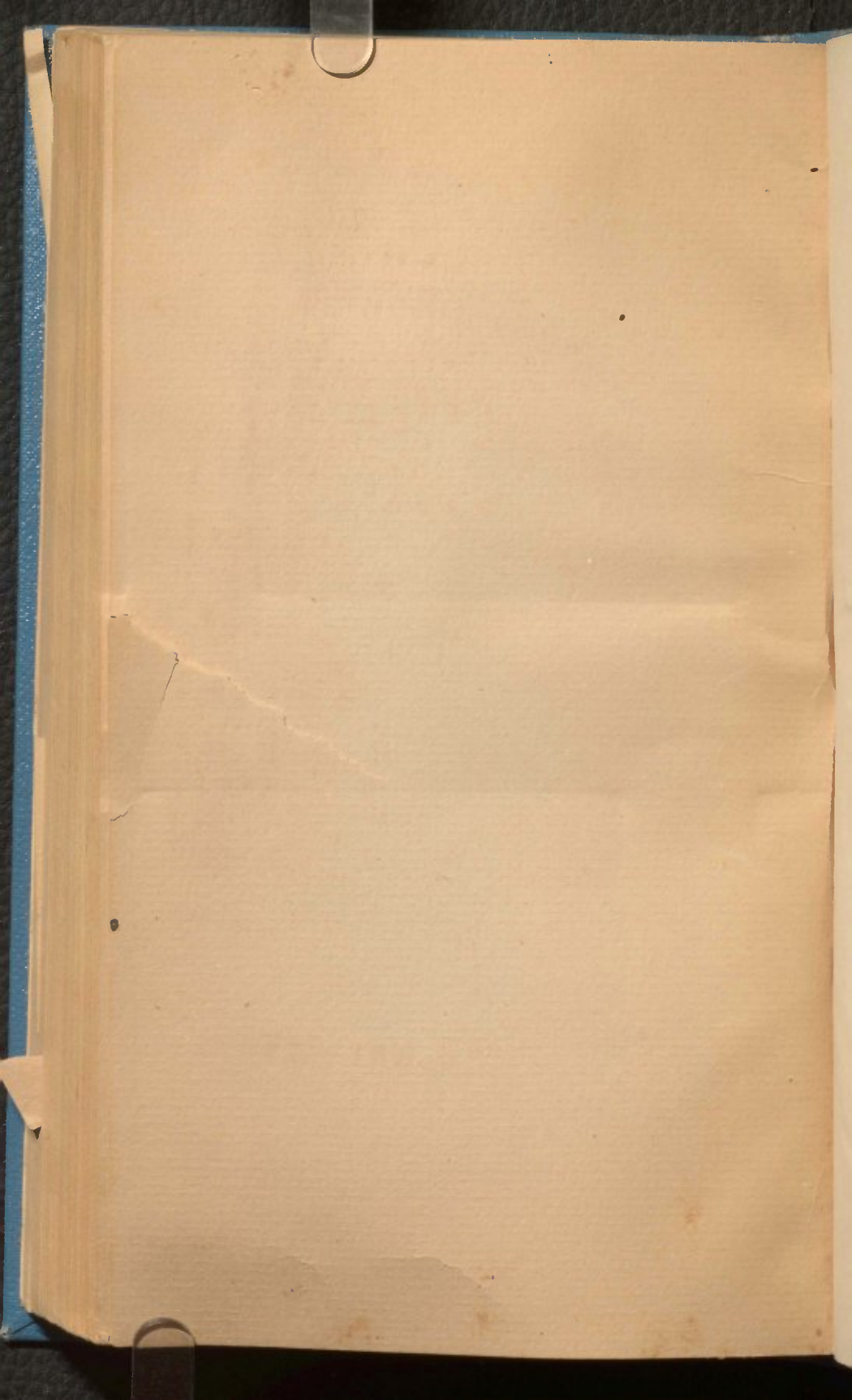


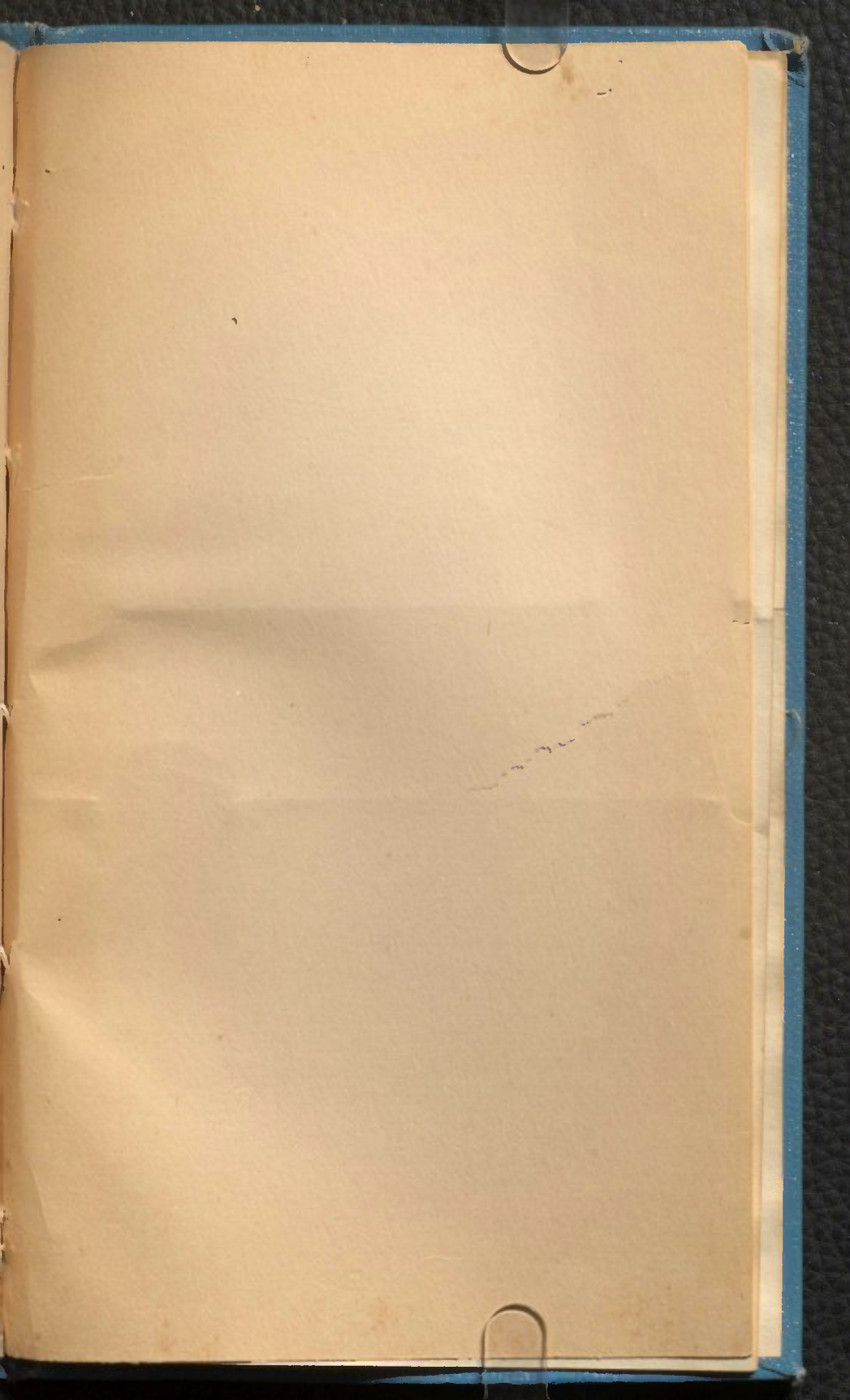


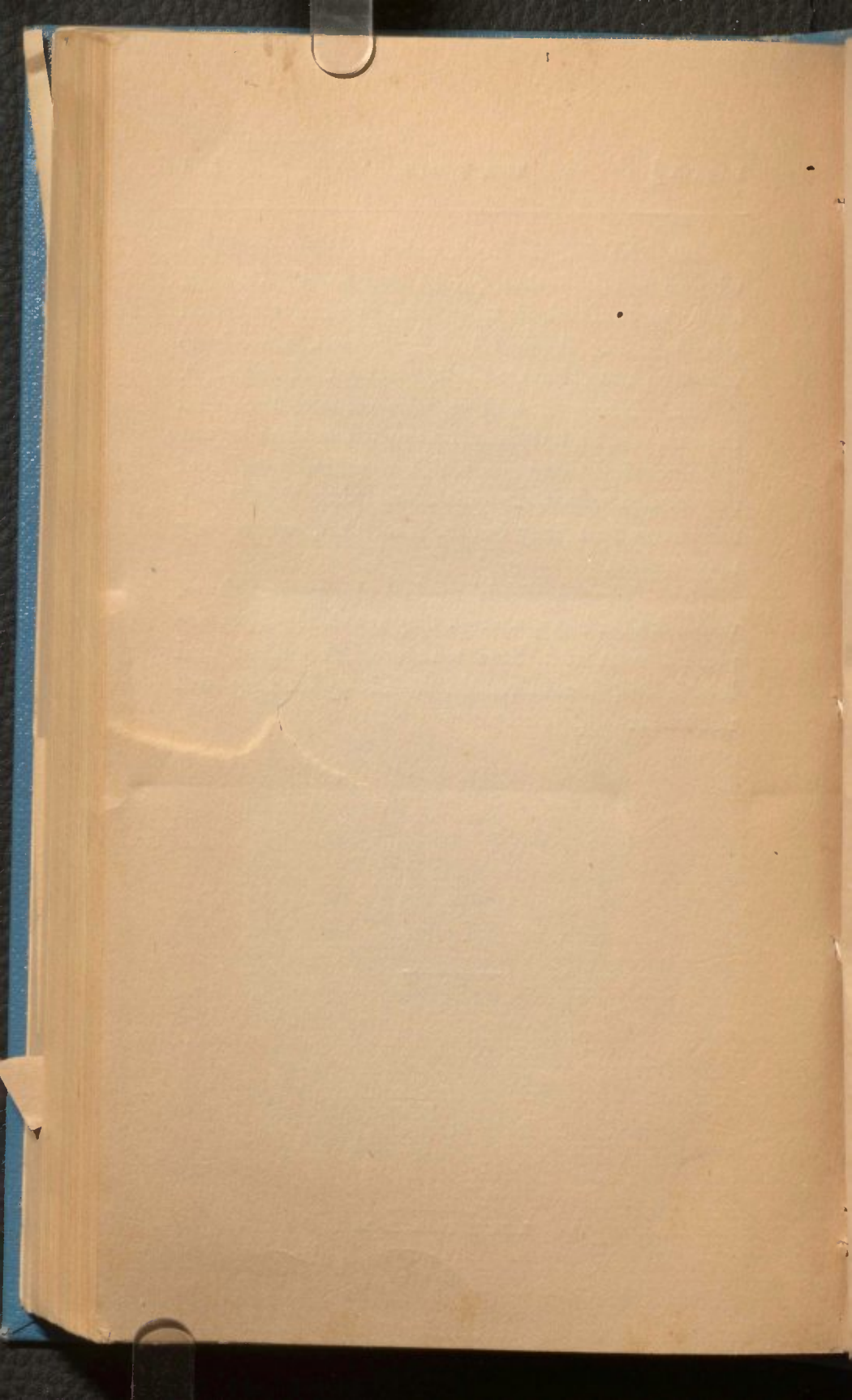












90. Neither the weak, nor the sick, nor those who cannot find that, which they should expend, are to be troubled, if they wish well of God and His Apostle. Against such good men, there is no way for blame, for God is Forgiving and Merciful.

91. Nor against those, who come to thee that thou mayest mount them, and to whom thou sayest, 'I do not find that upon which to mount you,' and they return with their eyes overflowing with tears, for sorrow that they cannot find that, which they may expend.

92. The way for blame is only against those, who ask thee leave, though they are rich. They are pleased to be with those who are left behind God letteth their hearts remain sealed up for they will not know.

any foe. Verily, ye were content with sitting down at the first time, so now sit down with those who remain behind.'

83. And never do thou pray for any one of them who may die, nor stand by his grave. Verily, they disbelieved in God and His Apostle, and died while they were sinners.

84. And let not their wealth astonish thee, nor their children. God only seeketh to punish them through these in this world, and that their life may pass away, while they are infidels.

85. And when a Sura is sent down saying, 'Believe in God, and exert yourselves with His Apostle,' those of them who possess riches, ask leave of thee, saying, 'Leave us. We will be among those who sit behind.'

86. They are satisfied to be with those left behind, for their hearts are sealed up, so they will not understand.

87. But the Apostle and those who believe with him, strive with their wealth and persons. It is these for whom there will be all good things and these alone shall thrive.

88. God hath made ready for them gardens with streams flowing beneath, to be therein forever. This is the greatest bliss.

89. Some desert tribes come with excuses that leave be given them. And those who gainsay God and His Apostle, sit at home, so surely a sore punishment shall be inflicted upon those who do not believe.

76. So He shall allow hypocrisy, to stick to their hearts, up to the day they shall meet Him, because they broke with God what they had promised Him, and because they had lied.

77. Do they not know, that God knoweth their secrets, and their counsels, and that God best knoweth the hidden ?

78. Those who blame such believers, who pay the fixed rates willingly, and who find naught save their hard earnings, and those who jeer at them, God shall laugh at these, for them there shall be a sore torment.

79. Ask forgiveness for them, or do not ask forgiveness for them, (it is alike). Even if thou didst ask forgiveness for them seventy times, God shall never forgive them. This is because they do not believe in God and His Apostle, and God doth not guide a sinning people.

80. Glad were those who stayed behind, with their sitting behind the Apostle of God, and disliked to strive with their wealth and persons, in the path of God, and said, 'Do not go forth in the heat.' Say, 'The fire of Hell is greater in heat, if ye could but understand.'

81. So they should laugh little and weep more, this being the meed of what they have earned.

82. But if God bring thee back to any party from among them, and they ask thy leave to issue forth, say, 'Ye shall never march forth with me, nor shall ye ever fight along with me, with

and forbid evil, and are strict in prayers, and pay the fixed rates, and obey God and His Apostle. It is these whom God will surely take into His mercy. Verily, God is the Powerful, the Wise.

72. God hath promised believing men and believing women, gardens with streams flowing underneath, to be therein forever, and fine houses in everlasting gardens, and above all the good will of God. It is this which is the greatest bliss.

73. O thou Prophet, exert thyself against the infidels and the hypocrites, and press hard upon them, for their abode is Hell, and an evil resort it is.

74. They swear by God that they did not say so. But surely they did utter words of unbelief and became infidels, after accepting Islam, and they did resolve upon a thing which they could not obtain. And they only disliked, because God and His Apostle had enriched them, through His bounty. So if they repent, it will be better for them, but if they turn back, then God shall chastise them with a sore torment, in this world and in the next, and there will be for them, neither friend nor helper, on the earth

75. And among them are those who promised God that, 'If He shall give us out of His bounty, we will surely be charitable, and we will surely become of those who are good.' But when He did bestow upon them of His Grace, they became miserly of it, and turned back and withdrew.

after having believed.' If We shall pardon some of you, We will punish some of you, because they are criminals.

67. The hypocrite men, and the hypocrite women—some of them are like others—enjoin evil, and forbid good, and they close their hands. They have forgotten God, so He hath forgotten them. Verily, the hypocrites—they are sinners.

68. God hath promised the hypocrite men and women, and the infidels, the fire of Hell, to be therein forever. It will be enough for them. And the curse of God shall be upon them, and for them will be a lasting torment.

69. Like those who were before you, and who were greater than you in strength, and had more wealth and children, and they enjoyed their share. Ye enjoy your portion, as those before you enjoyed their share, and ye chat as they chatted. It is these, whose deeds become void in this world, and in the next, and it is these, who are the losers.

70. Hath there not come to them, the story of those who were before them, the people of Noah and of Aad and Thamud, and the people of Abraham, and the inmates of Madian, and of the overturned cities? Their Apostles came to them with clear signs. It was not God who did them any injustice, but it was they themselves, who did wrong unto their own selves.

71. And believing men and believing women—some of whom are friends of others—enjoin good

60. Charities are only for the poor, and the needy, and those who collect them, and for winning over hearts,¹ and for the release of necks, and for debtors, and for the path of God, and for the wayfarer. It is a decree by God, for God is the Knowing, the Wise.

61. And among them there are those who annoy the Prophet and say, 'He hath an easy ear'; say, 'He hath an ear for your good. He believeth in God and believeth the faithful, and is a mercy for those of you who believe.' But those who annoy the Apostle of God, for them is a sore punishment.

62. They swear by God before you, to please you, but God and His Apostle are fitter that they should please them, if they are faithful.

63. Do they not know, that whoever opposeth God and His Apostle, for him is the fire of Hell, to be therein, forever. This is the greatest disgrace.

64. The hypocrites fear lest a Sura be sent down against them, telling them of what is in their heart. Say, 'Go on laughing. Verily, God is to disclose what ye fear.'

65. And if thou wert to ask them, they are sure to say, 'We only chatted and jested'; say, 'What! Did ye laugh at God, and His signs, and His Apostle?'

66. Make no excuse, ye have become infidels

1. Winning over to Islam, i.e. in missionary works.

God, shall lay upon you some punishment, either from near Himself, or through our hands. So hope on, and we too shall hope with you.'

53. Say, 'Spend willingly or unwillingly, it shall never be accepted from you, for verily, ye are a sinning people.'

54. And nothing keepeth off their charities from being accepted, but that they do not believe in God and His Apostle, and do not come to prayers, but slothfully, and that they do not spend, but unwillingly.

55. So let not their riches astonish thee, nor their children. God only seeketh to punish them through these, in the life of this world, and that their life may pass away, while they are infidels.

56. And they swear by God, that they are one of you, while they are not one of you, but they are a people who are afraid.

57. If they could get a refuge, or a cave, or a place to enter in, they would turn back towards it, in a hurry.

58. And among them, there are those, who blame thee about charities ; though if they are given something out of them, they become pleased, but if they are not given any thing out of them, they at once become angry.

59. Would that they were satisfied with what God and His Apostle give them, and say, 'God is enough for us. God shall soon give us out of His bounty, and also His Apostle. Verily, we incline towards God alone'

45. They alone ask leave of thee, who do not believe in God, and the last day, and their hearts are doubtful, and therefore, by their doubts are they worried.

46. Had they intended marching forth, they would have surely made ready some preparation for it. But God did not like to raise them up, so He made them keep back, and they were told, 'Sit with those who are sitting.'

47. And had they gone forth with you, they would have only increased trouble, and they would have surely galloped about among you, seeking trouble for you, and there are among you, their spies. But God well knoweth the wicked.

48. Verily, they did indeed seek trouble for you before, and sought to upset thy affairs, until the truth came out, and the order of God became clear, though they disliked it.

49. And among them there is he, who sayeth, 'Permit me and cast me not in trouble.' But lo ! in trouble they are already cast, for Hell encircleth the infidels.

50. If good betide thee, they take it ill, but if a calamity reacheth thee, they say, 'We had already taken our measures before, and they turn back while they are very glad.'

51. Say, 'Nothing can betide us, but what God hath written for us. He is our friend, so upon God, the faithful have their trust.'

52. Say, 'Ye do not hope for us but one of the two good things, while we hope for you, that

you with a people other than yourselves, and ye cannot harm Him at all, for God is Mighty over all things.

40. (What) if ye will not help him? God himself helped him, when those who do not believe, expelled him—the second of the two. When they were in the cave, and when he said to his companion, ‘Be not sorry, for verily, God is with us,’ God sent down comfort from Himself upon him, and aided him with forces ye could not see. He made the word of those who do not believe, low; and the word of God—it is high, for God is All-powerful and Wise.

41. March ye forth, light and heavy, and strive with your wealth and your persons, in the path of God. This is better for you, if ye did but know.

42. Had there been some gain near at hand, and a light journey, they would have surely followed thee, but they felt the distance toilsome. They will now swear by God, ‘If we could, we would have issued forth with you. They ruin their own selves; for God knoweth that they are surely liars.

43. God pardon thee; why didst thou permit them (to stay), until it had become clear to thee, who spoke the truth, and until thou hadst known the liars?

44. Those who believe in God and the last day, will not ask leave of thee, to strive with their wealth and persons; but God well knoweth the pious.

and those who amass gold and silver, but do not spend it in the path of God, give to these the glad news of a sore punishment.

35. On the day, when it will be made red hot in the fire of Hell, and with it their foreheads will be branded, also their sides and their backs; and it will be said, 'This is what ye hoarded up for yourselves, so taste now what ye did store.'

36. Verily, the number of months with God is twelve, in the Book of God, since the day, He created the heavens and the earth. Of these four are sacred. This is the right practice. So in these, do no wrong unto your own selves. But fight the idolaters, all of you, as they fight with you, one and all, and know that God is with the pious.

37. To change these sacred months for others, is an excess, (forged) by the infidels. Those who do not believe are misled thereby. They make it lawful one year, and forbid it another year, to make it accord with the number, God hath made sacred. Thus they make lawful what God hath forbidden. Their evil deeds look comely to themselves. But God doth not guide an unbelieving people.

38. O ye who believe, what is the matter with you, that when ye are told to issue forth in the path of God, ye become heavy upon the earth? Are ye better pleased with the life of this world than the next? But the enjoyments of this world's life, are but little in the next.

39. If ye will not issue forth, He will chastise you with a sore punishment, and will replace

and those who do not accept the true faith, from among those unto whom the Book hath been given, until they tender the Jezzia tax with their hands, as inferiors.

30. And the Jews say, 'Ezra' is the son of God, and the Christians say, the Messiah is the son of God.' It is a word in their mouths. They copy the words of those who did not believe before them. God kill them! Whither do they stray.

31. They make their priests and their hermits their lords, instead of God, as well as the Messiah, son of Mary, though they have been ordered to adore one God alone. There is no God but He. Pure is He, of what they join with Him.

32. They wish to blow out the light of God with their mouths, but God doth not wish but that His light be completed, though the infidels may dislike it.

33. He it is who hath sent His Apostle, with guidance and true faith, to overcome all other religions, though the idolaters may dislike it.

34. O ye who believe, verily, there are many priests and hermits, who swallow the wealth of men falsely, and keep them off from the path of God,

1. According to Baidawi, this passage was read to the Jews, and they did not deny the truth of the accusation. It is therefore certain, that this doctrine was held by some sects of the Arab Jews, who went farther than the majority of the Jews, in venerating the memory of Ezra.

24. Say, 'If your fathers, and your sons, and your brothers, and your wives, and your kindred, and the wealth which ye earn, and the trade whose slackening ye fear, and the houses wherein ye delight, be dearer to you than God and His Apostle and exertion in His path, then wait till God bringeth about His behest, for God doth not guide a sinning people.

25. Surely, God helped you in many a place, and in the day of Honain, when your numbers had made you proud, but they did not avail you at all, and the land, though broad became too straitened for you, then ye retreated turning your backs.

26. Then God sent down comfort from Himself, upon His Apostle, and upon the faithful, and He sent down forces which ye did not see, and chastised those who did not believe; and this is the meed of the infidels.

27. Then after this, God turneth kindly unto him who wisheth for it, for God is Forgiving and Merciful.

28. O ye who believe, the idolaters are surely unclean. So they must not come near the sacred mosque, after this, their year. And if ye fear poverty, then God shall soon make you unneedful, through His bounty, if He so wisheth, for verily, God is the Knowing, the Wise.

29. Fight with those who do not believe in God, or in the last day, and who do not deem unlawful, what God and His Apostle have forbidden,

the mosques of God, testifying to being infidels against their own selves. It is these whose deeds become void, and in the Fire they shall be for ever.

18. He alone can look after the mosques of God, who believeth in God and the last day, and is strict in prayers, and payeth the fixed rates, and feareth none but God. It is likely, that such men will be of those who are guided.

19. Do ye make him, who giveth drink to pilgrims, and looketh after the sacred mosque, equal to him who believeth in God, and the last day, and striveth in the path of God? No, they are not equal with God, and God doth not guide a wrongful people.

20. Those who believe, and leave their homes, and strive in the path of God, with their wealth and persons, are of higher grades with God, and it is these who shall be successful.

21. Their Lord giveth them the glad news of mercy from Him, and His pleasure, and of gardens, wherein there are lasting blessings for them.

22. Therein they shall remain for ever. Verily, God—with Him there is a huge reward.

23. O ye who believe, do not take your fathers and your brothers as friends, if they prefer infidelity above faith; for whoever of you maketh friends with them, then it is these who are unjust.

10. They disregard all kinship and treaty with a believer, and it is these who exceed the bounds.

11. But if they will repent, and be strict in prayers, and pay the fixed rates, then they are your brothers in religion. We detail the signs for a people, who will know.

12. But if they break their oaths after their promises, and flout your religion, then fight with the leaders of infidelity, for verily, no oaths are there for them, that haply, they may cease.

13. Will ye not fight with a people, who break their oaths, and have resolved to eject the Apostle, while they begin it with you, in the first place. Do ye fear them? But God is worthier that ye fear Him, if ye be faithful.

14. Fight them, God shall punish them by your hands, and abase them, and grant you victory over them, and heal the bosoms of a faithful people,

15. And shall take away the wrath of their hearts. And God turneth kindly unto him who wisheth for it, for God is the Knowing, the Wise.

16. Did ye count that ye would be left off, when God hath not yet marked out those of you, who will strive well, and who will not make intimacy with others, beside God and His Apostle and the faithful. But God is aware of what ye do.

17. It is not for the idolaters to look after

4. Except those idolaters with whom ye are in treaty, and who have not broken it at all towards you, and who have not backed up any one against you. To these fulfil their treaty, up to their time. Verily, God loveth the pious.

5. But when the sacred months have passed, then slay the idolaters, wherever ye may get at them, and confine them, and sit for them in every ambush. But if they repent, and be strict in prayers, and pay the fixed rates, then let their path be free. Verily, God is Forgiving, and Merciful.

6. And if any one of the idolaters ask thee for quarter, then give him quarter until he hath heard the word of God, then send him to his place of safety. This is because they are a people, who do not know

7. How can there be a treaty for the idolaters with God, and with His Apostle, except those with whom ye made a treaty near the sacred mosque. So if they will stand fast by you, then stand fast by them. Verily, God loveth the pious.

8. How can it be, when if they prevail against you, they disregard all kinship and treaty with you. They please you with their mouths, but their hearts revolt, for most of them are sinners.

9. They sell the signs of God for a small price, then hinder people from His path. Verily these — evil is it, which they do.

CHAPTER IX.

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REPENTENCE.<sup>1</sup>  
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MEDINA—129 Verses

1. Broken are all treaties between God and His Apostle, and the idolaters in treaty with you.

2. So go about in the land for four months, and know that ye cannot compel God, but that God can disgrace the infidels.

3. Public notice is given by God and His Apostle unto the people, in the day of the greater Pilgrimage, that God and His Apostle are now free of all promises towards idolaters. So if ye repent, it shall be better for you, but if ye turn back, then know that ye cannot compel God. So give the glad news of a sore torment, to those who do not believe.

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1. This chapter does not begin with the usual formula with which all other chapters begin. Many reasons have been conjectured by different commentators, but the best of them is, that this is no new chapter, but a part and parcel of the preceding one.

in your hearts, He will give you something better than what hath been taken away from you, and will forgive you, for God is Forgiving and Merciful.

72. And if they intend treachery towards thee, they have also been ere this, treacherous towards God, therefore He hath given you power over them, for God is the Knowing, the Wise.

73. Verily, those who believe and flee from their homes, and strive with their wealth and persons in the path of God, and those who give refuge and help, these are all friends with each other.

74. While those who believe, but have not left their homes, ye are not bound to befriend them in aught, until they also leave their homes. But if they ask help of you for the sake of religion, then their aid becometh a duty with you, except that it be against a people, between whom and you there is a treaty, for God seeth what ye do.

75. Of those who do not believe, some are friends of others among themselves. So unless ye also do the same, there will be disorders in the land, and a great trouble.

76. Those who believe, and leave their homes, and strive in the path of God, and those who give shelter and help, it is these who are true believers. For them, there is forgiveness and a liberal supply.

77. And those who believe after this, and leave their homes, and strive with you, are one of you. As for blood relations, some of them are nearer than others in the Book of God. Verily, God knoweth all things.

raised love in them. Verily, He is the Powerful, the Wise.

65. O thou Prophet, God is enough for thee, and for those of the faithful, who obey thee.

66. O thou Prophet, stir up the faithful to fight. If there shall be among you twenty patient men, they shall overcome two hundred, and if there shall be among you such hundred men, they shall overcome one thousand of those who do not believe, because they are a people who will not understand (the truth).

67. (However) God hath now lessened it for you, because He knoweth that there is weakness among you. So if there be among you one hundred patient men, they shall overcome two hundred, and if there shall be among you such one thousand, they shall overcome two thousand, by the leave of God, for God is with the patient.

68. It becometh not a prophet, that he should have prisoners of war, until he hath fought his best in the land. Ye seek the wealth of this world, but God wisheth the future for you, and God is All-powerful and Wise.

69. Were it not for a previous decree passed by God, a great punishment would have befallen you, for what ye took.

70. So now eat from the booty ye have taken, what is lawful and pure, but fear God, for God forgiveth and is merciful.

71. O Prophet, say unto the captives thou hast in thy hands, 'If God will know of any good

treaty, but they break their engagement every time, for they do not fear.

58. So, if thou ever find them in war (with thee), then scatter those who follow them, (by dealing severely with them) so that haply, they may learn.

59. And if thou fear treachery from any people, then cast away their treaty, to be equal with them. For verily, God doth not love the treacherous.

60. And let not those, who do not believe, count, that they have escaped. They will not make (the faithful) helpless

61. But make ready against them what force ye can, as well as squadrons of horses, that ye may frighten, thereby, the enemies of God, and your enemies, and others beside them, whom ye do not know, but God knoweth them. And whatever ye will spend in the path of God, shall be repaid to you fully, and ye will not get injustice.

62. But if they lean to peace, be thou also inclined to it, and trust God, for verily, He is the Hearing, the Knowing.

63. And if they shall intend to deceive thee, then God is enough for thee. He it is, who hath made thee strong, with His aid and with the faithful,

64. And hath cast love in their hearts. Hadst thou spent all that is in the earth, thou couldst not have caused love in their hearts, but God

for God is a severe Chastiser.

50. When the hypocrites and those whose hearts were diseased, said, 'This religion hath deceived these men.' But whoever shall rely upon God, then verily, God is the Powerful, the Wise.

51. And couldst thou but see, when those who do not believe, are taken up by the angels, and they smite their faces and their backs, and say, 'Taste ye the torment of being burnt.

52. 'This is on account of what your hands had sent on before, for God doth not deal unjustly with His servants'

53. It is like the plight of Pharaoh's people and those who were before them, who rejected the signs of God. So God caught them up for their sins; verily, God is Strong and a severe Chastiser.

54. This is because God is not one to change the blessings, with which He hath blessed a people, until they change themselves what is in them, for God is the Hearing, the Knowing.

55. Like the plight of Pharaoh's people before them, who treated the signs of their Lord as false. So We destroyed them for their sins, and drowned the people of Pharaoh, for they were all unjust.

56. Verily, the worst of those who walk the earth, are in the sight of God, those who do not believe, and who will not believe,

57. Those with whom thou dost make a

may live who was to live, after a clear argument. Verily, God doth hear and know.

44. Remember that God showed them to thee in thy dream to be few, for had He shown them to thee to be many, ye would have lost heart, and would have surely wrangled amongst yourselves about the matter. But God saved you from this. Verily, He knoweth the secrets of the breasts.

45. And remember when He showed them to you, at the time ye met them, to be few in your eyes, and also made you few in their eyes, that God may fulfill the matter which was to be done. And unto God are all matters returned.

46. O ye who believe, when ye meet a force, be firm and remember God much, that haply ye may thrive.

47. And obey God and His Apostle, and do not wrangle with each other, else ye will lose heart, and your awe (over the foe) will be gone, and be patient. Verily, God is with the patient.

48. And be not like those who come out of their homes, boasting and to be seen of men, and keep people away from the path of God; God embraceth what they do.

49. When Satan adorned their deeds, and said, 'None from mankind can overcome you this day, for verily, I will be your help.' But when he saw the two forces, he turned back on his heels, and said, 'Verily, I shun you. Verily, I see what ye do not see. Verily, I fear God,



But if they will cease, then what they do, God doth surely see.

40. And if they turn back again, then know that God is your friend. An excellent friend and an excellent helper is He.

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## PART X.

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41. And know that whatever things ye get as spoils, then for God is its fifth, and for the Apostle, and for the kindred, and the orphans, and the poor, and the traveller, if ye believe in God, and what We sent down unto Our servant, on the day of the decision, the day when the two forces met, — and God is mighty over all things —

42. When ye were on the near side of the valley, and they were on the farther side, while the caravan was below you. And had ye made an appointment for it, ye would have surely not kept the engagement. But it was, that God may complete the work destined to be done,

43. That he may be killed, who was to be killed, after a clear argument, and that he

the truth from Thee, then rain upon us stones from the sky, or bring upon us a sore punishment.'

32. But God did not wish to punish them when thou wast among them, nor was God one to punish them, when they had asked His forgiveness.

33. And what is there in them, that God should not punish them, when they keep off men from the sacred mosque, while they are not themselves fit guardians for it. None can be a fit guardian of it except the pious, but most of them do not know.

34. And their prayers near the mosque are naught save whistling and clapping. So taste the punishment, because ye did not believe.

35. Verily, those who do not believe, spend their wealth to turn people away from the path of God, and they shall go on spending it, then there shall be grief upon them, and then they shall be overcome.

36. And those who do not believe, shall be gathered unto Hell,

37. That God might mark off the bad from the good, and put the bad, one upon the other, to make a heap of them all. Then He shall put them into Hell. It is these who shall be the losers.

38. Say to those who do not believe, that if they will cease, the past shall be forgiven them. But if they will return to it, then the example of the ancients is before them.

39. And fight them until there remaineth no opposition, and the religion be wholly God's.

what will give you life ; and know that God doth come between a person and his heart ; and that ye will be surely gathered unto Him.

24. And dread a woe, that will not befall the wrong-doers among you especially ; and know that God is a severe Chastiser.

25. And remember when ye were few, and were taken to be weak in the land, and feared being rapt away by men, that He sheltered you, and aided you with His help, and supplied you with good things, that haply, ye be grateful.

26. O ye who believe, be not false to God and His Apostle, nor false to your trusts, while ye know.

27. And know that your wealth and your children are a great trial, and that God—with Him is a huge reward.

28. O ye who believe, if ye fear God, He shall grant you success, and turn away from you, your evils, and forgive you, for God is full of great grace.

29. And remember when those who do not believe, plotted against thee to confine thee, or kill thee, or banish thee. So they plotted, but God also plotted, and God is the best of plotters.

30. And when Our signs are read to them, they say, ' We have heard, and if we wished we could surely say like this. These are naught but the stories of the ancients. '

31. And when they said, ' O God, if this be

them, nor didst thou cast (the dust), when thou didst throw it, but it was God who cast it, thereby to make a trial of the faithful, with a good blessing. Verily, God is the Hearing, the Knowing.

17. All this was so, because God was to weaken the plottings of the infidels.

18. (Ye infidels) If ye prayed for a victory, a victory hath now surely<sup>1</sup> come to you, so if ye will now cease, it will be better for you. But if ye will return to it, we will also return to it, and your forces will not be of use to you at all, though they be numerous, for God is with the faithful.

19. Ye who believe, obey God and His Apostle, and do not turn away from Him, while ye hear (what is recited).

20. And be not like those who say, 'We hear,' but they do not hear at all.

21. Verily, the worst of those who move (in the earth) are with God, those deaf and dumb persons who will not understand.

22. And if God knew any good in them, He would have surely made them hear, and even had He made them hear, they would have still turned their backs, and gone aside.

23. O ye who believe, respond to the call of God and His Apostle, when he calleth you to

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1. When coming out of Mecca, the Meccans had prayed God, to grant victory to the side, which had the right. Hence it is said, that the victory to the right side had come, according to your prayer.

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only with God, for verily, God is the Powerful, the Wise.

10. And remember, when He sent upon you doziness, as a peace from Him, and He poured upon you water from the sky, to make you clean thereby, and to remove from you, the promptings of Satan, and to gird up your hearts, and make firm your feet thereby.

11. When thy Lord revealed unto the angels, that, 'I am with you, so make ye firm the faithful. I will surely cast fear in the hearts of those who do not believe.' So strike above their necks, and strike them upon every joint.<sup>1</sup>

12. This is because they went against God and His Apostle, and whoever shall go against God and His Apostle, then verily, God is a severe Chastiser.

13. 'This is for you, so taste it, and that, for the infidels is the punishment of the Fire.'

14. O ye who believe, when ye go into battle against the infidels, do not turn your backs to them.

15. For whoever turneth his back on that day, except in maneuver or to join a force, then he doth surely turn back with the wrath of God upon him, and his abode shall be Hell, and an evil retreat it is.

16. And ye did not kill them, but God slew

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1. Literally finger tip.

God and be amicable among yourselves, and obey God and His Apostle, if ye be faithful.'

2. The faithful are only those whose hearts are thrilled, when they remember God, and when His signs are read to them, their faith is increased thereby, and their Lord, do they trust.

3. Who are strict in prayers, and out of what We have given them, who spend.

4. It is these who are true believers; for them there are high grades with their Lord, and forgiveness, and an ample provision.

5. And remember, when thy Lord drove thee out of thy home justly, but a party of the faithful surely disliked it.

6. They disputed with thee about the truth, after it had been made clear, as if they were being dragged to a death, visible to them.

7. And remember, when God promised you one of the two troops, that one of them was for you, ye longed to get the one without arms. But God only intended to prove the truth to be true, by His Words, and that He may cut off the root of the infidels, so that the truth be made out to be true, and falsehood, to be false, though the sinners may dislike it.

8. And remember, when ye asked for help from your Lord, and He granted your prayers, saying, 'Verily I will help you with one thousand angels, followed by others.'

9. And God did this only to gladden you, and to set your hearts at rest, else victory is

203. And when thou dost not bring unto them a verse, they say, 'Hast thou not yet chosen out one.' Say, 'I only obéy what is revealed unto me by my Lord.' These are visible signs from your Lord, and are a guidance and a mercy, for a people who will believe.

204. And when the Koran is being read, then listen to it and be silent, that haply, ye may get mercy.

205. And remember thy Lord in thy heart, humbly and with fear, and without loud words, at morn and eve, and be not one of the heedless.

206. Verily, those who are near thy Lord, are not too proud to worship Him. Him they praise, and unto Him do they prostrate themselves.

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## CHAPTER VIII.

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THE SPOILS. — MEDINA. — 77 verses.

In the name of God, the Kind, the Merciful.

1. They ask thee about the spoils. Say, 'The spoils are for God and the Apostle. So fear

do not obey you. It is alike for you whether ye call them or ye are silent.

194. Verily, those whom ye call upon beside God, are servants like you. So call upon them, and they should reply to you, if ye be truthful.

195. Have they got feet that they may walk with them, or have they got hands that they may catch with them, or have they got eyes that they may see with them, or have they got ears with which they may hear.

Say, 'Call upon your partners ye give to God, then plot against me, giving me no time.

196. 'Verily, my friend is God, who hath sent down the Book, for He befriendeth the good.'

197. 'And those whom ye call upon beside Him, have no power to help you, nor can they help their own selves.

198. 'And when ye call them for guidance, they will not listen.' And thou wilt see them looking upon thee, but they do not see.

199. Adopt forgiveness, and bid what is good, and let alone the ignorant.

200. And if Satan whispereth within thee, then seek refuge in God. Verily, He is the Hearing, the Knowing.

201. Verily, those who are pious, when Satanic passions touch them, remember Him, and forthwith they begin to see.

202. But the brethren (of Satan) add to their error, and do not desist.



will its appearance be?' Say, 'its knowledge is only with my Lord. None can make it come on at its fixed time save He. A weighty matter hidden in the heavens and in the earth! It will not come upon you but all at once. They ask thee as if thou wert privy to it. Say 'Its knowledge is with God alone, but most men will not know this.

188. Say, 'I have no power of profit or harm for my own self, except what God may wish. Did I know the hidden, I would have surely taken most of good, and evil would not have touched me. I am naught but a warner and a bearer of glad news, to a people who will believe.'

189. He it is, who hath created you from one person, and He made from him his mate, to be comforted with, and when he serveth her, she beareth a light burden and goeth about with it. But when it becometh heavy, they both call upon God their Lord, 'If thou wouldst grant us a good child, we will be grateful indeed.'

190. But when He giveth them a good child, they both make partners with Him, in what He hath given them. But God is high above of what they join with Him

191. Do they join with Him those who can not create any things, but are themselves created,

192. And are unable to help them, nor can they help their own selves?

193. And if ye call them to guidance, they

179. And We have surely created for Hell many Jinns and many men. They have hearts with which they will understand, and they have eyes with which they will not see, and they have ears with which they will not hear. They are like cattle, nay, they are more misled. It is these who are senseless.

180. And for God there are excellent names. So call upon Him by these, and let alone those who pervert His names. They shall be repaid for what they do.

181. And of those whom We have created, there are a people who guide others with truth, and act justly thereby.

182. But those who treat Our signs as lies, We will surely destroy them gradually, in a way they will not know.

183. And I will also give them respite, for My devise is perfect.

184. Do they not ponder that their companion is not mad? He is naught but a plain warner.

185. Do they not see into the kingdoms of the heavens and the earth, and into what things God hath created, and that, may be, their fixed time hath drawn nigh, so in what other word will they believe after this.

186. Whomever doth God let go astray, there can be no guide for him, for He letteth them go on in their excesses, bewildered.

187. They ask thee about the Hour, 'When

made them witnesses against themselves, saying, 'Am I not your Lord?' They said, 'yes, we bear witness.' This was because lest ye say on the day of resurrection, 'Verily, we were ignorant of this.'

173. Or that lest ye say, 'This is because our fathers used to join with God before us, and we were only their seed after them. Wilt thou then ruin us, for what ignorant men had done ?

174. Thus do We detail the signs, that haply, they may return.

175. And recite unto them the story of him unto whom We had given Our signs, but he shook himself off from them. So Satan dogged him, and he therefore became one of the misled.

176. And had We so wished, We could have surely raised him thereby, but he stuck to the earth and obeyed his lusts ; so that his likeness is as that of a dog, who lolleth out his tongue if thou putteth him to toil, or even if thou leavest him alone, he hangeth out his tongue all the same — this is the likeness of those people, who treat Our signs as false. So narrate these stories to them, that perhaps they may ponder.

177. Evil is the likeness of those people who gainsay Our signs, and thus wrong their own selves.

178. Whomever God doth guide, he it is who is the guided, and whomever He letteth go astray, it is these who are the losers.

will surely raise up against them, till the day of resurrection, those who will inflict an evil punishment upon them. Verily, thy Lord is a swift punisher, and verily, He is also Forgiving and Merciful.

166. And We divided them on the earth into parties ; some of them are righteous,

167. And some of them are otherwise. And We tried them with good and evil that haply, they may return.

168. But successors came after them who inherited the Book. These take the goods of this lower world, and say, 'We will be surely forgiven,' and if there came to them similar goods, they would take them again. Was there not taken from them a promise by the Book, that they shall not utter against God except the truth? Yet they study what is therein. And the future mansion is better for those who are pious.

169. Do ye not then understand?

170. Those who hold fast by the Book and are strict in prayers—verily, We will not let the reward of the good go for nothing.

171. And when We raised the mountain high above them, as if it was a shade, and they thought that it was about to come down upon them, We said, 'Take what We give you with strength, and remember what is therein, that perhaps ye may become pious.'

172. And when thy Lord took from the loins of the children of Adam their seed, and

their own selves.

159. And when it was said to them, 'Dwell in this town, and eat therefrom as ye may like, and say, 'We ask for pardon,' and enter the gate prostrating yourselves, We will then forgive your sins, and will add to it for those who are good.

160. But the unjust out of them, changed it into a word other than what was told to them, so We sent upon them a punishment from the heavens, for the wrong they had done.

161. And ask them about the town which was on the shore of the sea, when they broke the Sabbath, when there came to them their fishes on their Sabbath day, swimming visibly, and the day they did not keep the Sabbath, they did not come to them. Thus did We try them, because they had sinned.

162. And when a party from among them said, 'Why preach to a people whom God is to kill, or whom He is to chastise with a severe punishment,' they said, 'To be excused with your Lord, and that, perhaps they may fear.'

163. So when they forgot what they had been warned of, We rescued those who had forbidden evil, and We caught up those who had been wicked, with an evil punishment, for they had sinned.

164. And when they revolted against what they had been forbidden, We said to them, 'Become ye depised apes.'

165. And then thy Lord declared that He

illiterate prophet — whom they shall find to be written down in their Law and in their Gospel, and who shall order them what is right, and forbid them what is wrong, and who will allow them all pure things as lawful, but forbid all impure things to them, and who shall take away from them their burdens and the collars which are upon them—so whoever shall believe in him and honour<sup>1</sup> him and aid him and follow the light sent down unto him, it is these who shall surely thrive.’

156. Say, ‘O ye mankind, verily, I am the Apostle of God unto you all—of Him, whose is the kingdom of the heavens and the earth. There is no God but He, who giveth life and who killeth. So believe in God and His Apostle — the illiterate prophet—who believeth in God and His words, so obey him that perhaps ye may be guided.’

157. And among the people of Moses there is a community who guideth to the truth and who acteth justly thereby.

158. And We severed them into twelve tribal communities, and We revealed unto Moses, when his people asked him for water, ‘Strike the rock with thy rod,’ then there gushed forth from it twelve springs ; all men knew their drinking places. And We covered them with rain clouds and sent down for them the Munna and the quails, saying, ‘Eat of the pure things We have given you.’ But they did not wrong Us, but rather wronged

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1. Literally shield from his foes.

and my brother, and make us enter Thy mercy, for Thou art the most Merciful of the Merciful.'

150. Verily, those who had taken to the calf, the wrath of their Lord shall surely alight on them, and disgrace in this world's life, for thus do We repay those who devise lies.

151. But those who do evil and then repent afterwards and believe, then verily, thy Lord is thereafter, surely Forgiving and Merciful.

152. And when the anger of Moses was stilled, he took the Tables; and in their text there was guidance and mercy for those who fear their Lord.

153. And Moses picked from his people seventy men (to go with him) at Our fixed time. But when the earthquake caught them he said, 'O my Lord, hadst thou so wished thou couldst have killed them and me, before this. Wilt thou destroy us for that which some foolish men among us have done. But this is naught save a trial from thee. Thou canst mislead thereby whom Thou wishest, and canst guide whom it pleaseth Thee. Thou alone art our friend; so forgive us and have mercy upon us, for Thou art the best of forgivers.

154. 'And write down for us what is good, in this world and in the next; verily, we turn unto Thee.' He said, 'My punishment, I can inflict upon whom I wish, and My mercy includeth every thing, but I shall surely write it down for those who are pious, and who pay the fixed rates, and for those who in Our signs have faith.

155. 'Those who shall obey the Apostle—the

never adopt it as a path, and who, if they see the path of evil, always adopt it as a path. This is because they treat Our signs as false, and are heedless of them.

145. But those who gainsay Our signs and deny the meeting of the last day, their deeds will be blotted out and they shall not be repaid except for what they may have done.

146. And the people of Moses made a calf of their ornaments in his absence which had a frame and which lowed.<sup>1</sup> Did they not see that it could not speak to them nor could guide them to the path? Yet they took to it and were unjust.

147. But when they became ashamed and saw that they had surely erred, they said, 'If our Lord will not have mercy on us and forgive us, we will be then surely lost.'

148. And when Moses came back to his people in wrath and sorrow, he said, 'Evil is it which ye have done in my absence. Have ye hurried away before the order of your Lord was fulfilled?' And he threw down the Tables and caught the head of his brother, dragging him towards himself. He (Aaron) said, 'O son of my mother, verily, the people thought me weak, and had well nigh killed me, so do not gladden my enemies, and do not place me with the unjust people.'

149. He (Moses) said, 'My Lord, forgive me

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1. This is in reply to a query about a Talmudic legend.



women alive, and in this there is a great blessing for you from your Lord.

140. And We promised Moses thirty nights, adding to it ten more, so that the time of forty nights set by his Lord, was completed.

Then Moses said to his brother Aaron, 'Be my lieutenant among my people, and act aright, and do not follow the path of the wicked.'

141. And when Moses came at Our fixed time and his Lord spake to him, he said, 'Oh my Lord, show me (thyself), that I may look upon Thee.' He said, 'Thou canst not see Me, but look at the mountain, and if it abideth in its place, then thou canst surely see Me. So when his Lord flashed upon the mountain, He reduced it to dust, and Moses fell down in a swoon. And when he recovered he said, 'Pure art thou, I turn unto thee and I am the first of the believers.'

142. He said, 'O Moses, I have picked thee out from all mankind, for My message and for My speech. So take what I have given thee, and be one of the grateful.'

143. And We wrote for him in the Tables admonitions about all things, and details about all things, and said, 'Take these with firmness and bid thy people act upon its good part. Else I will surely show them, the abode of those who sin.'

144. 'I will surely let those turn away from My signs, who unjustly vaunt in the earth, and who, even if they see every sign, never believe in them, and who, if they see the path of virtue,

according to the promise He hath given thee. If thou wilt remove from us the torment, we will surely believe in thee, and we will surely send with thee, the children of Israel.

133. But when We removed the punishment for a fixed time, which they were to reach, then forthwith, they broke (their word)

134. So We took vengeance on them and drowned them in the sea, because they had gainsaid Our signs, and were heedless of them.

135. And We made their heirs a nation, whom they had kept as weak, in the eastern parts of the land and its western parts, which We had made blessed. And the word of thy Lord was truly fulfilled about the children of Israel, because they had been patient. And We ruined what Pharaoh and his people had wrought, and what they had piled.

136. And We took the children of Israel across the sea, when they came upon a nation who attended their idols. They said, 'O Moses, make for us a god as there are gods for them.' He said, 'Verily ye are a foolish people.

137. 'Verily these people — ruined will it be in which they are, and void is it which they do.'

138. He said, 'What shall I seek for you a god other than God, when He hath blessed you above the worlds'?

139. And (remember) when We rescued you from Pharaoh's people, who dealt you an evil torment, by slaying your sons and keeping your

sons and keep their women alive, for verily, we are masters over them.'

126. Moses said to his people, 'Ask help from God and be patient. Verily the earth is God's. He maketh heirs to it whomever He pleaseth out of His servants; and the future life is for the pious.'

127. They said, 'We were harmed before thou didst come to us, and also since thou hast come here.'

He said, 'Soon shall your Lord kill your enemy, and make you succeed him in the land. Then shall He see how ye act.'

128. And We overtook Pharaoh's people with years of famine and dearth of fruits, that perhaps they might learn.

129. But when there came some good to them they said, 'This is solely for us.' And when evil befell them, they called Moses ill-omened, and those who were with him. But hark! the ill luck was only their own with God, but most of them did not know.

130. And they said, 'Bring whatever signs thou wilt to charm us with, we will never believe in thee'

131. So We sent unto them the flood and the locusts and the lice and the frogs and the blood—detailed signs—but they proudly took no heed, for they were a sinning people.

132. And when any torment came upon them they said, 'O Moses, call upon thy Lord for us,

115. And We revealed unto Moses, 'Cast thy rod,' when all at once it ate up what they had planned.

116. And the truth was made plain, and that which they had wrought was made out to be false.

117. So they were defeated there and then, and turned back belittled.

118. And the sorcerers cast themselves prostrate.

119. They said, 'We believe in the Lord of the worlds,

120. 'The Lord of Moses and Aaron.'

121. Pharaoh said, 'Ye have believed in him before I ordered you. Verily, it is some fraud ye have planned in the city, to drive out from it, its people. But ye shall soon know.'

122. I shall surely cut off your hands and your feet on alternate sides, and then I will crucify you all.'

123. They said, 'Verily we have turned back unto our Lord

124. 'And no fault dost thou find with us, except that we have believed in the signs of our Lord, when they came to us. O our Lord, pour out patience upon us, and make us Muslims.'

125. And the chiefs of Pharaoh's people said, 'Dost thou leave Moses and his people that they may cause disorders in the land, and shun thee and thy gods.' He said, 'We will surely slay their

102. And Moses said, 'O Pharaoh, verily, I am an Apostle of the Lord of the worlds.

103. 'It is my duty that I should not speak about God, except the truth. I have indeed brought to you a clear sign from your Lord, so send with me the children of Israel.'

104. He said, 'If thou hast brought a sign, then bring it forth, if thou art one of the truthful.'

105. So he cast his rod, when forthwith it became a serpent openly.

106. And he drew out his hand and at once it became white for the onlookers.

107. The chiefs of Pharaoh's people said, 'Verily, he is indeed a wise sorcerer,

108. 'He wisheth to drive you out of your land.' 'Then what is it which ye order' (said Pharaoh)?

109. They said, 'Dally with him and his brother, and send men to your cities to collect,

110. 'And bring to thee every wise sorcerer'

111. And the magicians came to Pharaoh saying, 'There should surely be a great reward for us if we are victorious.'

112. He said, 'Yes, and ye shall surely be of those who remain near me.'

113. They said, 'O Moses, either do thou throw, or we will be the throwers.'

114. He said, 'Throw ye.' So when they threw, they charmed the eyes of men, and scared them, and brought out a great magic.

heavens and the earth. But they treated Our signs as false, so We caught them up for what they had earned.

95. Did the people of the towns feel secure, that Our punishment would not come upon them at night, when they were asleep ?

96. Or did the people of the towns feel secure, that Our wrath would not come upon them in broad day, when they were playing ?

97. Did they deem themselves safe from the designs of God ? But no one doth feel safe from the designs of God, except a people who are wholly lost.

98. It is not made clear to those who have inherited the earth after its former people, that if We wished We could catch them up for their sins, and leave their hearts to be sealed up ; so that they would not listen (to any warning).

99. We relate to thee the stories about these towns, because their Apostles did come to them with clear signs, but they would not believe in that which they had already treated as lies before. Thus doth God leave the hearts of the infidels to remain sealed up.

100. And We have not found most of them, to be true to their promise, but We have only found most of them, to be sinners.

101. Then after these We sent Moses with Our signs to Pharaoh and his chiefs, but they rejected them, so behold what was the end of the wicked.

hath rescued us from it. And it doth not become us that we should return to it, unless God our Lord will so wish. Our Lord includeth all things in His knowledge. We rely upon God. O our Lord, decide between us and our people with justice, for Thou art the best of judges.'

88. And the chiefs of those of his people who did not believe said, 'If ye follow Shoaib, verily, then ye will be sure losers.'

89. So an earthquake caught them up, and at morn they lay on their faces in their houses.

90. Those who had treated Shoaib as a liar became as if they had never dwelt there. Those who had called Shoaib a liar—it was these who became lost.

91. He then turned away from them and said, 'O my people, I did surely deliver unto you the messages of my Lord, and wished well for you. So how can I grieve for an infidel people.'

92. And We never sent a prophet to a town, but that We caught its people with distress and hardship, that haply, they may learn humility.

93. Then We changed their evil plight into a good condition, so that they thrived and said, 'Surely distress and ease did touch our fathers also.' Then We caught them up suddenly, while they were unaware.

94. And had the people of these towns believed and become pious, We would have surely opened out for them, many blessings from the

come to you a plain sign from your Lord. So give full measure and weight, and do not lessen for men their things, and cause no evils in the land, after it hath been made well ordered. This is good for you, if ye be faithful.

84. 'And sit not in every path, to threaten off and restrain from, the path of God, those who believe in Him, and do not seek to make it crooked. And remember when ye were few, He made you many. And behold what hath been the end of the wicked.

85. 'And if a party from you doth believe in what I have been sent with, and a party from you doth not believe, than wait until God decideth between us, for He is the best of judges.'

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## PART IX.

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86. The chiefs of his people who were proud said, 'O Shoab, we will surely turn thee out as well as those who believe with thee, from our town, or ye must return to our religion. He said, 'What even though we dislike it?'

87. 'We would be surely forging lies against God, if we returned to your religion, after God



75. So they hamstrung the she-camel, and rebelled against the order of their Lord, and said, 'O Saleh, bring upon us that with which thou hast threatened us, if thou art one of the Apostles.'

76. So the earthquake caught them up, and in the morning, they were laid up on their faces in their houses.

77. Then he turned away from them and said, 'O my people, I did surely deliver unto you the message of my Lord and wished well for you, but ye loved not your well-wishers.'

78. And We sent Lot when he said to his people, 'Do ye commit an evil, which no one in the worlds ever did before you.'

79. 'Verily, ye go near men with lust instead of women; aye, ye are a people who commit excesses.'

80. And no reply did his people give but that they said, 'Turn them out from your town, for verily, they are a people who are pure.'

81. So We rescued him and his family, except his wife, she being of those who remained behind.

82. And We poured upon them a great rain. So behold what was the end of the evil doers.

83. And to Madian, We sent their brother Shoab.<sup>1</sup> He said, 'O my people, worship God. Ye have no gods beside Him. There hath surely

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1. Jethro, the father-in-law of Moses.

with him, through Our mercy, and We cut those down to the root, who treated Our signs as lies, and who did not believe.

71. And unto Thamud<sup>1</sup> We sent their brother Saleh. He said, 'O my people, worship God. There are no gods for you beside Him. There hath now come to you a plain sign from your Lord. This she-camel of God is a sign for you. So leave her to feed on God's earth, and do not ill treat her, lest a sore punishment befall you.

72. 'And remember when He made you successors after Aad, and gave you dwellings in the earth, so that ye have built castles on its plains, and have carved out houses in its mountains. So remember the blessings of God and do not cause trouble in the land.

73. The chiefs of his people who were proud, said to those of them who were weak and who had believed, 'Do ye know that Saleh is an Apostle of his God.' They said, 'Verily, we are believers of that with which he hath been sent.'

74. Those who were puffed up with pride said, 'Verily we reject that in which ye believe.'

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1. Aad and Thamud were two Arab tribes. The legends connected with them, though they may have been known partly and vaguely, could not have been fully known to all, or else they would not have been put to Mohammad as test questions. The questioners were probably Arab priests.

There are no gods for you beside Him. Do ye not then fear.'

64. Those chiefs of his people, who did not believe, said, 'Verily, we see thee in folly and we deem thee to be a liar.'

65. He said, 'O my people, there is no folly in me, but I am an Apostle from the Lord of the worlds.'

66. 'I deliver unto you the messages of my Lord, and I am an honest well-wisher for you.'

67. 'Do ye marvel that there hath come to you a warning from your Lord, through a person from amongst yourselves, that he may warn you. And remember that He hath made you successors after the people of Noah, and hath increased you vastly in your body. So remember the blessings of God, that haply ye may thrive.'

68. They said, 'Hast thou come to us that we should worship one God, and leave what our fathers worshipped. Then bring upon us what thou dost threaten us with, if thou art one of the truthful.'

69. He said, 'There shall surely alight upon you, calamity and wrath from your Lord. Do ye dispute with me about names, which ye and your fathers have named, and for which God hath sent down no proof? So do ye wait and I shall also wait with you.'

70.. So We saved him and those who were

fruit—in the same way, shall We bring forth the dead. Haply ye will learn.

56. And a good town bringeth forth its vegetation, by the order of its Lord, but that which is bad, bringeth forth but little. Thus do We vary the signs, for a people who will be thankful.

57. We sent Noah to his people, and he said, 'O my people, worship God, there is no God for you beside Him. Verily, I fear for you the punishment of the Great day.'

58. The chiefs of his people said, 'Verily, we see thee in open error.'

59. He said, 'O my people, I am not in any error, but I am an Apostle from the Lord of the worlds.'

60. 'I deliver unto you the messages of my Lord, and wish well unto you, and I know about God what ye do not know.'

61. 'Do ye wonder that a warning should come to you from your Lord, through a person from amongst yourselves, that he may warn you and that ye may become pious, so that haply ye may be granted mercy.'

62. But they called him a liar; so We rescued him and those who were with him in the Ark. And We drowned those who had gainsaid Our signs. Verily, they were a blind people.

63. And unto Aad We sent their brother Houd. He said, 'O my people, worship God.

50. And surely, have We sent to them a Book, detailing it with knowledge, to be a guidance and a mercy, for a people who will believe.

51. Do they wait for any thing but its fulfilment? On the day when its fulfilment shall come, those who had forgotten it before, shall say, 'Surely the Apostles of our Lord had brought the truth. Have we got any mediators to intercede for us? Or could we but return, we would do other than what we did. They have indeed brought loss upon themselves, and that which they forged, hath fled from them.

52. Verily, your Lord is the God, who created the heavens and the earth in six days, then He mounted the throne. He hath covered the day with night, one pursuing the other swiftly. And He hath made the sun and the moon and the stars, which obey His orders. Hark! He it is who createth and who ordereth. Blessed be God, the Lord of the worlds.

53. Call upon your Lord humbly and secretly. Verily, He loveth not the transgressors.

54. And cause no trouble upon the earth, after it hath been made well ordered. And call upon Him with fear and hope. Verily, the mercy of God is nigh unto those who do good.

55. And He it is who sendeth the winds as bearers of glad tidings before His mercy, then they bear up heavy clouds which We drive along to some dead town, and send down water from it, and bring forth thereby all sorts of

curse of God upon the unjust, who turned men away from the path of God, and sought out crookedness in it, and who did not believe in the last day.'

44. And between them, there will be a veil, and on Aaraf there will be some men who will know everyone by their marks, and they shall cry out to the inmates of Paradise, 'Peace be on you.' These have not yet entered it, but they covet to do so.

45. But when their eyes shall be turned to see the inmates of the Fire, they shall say, 'O our Lord, place us not with the unjust people.'

46. And the inmates of Aaraf shall cry out to men whom they know by their marks, and shall say, 'your hoardings have not availed you, nor that upon which ye prided yourself.

47. 'Are these the men about whom ye swore, that God shall never grant mercy unto them. Enter Paradise. There is no fear for you, nor shall ye be made sorry.'

48. And the inmates of the Fire shall cry out to the inmates of Paradise, 'Pour upon us some water or some food which God hath granted you.' They shall say, 'God hath forbidden both of these to the infidels,

49. 'Who took their religion as play and pastime, and whom the life of the world had deceived.' So this day We will forget them, as they had forgotten the meeting of this their day, and because Our signs, they did deny.

last of them, 'No grace have ye greater than we. So taste the punishment of what ye have earned.'

39. Verily, those who gainsay Our signs and are too proud for them, the gates of heaven shall not be opened for them, and they shall not enter Paradise, until a camel<sup>1</sup> passeth through a needle's eye. Thus shall We repay the sinners.

40. For them there will be Hell as a couch, and as a covering over them; and thus shall We repay the unjust.

41. But those who believe and act aright—and We do not trouble any one but upto his power—these shall be the inmates of Paradise, wherein they shall be for ever.

42. And We will remove all hatred from their breasts. Rivers shall flow beneath them, and they shall say, 'All praise be to God who guided us to this, for we would not have been guided, if God had not guided us. The Apostles of our Lord had indeed come with truth.' And it will be cried out to them, that, 'This is your Paradise which ye have inherited through what ye have done.'

43. And the inmates of Paradise shall cry out to the inmates of the Fire, that, 'We have indeed found what our Lord had promised to be true, but have ye also found what your Lord had promised to be true?' They shall say, 'Yes.' Then a crier shall cry out amongst them, 'The

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1. The word rendered camel can also mean a thick rope.

against God, what ye do not know.

33. And for every community is a fixed time ; so when their fixed time cometh, they can neither delay it for an hour, nor hurry it on.

34. O children of Adam, if there come to you Apostles from among yourselves, relating to you my signs, then whoever becometh pious and acteth aright, no fear shall there be for them, nor shall they be made sorry.

35. But those who gainsay Our signs, and are too proud for them, they shall be the inmates of the Fire, wherein they shall be for ever.

36. For who is more unjust than he who forgeth lies against God, or calleth His signs false. These shall receive their portion (fixed) in the Book, until when Our messengers shall come to take them away, saying, 'Where are those whom ye did call upon instead of God.' They shall say, 'They have left us,' and they shall bear witness against their own selves, that they were indeed infidels.

37. He shall say, 'Enter ye into the Fire, with nations of Jinns and men, who lived before you.' When one community shall enter it, it will curse its sister community, until all had fallen into it. Then the last of them shall say to the first of them, 'O our Lord, these had led us wrong, so give them double the punishment of the Fire. He shall say, 'For every one it is double, only ye know it not.'

38. And the first of them shall say to the



not. Verily, We have made the devils friends of those who do not believe.

27. And when they do evil they say, 'We found our fathers on this and God ordered it to us.' Say, 'God doth not bid you do evil. Do ye say against God what ye do not know?'

28. Say, 'My Lord hath enjoined justice, and that ye set your faces towards every place of worship, and that ye call upon Him, your religion being solely for Him. As He first created you, so will ye return.'

29. Some He guideth and some He justly letteth err, for verily, they take the devils as their friends instead of God, and they reckon that they are guided.

30. O children of Adam, adorn yourselves when ye go to all mosques, and eat and drink but go not to excesses, for verily, He loveth not the wasteful.

31. Say, 'Who hath forbidden the adornments granted by God, which He hath produced for His creatures, also the pure things of food?' Say, 'These are for the faithful in this world's life, and shall be purely for them on the day of resurrection.'

Thus do We detail the signs for a people who will know.

32. Say, 'My Lord hath only forbidden vile deeds, be they open or hidden, and sin and unjust excesses, and that ye join with God, that for which no proof hath been sent down, and that ye say

20. And he swore to both of them that, 'Verily, I am to ye both a good counsellor.'

21. So he beguiled them through deceit, and when they both had tasted of the tree, their nakedness was disclosed to them, and they both began to stitch the leaves of the garden to cover themselves.

And their Lord called to them, 'Did I not forbid you both this tree, and did I not say to you both, 'Verily Satan is your open enemy.'

22. They both said, 'O our Lord, we have wronged our own selves, and if thou wilt not forgive us, and show mercy unto us, then we will be surely one of the lost.'

23. Said He, 'Get ye gone, the one of you being an enemy<sup>1</sup> to the other, and on earth, there will be your abode and your enjoyment for a time.'

24. He said, 'In it shall ye live, and in it shall ye die, and from it shall ye come forth.'

25. 'O children of Adam, We have indeed sent down unto you a dress to hide your nakedness and as an adornment, but the garment of piety is the best.' This is one of the signs of God that haply, they may gain a lesson.

26. O children of Adam, let not Satan mislead you as he did unto your parents, and drove them out of the Garden, having stripped them of their dress to show unto them their nakedness. Verily, he and his tribe see you in a way that ye see them

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1. See Gen. III. 15.

11. He said, 'What kept thee off that thou didst not prostrate thyself when I ordered thee,' he said, 'I am better than he. Thou hast created me from fire while thou hast created him from dust.'

12. He said, 'Get thee gone from here. It will not be for thee to be haughty in this place. So be off. Verily thou art one of the mean.'

13. He said, 'Reprieve me till the day they are raised up.'

14. Said He, 'Verily thou shalt be one of the respited.'

15. He said, 'As thou hast allowed me to remain in error, I shall sit for them in thy straight path,

16. 'Then will I surely come upon them from their front and from behind them and from their right and from their left, and thou shalt not find most of them grateful.'

17. Said He, 'Be gone hence, a despised exile. Whoever of them shall follow thee, I will surely fill Hell with you all.

18. 'And O Adam, dwell thou and thy mate in the Garden, and eat both of you from whence ye like, but go not near this tree, else ye will become of the unjust.'

19. Then Satan beguiled them, so that he may disclose unto them that which had been kept hidden from them of their nakedness. So he said, 'Your Lord hath not forbidden you this tree, but that lest ye become two angels, or ye become immortal.'

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Our wrath coming upon them by night, or when they took their nap at noon.

4. And when Our wrath came upon them, their cry was naught but that they said, 'We were indeed unjust.'

5. So We will surely question those unto whom (Apostles) were sent and those who were sent ;

6. We will then relate to them every thing through (personal) knowledge, for We were not absent (from them).

7. And the weighing on that day will be with justice, then the scales of whomsoever shall be heavy, it is these who shall thrive.

8. While those whose scales shall be light, it is these who have lost themselves, because unto Our signs were they unjust.

9. And surely We settled you in the earth, and made for you means of living therein. Yet ye thank but little.

10. And surely, We created you, then We shaped you, then We said unto the Angels, 'Prostrate yourselves before Adam'<sup>1</sup>, so they all prostrated except Iblis<sup>2</sup>. He was not one of those who prostrated.

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1. The story of Adam and Satan is repeated here with additional details perhaps because those who had asked for the story were not satisfied with the shorter story given before. See Introduction.

2. Satan.

you about that in which ye did differ.

165. And He it is, who hath made you successors on earth, and hath raised some of you over others in grades, that He may try you through what He hath granted you. Verily, thy Lord is swift to punish, and verily, He is also Forgiving and Merciful.

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## CHAPTER VII.

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### AL-AARAF<sup>1</sup>.

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MECCA—206 verses.

In the name of God, the Kind, the Merciful.

1. Alif, Lam, Mim, Suad (A. L. M. S.). A book sent down unto thee—so let there be in thy breast no tightness through it—that thou mayest warn by it, and that it may be a lesson unto the faithful.

2. Obey what hath been sent down unto you from your Lord, and do not obey any masters beside Him ; little is it which ye learn.

3. And many a town have We destroyed,

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1. Aaraf means a place of recognition.

come. The day when some of the signs of thy Lord shall come, the faith of any one in that in which he had not believed in before, shall not avail him, nor, if he had not already earned some good by his faith. Say, 'Wait ye, verily, we too are waiting.'

159. Verily, those who split their religion and become sects, thou hast nothing to do with them, their affair will be with God alone, then will He inform them of what they have done.

160. Whoever bringeth a good deed, for him there shall be ten times as much, and whoever bringeth an evil deed, he will be repaid with only as much as he did, and they shall not be dealt with, unjustly.

161. Say, 'Verily, my Lord hath guided me to the straight path, the sound religion, being the faith of Abraham, the pure, and he was not of those who give peers unto God.'

162. Say, 'Verily, my prayer and my sacrifice and my living and my dying, is all for God, the Lord of the worlds.'

163. 'He hath no partner, and it is this to which I have been ordered, and I am the first of the resigned.'

164. Say, 'What! Shall I seek a Lord other than God, when He is the Lord of all things. And no one earneth anything except against his own self, for no burdened one can bear the burden of another. Then unto your Lord shall be your return, when He shall inform

but according to his power. 'And when ye say anything, be just, though he be a relative, and fulfil ye the covenant of God.' This hath He enjoined you to do, that haply, ye may learn.

153. 'And that this My way is straight, so follow it and follow not other paths, for they will take you off from His path.' This hath He enjoined you, that perchance, ye may become pious.

154. Again, We gave Moses the Book, complete for him who acteth aright, and a detail of all things, and a guidance and mercy, that perhaps they may believe in the meeting of their Lord.

155. And this is a Book, which We have sent down as a blessing, so obey it and be pious, that perhaps ye may find mercy ;

156. Lest ye say that a Book had been sent down only unto two people before us, and that we did not study them,

157. Or lest ye say, 'Had a Book been sent down to us, we would have been better guided than they. So there hath now come to you an open sign from your Lord, and a guidance and a mercy. Then who is more unjust than he, who treateth the signs of God as lies, and keepeth away from them. We will surely mete out to them, who keep away from Our signs, a worst punishment, because they had so kept away.

158. They wait for naught but that angels should come to them, or that thy Lord should come. or that some of the signs of thy Lord should

have joined with Him, nor our fathers, and we would not have made anything unlawful.' Thus did those who were before them, treat Our Apostles as liars, until they tasted Our wrath. Say, 'Is there with you any knowledge, then bring it forth for us.' Ye only follow (your own) fancies, and ye only make guesses.

149. Say, 'The argument of God is the strongest, and had He wished (to force you), He could have surely guided you all.'

150. Say, 'Bring those witnesses of yours who will testify that God hath forbidden these things.' But even if they do bear witness, then do thou not testify to it with them, and obey not the desires of those who gainsay Our signs, and those who do not believe in the last day, and those who give peers unto their Lord.

151. Say, 'Come, I will recite to you what your Lord hath forbidden unto you, that ye do not join aught with Him, and that ye be good to your parents, and that ye slay not your children through poverty, for it is We who feed you and them, and that ye go not near shameful sins, be they open or hidden, and that ye do not slay any one which God hath forbidden, except in justice?' This it is, what God hath enjoined you, that perhaps ye may understand.

152. 'And do not go near the property of an orphan, but in a way which is good, until he reacheth his maturity, and use full measure and balance with justice.' We do not task any one



forbidden, or the two females, or what are contained in the wombs of the two females? Tell me with knowledge, if ye be truthful.

144. And from the camel, two, and from the cow, two. Say, 'Are the two males forbidden or the two females, or what the wombs of the two females contain?' Were ye present when God enjoined this to you? Then who is more unjust than he, who forgeth a lie against God, to mislead mankind ignorantly? Verily God doth not guide the unjust people.'

145. Say, 'I do not find in what hath been revealed unto me, any thing forbidden to the eater who may eat it, except that it be the dead, or blood flowing, or the flesh of swine,—for it is surely filthy, or an animal slaughtered for another than God, sinfully. But whoever is forced to these, without revolting and without transgressing, then verily, thy Lord is Forgiving and Merciful.'

146. To those who are Jews, We did forbid all animals having nails (cleft hoofs), and from oxen and goats, We forbade them their fat, except what is borne by the backs of the two, or their entrails, or what sticketh to their bones. This We ordered them in penalty of their excesses, and verily, We are truthful.

147. And if they gainsay thee, then say, 'Your Lord is of vast mercy, but His wrath shall not be turned off, from the criminal people.'

148. Those who join others with God, shall surely say, 'Had God so wished, we would not

and cattle over whom God's name is not repeated—  
inventing a lie against Him. They will be surely  
repaid for what they have forged.

139. And they say, 'What is in the wombs  
of these cattle, are solely for our males, and  
forbidden to our wives, but if it is born still,  
then all of them will be partners in it. They  
will be surely repaid for their invention. Verily  
He is Wise and Knowing.

140. Surely, lost are those who kill their  
children foolishly without knowledge, and forbid  
what food God hath granted them, forging a  
lie against God. They are surely misled and are  
not guided.

141. He it is who hath created gardens with  
climbing plants, and without climbers, and date  
palms and fields of various edibles, and olives and  
pomegranates, alike and unlike. Eat its fruits  
when it fruiteth and bring out His due<sup>1</sup> on the  
day of its reaping, but be not wasteful. Verily  
He loveth not the extravagant.

142. And among cattle, there are some for  
loading, and some of lower size. Eat of what  
food God hath given you, but do not follow the  
footsteps of Satan ; verily he is for you an open  
enemy.

143. There are cattle eight in pairs ; two of  
sheep and two of goats. Say, ' Are the two males

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1. *i. e.* Whatever ye may have promised in your  
mind to give as charity in the name of God.

they do ; for thy Lord is not heedless of what they do.

133. And thy Lord is unneedful, and full of mercy. If He so wished, He could do away with you, and after you, cause whom He might wish, to follow you, just as He brought you forth from the seed of other people.

134. Verily, what ye have been promised, is sure to come, and ye cannot stop it.

135. Say, 'O my people, do ye to your utmost, I too, am doing.' So ye will soon know for whom is the last abode. Surely the unjust shall not thrive.

136. And they fix a portion for God, out of the crops He hath produced, and from their cattle, and say, 'This is for God'—as they imagine—'and this is for our 'peers of God.' Then whatever is for their 'peers of God' is not to be spent for God, but whatever is for God can be spent for their 'peers of God.' Evil is it what they decide.

137. And thus do their peers of God, make it a seemly deed for most of the idolaters, the killing of their children, to ruin them and to garble their religion. But if God had so wished, they would not have done so.' So shun them and what they invent.

138. And they say, 'These cattle and fields are forbidden, none should eat them except those whom we may wish to do so'—as they imagine. And there are cattle whose backs are forbidden,

who do not believe, to remain filthy.

126. And this is thy Lord's path—a straight one. We have surely detailed the signs for a people who will learn.

127. For them there will be an abode of peace with their Lord, and He shall be their friend, for what they have done.

128. And on the day, when he will gather them all and say, 'O ye assembly of Jinns, ye have turned to your selves many men,' and their friends from among mankind shall say, 'O our Lord, some of us did enjoy others, and we have reached the time which thou hadst fixed for us.' He shall say, 'Fire is your abode, wherein, ye shall be for ever, except what God may wish.' Verily thy Lord is Wise and Knowing.

129. And thus do We make some of the unjust, friends of others, for what they have earned.

130. 'O ye assembly of Jinns and men, did there not come to you Apostles from among yourselves, relating unto you Our signs, and warning you of the meeting of this your day.' They shall say, 'We bear witness against our own selves.' The life of this world beguiled them, so they bear witness against their own selves, that they were infidels.

131. This is because thy Lord is not one to destroy towns unjustly, while their people are unwarned.

132. And for all there are grades in what

knoweth best who exceed.

120. But leave open sin and a hidden one. Verily those who earn sin, shall be soon repaid for what they have done.

121. But do not eat of that over which the name of God hath not been repeated, for verily, it is a sin. And verily, the devils prompt their friends to wrangle with you, and if ye follow them, verily, ye will become idolaters.

122. Would a dead man, whom We may have quickened and made for him a light to walk with, among mankind, be like him whose likeness is, that he is in the dark and cannot get out of it. And thus, what the infidels may do, looketh comely to themselves.

123. And thus do We make in every town, its chief culprits, to play tricks therein; but their tricks are only against their own selves, though they do not perceive.

124. And when a sign cometh to them, they say, 'We will never believe, until We are given, like what the Apostles of God were given.' God knoweth best where to place His Apostleship. Disgrace with God shall surely befall those who sin, and a severe torment, for the tricks they played.

125. So whomever God wisheth to guide, He openeth out his breast for Islam, and whom He wisheth to let go astray, He maketh his breast so narrow and tight, as if he was to ascend into the sky. Thus doth God allow those

to deceive them. And had thy Lord so wished, they would not have done so. So leave them and what they invent,

113. That the hearts of those who do not believe in the last day, may bend towards them, and that they may be pleased with it, and that they may earn what they earn.

114. What then shall I seek, other than God, for a Judge, when He it is, who hath sent down unto you the detailed Book? And those whom We have given the Book, know that it hath been sent down from thy Lord, in truth. So be not of those who doubt.

115. And the word of thy Lord is complete in truth and justice. There is no changer of His word, and He is the Hearing, the Knowing.

116. And if thou wert to obey most of those who are on the earth, they will mislead thee from the path of God, for they only follow their whims, and they only make guesses.

117. Verily, thy Lord knoweth best who strayeth away from His path, and He best knoweth those who are guided.

118. So eat that over which the name of God is repeated, if ye are believers of His signs.

119. And what is the matter with you, that ye do not eat that, over which the name of God hath been repeated, when He hath detailed unto you what is forbidden to you, unless ye be forced to eat it. But verily, many would mislead you by their wishes, ignorantly. Verily, thy Lord

thou their protector.

108. Abuse not those whom they call upon beside God, for then they will revile God through spite and ignorance. Thus do We leave every nation to think well of their own deeds. Then their return shall be unto their Lord, when He shall inform them about what they have done.

109. They swear by God with their solemn oaths, that if a sign came to them, they will surely believe in it. Say, 'Verily, all signs are with God, only ye do not understand; but when it will come to them, they shall not believe.

110. So We will let their hearts and their eyes be turned, for they did not believe therein at the first time, and We will leave them in their excesses bewildered.

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### PART VIII.

111. And even if We had sent down unto them angels, and had the dead talked to them, and had We gathered for them all things before them, they would not have believed, unless God had so wished, but most of them are ignorant.

112. And thus have We made for every prophet an enemy, devils from among men, and Jinns, some prompting others, coveting words

though He hath created them, and they have invented for Him sons and daughters without knowing. Pure is He and high above what they ascribe to Him.

101. The first maker of the heavens and the earth ! How can there be a son unto Him, when there is not for Him, a mate. He hath created all things, and every thing doth he know.

102. This is your God, your Lord. There is no God but He, the creator of all things. So worship him, for He is the protector of all things.

103. No sights reach Him, yet He reacheth all sights, and He is the Subtle, the Aware.

104. There have come to you visible signs from your Lord, so whoever seeth them, seeth for his own self, and whoever is blind to them, is so against his own self, and I am not a guard over you.

105. And thus do We state the signs variously, yet they say, 'Thou hast learnt them' though We do so, that We may explain them to a people who will know.

106. Follow thou what hath been revealed to thee from thy Lord. There is no God but He; and turn away from those who join with God.

107. And had God so wished, they could not have joined any thing with Him, but We have not made thee a guard over them, nor art



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the dead, and bringeth out the dead from the living. This is your God ; so whither do ye stray ?

96. One who rendeth out the dawn and maketh the night for repose, and the sun and the moon, as reckonings. This is the decree of the Powerful, the Knowing.

97. And He it is who hath made the stars for you, that ye may be guided by them in the darkness of the land and of the sea. Verily, We detail the signs for a people who will know.

98. And He it is, who hath created you from one being, and hath given you a longer and a shorter stay. Verily, We detail the signs, for a people who will understand.

99. And He it is, who sendeth down water from the sky ; then We bring forth thereby, plants of all kinds, then We bring out from them green herbs, from which We bring out grain, one above the other, and the date-palm from the spathes of which come forth bunches, hanging down, and gardens of vines and olives and pomegranates, alike and unlike. Look at their fruits, when they come forth and ripen. Verily, in these things of yours are signs for a people who will believe,

100. Yet they have joined Jinns <sup>1</sup> with God,

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1. Jinn means any thing hidden from sight. Some say the passage alludes to those who said that angels (Jinns) are daughters of God. Others are of opinion, that it alludes to the Dualism of Zartasht, the Creator of Good and the Creator of Evil.

of it, and from which ye have been taught what ye knew not, neither you nor your fathers ?

Say, 'God (sent it down),' then leave them to play with their disputes.

92. And this is a Book, which We have sent down as a blessing and a confirmation, that the 'Mother of cities' and those around it, be warned.

And those who believe in the last day shall believe in it, and these shall be careful of their prayers.

93. And who is more unjust than he who forgeth a lie against God, or saith, 'Revelation cometh to me,' when nothing was being revealed to him ; and who saith, 'I can bring down like what God hath brought down ;' and couldst thou but see when the unjust are in the throes of death, and the angels stretch forth their hands and say, 'Turn out your lives.' This day there will be dealt out to you a mean punishment for what ye did say falsely against God, and because ye did turn away proudly from his signs.

94. And ye have indeed come to us singly, just as We created you at the first time, while ye have left behind your backs what We bestowed upon you. And We do not see with you your mediators, whom ye imagined that they were joined with God in your affairs. A sure parting is there between you ; and that which ye thought so much of, hath left you.

95. Verily, it is God who causeth grains and stones to burst. He bringeth forth the living from

thy Lord is Wise and Knowing.

84. And We granted him Isaac and Jacob, and guided all, and Noah We had guided before; and from his seed, David and Solomon and Job and Joseph and Moses and Aaron; and thus do We reward the righteous.

85. And Zachariah and John and Jesus and Elias, all of them good men.

86. And Ishmael and Elisha and Jonas and Lot; and all of these We exalted above the worlds.

87. And of their fathers and their seed and their brethren; and We chose them and guided them, to the straight path.

88. This is the guidance of God. He guideth with it whom He pleaseth, out of His servants. And had they joined others with Him, all they did would have been surely lost to them.

89. It is these to whom We gave the Book and wisdom and prophecy. So if these people deny them, We will surely put them in charge of a people, who shall not disbelieve them.

90. It is these whom God guided, so follow their guidance.

Say, 'I do not ask you any reward for it. This is but a lesson for the worlds.'

91. And they do not value God at His true worth when they say, 'God hath not sent down any thing on any man. Say, 'Who sent down the Book which Moses brought, a light and a guidance for mankind, which ye have written on loose leaves, and which ye show, but hide much

and he saw a star, he said, 'Can this be my Lord?' But when it set, he said, 'I love not those who set.'

77. Again when he saw the moon rising, he said, 'Can this be my Lord?' But when it also set, he said, 'Had not my Lord guided me, I would have become one of the misguided people.'

78. And when he saw the sun rising, he said, 'Can this be my Lord, this is the greatest? But when this too set, he said, 'O my people, verily, I spurn that which ye join with God.'

79. 'Verily, I turn my face to Him purely, who hath made the heavens and the earth, and I am not one of those who join others with God.'

80. And his people wrangled with him. He said, 'Dispute ye with me about God, when He hath surely guided me? But I have no fear of those whom ye join with Him, unless my Lord wisheth any thing. My Lord embraceth all things in His knowledge. Will ye not then learn?'

81. 'And how can I fear that which ye join with Him, when ye do not fear to join with God, that, for which no proof hath He sent down unto you. Then which of the two parties is fitter for safety if ye do know?'

82. 'Those who believe, and do not mix their beliefs with injustice, for them alone is safety, and they are well guided.'

83. And these were Our arguments, which we taught Abraham (to use), against his people. We raise the rank of whom We please. Verily,

him no friend or mediator beside God, and even if he offered every ransom, none will be taken from him. For those who are bound up by what they have earned, there shall be a drink of boiling water, and a sore punishment, because they disbelieved.

70. Say, 'Shall we call upon other than God, who can neither benefit us nor harm us, and turn back on our heels, after that God hath guided us, like him whom Satan hath cast away in the earth bewildered, who hath mates calling him to the path, 'Come to us.'

Say, 'Verily the guidance of God is the guidance; and we are bidden to be resigned unto the Lord of the worlds.

71. 'And to be strict in prayers and fear Him, and He it is unto whom ye shall be gathered.'

72. And He it is who hath created the heavens and the earth with truth, and the day He shall say 'Be', so will it be.

73. His word is true, and His will be the kingdom on the day, when the trumpet shall be blown—the Knower of the hidden and the seen! And He is the Wise, the Aware.

74. And when Abraham said to his father Azar, 'Dost thou take idols as gods. Verily I see thee and thy people in open error.'

75. And thus did We show Abraham the kingdom of the heavens and of the earth, that he may become one of the assured.

76. So when the night darkened upon him

63. Say, 'Who saveth you from the darkness of the land and the sea, when ye cry unto Him, humbly and secretly, saying, 'If He would save us from this, we will be then surely of the grateful' ?

64. Say, 'God saveth you from it, and from every distress, yet ye join others with Him.'

65. Say, 'He is mighty to send upon you punishment from above you, or from under your feet, or divide you into sects, and make some of you taste the violence of others. See how We vary the signs, that perhaps they may understand.

66. But thy people gainsay it, though it is the truth. Say, 'I am not a protector over you. Every warning hath its fixed time, and ye shall surely come to know.'

67. And when thou seest those who jest about Our signs, withdraw from them, until they plunge in some other speech, and if Satan make thee forget, then sit not after remembering, with the unjust people.

68. And those who are pious, are not accountable about them in anything, but to admonish them that they may haply become pious.

69. And leave off those who take their religion as play and sport, and whom the life of this world hath beguiled and thereby impress upon them that every one shall be bound up with what he hath earned. There shall be for

obey your wishes, surely I will be in error then, and I will not be one of the guided.' .

57. Say, I rest on a clear sign from my Lord, which ye gainsay. It is not with me what ye wish to come soon. Ordering is for God alone. He relateth the truth, for He alone is the best decider.

58. Say, 'If it was with me which ye desire to come soon, then the matter could be easily decided between me and you, for God well knoweth the unjust.'

59. And with Him are the keys of the hidden, none knoweth them but He and He knoweth what is in the land and in the sea. And there doth not fall a leaf but He, knoweth about it, and not a grain is there in the darkness of the earth, and neither a moist nor a dry thing, but it is in the Open Book.

60. And it is He who taketh you away at night, and knoweth what ye earn in the day, and then raiseth you up therein, that the fixed time be completed, then unto Him is your return, and then shall He inform you of what ye have done.

61. And He is all powerful over His servants, and sendeth over you guardians, until when death cometh to any one of you, Our messengers take him away and they do not fail.

62. Then are they returned to God, their Master. HaK! His is the Judgment and He is the quickest at taking account.

50. Say, 'I do not tell you that I have the treasures of God, neither do I know the hidden, nor do I tell you that I am an angel. I only follow what hath been revealed unto me.' Say, 'Are the blind and the seeing equal? Do ye not then ponder?

51. And warn those, through this (Book) who fear, that they are to be gathered unto their Lord; for them there is neither a friend nor a mediator beside God. May be, that they will become pious.

52. And do not drive those away, who call upon their Lord at dawn and at night, seeking His face. Thou art not accountable for them in any thing, and they are not accountable for thee in any thing. So drive them away, and thou wilt become one of the unjust.

53. And thus do We try some through others, so that they should say, 'Is it these whom God hath favoured from among us? Is not God one to know the grateful?

54. And when those who believe in our signs come to thee, say, 'Peace be on you. Your Lord hath bound Himself to Mercy, so that whoever of you doth evil through ignorance, then again repenteth and amendeth—then verily, He is the Forgiving, the Merciful.'

55. And thus do We detail Our signs, that the path of the sinners may become clear.

56. Say, 'I am forbidden to adore those whom ye call upon beside God.' Say, 'I cannot



42. And We did send (Apostles) unto nations before thee, and then We laid upon them distress and straits, that haply they might become lowly.

43. Then why did they not become humble when distress from Us came upon them? But their hearts had hardened, and Satan had made it comely for them, what they had done.

44. So, when they had forgotten what they were told to remember, We opened the gates of every thing for them, until, when they were rejoicing over what they were given, We caught them up at once, and lo! they were hopeless.

45. So the root of the nation, who did wrong, was cut away, and all praise is for God, the Lord of the worlds.

46. Say, 'See now! If God took away your hearing and your sight and sealed up your hearts, what God is there other than God, who could bring these back to you?'

47. See, how variously We change the signs and yet they turn away.

48. Say, 'See now! If the punishment of God came upon you all at once or openly, who will be killed save the unjust people?'

49. For We do not send any Apostles but as bearers of glad news and as warners, then whoever believeth and doth good, for them there is no fear, and they shall not be made sorry; while those who deny Our signs, punishment shall befall them, because they had sinned.

shaft into the earth, or a ladder into the sky, and bring them a sign. But had God so wished, He could have surely brought them together (forcibly) to guidance. So be not thou one of the ignorant.

36. He alone can accept thee who can hear, but as for the dead<sup>1</sup>—God shall raise them up, then unto Him they shall be returned.

37. And they say, 'Why hath no sign been sent unto him from his Lord,' say, 'verily, God is mighty to send down a sign, but most of them do not know.'

38. And there is no animal that moveth on the earth, nor a bird which flieth with its two wings, but are of a community like you. And We have left out nothing in the Book; then unto their Lord they shall be gathered.

39. And those who gainsay Our signs, are deaf and dumb and in the dark. God letteth him go astray who wisheth, and He keepeth him on the straight path who so wisheth.

40. Say, 'Now see! if there come upon you God's punishment, or there come upon you the Hour, would ye call upon other than God, if ye be truthful?'

41. Nay, Him alone will ye call upon. Then, He will remove that for which ye cried unto Him, if He so wished, and then ye will forget those whom ye joined with Him.

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1. *i.e.* who do not hear thee.

they would surely do again what is forbidden them, for surely, they are liars.

And they say, 'There is only this one life of this world, and we are not to be raised up.

30. And couldst thou but see them, when they shall be put before their Lord. He shall say, 'Is this not the truth.' They shall say, 'Aye, by our Lord.' He shall say, 'Then taste ye the torment, for what ye did deny.'

31. Ruined are those indeed who deny that they shall meet God, until the Hour shall come upon them all at once. Then they shall say, 'Alas for us, for what we did neglect.' For they shall carry their burdens on their backs. Lo ! Evil is it that they bear.

32. The life of this world is only play and sport, and verily, the future abode is better for those who are pious. Do ye not then understand ?

33. We do know that it grieveth thee much what they say, but verily, they do not gainsay thee, but rather the unjust deny the signs of God.

34. Surely Apostles before thee were treated as liars ; but they bore patiently their being gainsaid and injured, until Our help came to them, for none can change the words of God, as (seen) in some of the stories of the Apostles, which have come to thee.

35. But if their turning away be a great thing for thee, then, if thou canst, seek out a

21. And who is more unjust than he who forgeth a lie against God, or who, His signs, doth deny? Verily the unjust shall never thrive.

22. And the day, when We will gather them all, We will say to those who joined with God, 'Where are your partners of God whom ye thought so to be.'

23. Then there shall be no excuse for them but to say, 'By God, our Lord, we joined none with God.'

24. See how they lie against their own selves, and what they forged, hath now left them.

25. Among them there are some who hear thee, but We have let a veil be cast over their hearts, so that they do not understand it, and a heaviness in their ears, so even if they see all the signs, they do not believe them, so much so, that when they come to thee, they wrangle with thee, and the unbelieving say, 'This is nothing but the fables of the ancients.'

26. And they forbid it and shun it, but they ruin their own selves, though they do not perceive it.

27. And couldst thou but see them, when they shall be put before the fire, then they shall say, 'Oh that we could be sent back, then we would not gainsay the signs of our Lord, and then we also would become faithful.'

28. Nay! It is now made clear to them, what they did hide before.

29. And even if they were to be sent back,

13. Whatever abideth in the night and in the day, is His, and He is the Hearing, the Knowing.

14. Say, 'Shall I take other than God as friend, the Maker of the heavens and the earth? He feedeth all but is not fed Himself!' Say, 'Verily, I am ordered that I become the first to be resigned,' and never be thou one to join others with God.'

15. Say, 'Verily, I fear, if I disobey my Lord, the punishment of the Great Day.

16. He, from whom it is turned away that day, shall have had mercy upon him, and that is an open bliss.'

17. And if God touch thee with harm, then there is no remover of it, but He. And if He touch thee with good, then He is mighty over all things.

18. He is All-powerful over His servants, and He is the Wise, the Aware.

19. Say, 'What thing is the greatest proof?

Say, 'God is a witness between me and you, for He hath revealed unto me this Koran, that I may thereby warn you and him, unto whom it may reach. Do ye bear witness that there are other Gods with God?' Say 'I do not bear witness to it.' Say 'He is but one God, and verily, I am clear of what ye join with Him.'

20. Those unto whom We have given the Book, know him as they know their own sons. But those who ruin their own selves, shall never believe.

6. Do they not see how many a generation have We killed before them, whom We had settled on the earth, as We have not settled you ? And We sent clouds to rain upon them, and made rivers flow beneath them ; then We killed them for their sins, and created after them, other generations.

7. And had We sent down unto thee a Book on paper, which they could touch with their hands, even then those who do not believe would have surely said ' This is only an open magic.'

8. And they say, ' Why hath no angel been sent down unto him. But had We sent down an angel, then the matter would have been settled ( for ever ), but then they would have got no relieve.

9. And had We made him an angel, then We would have surely made him ( like ) a man, and We would have still puzzled them, in what they were puzzled.

10. And many Apostles before thee were laughed at, but that at which they had laughed, encircled the jesters from among them.

11. Say ' Travel in the earth, then see what was the end of gainsayers.'

12. Say, ' Whose is that which is in the heavens and in the earth ?'

Say, ' God's. He hath bound Himself to mercy. He will surely gather you at the day of resurrection, about which there is no doubt.' But those who ruin their selves, shall never believe.

For them, there are gardens, beneath which rivers flow. Therein they shall be for ever. God shall be pleased with them, and they shall be pleased with Him, which is the greatest bliss.'

120. God's is the kingdom of the heavens and the earth, and what is therein, and mighty is He over all things.

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## CHAPTER VI.

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### THE CATTLE — MECCA — 165 Verses.

In the name of God, the Kind, the Merciful.

1. All praise is for God, who hath created the heavens and the earth, and hath made the darkness and the light; yet those, who disbelieve, make peers unto their Lord.

2. He it is, who created you from clay, then fixed the time (of death); and (another) time is (also) fixed with Him. Yet ye doubt thereof.

3. And He is God in the heavens and in the earth. He knoweth your secrets and your open acts, and knoweth what ye earn.

4. And there came to them no sign from the signs of their Lord, but they turned away from it.

5. So they gainsay the truth when it hath (now) come to them. But there shall surely come to them the news of that at which they jest.

114. Said Jesus, son of Mary, 'O God our Lord, send down unto us a Table from heaven, making it an Ead (Festival) for the first of us and the last of us, and a sign from Thee, and nourish us, Thou being the best of nourishers.'

115. God said, 'Verily I will send it down unto you, but then whoever of you disbelieveth afterwards, I will chastise him with a punishment, I have not punished any one in the worlds.'

116. And when God shall say, 'O Jesus, son of Mary, didst thou tell mankind, 'Take me and my mother, as two Gods instead of the God? He shall say, 'Pure art Thou, it became me not that I should have said that, which was not the truth for me. Had I said it, thou wouldst have known it. Thou knowest what is in my mind, and I know not what is in Thy mind. Verily, Thou art the great knower of the hidden.

117. 'I did not tell them but what Thou hadst bidden me, say, 'Worship God, my Lord and your Lord;' and I was a witness over them while I was among them, but when Thou didst take me away, Thou wert guardian over them, and Thou art over all things a witness.

118. 'If Thou punish them, they are verily Thy servants, and if Thou forgive them, verily Thou art the Powerful, the Wise.'

119. God shall say, 'This is a day when the truth of the truthful shall benefit them.



of birds by my permission, then didst thou breathe into them, so that they became birds by my leave; and thou didst heal the born blind and the leper, by my order, and when thou didst bring forth the dead, by my leave; and when I withheld the children of Israel from thee, though thou hadst come to them with open signs, but those who did not believe said, 'This is but an open magic.'

111. 'And when I revealed unto the disciples, that they believe in Me and My Apostle, they said 'We believe and be thou witness, that we are Muslims.'

112. When the disciples said, 'O Jesus, son of Mary, hath thy Lord power to send down unto us a Table<sup>2</sup> from heaven.' He said, 'Fear God, if ye be faithful.'

113. They said, 'We desire, to eat therefrom, and satisfy our hearts, and know that thou hadst told us the truth, and that we become witnesses thereof.'

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the Koran, in accordance with their beliefs, which silenced them and forced many to admit the prophetic character of Mohommad. See Preface.

2. See Gospel of St. John VI. 6-14. Some say that this passage alludes to the Last Supper about which some curious and extravagant traditions were, it would appear, prevalent among the Christian priests of Arabia in accordance to whose beliefs the answers are given in the Koran. See Preface.

106. But if it become known that the two are surely guilty of sin, then let two others stand up in their place, out of those who have a better right (to give evidence). Then they must swear by God, that our testimony is truer than the testimony of the (first) two, and that we will not overstep the truth, or else we will be then from among the unjust.

107. In this way, it will be more likely to get true evidence, for they will fear that their oath will be rebutted by other oaths. So fear God and hearken, for God guideth not a sinning people.

108. The day when God shall assemble the Apostles and say, 'What reply did ye get,' they shall say, 'We have no knowledge, verily, thou art the great knower of the hidden.'

109. Then God shall say, 'O Jesus, son of Mary, remember my blessings upon thee and thy mother, when I aided thee with the Holy Spirit. Thou spoke to men in the cradle and when grown up.'

110. 'And when I taught thee the Book and wisdom and the Law and the Gospel; and when<sup>1</sup> thou didst create from mud, the likeness

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1. This and other traditions are still to be found in the Gospel of the infancy of Christ, which proves that these traditions were prevalent among the Christian priests of Arabia and fully believed in by them. Hence their questions and these answers in

but those who do not believe, have forged a lie against God, for most of them do not understand.

103. And when it is said to them, come to what God hath sent down, and to the Apostle, they say, 'Enough for us is that on which we have found our fathers,' though their fathers knew nothing and were not guided.

104. O ye who believe, upon your own selves is the (care) of your souls; the misguided will not injure you while ye are guided. Unto God is the retreat of all of you, then will He inform you of what ye have done.

105. O ye who believe, let there be taken the testimony, when death cometh to any of you, of two just witnesses from among yourselves, or of two from among strangers to you, if ye be travelling in the earth and the calamity of death overtaketh you. Shut them both up till after prayers, then let them both swear by God, if ye doubt them and let them say 'We will not buy with it any price, though any party be our kindred, and we will not hide God's evidence. Verily, we will then be from among the sinners.'

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master's safe return from a journey or his recovery from an illness.

3. Any male camel or goat &c. born with a female.

4. A male camel whose grandson had become fit for loading.

as well as the sacred months and the offering and the collared animals; that is in order that ye may know, that God knoweth what is in the heavens, and what is in the earth, and that God knoweth all things. Know that God is severe to punish, and that God is Forgiving and Merciful.

99. For the Apostle, there is naught but to preach, and God knoweth what ye do openly and what ye hide.

100. Say, 'The unclean and the pure are not equal, though the abundance of the unclean may please thee. So fear God, O ye men of wisdom, so that perchance ye may thrive.'

101. O ye who believe, ask not too much about things which, if disclosed to you, would displease you. Again if ye ask about them, while the Koran is being revealed (it is foolish), for these will be (of themselves) disclosed to you. But God hath pardoned it, for God is Forgiving and Clement. A nation did ask (such questions) before you, so they became infidels through it.

102. God hath not ordained any sort of 'Bahira<sup>1</sup>' or 'Saiba<sup>2</sup>' or 'Wasila<sup>3</sup>' or 'Ham<sup>4</sup>',

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1. A she-camel having given birth to five young ones the last of her children being a male. The ear of this she-camel was slit and she was let loose.

2. A she-camel which had given birth to ten young ones or which had been let loose after the

only to preach openly.

94. No sin is it for them who believe and act rightly, what they may have eaten, if they are pious and faithful and act aright, and then fear God and believe, and then again beware and become righteous, for God loveth the righteous.

95. O ye who believe, God will surely try you somewhat with game, which may be within reach of your hands and your lances, so that God may mark him who feareth Him in secret. So whoever exceedeth (the bounds) after this, for him there is a sore punishment.

96. O ye who believe, kill no game when ye have taken the vow, and whoever of you killeth it knowingly, his penalty is cattle, like what he hath slain, to be decided by two judges from among you, and to be brought as offering to the Kaaba, or in expiation of it the feeding of the poor, or to keep as many fasts (as the poor to be fed), so that the guilty may taste the evil result of his act. God hath pardoned what hath passed. But whoever repeateth it, God will avenge it, for God is a powerful avenger.

97. Lawful for you is the game of the sea and its eating, it being beneficial for your self and for travellers, but you are forbidden the game of land, while ye are under the vow, and fear God unto whom ye shall be gathered.

98. God hath made the Kaaba, which is a sacred House, to be a station of peace for men,

believe and treat Our signs as lies, these are the inmates of Hell.

89. 'O ye who believe, treat not as unlawful those pure things which God hath allowed you, nor go to excesses, verily God loveth not those who overstep the bounds.

90. But eat of what God hath supplied you with, things lawful and pure, and fear God in whom ye believe.

91. God will not hold you up for your foolish oaths, but He will take you up for that by which ye make your oaths binding. And the expiation of these is the feeding of ten poor men, with such medial food as ye feed your families with, or clothing them or freeing a neck, but whoever cannot find the means, let him fast for three days. That is the expiation for your oaths when sworn to, by you, (but broken). So guard your oaths.'

Thus doth God explain to you His signs, that perhaps ye may give thanks.

92. O ye who believe, wine and gambling and fixed idols and divining arrows are naught but evils, acts of Satan, so shun them that perhaps ye may thrive.

93. Satan doth only intend that he may cast among you enmity and hatred, through wine and gambling, and keep you off from remembering God and from prayer. Will ye not then forbear? So obey God and obey the Apostle and shun, for if ye turn back, then know that Our Apostle hath

before for themselves, for God is angry with them and in torment shall they ever remain.

84. And had they believed in God and the Prophet and what hath been sent down unto him, they would not have taken them as friends, but most of them are sinners.

85. Of all men thou wilt surely find the greatest in enmity towards those who believe, the Jews and the idolaters ; and thou wilt certainly find the nearest in friendship for the believers, those who say we are Christians ; that is because among them are the learned and hermits and because they are not haughty.

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## PART VII.

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86. And when they hear what hath been sent down to the Apostle, thou wilt see their eyes overflowing with tears, at what they know to be the truth. They say, 'Our Lord we believe, so write us down amongst those who witness to it.

87. 'And why should we not believe in God and the truth which hath come to us, when we covet that our Lord should include us among the righteous people.'

88. So God shall reward them for what they say, with gardens beneath which rivers flow, wherein they shall be for ever. And this is the meed of the righteous. But those who do not

‘God is the third of the Three, for there is no God but one God, and if they will not stop saying what they say, those of them who do not believe will get a sore punishment.

78. Why do they not turn towards God, and ask forgiveness of Him, for God is Forgiving and Merciful.

79. The Messiah, son of Mary, is naught but an Apostle. Surely many Apostles did pass away before him; and his mother was truthful, they both did eat food.

Behold, how We explain to them the signs, then behold, whereto they go astray.

80. Say, ‘Do ye worship beside God, him who hath no power over you for harm nor for profit, while God—He is the Hearing, the Knowing.

81. Say, ‘O ye people of the Book, overstep not the truth in your religion, and do not follow the wishes of a people who had gone astray before you. They have led astray many, and have strayed away from the even path.

82. Cursed were those children of Israel by the tongue of David and Jesus, the son of Mary, who became infidels, this was because they had disobeyed and had transgressed. They did not forbid one another any wrong act which they did.

83. Evil it certainly was, which they did.

Thou seest many of them making friends with those who do not believe.

Surely evil it is which they have sent on



72. O ye people of the Book, ye stand upon nothing, until ye stand fast by the Law and the Gospel and what hath been sent down to you from your Lord. And that which hath been sent down to thee from thy Lord, will surely increase in many of them, revolt and infidelity. So grieve not for the unbelieving people.

73. Verily those who believe and those who are Jews and the Sabæans and the Christians, whoever believeth in God and the last day and acteth aright, for them there is no fear and they shall not be made sorry.

74. We did certainly take the covenant of the children of Israel, and We sent many Apostles to them. But whenever an Apostle came to them with what their souls did not like, they treated some as liars, and some they slew,

75. And reckoned that it would cause them no harm. So they became blind and deaf; then God forgave them; then again most of them did become blind and deaf, but God seeth what they do.

76. Assuredly it is infidelity in those who say, 'Verily God, He is Messiah the son of Mary, while Messiah himself said, 'O ye children of Israel, worship God, my Lord and your Lord.

Verily whoever joineth others with God, Paradise is certainly forbidden unto him by God, and his abode is the Fire, and for the unjust there is no helper.

77. Verily, it is infidelity in those who say

68. And why not do their Masters and their Doctors forbid them speaking sinfully and eating unlawful things? Evil is it what they do.

69. The Jews say, 'God's hand is fettered.' Fettered are their own hands and cursed be they for what they say. Nay rather both of His hands are outstretched. He expendeth as He pleaseth. And that which hath been sent down to thee from thy Lord, will surely increase the revolt and infidelity of many of them. And We have cast among them enmity and hatred, lasting till the day of resurrection. Whenever they light a fire for war, God bloweth it out, and they go about the earth causing corruption, but God loveth not the corrupt.

70. But if the people of the Book believe and become pious, We will surely remove from them their faults and We will surely make them enter into gardens full of blessings. And if they strictly obey the Law and the Gospel and what hath been sent down to them from their Lord, they would surely eat of (blessings) from above them and from beneath their feet. Amongst them are a people on the right path, but most of them—evil is it what they do.

71. O thou Apostle, preach what hath been sent down to thee from thy Lord, and if thou do it not, then thou hast not preached His message. But God shall protect thee from men. Verily God doth not guide a people who are infidels.

bow down ( before God ).

61. And whoever taketh God and His Apostle and the believers as friends—then verily it is the people of God who shall win.

62. O ye who believe, take not as friends those who laugh at and mock your religion, from amongst those to whom the Book was given before you, and from amongst the infidels ; and fear God if ye be faithful.

63. And when ye call to prayers, they laugh and jeer at it ; this is because they are a people who do not understand.

64. Say, ‘O ye people of the Book, do ye blame us only because we believe in God and what hath been sent down unto us, and what was sent down before, and that most of you are sinners ?’

65. Say, ‘Can I inform you of a more evil thing than this, a torment from God. He who hath the curse of God and His wrath upon him—and some of these turned into apes and swine—and who worshipping Taghut, it is these who are in the most evil place and the most erring from the even path.

66. And when they come to you they say, ‘We believe,’ but they surely come to you with unbelief, and with it they go away, and God knoweth what they hide.

67. And many of them shall thou see hastening towards sin and hatred and to eat unlawful things. Evil indeed it is, what they do.

sins, and verily, most men are sinners.

55. Do they wish for the judgment of the days of ignorance, but who is better than God to judge, for a people who believe ?

56. O ye who believe, take not the Jews and the Christians as friends, for some of them are friends of others, and whoever of you taketh them as friends, then verily, God doth not guide an unjust people.

57. So shalt thou see those whose hearts are diseased, running about among them saying, 'We fear lest a reverse of fortune befall us.' But God is about to bring victory or some other order, from near Him, then they shall become repentant of what they hid in their minds.

58. And those who believe say, 'Are these, who swore by God with their solemn oath, that they were surely with you.' Vain are their works, and they shall be the losers.

59. O ye who believe, whoever of you leaveth his religion, God will soon bring up a people loved by Him and loving Him, behaving with lowliness towards the faithful, severe towards the infidels ; who strive in the path of God and do not fear the blame of the blamer. This is the Grace of God. He bestoweth it on him who wisheth for it, for God is Bounteous and Knowing.

60. God alone is your friend, and His Apostle, and those who believe—those who are strict in prayer and pay the fixed rate, and who

sent down, it is these who are the unjust.

50. And We followed up their footsteps, with Jesus son of Mary, confirming what was before him of the Law, and gave him the Gospel, in which is guidance and light, attesting to what went before it, of the Law, and a direction and a lesson for the pious.

51. So let the people of the Gospel judge by what God hath revealed in it, and whoever judgeth not by what God hath sent down, it is these who are the sinners.

52. And We have sent down unto thee the Book with truth confirming what of the Book was before it, and guarding it. So judge between them, with what God hath sent down, and follow not their wishes against that, which hath come to thee of truth. For every one of you have We made a pathway and a road.

53. And if God wished, He would have made you one people, but He would rather try you in what He hath given you, so hasten to do good. Unto God is the return of you all; then shall He inform you of that in which ye did differ.

54. And that, do thou judge between them by what God hath sent down and follow not their wishes, and beware of them, lest they beguile thee from any portion of that which God hath sent down unto thee, and if they urn their backs, then know that surely, God doth intend to punish them for some of their

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them there is disgrace in this world, and a great punishment in the next.

46. Great listeners to lies! Great devourers of the forbidden! But if they come to thee, then judge between them, or turn away from them, and if thou turn away from them, then they cannot injure thee at all. But if thou do judge, then judge between them with equity; verily God loveth the just.

47. But how shall they make thee a judge, when with them is the Law, in which there are the behests of God; but they turn their faces from it after this, for they are not faithful.

48. Verily, We have sent down the Law, in which there is guidance and light. By it, the prophets who were Muslims, judged the Jews, as also did the Masters and the Doctors, with what they remembered of the Book of God and of which they were witnesses. So fear not men but fear Me, and buy not with My signs, a small price, and whoever doth not judge with what God hath sent down—it is these who are surely infidels.

49. And in it We have prescribed for them, 'Life' for life and eye for eye, and nose for nose and ear for ear, and tooth for tooth, and for wounds, retaliation, but whoever remitteth it as charity, it will be an exception for him. But whoever doth not judge, with what God hath

and as much again with it, to ransom them with, from the punishment of the resurrection day, it shall not be accepted from them, and for them is a sore punishment.

41. They shall wish to go out of the Fire, but they are not to go out of it, and for them there is a lasting punishment.

42. The male thief and the female thief—cut off their hands in return for what they have earned, as punishment from God, for God is Powerful and Wise.

43. But whoever repenteth after his wickedness and amendeth, then surely God forgiveth him. Verily, God is Forgiving and Merciful.

44. Dost thou not know, that God's is the kingdom of the heavens and the earth. He punisheth him who wisheth for it, and forgiveth him who wisheth for it, for God is Mighty over all things.

45. O thou Apostle, let not those grieve thee, who hasten towards infidelity, out of those who say, 'We believe,' with their mouths, but their hearts do not believe, and out of those who are Jews, great listeners to lies and great listeners for other people who do not come to thee, who displace words from their places, who say, 'If ye be given this take it, but if ye be not given that, then beware; and whom God wisheth to be left in error, thou art unable to do any thing for him with God. It is these whose hearts God doth not wish to purify, for

corpse of his brother. He said, 'Alas for me that I am unable to become even like this craven, so that I might hide the corpse of my brother.' Then he became one of the repentent.

35. Through this, have We prescribed for the children of Israel, that verily, one who killeth a soul, without its being in lieu for another soul, or for causing corruption in the earth, shall be as if he slew all mankind, and one, who saveth a life shall be as if he saved the lives of all mankind.

36. And surely have Our Apostles come to them with clear proofs, yet verily, many of them even after this, have been transgressors in the earth.

37. The only penalty of those who fight with God and His Apostle and go about causing corruption in the earth is, that they be killed or crucified or their hands and feet be cut off from alternate sides, or that they be expelled from the land. This is a disgrace for them in this world, and a great punishment is there for them in the next;

38. Except those who repent before ye get power over them; for know that God is Forgiving and Merciful.

39. O ye who believe, fear God and seek for some means to approach Him, and strive in His path, that perhaps ye may thrive.

40. Verily, those who do not believe, if there were for them what is altogether in the earth,



master of any but of my own self and my brother, so decide thou between us and this sinful people.'

29. He said, 'Then verily, it is forbidden to them for forty years. They shall roam about in the earth, so do not grieve for a sinful people.'

30. And recite unto them, the story of the two sons of Adam with exactness, when the two offered an offering, and it was accepted from one of them, and was not accepted from the other. He said, 'I will surely kill thee.' Said he, 'verily God only accepteth it from the pious.'

31. 'If thou wouldst stretch thy hand towards me to kill me, I am not one to stretch forth my hand towards thee to kill thee. Verily I fear God, the Lord of the worlds.

32. 'Verily, I wish that thou shouldst bear my sin and thy sin, and so become one of the inmates of the Fire.' And this is the meed of the wicked.

33. So his soul induced him to kill his brother and he slew him, and became one of the lost.

34. Then God sent a raven<sup>1</sup>, scratching into the earth, to show him how he might hide the

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1. It is said that according to the Old Testament the raven did not appear to Cain but to Adam. But the Koran does not profess to repeat the story as given in the Old Testament but as it was known to those who put the question to Mohammad about Abel and Cain.

and what is between them, and unto Him is the retreat.

22. O ye people of the Book, there hath surely come to you Our Prophet, after the cessation of Apostles, who explaineth to you everything lest ye say, 'No bearer of glad news and no warner came to us', for God is mighty over all things.

23. And when Moses said to his people, 'O my people, remember the blessings of God upon you, when He made prophets among you, and made kings of you and gave you what had never been given to any one in the worlds.'

24. 'O my people, enter the Holy land which God hath prescribed for you, and do not turn your backs, for ye will turn back as losers.'

25. They said, 'O Moses, therein are a people, very strong, and verily, we will never enter it, until they go out of it; and if they go out of it, then we will enter.'

26. Then two of those men who feared (God) and whom God had blessed, said, 'Enter ye upon them by the gate, and when ye have entered it, then ye shall surely overcome, and rely upon God if ye be faithful.'

27. They said, 'O Moses, we will never enter it so long as they are therein. So go thou and thy Lord and fight both of you. Verily, we sit down here.'

28. He said, 'O my Lord, verily, I am not

17. And of those who say, 'We are Christians,' We took their covenant, but they forgot a great part of what they had been taught, so We have allowed enmity and hatred to stick to them till the day of resurrection ; and God shall surely inform them of what they have done.

18. O ye people of the Book, surely Our Apostle hath come to you, who explaineth to you much of what ye hid from the Book, and pardoneth many things. There hath surely come to you from God, a light and an open Book. God guideth him thereby, who obeyeth His pleasure, to the paths of peace, and bringeth them out of darkness into light by His will, and leadeth them to the straight path.

19. Surely they are infidels who say, ' Verily God—He is the Messiah, the son of Mary.' Say, ' Who hath any power at all over God, if He wished to kill the Messiah, son of Mary, and his mother, and those who are in the earth ?

20. And God's is the kingdom of the heavens and the earth, and what is betwixt them. He createth what He wisheth, for God is mighty over all things.

21. And the Jews and the Christians say, ' We are the sons of God and His beloved'. Say, ' Why then doth He punish you for your sins ?' Nay, ye are but of those mortal men whom He hath created. He forgiveth him who wisheth, and punisheth him who seeketh for it, for God's is the kingdom of the heavens and the earth

13. But those who do not believe and treat Our signs' as lies,—these are the inmates of Hell.

14. O ye who believe, remember the blessings of God upon you, when<sup>1</sup> some people resolved to stretch their hands towards you, but He withheld their hands from you; and fear God, and therefore upon God must the faithful rely.

15. And verily God did take the covenant of the children of Israel and We raised up from them twelve leaders, and God said, 'Verily I am with you if ye be strict in prayers and pay the fixed rate, and believe in my Apostles, and help them, and lend God a goodly loan, then I will surely remove from you, your evils, and will surely make you enter into gardens beneath which rivers flow; but whoever of you doth not believe after this, he doth surely err from the even path.

16. So for their breaking their covenant, We laid Our curse upon them, and We made their hearts hard. They change words from their places, and they have forgotten a great part of what they had been taught. And thou shalt always come to know of deceitful men from among them, except a few of them. So pardon them, and leave them alone. Verily God loveth the good.

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1. Some commentators consider this passage to refer to some particular occasion, but most of them understand it as a general remark about the victories of Islam.

8. O ye who believe when ye stand up for prayers, wash your faces and your hands upto the elbows, and rub your heads and your feet up to the ankles.

9. And if ye be polluted, then bathe. But if ye be sick or on a journey, or if one of you cometh from the privy, or if ye have touched women and find no water, then turn to pure dust, and rub your faces and your hands with it.

God wisheth not to put you to difficulties, but to make you only pure, and to complete His blessings upon you, that perhaps ye may become grateful.

10. And remember the blessings of God upon you and His covenant, He hath entered into, with you, when ye said, 'We' hear and obey', and fear God; verily God knoweth the secrets of breasts.

11. O ye who believe, be firm to give evidence with justice for the sake of God. And let not the enmity of any people lead you not to act with justice. Do justice, it is nearer to piety, and fear God; verily God is aware of what ye do.

12. God hath promised to those who believe and act aright, that for them is forgiveness and a great reward.

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1. The oath of allegiance taken by the Muslims at Al Akaba.

the killed by goring, and what hath been eaten by beasts of prey, except what ye have slaughtered, and what is sacrificed on dedicated stones, and that ye divide the carcass through divining arrows. These are all sins in you. To-day, those who do not believe in your religion, are in despair. So fear them not but fear Me.

5. To-day have I perfected your religion for you, and completed my blessings upon you, and chosen for you Islam as a religion. So whoever is forced by hunger, without leaning towards sin, then verily, God is Forgiving and Merciful.

6. They ask thee what is lawful for them. Say all pure things are lawful for you, and what ye have taught beasts of prey to catch like dogs, teaching them what God hath taught you. So eat of what they hold for you and repeat the name of God over it, and fear God. Verily, God is swift to reckon.

7. This day all pure things are made lawful for you, and the food of those who have been given the Book, is lawful for you, and your food is lawful for them ; and chaste free women from the faithful and chaste free women from those who have been given the Book before you, when ye have given them their dower, to keep them as wives and not to satisfy your lust, and who do not take in lovers. And whoever rejecteth the faith, his deeds become void and he shall be, on the last day, one of the losers.

## CHAPTER V.

## THE TABLE—MEDINA—120 Verses.

In the name of God the Kind, the Merciful.

O ye who believe, fulfil your pacts. Grazing quadrupeds are made lawful for you excepting what are recited to you herein, chasing being unlawful for you, when ye have taken up the vow of pilgrimage. Verily God biddeth what He wisheth.

2. O ye who believe, profane not the sacred rites and spots of God, nor the sacred month, nor the offerings, nor the collared animals to be sacrificed, nor the travellers to the sacred mosque, who seek the grace of their Lord and His pleasure.

3. But when ye are without the vow, then ye may hunt. And let not the enmity of the people, who kept you off from the sacred mosque, lead you to excesses, but help each other in goodness and piety, and do not help each other in sin and excesses, and fear God. Verily, God is severe in punishing.

4. Forbidden unto you is that which dieth of itself, and blood, and the flesh of swine, and what is dedicated to, and sacrificed for another beside God, and the strangled, and the killed by a blow, and the killed by a fall, and

172. When those who believe and act aright, shall be paid fully their reward, and He will add to it out of His grace. But those who disdain and are too proud, He will surely punish them with a sore punishment,

173. And they will not find for themselves besides God, a friend nor a helper.

174. O ye mankind, surely hath a proof come to you from your Lord, and We have sent down to you an open light. So those who believe in God, and hold fast by Him, He shall surely lead them into mercy from Him, and grace, and shall guide them to Himself in a straight path.

175. They ask thy decision. Say God shall instruct you about a childless and parentless deceased. If a person dieth, and he hath no child, but he hath a sister, for her is half of what he leaveth. And he shall be her heir, if she hath no child. But if there be two sisters, they will get two thirds of what he leaveth. And if many brothers and sisters be heirs, then for the male will be the share of two females. God describeth these unto you that ye be not misled, and God knoweth all things.

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165. Verily, those who do not believe, and keep off men from the path of God, are surely misled, into a fargone error.

166. Verily, those who do not believe and do evil, God shall not be one to forgive them, nor shall He be one to guide them to a way,

167. Excepting the way to Hell, wherein they shall be for ever, and this is for God but easy.

168. O ye mankind, surely an Apostle hath come to you, with truth from your Lord. So believe, it will be well for you ; but if ye will not believe, then verily, whatsoever is in the heavens and in the earth, is God's, and God is Knowing and Wise.

169. O ye people of the Book, go not to extreme, in your religion, and say not about God, but the truth. The Messiah, Jesus, the son of Mary, is only an Apostle of God, and His word, which He cast towards Mary, and a spirit from Him. So believe in God and His Apostles and do not say Three. Forbear, it will be better for you. God is only one God. Pure is He of there being a son unto Him. Whatsoever is in the heavens and in the earth is His, and God is enough for a guardian.

170. The Messiah doth not disdain being His servant, nor the angles nigh unto Him.

171. And whoever disdaineth being His servant, and is too proud, He will surely gather them all together, unto Himself.

their taking usuary, though it was surely forbidden them, and for their devouring men's wealth falsely; so We have made ready, for those of them who are infidels, a sore punishment.

160. But the firm in knowledge among them, and the faithful, who believe in what hath been sent down to thee, and what was sent down before thee, and the strict in prayers, and the givers of the fixed rate, and the believers in God and the last day, these We will surely give a great reward.

161. Verily, We have revealed unto thee, as We had revealed unto Noah and the prophets after him, and had revealed unto Abraham and Ishmael and Isaac and Jacob and the tribes and Jesus and Job and Jonas and Aaron and Solomon, and unto David did We give the Psalms.

162. Some Apostles We have mentioned unto thee before, and some Apostles there are, whom We have not narrated to thee.—And God spoke to Moses in speeches.—

163. Apostles, who were bearers of glad news, and warners, so that there remain no excuse for men before God, after these Apostles, and God is Powerful and Wise.

164. But God is a witness to what He hath sent down unto thee. In His knowledge hath He sent it down, and the angels also bear testimony, but God is enough as a witness.

for their covenant, and We said to them, 'Transgress not on the Sabbath,' and took from them a strict promise.

154. So, for their breach of promise and rejection of God's signs, and their saying, 'Our hearts are secure,' nay, rather God hath sealed up their hearts for their disbelief—they shall not believe, except a few.

155. And for their infidelity and for their saying a great calumny against Mary,

156. And for their saying, 'Verily, We have slain the Messiah, Jesus, the son of Mary, an Apostle of God'—but they did not kill him nor crucified Him, but it so appeared to them and those who differ about him, are in doubt about him. They have no true knowledge about it, but only follow their whims. They did not kill him of a surety, but God raised him up to Himself, and God is Mighty and Wise.

157. And there is none from the people of the Book but he will surely believe it<sup>1</sup> before his death, but on the day of resurrection he<sup>2</sup> will be a witness against them.

158. And it was through the wickedness of those who are Jews, that We forbade them those good things, which were lawful for them,

159. And on account of their keeping off many from the path of God, and because of

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1 *i. e.* that they did kill and crucify Jesus.

2 *i. e.* Jesus.

PART VI.  
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147. God loveth not the speaking ill (of any one) publicly, except by him who hath been wronged, for God doth hear and know.

148. If ye do good publicly, or hide it or pardon an ill, verily God doth pardon, and is Mighty.

149. Verily, those who do not believe in God and His Apostles, and extend to make a distinction in their belief about God and His Apostles and say, 'We believe in some and respect some, but wish to take a path between the two.'

150. It is these who are really infidels, and We have made ready for the infidels, a disgraceful punishment.

151. But those who believe in God and His Apostles, and make no distinction between any one of them, to these We will surely give their reward, for God is Forgiving and Merciful.

152. The people of the Book ask thee, that thou shouldst bring down a book for them from the sky, but they asked Moses a greater thing than that, for they said, 'Show us God visibly.' So the thunder bolt caught them for their wickedness. Then they took the calf, after that open signs had come to them, but We pardoned that, and gave Moses open authority.

153. And We lifted Mount Sinai over them

we not with you,' but if it came to the infidels, they say, 'Did we not overpower you to keep off the faithful from you.' So God shall judge between you on the day of resurrection, and God shall never grant a way to the infidels against the faithful.

141. Verily the hypocrites would deceive God, but He leaveth them in their deception, and when they stand up for prayers, they stand languidly, to be seen of men, and do not remember God, save a little,

142. Wavering between them, neither with these nor with those, and whom God doth leave in error, for him there can never be found a way.

143. O ye who believe, take not the infidels as friends instead of the faithful. Do ye wish to furnish God with an open argument against yourself?

144. Verily the hypocrites shall be in the lowest depths of fire, and thou shalt never find for them a helper,

145. Except those who repent and amend and hold fast by God, and make their faith purely for the sake of God. These shall be (reckoned) with the faithful, and God shall surely grant to the faithful, a huge reward.

146. Why should God punish you if ye be grateful and believing, because God is Appreciating and Knowing.

parents or kindred, be they rich or poor, for God is kinder unto them both, so follow not your own desires, in dealing out justice, but if ye waver or withhold evidence, then God is aware of what ye do.

135. O ye believers, believe in God and His Apostle, and the Book which He hath sent down unto His Apostle, and the Book which was sent down before ; and whoever doth not believe in God and His angels and His Book and His Apostles and the last day, doth surely err, with a fargone error.

136. Verily, those who believe, then become infidels, then again become believers, and again return to infidelity, and then increase in their disbelief, God shall never forgive them nor guide them to the path.

137. Bear glad news unto the hypocrites, that for them, is a grievous punishment.

138. Do they, who take infidels as friends instead of the faithful, seek for honour from them ? Verily, all honour is God's.

139. And surely hath He sent this down to you in the Book, that when ye hear the signs of God being disbelieved and laughed at, do not sit with them, until they become engaged in some other talk, for surely, ye are then like them. Verily God is to gather together all hypocrites and infidels unto Hell.

140. These keep waiting about you, so that if victory be for you from God, they say, 'Were

it will be better for you, for God is aware of what ye do.

128. But ye will never be able to treat your wives equitably (alike), even though ye covet it. So lean not wholly (towards one) and leave the other, as it were, in suspense. But if ye will be reconciled and forbear (injustice), verily, God is Forgiving and Merciful.

129. But if the two separate, God will enrich them out of His abundance, for God is Abundant and Wise.

130. And whatsoever is in the heavens and in the earth is God's. We have enjoined those who were given the Book before you, and yourselves, that ye fear God. But if ye turn infidels, then verily, whatsoever is in the heavens and in the earth is God's, and God is Unneedful (of any one) and Praiseworthy.

131. And whatever is in the heavens and in the earth is God's, and God sufficeth as a protector.

132. If He pleased He could take you away, O ye mankind, and bring up others, for God is mighty enough to do this.

133. He who desireth the reward of this world, then with God is the reward of this world, and also that of the next, and God doth hear and see.

134. O ye who believe, be the upholders of justice, giving evidence for the sake of God only, though it be against your own selves or

be for ever. The promise of God is true and whose word is truer than God's ?

122. But it will be neither according to your desire, nor the desires of the people of the Book. Whoever doth evil shall be repaid for it, and for him there shall not be found, beside God, a friend or a helper.

123. And whoever acteth aright, be he a male or a female, but if he is a believer, these will enter Paradise, and they will not be wronged equal to the cleft in a date stone.

124. Who is better in religion than he who resigneth his face unto God, if he be also righteous, and followeth the faith of Abraham, the pure ; for God took Abraham as a friend.

125. And whatsoever is in the heavens and in the earth is God's, and God encircleth all things.

126. And they ask thee of orders about women. Say, 'God instructed you about them, and what is recited to you in the Book is about female orphans to whom ye do not give what is prescribed for them, and whom ye wish to marry ; and about weak children and that ye treat orphans with justice, and whatever good ye do, verily God knoweth it.

127. If a woman fear ill temper or neglect from her husband, it will be no sin in them both, if they effect mutual reconciliation ; and reconciliation is best, because every soul is prone to selfishness ; so if ye do good and be pious,

unto him, and he followeth a path other than that of the faithful, We will turn him, whither he hath turned, and We will ensure Hell for Him, and an evil retreat it is.

116. Verily, God doth not forgive joining others with Him, and forgiveth all beside this, in whomever He pleaseth. Whoever joineth others with God, is surely misled into a wide error.

117. They do not invoke any beside Him, except females ; and they do not call upon any except Satan, the rebellious,

118. The accursed of God. For he saith, 'I will surely take from Thy creatures a fixed portion, and I will surely mislead them and will surely stir up false longings in them, and I will surely bid them so, that they will surely cut¹ the ears of cattle, and I will order them so, that they shall surely alter² the creation of God.' But whoever taketh Satan for a friend besides God, is lost with an open loss.

119. He promiseth falsely and raiseth false desires, for Satan doth not promise, save to deceive.

120. These—their abode is hell. No way, out of it, shall they find.

121. But those who believe and act aright, We will surely cause them to enter gardens, beneath which rivers flow, wherein they shall

1. In order to dedicate them to their idols.

2. Turning men into eunuchs and branding slaves etc.

hide from God, for He is with them, when they discuss matters at home, which doth not please Him; and God doth encircle what they do.

109. Hark ! Ye wrangle for them, in this world's life, but who will plead for them with God on the day of resurrection, or who will be their protector ?

110. Yet he, who doth evil and doth wrong unto his own self, and then asketh forgiveness from God, shall find God to be Forgiving and Merciful.

111. And he, who earneth a sin, doth it only against his own self, and God is Knowing and Wise.

112. And he who committeth a fault or a sin, and then layeth it on the innocent, doth surely burden himself with a calunny and an open sin.

113. And were not the Grace of God and His Mercy upon thee, a party of them had resolved to mislead thee. But they do not mislead any except themselves, and they shall not harm thee at all. For God hath sent down upon thee, the Book and Wisdom, and taught thee what thou didst not know, and the Grace of God was great upon thee.

114. There is no good in most of their counsels, excepting in his, who enjoineeth charity or reunion among men, and whoever doth this, wishing to please God, We will surely give him a great reward.

115. And whoever breaketh off from the Apostle, after that guidance hath been made plain

have made their prostrations, let them retire to your rear, and let another party come up, who have not yet prayed, and let these pray with thee, but these should take their precautions and their arms with them. Those who disbelieve, long, that ye were neglectful of your arms and your baggage, so that they may pounce upon you, all at once. And it shall be no sin in you, if ye be vexed with rain, or if ye be sick, that ye lay down your arms, but ye must take your precautions with you. Verily God hath made ready for the infidels, a disgraceful punishment.

104. So, when ye have ended your prayers, then remember God, standing and sitting and lying on your sides. But when ye are secure, then be regular in your prayers for verily, prayer is prescribed for believers at fixed times.

105. And be not cast down in seeking out the foe. If ye suffer, surely they too suffer as ye suffer, while ye hope from God, what they do not hope, and God is Knowing and Wise.

106. Verily, We have sent down the Book unto thee with truth, that thou mayest judge between men by what God hath shown thee; and plead not for the dishonest, and ask forgiveness from God; verily, God is Forgiving and Merciful.

107. And plead not for those who are dishonest to their own selves. Verily, God loveth not him who is a dishonest sinner.

108. They hide from men, but they cannot

bestow a greater reward on those who exert, above those who sit still —

98. Ranks from Himself, and forgiveness, and mercy, for God is Forgiving and Merciful.

99. Verily, it will be said to those who do wrong unto their own selves, when their lives are taken away by the angels, 'In what state were ye.' They shall say, 'We were weak in the earth.' They will say, 'Was not the earth of God wide enough for you to flee in?' It is these whose abode is Hell, and an evil retreat it is ;

100. Excepting the weak from men and women and children, who are unable to make arrangements, nor can be guided to a way to flee. God shall soon pardon these, for God doth pardon and doth forgive.

101. And whoever fleeth in the path of God, will find plenty of refuges and ease. And whoever goeth out of his home to flee unto God and His Apostle, and then death seizeth him, his reward doth surely become due unto God, for God is Forgiving and Merciful.

102. And when ye travel in the earth it will be no sin in you, if ye shorten your prayers, when ye fear that those who do not believe, will cause you trouble, for verily, the infidels are your open enemies.

103. And when thou art amongst them and ledest their prayers, then let one party from them stand up with thee, but they should take their arms with them, and when they shall

except by mistake, and whoever killeth a believer by mistake, for him is to free a believing slave, and blood money, to be made over to his people, unless they remit it. And if he be of a people at war with you, and he be a believer, then the slayer must free a believing slave, and if he be of a people, between whom and you, is a treaty, then the slayer must make over full blood money to his people, and free a believing slave; and whoever cannot afford this, he must fast two months continually, to seek the forgiveness of God; and God is Knowing and Wise.

95. And whoever killeth a believer intentionally, his penalty is hell, wherein he shall remain for ever, for God is angry with him, and He hath made ready for him a huge torment.

96. O ye who believe, when ye go forth (to fight) in the path of God, be discerning, and say not to one who may hail you with greeting 'Thou art no believer,' greeting for the mortal goods of this world's life, for with God there are abundant spoils. Ye were in a like state before this, but God laid His obligation upon you. So be discerning. Verily God is aware of what ye do.

97. Not equal are those believers, who sit (at home) without excuse, and those who strive in the path of God, with their wealth and their persons. God hath exalted those who strive in the path of God with their wealth and persons, a degree over those who sit (at home), though God hath promised good to all, but God shall

are two parties about the hypocrites, when God hath overset them, on account of what they have earned. Do ye intend to guide him, whom God hath let go astray ; and whom God letteth go astray, thou wilt never find for him a way ?

91. They wish that ye also turned infidels, as they are infidels, so that ye might become alike. Therefore do not take any of them as friends, till they quit their homes in the path of God ; but if they turn back, then seize them and kill them, wherever ye find them. But take them not as friends or helpers,

92. Except those who join a people between whom and you, is a treaty, or those who come to you, their hearts forbidding them to fight with you, or to fight with their own people. For had God so wished, He would have given them power over you, and then they would have surely fought with you. So if they leave you alone and do not fight with you and send you offers of peace, then God alloweth you no way against them.

93. Ye will, surely, find others, who wish to be at peace with you and at peace with their own people, but whenever they are called towards strife, they fall overhead into it. So if these do not keep off from you, and do not offer peace to you, and do not restrain their hands from you, then seize them and kill them, wherever ye find them, and against these, God hath given you an open argument.

94. It is not for a believer, to kill a believer,

for God sufficeth as a protector.

84. Why do they not then ponder upon the Koran? Had it been from other than God, they would have surely found in it many contradictions.

85. And when any news of security or alarm, cometh to them, they proclaim it, but did they report it to the Apostle, or the authorities among them, then those would have known it who could have drawn the truth out of them. If the Grace of God were not upon you, and His Mercy, ye would have obeyed Satan, except a few.

86. Fight then thou, in the path of God. Thou art not responsible, except for thine own self; but stir up the faithful (to fight), God will soon restrain the strength of those who do not believe, and God is the Greatest in strength and the Severest in punishing.

87. Whoever intercedeth with a good intercession, for him is a portion thereof, and whoever intercedeth with a bad intercession, for him there shall be a burden from it; for God watcheth over all things.

88. When ye are greeted with a greeting, salute with a better greeting than it, or return the same, verily, God taketh account of all things.

89. God there is no God but He. He shall of a surety, gather you on the day of resurrection, about which there is no doubt; and who is truer than God, in his word.

90. And what is the matter with you, that ye

79. Hast thou not looked at those to whom it was said, 'Hold your hands (from fighting) and be strict in prayers, and pay the fixed rate,' and when fighting was prescribed for them, then a portion of them feared men with a fear like the fear due to God, or even a greater fear, and said, 'O our Lord! Why hast Thou prescribed fighting for us? Why hast Thou not given us a respite to a time which is near?' Say, 'The enjoyment of this world is short, and the next life is better for him who is pious, and ye will not be wronged a thread.'

80. Wherever ye be, death shall seize you, even though ye be within strong and high towers. And if some good betide them, they say, 'This is from God,' and if some evil befall them they say, 'This is from thee.' Say, 'All is from God.' And what hath become with these people, that they are not near understanding a word.

81. What befalleth thee of good, is from God, and what betideth thee of evil, is from thy own self; and We have sent thee for men, as an Apostle, and God is enough for a witness.

82. Whoever obeyeth the Apostle, verily, he obeyeth God, but whoever turneth back—then We have not sent thee as a keeper over them.

83. And they say, 'We obey', but when they go away from near thee, some of them think in their houses, upon some thing other than what thou didst say. But God writeth down, what they think over. So let these alone, and rely on God,

Apostle, these shall be in company of those whom God hath blessed, that is, of the prophets, and the most truthful, and the martyrs, and the righteous—and good companions are these.

72. This is the Grace of God, and God sufficeth in knowledge.

73. O ye who believe, take your precautions, then go forth separately or go forth all together.

74. And surely, there is among you he who tarrieth behind, and if a calamity befalleth you, he saith, 'Surely, God blessed me that I was not present with them.'

75. But, if the Grace of God reacheth you, he saith, as if there was no friendship between you and him, 'O that I were with them, I would have succeeded to a great success.'

76. Therefore they should fight in the path of God—those who sell the life of this world for the next. And whoever fighteth in the path of God, and is then killed, or doth win, We will surely give him a huge reward.

77. And what is the matter with you, that ye fight not in the path of God, and for the sake of weak men and women and children, who say, 'O our Lord! Take us out of this town, the people of which are oppressors, and send for us from near Thee, a helper.'

78. Those who believe, fight in the path of God, and those who do not believe, fight in the path of 'Taghut'. So fight the friends of Satan. Verily, the trickery of Satan is weak.

befalleth them, through what their hands have sent on before them, then they come to thee swearing by God, 'We intended nothing but to do good and effect reunion,'

66. It is these of whom God knoweth well, what is in their hearts. So let them alone and preach to them, and speak to them a word reaching their souls.

67. And We never sent any Apostle but to be obeyed, by the order of God. And when they did wrong unto their own souls, would that they came to thee, and asked forgiveness from God, and the Apostle asked forgiveness for them, they would then surely find God, Forgiving and Merciful.

68. But no by thy Lord! They shall not be believers, until they make thee a judge, in whatever they dispute about, among themselves, and then do not find in their hearts any doubt about thy decision, but accept it with a full acceptance.

69. And had We prescribed for them, 'Kill yourselves or quit your homes,' they would not have done it, except a few of them. And had they done, what they had been exhorted to do, it would have been surely better for them, and made them much more firm.

70. And then We would have surely given them from near us, a great reward, and would have surely guided them, to the straight path.

71. And whoever obeyeth God and the

skins are well done up, We will change for them, other skins, that they may taste the punishment (fully). Verily God is Powerful and Wise.

60. But those who believe and act aright, We will surely make them enter gardens beneath which rivers flow, wherein they shall be for ever. For them, therein, are their wives made pure; and We will lead them into ever shady shades.

61. Verily God ordereth you, to give back your trusts to their owners, and when ye judge between men, that ye judge with justice. Verily, good it is which God exhorteth you to do. Verily, God doth hear and see.

62. O ye who believe, obey God and obey His Apostle, and those in authority among you, and if ye dispute about any thing, then refer it to God and the Apostle, if ye believe in God and the last day. That is good and better as a settlement.

63. Hast thou not looked at those who profess, that they believe in what hath been sent down to thee, and what was sent down before thee, yet they wish to go for judgment to 'Taghut', though they have been ordered to discard him, because Satan wisheth to seduce them into a wide error.

64. And when it is said to them, 'Come unto what God hath sent down and to the Apostle, thou shalt see the hypocrites turn away from thee, with aversion.

65. But how is it that when some calamity

what is beside this, in any one He may be pleased with. For whoever joineth others with God, doth surely forge a huge sin.

52. Hast thou not looked at those who make out themselves to be pure ? Nay, it is rather God who doth purify him whom He wisheth, and they shall not be wronged a thread.

53. See how they forge against God a lie. It is enough as a plain sin.

54. Hast thou not looked at those who have been given a part of the Book. They believe in Gibt¹ and Taghut, and say of those who do not believe, 'These are better guided in the path than those who believe.

55. It is these upon whom God hath laid His curse ; and for him whom God hath cursed, there can be found no helper.

56. Were there for them a portion in the kingdom, then they would not give to men as much as the cleft in a date stone.

57. Do they envy men for what God hath given them of His bounty ? But surely, We gave the children of Abraham, the Book and wisdom, and We gave them a great kingdom.

58. And there are some of them who believe therein, and some of them there are who turn aside from it, but flaming Hell sufficeth for them.

59. Verily, those who do not believe in Our signs, We will ensure Fire for them. When their

1. Two idols of the pre-Islamic Arabs.

47. Hast thou not looked at those, who have been given a part of the Book? They buy error, and wish that ye should also go astray from the path; but God is enough as a friend, and God sufficeth as a helper.

48. Some of those who are Jews, change words from their places and say, 'We hear, (loudly) but disobey, (in whisper), and hear us, (loudly) without being able to hear at all, (in whisper), and also 'Raina'¹, with a twist of their tongue', and make it a taunt² about the religion. And had they said, 'We hear and obey and hear us, and 'Anzurna' it would have been surely better for them and more upright, but Goh hath laid His curse upon them, on account of their infidelity. So they do not believe, except a few of them.

50. O ye who have been given the Book, believe in what We have sent down, testifying to what is with you, ere We blot out faces, and twist them round towards the back, or lay Our curse upon them, as We laid Our curse upon the fellows of the Sabbath; for the order of God must be fulfilled.

51. Verily, God shall not forgive the joining of any one with Him, and will forgive

1. To render it a Hebrew word of contempt.

2. These Jews used to say that had Mohammad been a true prophet of God, he would have become aware of our true speech and meaning.

41. As for those who are miserly, and enjoin men to be niggards, and who hide what God hath given them of His bounty, We have made ready for these infidels, a shameful punishment ;

42. And for those, who spend their wealth to be seen of men, for they do not believe in God and the last day ; whoever hath Satan for his companion, an evil mate hath he.

43. And what would they lose, if they believed in God and the last day, and spent out of what God hath supplied to them. But God knoweth them well.

44. Verily, God doth not deal unjustly with any one, even to an atom's weight ; while if it be a good deed, He maketh it twofold, and giveth from near Himself, a great reward.

45. Then how will it be, when We will bring up a witness from every nation, against them all, on the day when those, who do not believe and those who disobey the Apostle, shall long that the earth were levelled with them ? But they shall not hide a single word from God.

46. O ye who believe, come not near prayer when ye are drunk, until ye can know what ye say, nor when ye are polluted, unless ye be travelling on the road, until ye have bathed. But if ye be sick or on a journey or if one of you come from the privy, or if ye have touched women, and ye cannot find water, then turn to clean dust, and rub your faces and your hands. Verily God doth pardon and forgive.

because they spend their wealth for them. So virtuous women should be obedient and guarding, in absence of their husbands, by the protection of God.

As for those women whose disobedience ye fear, reason with them, then leave them alone in bed rooms, then beat them¹ (slightly). Then if they obey you, do not seek out a way against them. Verily God is High and Great.

39. But if ye fear a breach between the two, then raise up an umpire from his people, and an umpire from her people, then if the two wish to make up the matter, God will cause an agreement between them. Verily God is Knowing and Aware.

40. And worship God, and do not join with Him any thing. And be good to parents, and to kindred, and to orphans, and to the poor, and to the neighbour who is related, and to the neighbour who is a stranger, and to a near companion, and to a traveller, and to those whom your right hands possess. Verily, God loveth him not who is haughty and boastful.

1. According to Imam Shafii, though beating slightly is allowed as a last resort only, but not to do so is more pleasing to God. But this and all other personal rules were allowed only in Patriarchal days. Since the foundation of regular civil courts, the personal powers of the husband and the father as the head of the household, were transferred to the courts.

guide you to the path of those, who were before you, and to forgive you, for God is Knowing and Wise.

32. And God wisheth to turn unto you, but those who follow their own lusts, wish that ye should go astray a great straying. God wisheth to lighten (your burden) for you, because man was created weak.

33. O ye who believe, devour not your wealth amongst yourselves unjustly, unless it be a traffic by mutual agreement, and do not kill yourselves, verily, God is Merciful unto you.

34. But whoever doth that through malice and injustice, We will surely cast him into fire, and for God this is easy.

35. If ye shun those greater sins which ye have been forbidden, We will remove from you your lesser misdeeds, and cause you to enter an honourable place.

36. And covet not that with which God hath exalted some of you over others. For men is a portion from what they earn, and for women is a portion from what they earn. But ask God for His grace. Verily God knoweth every thing.

37. And for every one have We made heirs in what is left by parents and kindred, and those with whom ye are joined by your oaths, so give them their share. Verily, God witnesseth every thing.

38. Men are protectors over women, because God hath exalted some of them over others, and

sisters together, except what hath past, Verily, God is Forgiving and Merciful.

PART V.

28. And women who are married, except those possessed by your right hands. This is prescribed by God unto you. And all others besides these are lawful unto you, if ye seek them with your wealth to keep them, and not merely to gratify your lusts. So give to such of them whom ye have enjoyed, their dowry as fixed. And it will be no sin in you if ye agree afterwards, to any thing else besides the fixed sum. Verily God is Knowing and Wise.

29. But whoever of you is not possessed of means to marry free believing women, then he may marry those which your right hands possess from believing slave girls ; but God knoweth best about your faith. Ye come from one another, so marry them with the leave of their people, and give them their dowry according to custom, if they are chaste and not adulterous and are not receivers of lovers.

30. And when married, if they commit adultery, then for them is half the punishment which is for free women. That is for such of you who feareth that he would go wrong. But if ye forbear, it will be better for you, for God is Forgiving and Merciful.

31. God wisheth to declare unto you and to

ye dislike them, haply ye dislike a thing, while God hath put therein much good.

24. And if ye intend to change one wife in the place of another wife, and ye have given to one of them much money, then do not take any thing from it. What ! will ye take it back through false accusation and open sin ?

25. And how can you take it when one of you hath gone in unto the other, and they have also taken from you a strict promise ?

26. And do not marry those women whom your fathers had married, except that which hath passed. Verily, this is a foul and sinful and an evil custom.

27. Forbidden unto you are your mothers and your daughters and your sisters and your aunts and maternal aunts and the daughters of your brothers and your sisters' daughters and your foster-mothers and your foster sisters and the mothers of your wives and your step daughters who live in your houses¹, born of your wives unto whom ye have gone in, but if ye have not gone in unto them, it shall be no sin in you, and the lawful wives of the sons of your own loins, and that ye marry two

1. The phrase 'who live in your houses' is said to be mentioned as a reason for prohibition and not as an actual condition of prohibition, all step daughters whether they actually live in the same house or not, being forbidden. The sentence, therefore, means that they are forbidden because they are reared by you as your own daughters.

the effect, then confine them in houses until death removeth them, or God maketh out some way¹ for them.

20. And if two of you² commit it, then punish them both, but if they repent and amend then leave them alone. Verily God is Forgiving and Merciful.

21. Surely, the repentence of those is due on God to accept, who do evil through ignorance and then soon repent. These God doth forgive, for God is Knowing and Wise.

22. But the repentence of those is naught, who do evil until death cometh to one of them, and he saith, 'Verily I repent now,' nor of those who die while they are infidels. It is these for whom We have made ready a sore punishment.

23. O ye who believe, it is not lawful for you to take women as inheritance forcibly, and do not detain them that ye may take away some part of what ye have given them, except if they commit adultery openly. But live with them kindly, for if

1. *i. e.* If God ordereth some other punishment in the place of the said confinement, which was in fact subsequently revealed.

2. This, it is said by some to mean, that if an unmarried man and an unmarried woman committed adultery they were only to be punished slightly in the beginning of Islam, but afterwards their punishment was fixed. While the former verse was, it is said, about married women.

shares are fixed by God ; for verily, God is Knowing and Wise.

13. And for you is half of what your wives leave, if they have no son ; but if they have a son, then for you is one fourth of what they leave, after payment of bequests they have willed, or debts.

14. And for them, is a fourth from what ye leave if you have no son. But if you have a son, then for them is an eighth of what ye leave, after payment of bequests ye will, or debts.

15. And if there be a man, whose heirs are neither his parents nor his children, or if there be such a woman, and he (or she) hath a brother or a sister, then for each of the two is a sixth. But if they are more than these, then they will all be sharers in a third, after payment of legacies willed, or debts, without injury to any one.

16. These injunctions are from God and God is Knowing and Clement.

17. These are the bounds of God. So who ever obeyeth God and His Apostle, He shall make him enter into gardens beneath which rivers flow, wherein he shall remain for ever ; and that is a great bliss.

18. But whoever rebelleth against God and His Apostle, and exceedeth His bounds, He will cause him to enter the Fire, wherein he shall be for ever, and for him is a shameful punishment.

19. And as for those of your women who commit misdeeds, call against them four witnesses from among you, and if they give evidence to

7. And when ye make over to them their property, then take witnesses against them, else God sufficeth as an auditor.

8. For men is a portion of what their parents and kindred leave, and for women is a portion of what their parents and kindred leave, be it a little from it or much, it being a fixed portion.

9. And if relatives, and orphans and poor men be present at the division, give them something out of it, and speak to them kind words.

10. And they should fear who, if they left weak children behind them, would be anxious for them. So they should fear God and speak honest words.

11. Verily, those who devour the property of orphans unjustly, only swallow fire into their bellies, and they shall surely enter the flaming Fire.

12. God biddeth you thus about your children; for a male to be like the share of two females. But if there be females more than two, then for them is two thirds of what he leaveth. And if there be but one, then for her is half. And as for his parents, for each of them is a sixth of what he leaveth, if he hath a son. But if he hath no son, and his parents be his heirs, then for his mother is a third. And if he hath brothers, then for his mother is a sixth, after payment of bequests he hath willed, or debt. Your parents or your children, ye know not which of them are nearest to you in usefulness. Their

2. And give unto the orphans their property, and do not give (your) bad things in exchange for (their) good things, and devour not their property by mixing it up with your property; verily, this is a great sin.

3. And if ye fear, ye shall not deal justly with the orphans¹, then marry whom ye like best from other women, by twos or threes or fours². But if ye fear ye shall not deal justly between them, then marry only one or that whom your right hands possess. That will be nearer to your not being unjust. And give unto women their dowry of your own free will; but if they remit to you any thing from it of their own pleasure, then eat it with pleasure and enjoyment.

4. And make not over to idiots their property out of which God maintaineth you, but feed them and clothe them and speak to them reasonable words.

5. And make trials of orphans until they reach the age of marriage, and if ye find in them capable puberty, then make over to them their property. And devour it not extravagantly and hastily,

6. For fear they will come to age. And he who is rich should abstain, but he who is poor may eat from it reasonably.

1. *i. e.* if you marry them.

2. See Introduction.

196. Let not the resort of the infidels to cities deceive thee. It is but a short enjoyment. Then their place is Hell and an evil abode it is.

197. But those who fear their Lord, for them are gardens beneath which rivers flow. They shall be therein for ever, being entertained by God, and that which is with God is the best for those who obey God.

198. And verily, of those who have been given the Book, there are some who believe in God and in what hath been sent down unto you and what was sent down unto them, who humble themselves before God, who do not buy for the signs of God a small price.

199. It is these whose reward is with their Lord. Verily, God is swift at reckoning.

200. O ye who believe, be patient and firm and ready and fear God, that haply ye may thrive.

CHAPTER IV.

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WOMEN—MEDINA—175 Verses.

In the name of God, the Kind, the Merciful.

1. O ye mankind, fear your Lord who created you from one soul, and created from him his mate, and spread from the two many men and women. And fear God in whose name ye beg and respect your kinship. Verily God watcheth over you.

the creation of the heavens and the earth, saying, 'O our Lord! Thou hast not created this in vain. Pure art Thou! So save us from the torment of the Fire.

189. 'O our Lord! Verily, whomsoever Thou shalt send to the Fire, Thou shalt surely make him disgraced, and for the wicked there is none to help.

190. 'O our Lord! Verily, we have heard a crier calling to the faith saying, 'Believe in your Lord,' so we believe.

191. 'O our Lord! So forgive us our sins and remove from us our evils and make us die with the blessed.

192. 'And O our Lord! grant us what Thou hast promised us through Thine Apostles, and put us not to shame on the day of resurrection. Verily Thou dost never fail in Thy promise.

193. So their Lord granted their prayer saying, 'I will not let the works of him from among you who doth them be wasted, be he a male or a female, the one being like the other.

194. So those who have fled from their country, and those who have been turned out of their homes, and have been injured in My path, and who have fought, and who have been killed, I will surely remove from them their evils, and will surely make them enter into gardens beneath which rivers flow,

195. As a reward from God, for with God is the best reward.



had come with plain signs, and scriptures, and the Enlightening Book.

182. Every one shall taste of death, and of a surety, ye shall be given your rewards in full on the day of resurrection. And happy is he, who is kept afar from the fire, and entereth paradise. And the life of this world is not but a deceitful enjoyment.

183. Ye shall surely be tried in your wealth and in your persons. And ye shall surely hear from those who have been given the Book before you, and those who join others with God, much annoying words, but if ye be patient and forbearing, these are surely brave deeds.

184. And remember when God took a compact from those who have been given the Book, that, 'ye shall surely make it known unto mankind and not hide it,' then they threw it behind their backs, and bought with it a small price, but vile is it which they buy.

185. Reckon not those who rejoice in what they have done, and love to be praised for what they have not done—count them not to have escaped punishment.

186. God's is the kingdom of the heavens and of the earth, and God is mighty over all things.

187. Verily, in the creation of the heavens and the earth, and the change of night and day, are signs for men of wisdom,

188. Who remember God standing and sitting and lying on their sides, and muse on

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for if ye do believe and are pious, there is then for you, a great reward.

175. And let not those, who are stingy of what God hath granted them of His grace, think that it is good for them ; nay, it is rather bad for them.

176. That, of which they were miserly, shall be made a collar for them on the day of resurrection. And God's is the heritage of the heavens and the earth, and God is aware of what ye do.

177. Surely God did hear the word of those who said, ' Verily<sup>1</sup> God is poor and we are rich ! ' We will surely write down what they said, and also their slaying the prophets unjustly. And we shall say, ' Taste ye the torment of burning. '

178. This because of what their hands had sent on before, for God is not unjust unto His servants.

179. Those who say, ' God hath taken a promise from us, that we must not believe in any Apostle, until he giveth before us a sacrifice, which a fire ( from heaven ) shall devour. '

180. Say, ' Apostles<sup>2</sup> had surely come to you before me, with plain signs, and with what ye say, then why did ye kill them, if ye are truthful. '

181. So if they charge thee of lying, surely Apostles before thee have been called liars, who

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1. These words were used by the chief of the Jewish tribe of Kainuka when he was asked in the words of the Koran to lend to God at a goodly interest.

2. In reply to the demand of some Jews for a miracle like one mentioned in Levit. IX. 24.

who respond to God and the Apostle after receiving a wound and who do good acts and are pious.

167. For those, to whom men said, 'Verily people have gathered for you, so fear them,' but their faith was, thereby, increased and they said, 'God sufficeth for us and a good protector is He.'

168. So they returned with blessings from God and His grace, without any evil having touched them, for they obeyed the will of God and God is of great grace.

169. It is Satan only, who maketh you fear his friends. So be not afraid of them but fear me, if ye be faithful.

170. And let not those make thee sorry, who hasten on to infidelity ; verily, they do not harm God at all. God wisheth that they be not given any portion in the next life, and for them is a huge punishment.

171. Verily, those who buy infidelity for faith, injure not God at all, and for them awaiteth a sore punishment.

172. And let not those who disbelieve count, that our reprieving them is better for them. We only respite them that they may increase in sin, and for them there is a shameful punishment.

173. And God is not one to leave the faithful in the state ye are in, until He doth separate the bad from the good.

174. And God is not one to inform you of the hidden, but God chooseth from His Apostles whom He wisheth ; so believe in God and His Apostles ;

‘Whence is this?’ Say, ‘It is from your own selves.’ Verily God is Mighty over all things.

160. And that which befell you on the day when the two hosts met, was by the leave of God, so that He might make known the faithful, and that He might make known those who acted as hypocrites. And it was said to them, ‘Come, fight in the path of God, or keep them (the enemy) off from yourselves,’ they said, ‘Had we known there will be fighting, we would have followed you.’ They were nearer to infidelity on that day, than they were to faith.

161. They said with their mouths, what was not in their hearts, but God knoweth best what they hide.

162. To those who said about their brothers, while they themselves sat [at home], ‘Had they obeyed us, they would not have been slain.’ Say, ‘Then remove death from yourselves, if ye be truthful.’

163. And reckon not those who are killed in the path of God to be dead, they are rather alive, provided for by their Lord,

164. And glad with what God hath granted them of His grace, and made glad about those, who had not [yet] joined them from behind them, for there shall be no fear for them nor shall they be made sorry.

165. They are made glad at the blessings of God and His grace [granted to them], for God letteth not the reward of the faithful go for nothing.

166. A great reward will there be for those

152. And if ye die or be slain, ye shall be surely gathered unto God.

153. And it was only through the mercy of God that thou wast so gentle unto them. For hadst thou been harsh and hard-hearted, they would have surely run away from around thee, so pardon them and ask forgiveness for them and consult them in the affair. And then, when thou dost resolve, trust in God; verily God loveth those who trust (in Him).

154. If God help you, none shall overcome you, but if He forsake you, who is there that will help you after Him? So, in God should the faithful trust.

155. It is not for a prophet to cheat, and he who cheateth, shall have to bring up that which he hath taken by fraud, on the resurrection day. Then every soul shall be paid in full for what he hath earned, and they shall not be wronged.

156. What! shall he, who obeyeth the will of God, be like one who earneth the wrath of God, and his abode is hell, and an evil retreat it is.

157. They have grades with God and God seeth what they do.

158. Surely God laid an obligation on the faithful, when He sent to them an Apostle from among themselves, reciting to them His signs, and purifying them, and teaching them the Book and wisdom, and they were surely, ere this, in open error.

159. Why—when a calamity befell you, while ye had surely inflicted twice as much—did ye say,

of you, while others were caused anxiety by their own souls. They thought about God other than the truth, a thought of ignorance. They said, 'Is there for us any thing in this affair? Say, 'Verily, the affair is wholly in the hand of God.' They hide within themselves what they do not disclose unto thee. They say, 'Had we any thing in this affair, we would not have been slain here.' Say, 'Had ye been in your homes, those who had been written down to be slain, would have gone forth to their places of slaughter, so that God may try what is in your breasts and test what is in your hearts, for God knoweth the secrets of breasts.'

149. Verily, those of you who turned their backs, on the day when the two hosts met, had been only staggered by Satan for some misdeeds which they had done, but God hath surely pardoned them, for God is Forgiving and Clement.

150. O ye who believe, be not like those who do not believe, and who say to their brothers, when they travel about in the earth, or be fighting, that had they been with us, they would not have died and would not have been slain. It was only that God might make this a matter for their hearts to sigh about, else God giveth life and causeth death, and God seeth what ye do.

151. And if ye be slain in the path of God or die, surely forgiveness from God and mercy, is better than what they amass

good reward in the next life, for God loveth those who do good.

142. O ye who believe, if ye follow those who do not believe, they shall turn you back on your heels, then ye will turn back as losers.

143. Nay it is God who is your friend, and He is the best of helpers.

144. Verily, we will cast into the hearts of those who disbelieve a fear, because they join with God that, for which He hath sent down no authority, and their abode shall be the fire, and an evil home shall it be for the wicked.

145. And surely, God did fulfill His promise, when ye routed them by His leave, until when ye become cowardly, and disputed about the matter and disobeyed, after that He had shown you what ye longed for.<sup>1</sup>

146. Some of you wished for this world and some of you wished for the next. Then He got you to be repulsed by them, that He may try you. But He hath surely pardoned you, for God is gracious unto the faithful.

147. When ye rushed up and heeded no one, while the Apostle called you in your rear, then He inflicted on you sorrow upon sorrow, that ye be not sorry for what ye missed to gain, nor for what befell you, and God is aware of what ye do.

148. Then He sent down upon you, after the grief, a peace as sleep, which fell upon some

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1. An allusion to the battle of Ohad.

you—for God loveth not the unjust—

135. And that God may test those who believe, and efface the infidels.

136. Did ye count that ye would enter paradise while God had not as yet marked out those of you who will exert themselves and who will be patient.

137. And ye used to wish for death before ye had met it, now ye have seen it before your eyes.

138. Mohammad is naught but an Apostle. Many Apostles have passed away before him. What, if he die or be slain, will ye turn back upon your heels? Whoever turneth back upon his heels doth not injure God at all, but God will surely reward the grateful.

139. It is not for any one to die without the leave of God, written down for a fixed time. So whoever wisheth for the reward of this world, we will give it to him, and whoever seeketh the reward of the next, we will give it to him; but of a surety we will repay the grateful.

140. And many a prophet there hath been, in whose company many godly men have fought. These never became cast down by whatever befell them in the path of God, nor did they become weak or behave meanly, for God loveth the patient.

141. And their speech was not but to say, 'O our Lord, forgive us our sins, and our excesses in our works, and make firm our feet, and aid us against the unbelieving people. So God gave them the reward of this world and a



126. And fear the fire which is made ready for the infidels, and obey God and the Apostle, that haply ye may receive mercy.

127. And hasten towards forgiveness from your Lord and to paradise, as wide as the heavens and the earth, made ready for the pious,

128. Who spend (in charity) both in prosperity and adversity, and who curb their anger, and who pardon men, for God loveth those who do good to others

129. And those who, when they do a foul act (towards others) or do a wrong unto their own selves, remember God and crave forgiveness for their sins,—for who can forgive sins save God—and who do not stick to what they have done, though they know it well.

130. These have, as their reward, forgiveness from their Lord and gardens with rivers flowing beneath them, wherein they shall be for ever; for goodly is the reward of those who do this.

131. Many events have passed before you, so travel about in the earth, and see what was the end of those who treated their prophets as liars.

132. This is a plain narration for mankind, and a guidance and a lesson for the pious.

133. And be not down-hearted and do not grieve, for ye will surely prevail if ye be faithful.

134. If ye get a wound, the people have had a wound like it, and these days we interchange among men, that God may know those who believe and take some martyrs from among

morn, from thy people, setting the faithful at posts for battle, while God did hear and did know,

118. And when two of your parties had resolved to be cowardly, God was their friend, and upon God alone should the faithful rely.

119. For God had, surely, helped you at Bedr, though ye were weak. So fear God that haply, ye may give thanks.

120. When thou didst say to the faithful, 'Will it not suffice you if your Lord helped you, with three thousand angels, sent down ?

121. Aye, if ye be patient and pious, though the foe came down upon you suddenly, your Lord will at once help you with five thousand angels, all marked.

122. And God made not this (promise) save to gladden you and to set your hearts at ease—for victory is not but from God, the Powerful, the Wise—and that He may cut off a party of those who disbelieve or that they may be disgraced and return discomfitted.

123. Thou hast no power over these matters, whether He forgive them or punish them, for they are surely wicked.

124. And all that is in the heavens and in the earth, is God's. He forgiveth him who wisheth (for it) and He punisheth him who wisheth (for it), and God is Forgiving and Merciful.

125. O ye who believe, devour not usuary, doubling and redoubling, and fear God, that haply, ye may thrive.

111. And whatever of good they do, it shall not be rejected, for God knoweth the pious.

112. Verily those who disbelieve, their wealth shall not avail them at all, nor their children, against God. These are the inmates of the fire, and they shall be therein for ever.

113. The likeness of what they spend for this world's life, is as a wind in which there is a scorching cold, which bloweth over the tilth of a nation unjust to themselves, and destroyeth it. God doth no wrong unto them, but it is they who do wrong to their own selves.

114. O ye who believe, take not to your confidence others than yourselves. They will not fail to harm you. They love that which will annoy you. Surely their hatred is betrayed from their own mouths, and what their hearts hide, is greater. We have surely, made for you the signs plain, if ye would but understand.

115. Hark! ye love these, but they love you not, although ye believe in all the Books. And when they meet you, they say, 'We believe,' but when they are alone, they bite their fingers at you with rage. Say, 'Die in your rage.' Verily God knoweth what is in the breasts.

116. If any good cometh unto you, it displeaseth them, but if an evil befalleth you, they are gladdened by it. But if ye be patient and pious, their tricks shall not harm you at all. Verily God encircleth all they do.

117. When thou didst come out at early

104. These are the signs of God We recite unto thee, which are true, because God wisheth to do no wrong unto the worlds.

105. For, God's is all that is in the heavens and that is in the earth, and unto God all matters shall be returned.

106. Ye are the best of nations which have risen among mankind. Ye enjoin the reasonable and forbid the wrong, and ye believe in God. Had the people of the Book believed, it would have been surely better for them. Some of them are full of faith, but most of them are sinners.

107. They shall never be able to harm you save a little; and if they fight you, they shall turn their backs to you, and then they shall not be helped.

108. They are to be smitten with disgrace wherever they may be found, unless they shall live under the protection of God, or the protection of men, and they shall turn upon themselves the wrath of God, and be smitten with poverty. That is because they denied the signs of God and slew the prophets unjustly. That is because they rebelled and transgressed.

109. Yet they are not all alike. Of the people of the Book, there are some men who are upright, reciting the signs of God at night time, prostrating themselves the while.

110. They believe in God and the last day, and enjoin the reasonable and forbid the wrong, and hasten to do what is good. These are the righteous,

97. O ye who believe, fear God as He should be feared, and die not except when ye are Muslims.

98. And hold tightly the cord of God, all of you, and be not divided, and remember the blessings of God upon you, that when ye were enemies, He put love in your hearts, and by His blessing, ye became brothers on the morrow.

99. And ye were on the brink of a pit<sup>1</sup> of fire, from which He saved you. Thus doth God make His signs plain unto you that haply, ye may be guided.

100. And that there be a people among you, who will invite (men) to goodness, and enjoin the reasonable and forbid the wrong. And it is these who shall thrive.

101. Be not like those who are divided and who disagree with each other, after that clear signs have come to them; and it is these, for whom there will be a huge punishment.

102. On the day, when some faces shall turn white and some faces shall turn black, then it will be said to those whose faces shall have turned black, 'Why did ye disbelieve after ye had believed? Taste, then, the punishment for that which ye did deny.'

103. But, as for those whose faces shall have become white, they shall be in God's mercy, wherein they shall be for ever.

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1. i. e. of enmity and bloodshed.

follow the religion of Abraham, the pure in faith, and he was not one of those who join others with God.

90. Verily, the first house made for men (to make a pilgrimage to it), is that in Mecca, blessed, and a guidance for mankind.<sup>1</sup>

91. Therein are plain signs, the station of Abraham, and that whoever entereth it becometh safe. And unto God is due, from mankind, a pilgrimage to the house, whoever can get a way thither.

92. But whoever disbelieveth in this, then God is surely unneedful of all the worlds.

93. Say, 'O ye people of the Book, why disbelieve the signs of God, when God beholdeth what ye do.'

94. Say, 'O ye people of the Book, why do ye turn him back from the path of God, who doth believe, seeking to make it crooked for him, although ye are yourselves witnesses thereof; but God is not heedless of what ye do.'

95. O ye believers, if ye will obey some of those who have been given the Book, they will turn you back to be infidels, after your (getting) faith.

96. And how can ye disbelieve, when the signs of God are read unto you, and His Apostle is among you? And whoever holdeth on firmly to God, he is surely guided to the straight path.

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1. A reply to the Jews who said Jerusalem was older.

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82. They shall be under it for ever, their torment shall not be lessened, nor shall they get respite

83. Except those who repent after this and amend; for verily God is Forgiving and Merciful.

84. Verily those who disbelieve after their belief, and then increase in their infidelity, their repentance shall not be accepted, and it is these who are surely the misguided.

85. Verily those who disbelieve and die while they are infidels, there shall not be accepted from any one of them, earthful gold, though he should offer it in ransom. It is these for whom there is a sore punishment, and there is none to help them.

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#### PART IV.

86. Ye shall never attain to piety, until ye spend from what ye love, and that which ye spend from anything, then verily, God knoweth it well.

87. All food was lawful for the children of Israel,<sup>1</sup> except what Israel made unlawful for himself, ere the Law was sent down. Say, 'Bring the Law and read it, if ye be truthful.'

88. Then, whoever forgeth a lie against God after this—it is these who are the unjust.

89. Say, 'God hath spoken the truth, so

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1. A reply to an objection by the Jews against the milk and meat of camels.

Wisdom, I give you and then, if an Apostle come to you, testifying to what is with you, be sure to believe in him and to help him. 'Do ye promise,' said He, 'and take the burden of my covenant on yourselves about this.' They said, 'We promise.' Said He, 'Then bear witness and I am a witness with you,'

76. And whoever turneth back after this, then it is these who are surely the sinners.

77. What! do they wish for other religion than that of God's, when unto Him doth submit whoever is in the heavens and in the earth, willingly and unwillingly, and unto Him shall they be made to return.

78. Say, 'We believe in God and what is sent down unto us, and what was sent down to Abraham and Ishmael and Isaac and Jacob and the Tribes, and what was given to Moses and Jesus and the prophets, from their Lord. We make no difference between any one of them, and unto Him are we resigned.'

79. And whoever wisheth for any other religion than Islam, it will not be accepted of him, and he shall be in the next life, one of the losers.

80. How shall God guide a people who disbelieved, after having believed and witnessed that the Apostle is truthful, and when plain signs had come to them, for God guideth not the unjust people?

81. It is these whose reward is that upon them is the curse of God and the angels and of all mankind.



69. This is because they say, 'There is no duty upon us about the ignorant' but they utter a lie against God, and they know it.'

70. Aye, whoever keepeth his promise and is pious, then—verily God loveth the pious.

71. Verily, those who buy with their promise to God and their oaths, a small price, for them there is no portion in the next life, and God will not speak to them, nor look upon them on the day of resurrection, nor will He purify them, and for them there is a sore punishment.

72. And verily, there is a party among them who twist their tongues in reading the Book, that ye may reckon it to be from the Book, while it is not from the Book, and they say, 'It is from God', when it is not from God, and they utter a lie against God, and they know it.

73. It becometh not a man, that God should give him the Book and wisdom and prophecy then he should say to men, 'Be servants unto me instead of God,' but rather 'Be ye God-knowing,' because ye do know the Book, and because of what ye do read.

74. Nor shall he order you, that ye take the angels and the prophets as Lords. What! Shall he bid you be infidels after ye had become Muslims?

75. And when God took the covenant about the prophets<sup>1</sup>, saying, 'Whatever of Book and

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1. An allusion to some Talmudic legend which formed the subject of a query by the Jews.

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62. A party from the people of the Book, long to mislead you, while they mislead none except themselves, but they do not feel it.

63. O ye people of the Book, why do ye disbelieve the signs of God, when ye are yourselves witnesses to it.

64. O ye people of the Book, why do ye clothe the truth with falsehood, and hide the truth, when ye know it ?

65. A party from the people of the Book say, 'Believe in what hath been sent down unto those who believe, at day break, but deny it at its end, that perhaps they (the believers) may also turn back.

66. But do not believe in any one, except in him who followeth your religion.' Say, 'The guidance is God's guidance, that it can be given to any one as it has been given to you. They will even wrangle with you (about this gift) before your Lord. Say, Verily, the grace is in the hand of God. He granteth to him who wisheth (for it), for God is Liberal and Knowing. He chooseth for His Mercy him who wisheth (for it), for God is of great bounty.'

68. And of the people of the Book, there are some, to one of whom, if thou entrust a Kintar,<sup>1</sup> he will restore it to thee, and among them, there are some, to one of whom, if thou entrust a Dinar, he will not return it to thee, unless thou keepest standing over him.

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1. i. e. a large amount of gold.

2. A gold coin worth about ten shillings.

selves, then humbly pray together, and lay the curse of God on liars.'

55. Verily, this is one of those stories that are true, and there is no God but God ; and verily God is the Powerful, the Wise.

56. But if they turn away, then God knoweth those who do evil.

57. Say, 'O ye people of the Book, come to a word equally (true) among us and among you, that we will not worship any one except God and we will not join with Him any thing and that some of us will not take others as Lords beside God'; but if they turn away, then say, 'Bear ye witness that we are resigned.'

58. O ye people of the Book, why do ye dispute about Abraham, when the Law and the Gospel were not sent down till after him ? Do ye not understand ?

59. Aye, ye are those who wrangle about what ye have some knowledge of, but why do ye dispute about that of which ye have no knowledge, for God knoweth and ye do not know ?

60. Abraham was not a Jew nor a Christian but was a pure Muslim<sup>1</sup>, and not of those who join others with God.

61. Verily the nearest to Abraham, from men, were surely those who followed him, and this prophet, and those who believe ; and God is the friend of the faithful.

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1. i. e. resigned to God.

48. (And tell them) when God said, 'O Jesus, verily I will make thee die, and raise thee up unto Me, and clear thee of those who disbelieve, and will place those who follow thee, above those who disbelieve in thee), till the day of resurrection, then unto Me is your return. I will then decide between you about that, wherein ye do differ.

49. 'As for those who disbelieve, I will punish them with a severe punishment in this world and in the next, and for them there will be no helpers.'

50. But those who believe and act rightly, He shall give them in full, their reward, for God loveth not the unjust.

51. This, which We recite unto thee, is one of the signs, and a lesson full of wisdom.

52. Verily the likeness of Jesus with God is, as the likeness of Adam. He created him of dust. Then He said unto him, 'Be,' and he was.

53. This is the truth from thy Lord, so be not one of those who doubt.

54. So who ever wrangleth with thee in this<sup>1</sup>, after the knowledge that hath come to thee, then say, 'Come<sup>2</sup> let us call our sons and your sons, and our wives and your wives, and ourselves and your-

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1. i. e. about Jesus being the son of God.

2. This trial was actually resorted to, by Mohammad against the bishop of Najran and his party. At first they boldly accepted the challenge, but their hearts failed them at the last moment and they declined to settle the dispute in this way.

from your Lord, that I create for you, out of clay, like the figure of a bird, then I breathe into it and it becometh a bird by the order of God ; and that I cure the blind and the leper and I make the dead alive by the leave of God, and I inform you of what ye should eat and what ye should store up in your houses. Verily in this is a sign for you, if ye be faithful.

44. 'And I attest to the Law which was before me, and make lawful for you some part of what was forbidden unto you ; and I have brought you a sign, from your Lord, so fear God and obey me. Verily God is my Lord and your Lord, so worship Him. This is the straight path.'

45. But when Jesus felt their infidelity, he said, 'Who will be my helpers unto God.' The apostles said, 'We are the helpers of God ; we believe in God, and do thou bear witness that we are Muslims.

46. 'O our Lord, we believe in what thou hast sent down and we follow the Apostle. So write us down with those who bear witness to him.'

47. And they (the Jews) plotted against him, but God plotted (against them) and God is the best of plotters.

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those miracles of Jesus which are not contained in the current Gospels. Yet it must be granted that those miracles were fully believed in, by the questioners, as they are still to be found in some Gospels considered to be spurious.

speak unto men for three days but by signs ; but remember thy Lord much and praise Him at night and at morns.'

37. And when the angels said, 'O Mary, verily God hath chosen thee and made thee pure, and exalted thee above the women of the world.

38. 'O Mary, obey thy Lord and prostrate thyself and bow down with those who bow.'

39. This is one of the hidden news which We reveal unto thee. Thou wert not near them when they cast their reeds (as lots), that which of them should take care of Mary, nor wert thou near them when they disputed (with each other).

40. When the angel said, 'O Mary, verily God giveth thee the glad news of a Word from Him, his name shall be Messiah, Jesus the son of Mary, honoured in this world and in the next, and one of those who approach God.

41. And he will speak unto men in his cradle and when grown up and will be one of the good.'

42. She said, 'O my Lord, how shall there be a son to me, when man hath not touched me.' He said, 'So doth God create, what He wisheth. When He decreeth a matter, He only saith unto it, 'Be' and it is.'

43. And He will teach him the Book and wisdom and the Law and the Gospel, and make him an apostle unto the children of Israel. (He shall say) 'Verily I have brought unto you a sign<sup>1</sup>

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1. In replying to the queries of the Jews or Christians about Jesus, the Koran recounts some of

to it, she said, 'My Lord, verily I have brought forth a female'—and God knew it better what she had brought forth—'but a male is not like a female, and I have named her Mary, and verily I seek Thy refuge for her and for her children, from Satan, the accursed.'

32. So her Lord accepted her with a good acceptance, and made her grow with a goodly growth, and made her over to the care of Zachariah. Whenever Zachariah went in to see Mary at the Sanctuary, he found beside her some food. He said, 'O Mary, whence is this for thee.' She said, 'It is from God.' Verily God provideth for him who wisheth for it without measure.

33. There did Zachariah call upon his Lord, saying, 'O my Lord! grant me from Thyself a good seed. Verily Thou art the Hearer of prayers.' Then did the angels call him, while he stood praying in the Sanctuary,

34. 'Verily God giveth thee the glad news of John, who shall testify to the word<sup>1</sup> of God, and will be a chief, and will not touch women and will be a prophet from among the good.'

35. He said, 'O my Lord, how will there be for me a son, when old age hath surely come upon me and my wife is barren.' He said, 'So doth God what He wisheth.'

36. He said, 'O my Lord, make for me a sign.' He said, 'Thy token shall be that thou shalt<sup>2</sup> not

1. i. e. the Book of God.

2. i. e. must not speak.

and Thou dost provide for whom Thou wilt without count.

27. Believers should not take infidels as friends, besides the faithful ; whoever doth this, hath nothing from God, unless ye fear some danger from them ; but God biddeth you fear Himself, for unto Him is the retreat. Say, 'If ye hide what is in your breasts or disclose it, God knoweth it, and He knoweth what is in the heavens and what is in the earth, for God is mighty over all things.'

28. The day when every soul shall find what it hath done of good, present to it, and what it hath done of evil, it shall wish that between itself and that, were a long distance. And God biddeth you fear Him, but God is kind unto His creatures.

29. Say, 'If ye love God, then follow me ; God will love you and pardon you your sins, for God is Forgiving and Merciful' Say, 'Obey God and the apostle but if ye turn away then verily, God loveth not the infidels.'

30. Verily God exalted Adam and Noah and the children of Abraham and the children of Imran<sup>1</sup> above most men, some being the seed of the other. Verily God heareth and knoweth.

31. When Imran's<sup>2</sup> wife said, 'O my Lord, verily I dedicate to Thee, what is in my womb wholly. So accept it from me. Verily Thou art the Hearing, the Knowing.' And when she gave birth

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1 The father of Moses or the father of Mary, the mother of Jesus.

2. The father of Mary.



to preach, for God doth see His servants.

20. Verily those who do not believe in the signs of God; and kill the prophets unjustly, and slay those men who enjoin justice, bear unto them the glad news of a sore punishment.

21. It is these, whose works are blotted out in this world and in the next, and for them there is none to help.

22. Dost thou not look at those who have been given a part of the Book, that they are called unto the Book, so that it may judge between them, but a part of them turneth its back, and they all turn their faces away.

23. This is because they say 'Fire will not touch us but for counted days; and that which they have invented, deceiveth them in their religion.

24. But how will it be, when We will gather them together for the day, of which there is no doubt, when every soul shall be paid fully what it hath earned, and they shall not be dealt with, unjustly?

25. Say O God, Master of kingdoms, Thou dost give the kingdom unto whom Thou wilt, and takest the kingdom from whom Thou wishest. Thou dost exalt whom thou pleasest, and degradest whom Thou likest. In Thy hand is all goodness. Thou art surely mighty over all things.

26. Thou dost cause the night to run into the day and makest the day run into the night. Thou dost bring forth the living out of the dead, and Thou bringest forth the dead out of the living,

cattle, and fields ; such is the wealth of this world's life, but God !—with him is a good retreat.

13. Say shall I inform you of a better thing for you than these things of yours. Those who are pious, for them there are, with their Lord, gardens with rivers flowing underneath, wherein they shall be forever, and wives made pure and the good-will of God ; for God seeth His servants.

14. Those who say 'O our Lord, we have surely believed, so forgive us our sins and save us from the torment of the fire.'

15. These are the patient and the truthful and the obedient and the charitable, and they who pray for forgiveness at morns.

16. God witnesseth that there is no God but He, also the angels, and the learned who are firm in justice. There is no God but He, the Powerful, the Wise.

17. Verily the religion with God is Islam, and those who have been given the Book, differed not until they had received knowledge, through envy among themselves. And whoever doth not believe in the signs of God, surely God is quick to take account.

18. And if they wrangle with thee, say 'I have resigned my face unto God, as have those who follow me.'

19. And say unto those who have been given the Book and the ignorant, 'Have ye too resigned yourself?' Then if they do resign, they are surely guided, but if they turn away, then thou hast only

are crooked, follow the figurative therein, wishing for discord, and seeking their own interpretation but none knoweth its (true) interpretation save God. And the sound in knowledge, say, 'We believe in it, it is all from our Lord'; but none will earn by it, except those who have wisdom.

6. O our Lord! make not our hearts crooked, after Thou hast guided us, and grant us mercy from near Thee. Verily Thou art the Giver.

7. O our Lord! Verily Thou art to gather men unto the day wherein there is no doubt. Verily God doth not fail in His promise.

8. Verily the wealth and the children of those who disbelieve, shall not avail them against God at all, and they are the fuel of fire,

9. Like the fate of the people of Pharoah and those who were before them. They treated our signs as lies, so God seized them for their sins, and God is severe in punishing.

10. Say unto those who disbelieve, 'Ye shall be soon overcome, and shall be gathered together unto hell and an evil bed it is.'

11. It was, surely, a sign unto you, in the meeting of the two hosts, one host fighting in the path of God, and the other, being infidels, saw them twice their number; for God helpeth with His aid, him who wisheth (for it). In this, there is surely a lesson for those who have eyes.

12. Fair seemeth unto men the love of their passions for women, and children, and hoarded treasure of gold and silver, and horses of mark and

## CHAPTER III.

## THE FAMILY OF IMRAN MEDINA.

MEDINA 200 VERSES.

In the name of God, the Kind, the Merciful.

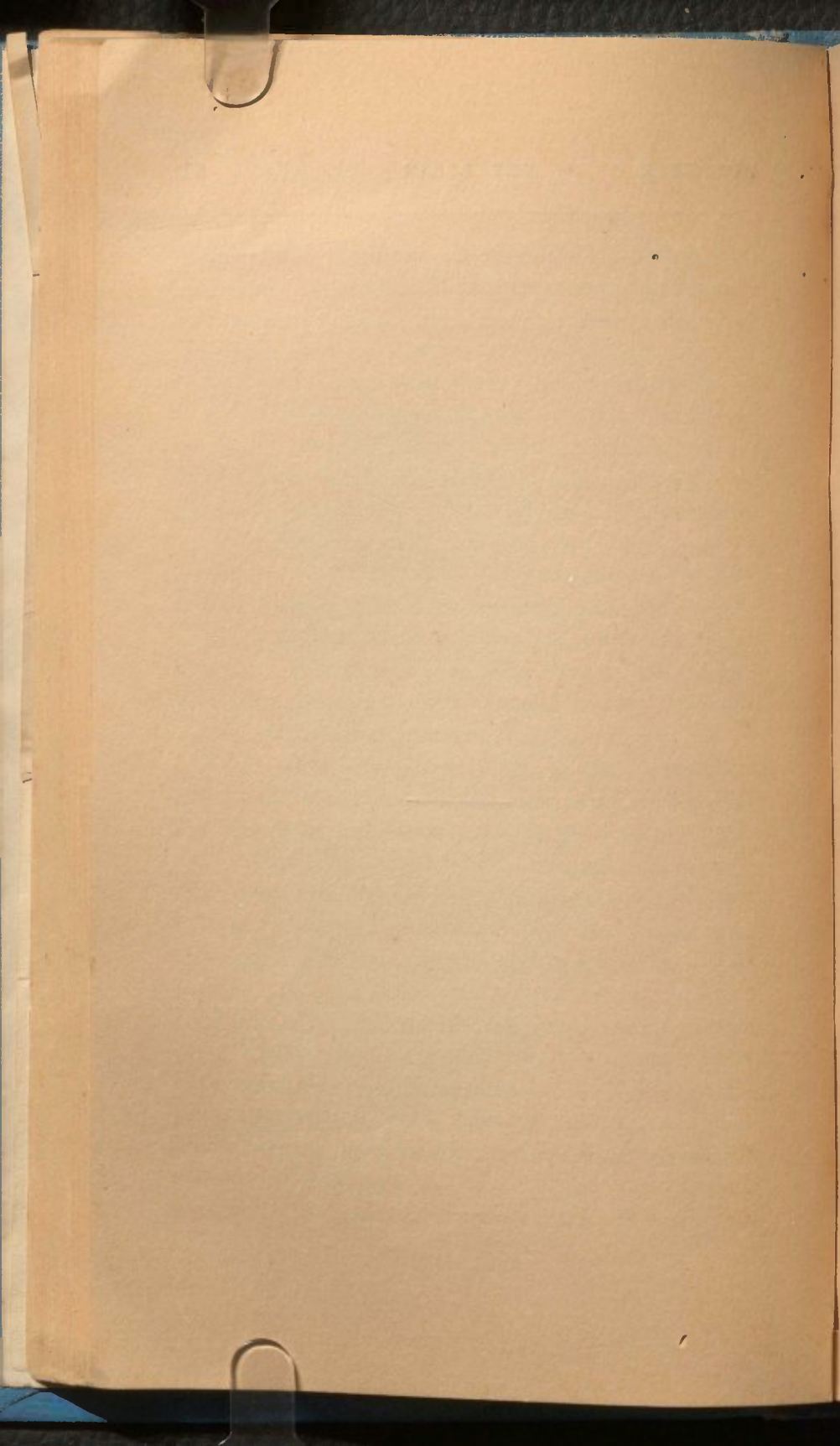
1. Alif Lam Meem ( A.L.M. ) God, there is no God but He, the Living, the Supporting.

2. He hath sent down unto thee, the Book with truth, testifying to what was before it and He sent down the Law and the Gospel before it, as guidance unto men, and He hath sent down the Discriminating Book.

3. Verily those who do not believe in the signs of God, for them is a severe punishment, for God is powerful and able to avenge.

4. God! verily nothing is hidden from Him, neither in the earth, nor in the heavens. He it is who formeth you in the wombs as He wisheth. There is no God but He, the Powerful, the Wise.

5. He it is, who hath sent down unto thee, the Book in which there are some verses which give directions. These are the basis of the Book ; and some are figurative ; but they, whose hearts



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that for which we have no strength, but pardon us and have mercy on us ; Thou art our guardian so grant us victory over the unbelieving people.'

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which, if ye do, will be surely sinful in you. And fear God, for God teacheth you, and God knoweth all things.

283. And if ye be on a journey, and do not find a scribe, then pledge some thing with possession. But if some of you trust others with anything, then he, who is trusted, should return his trust, and he should fear God, his Lord. And conceal not testimony, for whoever hideth it, his heart becometh surely sinful; and God knoweth what ye do.

284. Whatever is in the heavens and in the earth is God's; and if ye disclose what is in your minds or hide it, God will reckon with you for it. And He pardoneth him who tryeth for it and punisheth him who wisheth for it, for God is mighty over all things.

285. The apostle believeth in what hath been sent down unto him from his Lord, and the believers (too). They all believe in God, and His angels and His books and His apostles, saying, 'We make no distinction between any of His apostles'; and they (also) say 'We hear and obey. Thy pardon, O our Lord! and unto Thee is the return.'

286. God troubleth no soul except what it can bear. It shall have what it earneth and it shall bear what it hath earned. 'O our Lord! seize us not if we forget, or if we err. O our Lord! and lay not on us a burden, as thou didst load those who were before us.'

287. 'O our Lord! and make us not bear

280. And if any one be in straits, then wait for easy days, but if ye remit it as charity, it will be better for you, if ye did but know.

281. And dread the day wherein ye shall be made to return unto God, and then every soul shall be paid fully what it hath earned, and they will not be dealt unjustly.

282. O ye who believe when ye transact with each other on credit, for a noted time, then write it down. Let a scribe write it with justice between you, and the scribe should not refuse to write according to what God hath taught him. So, he should write down and let him who oweth, dictate, and 'he should fear God, his Lord, and lessen naught therefrom. But if he, who oweth, be foolish or weak or be unable to dictate, then let his guardian dictate with justice, and call two witnesses from amongst your men. But if there be no two men, then one man and two women out of those witnesses you may agree to, so that if one of the two should err, the other of the two may cause her to remember. And the witnesses should not refuse, when they are called. And be not lazy in writing, be it small or large, with its time of payment. This is for you more just with God and stronger for testimony, and more likely that ye will not then, doubt. But if it be a hand to hand bargain which ye transact between yourselves, then it will be no blame in you, if ye do not write it down. But have witnesses when ye sell to one another, and let not the scribe, nor the witnesses, be harmed



their modesty thou shalt know them ; from their faces ; they do not beg of men with importunity ; and whatever of good ye spend, verily God knoweth it.

275. Those who spend their wealth by night and day secretly or openly, their reward is with their Lord ; there shall be no fear for them, nor shall they be sorry.

276. Those who devour usuary shall not arise ( from their graves ) but like one whom Satan had caused to lose his senses by touching. This is because, they say selling is only like usuary, while God hath allowed selling but forbidden usuary. So unto whomsoever cometh this warning from his Lord and he doth desist, then, what hath past is his, and his affair is with God. But whoever returneth to it, these shall be the inmates of fire ; they shall be therein for ever.

277. God blotteth out usuary and increaseth charities ; and God loveth not every unbelieving sinner. Verily those who believe and do good deeds, and are strict in prayers and pay the fixed rate, their reward is with their Lord, and no fear there is for them, nor shall they be sorry.

278. O ye who believe, fear God and give up what remaineth of usuary, if ye be faithful.

279. But if ye will not do it, then look out for war from God and His Apostle ; and if ye repent, your capital is yours. Oppress not and ye will not be oppressed.

269. • O ye who believe, spend from the pure things ye have earned and from what We make the earth grow for you but do not pick the vile from it to spend,

270. Which ye would not take yourselves except that ye shut your eyes to it ; and know that God is rich and praiseworthy.

271. Satan promiseth you poverty and bid-  
deth you do foul deeds, while God promiseth you forgiveness from Himself and abundance for God is Bounteous and Knowing.

272. He giveth wisdom unto him who wish-  
eth for it and he, unto whom wisdom is given,  
hath been given much good for none will be  
admonished except those who have wisdom.

273. And what amount ye spend or what  
vow ye vow, verily God knoweth it, and for the  
unjust there is no helper. If ye give your charities  
openly it is good, but if ye hide them and give  
them to the poor, it is better for you ; it will  
remove from you your sins, for God is aware of  
what ye do.

274. It is not for thee to guide them but  
God guideth him who wisheth for it. And what-  
ever good ye spend, it is for your own souls.  
But spend not, save seeking the Face of God ;  
and whatever ye spend of good, and it shall be  
repaid you in full, and ye will not be wronged  
upon those poor men who are confined to the  
cause of God and cannot go about in the land  
whom the ignorant reckon to be rich, through

laying any obligation upon, or causing pain to, any one, the reward of these is with their Lord and no fear shall there be for them nor shall they be sorry.

265. Reasonable speech and forgiveness are better than charity followed by giving pain, for God is rich and clement.

266. O ye who believe, waste not your charities by laying an obligation or by causing pain like him who spendeth his wealth to be seen of men while he doth not believe in God and the last day ; for his likeness is as the likeness of one who soweth on a smooth stone upon which there is some mud ; then a heavy rain reacheth it and leaveth it bare. Thus shall they get nothing out of what they earn, for God guideth not an unbelieving people.

267. And the likeness of those who spend their wealth seeking the pleasure of God with firmness in their souls is, as the likeness of a garden on a height, a heavy rain reacheth it and it bringeth forth its fruits twofold ; and even if no heavy rain reacheth it yet, there is a dew ; for God seeth what ye do.

268. Would any one of you like that there be a garden of dates and vines for him through which rivers flow, in which there is every fruit for him ; and he reacheth old age and hath weak children, and then there come upon it whirlwind wherein is fire and burn it. Thus doth God make His signs plain for you that haply ye may ponder.

down on its roofs, and said, 'How shall God make this alive after its death.' So God made him die for one hundred years, and then raised him up, and said, 'How long hast thou remained here.' He said, 'I have remained here a day or a part of a day.' He said, 'Nay thou hast remained here one hundred years. Look at thy food and thy drink. They are not stale. And look at thine ass. And We wish to make thee a sign unto men. Now look at the bones how We make them move and clothe them with flesh.' And when this was made plain unto him he said 'I know that God is mighty over all things.'

262. And when Abraham said, 'My Lord, show unto me how wilt Thou make the dead<sup>1</sup> alive,' He said, 'Dost thou believe.' He said, 'Aye but to satisfy my heart. He said 'then take four birds<sup>2</sup> and tame them with thyself. Then place each of them on every mountain, then call them and they shall come to thee running; and know that God is powerful and wise.'

263. The likeness of those who spend their wealth in the path of God is the likeness of a grain which groweth unto seven years and in each year one hundred grains; and God increaseth doubly for him who wisheth for God is bounteous and He knoweth.

264. Those who spend their wealth in the path of God then after expending, do not follow it up with

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1. Some say that the 'dead' here means 'the dead to faith.'

2. Another allusion to some oral traditions based on Gen. XV. 9 but now forgotten.

except by His leave? He knoweth what is before them and what is behind them; and they grasp naught of His knowledge, except what He willeth. His kingdom reacheth over the heavens and the earth, and it maketh Him not weary to guard them both, and He is the High, the Great.

257. There should be no violence in religion. Right hath been surely made plain from wrong, so whoever denieth Taghut, and believeth in God, he hath surely grasped a strong handle, for which there is no breaking, and God doth hear and know.

258. God is the friend of those who believe He taketh them out of darkness into light;

259. But those who do not believe, their friend is Taghut. He taketh them out of light into darkness. These are the inmates of fire, they shall be therein for ever.

260. Dost thou not look at him who disputed with Abraham about his Lord, though God had given him<sup>1</sup> the kingdom. When Abraham said, 'My Lord is He who giveth life and killeth.' He said, 'I give life and kill.' Abraham said, Verily God bringeth out the sun from the East, so do thou bring it out from the West. Then he who disbelieved, was confounded, for God doth not guide the wicked people.

261. Or like him<sup>2</sup> who passed by a city fallen

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1. Nimrod.

2. The passage probably alludes to some oral tradition well known to the learned Jews of those days but now wholly forgotten.

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CHAPTER II.

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PART III.

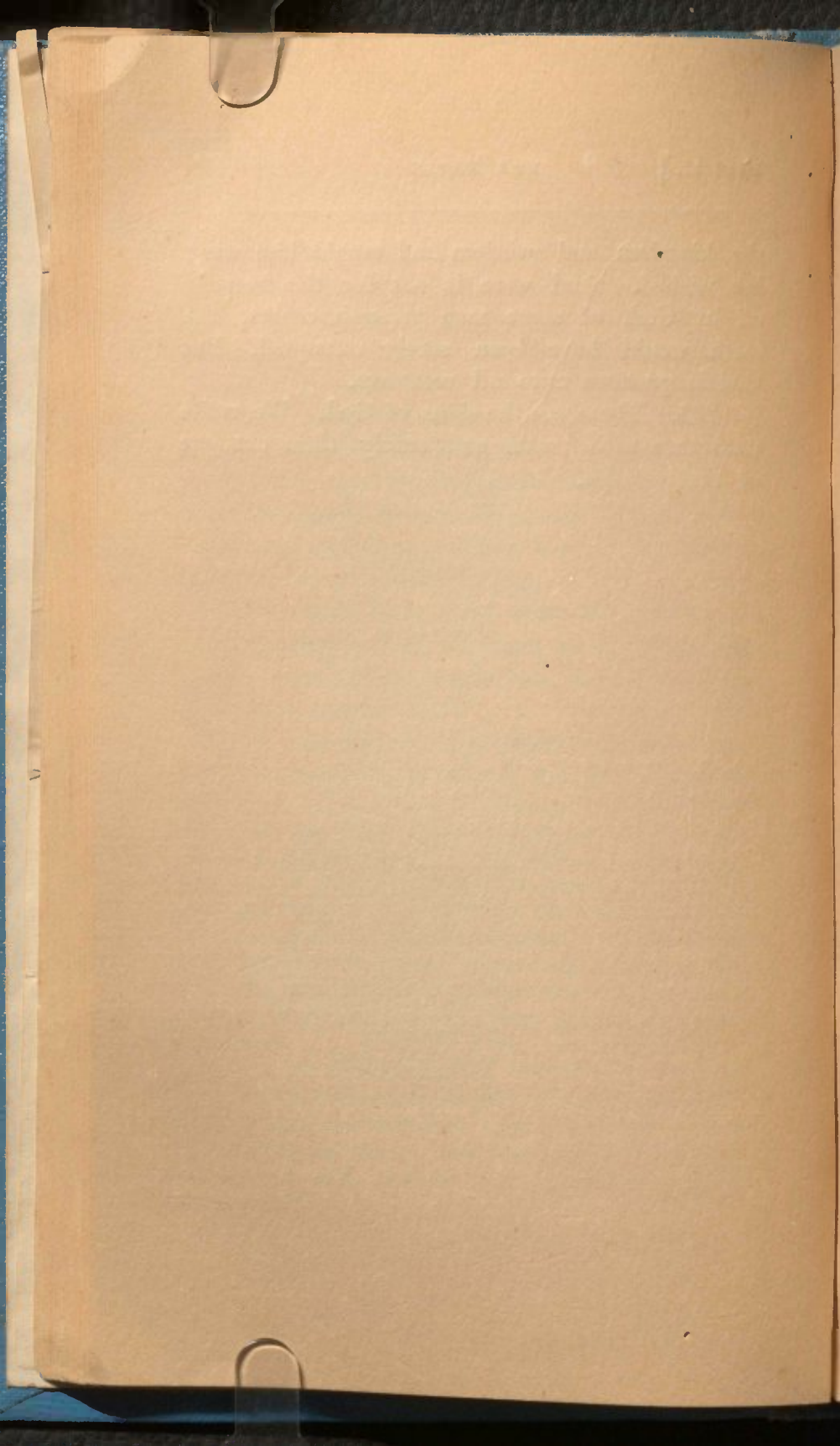
254. These are the apostles. We have exalted some over others. Of them is he unto whom God spoke and He raised some in dignity, and We gave Jesus, the son of Mary, plain signs and aided Him with the Holy Spirit. And if God wished (to force them) those, who came after them, would not have wrangled with each other after what plain signs had come to them, but they differed, so some of them believed and some of them disbelieved, and if God wished (to force them), they would not have disputed with each other, but God doth<sup>1</sup> what he intendeth (to do).

255. O ye who believe, expend from what We provide you with, before the day cometh, wherein is no selling, nor friendship, nor intercession, and (as for) the infidels, it is these who are the unjust.

256. God, there is no God but He the Living, the Supporting. Slumber seizeth Him not, nor sleep His, whatever in the heavens and whatever in the earth. Who is he that can intercede with Him,

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1. *i. e.* aideth in doing.



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the kingdom and wisdom and taught him what He wished. And were it not for the keeping off by God, of some men through others, the earth would have been surely corrupted. But God is gracious unto all creatures.

253. These are the signs of God. We recite unto thee with truth, and surely thou art one of the apostles.

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he said, 'God<sup>1</sup> will surely try you with a river, so whoever drinketh from it, he is not of mine, and who tasteth it not, he is surely of mine, except he who taketh a draught out of his hand.' But they all drank from it except a few of them. And when they had crossed it, he and those who believed with him said, 'We have no strength to-day against Talut and his army'; but those who thought they were surely to meet God, said, 'Often hath a small host overcome a larger host by the leave of God, for God is with the patient.'

251. And when they came up to Talut and his force, they said, 'O our Lord, pour down patience upon us, and make our feet firm, and aid us against the unbelieving people.'

252. So they routed them by the leave of God, and David<sup>2</sup> slew Talut<sup>3</sup>, and God gave him

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1. It has been objected that the old Testament mentions this trial in the case of Gideon and not of Saul. But surely this fact does not prove that Saul had not also followed the example of Gideon. At least the Jews of Arabia may be presumed to have believed that Saul had imitated Gideon. In fact I Saul is admitted by all critics to be much confused and tampered with, or at least not to be over genuine as it stands at present.

2. It will be seen that the different Jewish stories are barely alluded to, in the Koran and never repeated in full, thus proving that they were only intended to point out to those who knew them well, that Mohamamad also knows them, they having been revealed to him.

3. *i. e.* Goliath.

He said, 'Is it not likely, that if fighting be ordained for you, ye will not fight.'? They said, 'What is the matter with us that we shall not fight in the path of God, when we have been deprived of our homes and sons?' But when fighting was prescribed unto them, they turned back, save a few of them, and God knoweth the unjust.

248. And their prophet said to them, 'Verily God hath set up Talut (Saul) a king over you.' They said, 'How can his be the sovereignty over us, when we are worthier of the kingdom than he, nor hath he been given plenty of wealth?' He said, 'Verily God hath chosen him over you and hath given him vast knowledge and body.' And God giveth His kingdom unto whom He pleaseth, for God is Bounteous and Wise.

249. And their prophet said to them, 'Verily, the sign of his kingship shall be that the Ark<sup>1</sup> shall come to you, therein being a security from your Lord, and relics left by the family of Moses and the family of Aaron. The angels<sup>2</sup> shall bear it. Verily in this is a sign for you, if ye be faithful.'

250. And when Talut set out with his army

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1. Said to be an allusion to the sending back of the Ark by the Philistines 1, Sam. vii.

2. The Philistines having been obliged to send it back of their own accord it may well be said that the angels brought it.

themselves reasonably, and God is 'powerful and wise.

242. And for divorced women, a reasonable maintenance is due. This is a duty for the pious.

243. Thus doth God explain to you His signs, that haply ye may understand.

244. Dost thou not look at those who<sup>1</sup> quitted their homes—and they were thousands—for fear of death? So God said to them, 'Die'. Then He made them alive. Verily God is of grace unto mankind, but most men do not thank.

245. So fight in the path of God, and know that God heareth and is knowing.

246. Who is there that will lend to God a good loan? He will double it for him many times. God closeth or openeth (His hand), and unto Him shall ye return.

247. Dost thou not look at the assembly of the children of Israel, after the time of Moses, when they said to a prophet<sup>2</sup> of theirs, 'Set up a king for us and we will fight in the path of God.'

1. Most commentators understand this passage to be a reply to some query by the learned Jews, about a Talmudic story probably founded upon Hezek xxxvii. 1-10. Others however consider it to allude to the Israelites when they refused to face the Canaanites for fear of death and were made dead, so to say, for forty years and then made alive or to the condition of the Israelites mentioned in Judges x, not understanding the words 'Die' and 'Made alive' in their literal sense.

2. Samuel.

236. And do not resolve on marriage until the prescribed time reacheth its end. And know that God knoweth what is in your minds, so beware of it; and know that God is forgiving and element.

237. It is no sin in you, if ye divorce your women, whom ye have not touched or for whom ye have not fixed a settled amount. Pay unto them, the rich, as much as he can, and the poor, as much as he can, a reasonable payment. This is a duty for the righteous.

238. And if ye divorce them, before ye have touched them, but have fixed for them a settled amount, then (pay) half of what ye have fixed, unless they give up, or he giveth up, in whose<sup>1</sup> hand was the marriage tie, and that if ye remit, it is nearer to piety, and forget not generosity among yourselves. Verily God seeth what ye do.

239. Be careful of prayers, and of the middle prayer<sup>2</sup>, and stand before God humbly.

240. But if ye fear, then (pray) on foot or riding, and when ye are safe, then remember God as He hath taught you, what ye did not know.

241. And if any of you die and leave wives, bequeathing for their wives, maintenance for one year without ejection, but they go away, there is no sin for you in what they may do with

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1. *i. e.* the husband.

2. *i. e.* the afternoon prayer.

they have agreed with each other reasonably. He from among you is admonished by this, who believeth in God and the last day. This is purer and more decent for you, and God knoweth and ye do not know.

233. Mothers shall give suck to their children full two years, for him who wisheth that suckling be completed. And he, whose child it is, must feed them and clothe them with reasonableness. No soul is obliged except what it can bear. The mother shall not be injured through her child, nor whose child it is, through his child; and for the heir (of the father), like it. But if they both wish to wean it, by agreement and counsel of them both, it will be no sin in them. And if ye wish to provide a wet nurse for your children, it shall be no sin in you, if ye make over to her, what ye have agreed to give, with kindness; and fear God, and know that God seeth what ye do.

234. Those of you who die and leave wives, these must keep themselves waiting four months and ten days, and when they have reached their fixed time, it shall be no sin in you as to what they do with themselves reasonably, for God is aware of what ye do.

235. And it is no sin in you if ye make known your intention of marriage to women, or hide it in your minds. God knoweth that ye will surely remember them, but make no promise to them in secret, except that ye say good words;

with kindness. And it is not lawful for you that ye take anything from what ye have given them, unless both fear, that they cannot observe the ordinances of God. So if ye fear that ye cannot keep within the bounds of God, then it will be no sin in both of them about what she releases herself with. These are the ordinances of God, so exceed them not ; and whoever transgresseth the bounds of God, it is these who are unjust.

230. But if he divorce her, she will not be lawful for him after this, until she shall have married a husband beside him ; and if he also divorce her, then it shall be no sin in them both if they return to each other, if they both think that they shall observe the bounds of God. These are the ordinances of God which He explaineth to a people who know.

231. When ye divorce women and they have completed their fixed time, then retain them with reasonableness, or send them away with kindness, but keep them not to injure them, that ye may commit excesses ; and he who doth this, surely doth evil unto his own soul. And take not the signs of God jestingly, and remember the blessings of God upon you, and what He hath sent down unto you as Book and wisdom to admonish you thereby, and dread God and know, that God knoweth all things.

232. And when ye divorce women and they have reached their fixed time, then hinder them not from marrying their husbands, when

the clean.

223. Your women are your fields, so enter them from where ye like. But send afore (some good) for your souls and fear God, and know that ye are to meet Him, and bear glad news unto the faithful.

224. Make not God a pretext for your oaths, that ye will not be virtuous and pious, and will not make peace among men, for God is one who heareth and knoweth.

225. God will not hold you up for an absurdity in your oaths, but He will hold you up for what your hearts have earned, for God is Forgiving and Clement.

226. Those who swear to keep off from their wives, must wait for four months, but if they retract, then God is Forgiving and Merciful.

227. But if they resolve on divorce, then verily, God is one who heareth and knoweth.

228. And divorced women must keep themselves waiting till three courses, and it is not lawful for them that they hide what God hath created in their wombs, if they do believe in God and the last day. And their husbands have a right to ask them back, during this time, if they wish to reunite. Unto women is due like what is due from them, reasonably. But for men there is superiority over them, and God is Powerful and Wise.

229. Divorce is to be twice, then there is to be either retention with reasonableness, or dismissal

their profit. And they ask thee what they should spend.

217. Say, what ye may spare easily. Thus God showeth unto you the signs, that perhaps, ye may ponder,

218. On this world and the next. And they ask thee about orphans. Say to do good unto them is best,

219. And if ye mix up their affairs with yours, they are your brethren; and God knoweth the evil doer from one who doth good; and if God wished, He would have made it harder for you. Verily God is Powerful and Wise.

220. And marry not women who join others with God, until they believe. Surely a believing slave girl is better than a woman who joineth others with God, though she may please you. And marry not those men who join others with God until they believe. Verily a believing slave is better than he who joineth others with God, though he may please you.

221. These call you unto the fire, but God calleth you unto Paradise and forgiveness, by His own pleasure, and maketh His signs clear unto men, that perhaps, they may remember.

222. They ask thee about the courses of women. Say, it is a pollution; so keep off from women during their courses, and go not near them until they are cleansed. But when they are cleansed go in unto them from where God hath ordered you. Verily God loveth those who repent and He loveth



Say whatever good things ye spend, let them be for parents and kindred and orphans and the poor and the wayfarer; and whatever good ye do, verily God knoweth it.

212. War is ordained unto you and it is disliked by you.

213. Yet perhaps ye dislike a thing when it is good for you, and perhaps ye love a thing when it is bad for you, but God knoweth and ye know not.

214. They ask thee about war in the sacred months. Say, to war therein, is a great (evil) but keeping off men from the way of God, and disbelief in Him, and from the sacred mosque, and the expulsion of its people therefrom, are greater evils with God, and discord is a greater sin than slaying.

They will not cease fighting with you until they turn you off from your religion, if they can, and whoever of you turneth away from his religion, and dieth while he is an infidel, it is these whose deeds are wasted in this world and in the next, and they are the inmates of fire. They shall be therein for ever.

215. Verily those who believe and those who leave their homes, and exert themselves in God's path, these can hope for the mercy of God, and God is Forgiving and Merciful.

216. They ask thee about wine and gambling. Say, in these there is a great sin and profit for mankind but their sin is greater than

God should come unto them in the shadow of clouds and the angels; and the matter be settled, but unto God all matters shall be returned.

207. Ask the children of Israel how many plain signs We gave them, and whoever changeth the blessing of God, after it hath come unto him, then verily, God is severe in punishing.

208. For those who disbelieve, the life of this world is adorned, and they mock at those who believe; but those who are pious shall be above them on the day of resurrection and God provideth unto him who wisheth, without measure.

209. Mankind were of one faith, then God sent prophets, as bearers of glad news and as warners, and sent down with them the Book with truth, to decide between men about that in which they differed, and none differed therein except those unto whom it (the Book) had been given, after that clear signs had come to them, through envy among themselves; so God guided those who believed, by His pleasure, to that truth about which they had differed; and God guideth him who wisheth, to the straight path.

210. Do ye imagine that ye shall enter paradise, when there had not come upon you, as upon those who passed before you. They suffered hardship and distress, and they were tossed about, so much, that the Apostle, and those who believed with him said, 'When will God's help come. Lo! The help of God is surely nigh.

211. They ask thee what they should spend.

198. It is these who have a portion from what they have earned, and God is swift in taking an account.

199. And remember God during counted days, but it will be no sin in him who hasteth away in two days, and it will be no sin in him who tarrieth; this for him who is pious. And fear God and know that unto Him ye shall be gathered.

200. And among men there is one who pleaseth thee with his words about the life of this world, and he calleth God to witness about what is in his heart, while he is the most zealous of foes.

201. And when he turneth his back, he runneth about in the land that he may cause evil therein, and destroyeth fields and flocks, but God loveth not evil.

202. And when it is said to him, 'Fear God,' pride seizeth him, (urging him to sin, but Hell shall suffice for him, and surely an evil bed is it.

203. And among men there is he who selleth his soul in seeking the pleasure of God, and God is gracious unto His servants.

204. O ye who believe, enter into Islam all of you, and follow not the steps of Satan; verily he is an open enemy unto you.

205. And if ye slip off after that clear signs have come to you, then know that God is Powerful and Wise.

206. Do they not await any thing but that

and fear God, and know that God is severe in punishing.

193. The pilgrimage is in known months. So whoever undertaketh the pilgrimage therein, let him not touch a woman, nor do a sin, nor quarrel during the pilgrimage, and what good ye do, God knoweth it. And take provisions for yourself, but verily the best provision is piety, and fear me, O ye men of wisdom.

194. It will be no sin in you that ye seek bounty from your Lord. And when ye return from Arafaat<sup>1</sup>, then remember God near the sacred Hill<sup>2</sup>, and remember Him as He hath guided you, for ere this, ye were surely of those who erred.

195. Then return from where people return, and ask forgiveness from God. Verily God is Forgiving and Merciful.

196. And when ye have finished your rites, then remember God, like your remembering your fathers<sup>3</sup>, or with a stronger remembrance. And among men there is he who saith, 'O our Lord, give us in this world,' but for him there is no portion in the next.

197. And among them is he who saith, 'O our Lord, give us in this world what is good and in the next what is good and save us from the punishment of the fire.'

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1. A mountain near Mecca.

2. *i. e.* Kazah another hill near Mecca.

3. The Arabs used to recite poems at this place in praise of their ancestors.

then kill them. This is the meed of infidels.

188. But if they cease, then verily God is Forgiving and Merciful.

189. And fight them until there be no discord, and the religion be God's. But if they cease, then there should be no hostility, except against the unjust.

190. A sacred month for a sacred month, and for sacred things, a retaliation. So whoever transgresseth against you, transgress against him, as much as he transgressed against you ; and fear God and know that, verily, God is with the pious.

191. And expend in the path of God and throw not yourselves with your own hands into destruction, and do good, for God loveth the good.

192. And perform the pilgrimage and Umra<sup>1</sup> for God ; but if ye be hindered, then sacrifice what ye can afford, but shave not your heads until the offering reacheth its place, and whoever of you is ill or hath an ailment in his head, for him there is the expiation of fasts or alms or sacrifice. But when ye are safe, then whoever taketh the advantage of joining the Umra with the pilgrimage, let him sacrifice what he can afford, but he who cannot find it, let him fast three days during the pilgrimage, and seven days when ye have returned. These complete the ten days. This is for him whose family doth not live in the sacred mosque ;

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1. Umra is a pilgrimage with fewer rites for which no period of time is fixed.

the fasts to lie with your wives. They are a garment unto you and ye are a garment unto them. God knoweth that ye did defraud yourselves. So He hath turned unto you and pardoned you. So now lie with them, and seek what God hath ordained for you, and eat and drink until the white streak of dawn be made plain for you, from the dark streak. Then complete the fasts towards night. But do not go in unto them when ye retire for devotion into mosques. These are the bounds of God so do not go near them. Thus doth God make plain His signs unto men, that haply they may become pious.

184. And do not devour your wealth among yourselves wrongfully, nor carry it to the authorities, that ye may devour a part of the wealth of men sinfully, while ye know.

185. They ask thee about the new moons. Say they are times for mankind and for pilgrimage ; and it is no piety that ye enter the houses from behind them, but pious is he, who feareth God. So enter your houses from their doors and fear God that perchance ye may thrive.

186. And fight, in the path of God, those who fight with you, but do not transgress. Verily God loveth not the transgressors.

187. And kill them wherever ye find them, and turn them out from the place whence they have expelled you, for discord is worse than killing ; and fight them not near the sacred mosque, until they fight with you therein. But if they fight with you,

178. But he who feareth from the testator a wrong or a crime, and composeth the matter between them, it is no sin in him. Verily God is Forgiving and Merciful.

179. O ye who believe, a fast is ordained for you, as was ordained unto those before you, that perhaps ye may become pious,

180. For counted days; but he among you who is ill or on a journey, let him count out other days, and those who can (with difficulty), for them is the redemption of feeding a poor man, and who doth good of his own will, then it will be better for him. But if ye fast it is better for you, if ye but knew.

181. The month of Ramadan wherein the Koran was sent down, as a guidance for mankind, therein being clear signs of guidance and discrimination, so whoever of you is present in the month, let him fast; but whoever is ill or on a journey, let him count out other days. God wisheth for you ease and doth not intend for you any hardship, and that the number be completed, and that ye should declare the greatness of God, for His guiding you, and that haply, ye may be grateful.

182. And when My servants ask thee about Me, then verily I am nigh. I reply to the cry of the caller, when he calleth Me. So they should obey Me, and have faith in Me, that perchance, they may be rightly guided.

183. Lawful is it for you on the night of

believeth in God, and the last day, and the angels, and the Book, and the prophets, and giveth his wealth, in spite of his love for it, to kindred and orphans and the poor and wayfarers and beggars and for redeeming necks, and who is strict in prayer, and giveth the fixed rates, and those who fulfil their promises when they do promise, and who are patient in distress and hardship and at the time of fighting. It is these who are truthful, and it is these who are pious.

173. O ye who believe, retaliation is ordained for you, about the slain, the free for the free, and the slave for the slave, and the female for the female, but if any one be pardoned any thing by his brother, he should follow reasonableness, and payment should be made with kindness.

174. That is a relaxation from your Lord and mercy. So whoever transgresseth after this, there shall be then, for him, a sore punishment.

175. And in retaliation there is life for you, O ye men of understanding, that perhaps ye may become pious.

176. It is ordained for you, that, when death cometh unto one of you, if he leave any property, to bequeath it to his parents and kindred, reasonably. This is a duty for the pious.

177. But whoever changeth it<sup>1</sup>, after he hath heard it, then the sin thereof is only upon those who alter it. Verily God is Hearing and Knowing.

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1. *i. e.* The will.



166. And the likeness<sup>1</sup> of those who disbelieve, is as the likeness of him who calleth out unto one, who heareth not save a call and a cry. They are deaf, dumb and blind; so they do not understand.

167. O ye who believe, eat of the pure things We have provided for you, and thank God, if Him ye worship.

168. He hath forbidden you only the dead and blood and the flesh of swine, and that upon which other than God's name is called out. But he who is obliged neither rebelling nor transgressing, it is no sin for him. Verily God is Forgiving and Merciful.

169. Verily those who hide what God hath sent down of the Book, and buy with it a small price, do not swallow into their bellies, except fire, and God shall not speak unto them on the day of resurrection, nor will He purify them, and for them is a sore punishment.

170. It is these who buy error with guidance, and punishment with pardon. But what patience have they of fire!

171. That is, because God hath sent down the Book with truth, and verily, those who differ about the Book, are surely in a far-gone obstinacy.

172. It is no piety, that ye turn your faces towards the east and the west, but pious is he, who

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1. *i. e.* To preach to the infidels is like calling out to a herd of cattle, who do not understand the words of the herdsman but only follow his voice.

clouds, made obedient betwixt heaven and earth, are sure signs for a people who understand.

160. Yet there are some amongst men who take others, beside God, as peers unto Him, loving them with the love for God, while those who believe, are stronger in love for God; O! could those who are unjust, see, when they behold the punishment, that all power is God's, and that God is severe in punishing.

161. When those who have been followed, will hold aloof from those who followed them, and they shall behold the punishment, and when their ties shall be cut off,

162. And those who had followed shall say, "Would that there was a return for us, then we would hold aloof from them, as they hold aloof from us." Thus God shall show them their deeds to make them sigh; but they are not to come out of the fire.

163. O ye mankind! Eat what is in the earth lawful and pure, but follow not the steps of Satan. Verily, he is an open enemy unto you.

164. He only biddeth you do evil and filthy acts, and that ye should say about God what ye do not know.

165. And when it is said to them "Follow what God hath sent down," they say "Nay we will follow that upon which we found our fathers," even though their fathers did not know any thing and were not guided.

monuments of God, so whoever maketh a pilgrimage unto the house, or performeth Umra<sup>1</sup>, it is no sin in him if he goeth round the two, and who doth good of his own will, then verily, God is Grateful and Knowing.

154. Verily, those who conceal what We have sent down, of clear signs and guidance, after We have made it plain for men, in the Book, it is these whom God curseth, and those, who can curse, do curse them.

155. Except those, who repent and amend and disclose the truth, these I shall forgive, for I am the Forgiver, the Merciful.

156. Verily, those who disbelieve, and die while they are infidels, upon them is the curse of God and of the angels and all mankind.

157. They shall be, therein, for ever. Their punishment shall not be lessened, nor shall they get respite.

158. And your God is one God. There is no God but He, the Kind, the Merciful.

159. Verily, in the creation of the heavens and the earth, and in the changes of night and day, and in the ship which saileth in the sea with what is of profit for mankind, and in the water which God sendeth down from the sky, so that the earth is made alive by it after its death, and all sorts of cattle are scattered over it, and in the changes of winds, and in the

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1. A minor pilgrimage.

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and where ever ye be, so turn your faces towards it, so that there be not for men any argument against you, except those of them who are unjust. Then fear them not, but fear Me, so that I may complete My blessing upon you and that, perhaps, ye may be guided.

146. As We have sent unto you an Apostle from among yourselves, who reciteth Our signs unto you, and purifieth you, and teacheth you the Book and wisdom, and teacheth you what ye knew not.

147. So remember Me and I will remember you, and thank Me, and be not ungrateful to Me.

148. O ye who believe, seek help from patience and prayer. Verily God is with the patient.

149. And say not of those who have been killed in God's path, "They are dead", rather they are living but ye perceive not.

150. And We will surely try you with somewhat of fear and hunger and loss of wealth and lives and fruits; and give glad news unto the patient,

151. Who, when there befalleth them a calamity, say, "verily, we are God's, and verily, unto Him we are to return."

152. It is these upon whom is peace from their Lord, and mercy, and it is these who are the guided.

153. Verily, Safa<sup>1</sup> and Murwah<sup>2</sup> are of the

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1. and 2. Two hills near Mecca.

face towards the sacred mosque, and wherever ye be, turn your faces towards it. And verily, those who have been given the Book, know that it is the truth from their Lord, and God is not heedless of what they do.

140. And if thou wert to bring forward for them, who have been given the Book, every sign, they will not follow thy Kiblah, and thou art not one to follow their Kiblah, and some of them are not the followers of the Kiblah of others; and if thou wert to follow their wishes, after what knowledge hath come to thee, verily, then, thou shalt be one of the unjust.

141. Those, whom We have given the Book, recognise it,<sup>1</sup> as they recognize their own sons, and verily, a part of them do conceal the truth, while they know,

142. It is the truth from thy Lord; so be not one of those who doubt.

143. And for every one is a side to which he turneth. Hasten ye, then, after what is good. Wherever ye be, God will bring you together. Verily, God is mighty over all things.

144. And from wherever thou goest out, turn thy face towards the sacred mosque; and verily, it is the truth from thy Lord; and God is not heedless of what ye do.

145. And from wherever dost thou go out, turn thy face, then, towards the sacred mosque;

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1. The new Kiblah.

## PART II.

136. The foolish from mankind will say, "What hath turned them from their Kiblah, which they had" (turned to). Say, "God's is the East and the West. He guideth him who wisheth, unto the straight path."

137. And thus have We made you a moderate nation, that ye may be witnesses against mankind, and the Apostle a witness against you.

138. And We fixed not the Kiblah which thou hadst (turned to), except that We might know him who followeth the Apostle, from him who turneth on his heels, and it is surely hard, but for those whom God hath guided, and God is not one to let your faith be wasted, for, verily, God is kind and merciful unto men.

139. We do see thee turn thy face to the heaven<sup>1</sup>, so We will surely turn thee towards a Kiblah which thou shalt like. Then turn thy

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1. *i. e.* being anxious for a revelation in the matter.



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an evidence he hath from God, and God is not heedless of what ye do.

135. That was a nation that hath passed away, for them was what they earned and for you what you earn, and ye will not be asked about what they had done.

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128. That was a nation that hath passed away; for them was what they earned, and ye shall not be asked about what they had done.

129. And they say, 'Be ye Jews or Christians, ye shall be then guided. Say, 'Rather the faith of Abraham the pure, and he was not of those who join others with God.'

130. Say ye, 'We believe in God, and what is sent down unto us, and what was sent down unto Abraham, and Ishmael, and Isaac, and Jacob, and the Tribes, and what was given unto Moses and Jesus, and what was given to the prophets, from their Lord. We make no distinction between any one of them, and we are unto Him resigned.'

131. So if they believe, like what ye believe in, then surely, they are guided; but if they turn away, then they are obstinate, and God will be enough for thee against them; and He is the Hearing, the Knowing.

132. The baptism of God! and who is better than God at baptism, and we are His worshippers.

133. Say, 'Do ye dispute with us about God, when He is our Lord and your Lord, and for us are our deeds, and for you, your deeds, and we are His purely?'

134. Do ye say, that Abraham and Ishmael, and Isaac, and Jacob, and the Tribes, were Jews or Christians? Say, 'Have ye more knowledge of God, and who is more unjust than he who hideth

dations of the house, with Ishmail, he said, 'O our Lord! accept it from us. Verily, Thou art the Hearing, the Knowing.'

122. 'And O our Lord! make us resigned unto Thee, and make of our seed a nation resigned unto Thee, and show us our holy rites, and pardon us. Verily, Thou art the great Forgiver, the Merciful.'

123. 'And O our Lord! Raise up among them an apostle from among themselves, to recite unto them Thy signs, and to teach them, the Book and wisdom, and to purify them. Verily, Thou art the Powerful, the Wise.'

124. And who will dislike the religion of Abraham, except one who maketh his soul foolish, when We have surely chosen him in this world, and, verily, in the next, he shall be one of the righteous.

125. And when his Lord said to him, 'Be resigned,' he said, 'I am resigned unto the Lord of the worlds.'

126. And Abraham bequeathed it, to his sons; also Jacob (said) 'O my sons, verily God hath chosen for you the religion. So do not die except that ye be resigned.' Were ye present, when death came to Jacob, when he said to his sons,

127. 'Whom will ye worship after me.' They said, 'We will worship the God, and the God of thy fathers, Abraham, and Ishmael and Isaac, one God, and we are unto Him resigned.'

and who read it with its true reading, believe therein, but who reject it, it is these who are the losers.

116. O children of Israel, remember my blessings with which I blessed you, and, verily, I exalted you above most men.

117. And fear the day, when a soul shall not compensate for another soul at all, nor shall there be accepted from it a ransom, nor shall any intercession avail it, and they shall not be helped.

118. When his Lord tried Abraham with some orders and he complied with them, He said, 'Verily, I am going to make thee a leader of mankind.' He said, 'And of my seed?' He said, 'My promise reacheth not the wicked.'

119. And when We made the house a place of resort and safety for men, and said, 'Take the station of Abraham for a place of prayer.' And We took a promise from Abraham and Ishmael, that the two shall purify My house, for those who make the circuit and who abide there for devotion, and for those who bow down and prostrate themselves.

120. And when Abraham said, 'Lord, make this a city of peace, and supply its people with fruits, such as believe in God and the last day.'

He said, 'But whoever disbelieveth, I shall let him enjoy but little, then will I drag him to the punishment of fire, an evil retreat will it be.'

121. And when Abraham raised the foun-

disalloweth, that in the mosques of God, His name be mentioned, and striveth in their ruin. It is not for those to enter them except in fear. For them, there is disgrace in this world and a huge punishment in the next.

109. And God's is the East and the West. So whichever side ye turn, there is the face of God. Verily God is Vast and Knowing.

110. And they say, 'God hath taken unto Him, a son. Pure is he! Nay, what is in the heavens and in the earth, is His. All are obedient unto Him

111. Maker of the heavens and the earth; and when He decreeth a matter, He only saith unto it, 'Be', and it is.

112. And those who do not know, say, 'Why doth not God speak unto us, or a sign cometh to us.' So also said those who were before them, like their words. Their hearts are alike. Surely We have shown clear signs to a people who believe firmly.

113. Verily We have sent thee with truth, as a giver of glad news and a warner, and thou shalt not be asked about the inmates of hell.

114. The Jews shall never be pleased with thee, nor the Christians, until thou followest their religion. Say, 'Verily the guidance of God is *the* guidance, and if thou wilt follow their wishes, after what knowledge hath come to thee, thou hast no friend or helper against God.'

115. Those whom We have given the Book,

102. Do ye then intend to ask your apostle questions, as Moses was asked before?

But whoever changed to infidelity from faith, surely strayed from the even path.

103. Most of the people of the Book long to turn you back, after ye have believed, into infidels, through the envy of their souls, after the truth hath been made plain unto them. So forgive and forget them, till God sendeth His order to you. Verily, God is mighty over all things.

104. Be strict in prayer and pay the fixed rates, for, whatever good, ye send on before, for your souls, ye shall find it with God. Verily God seeth what ye do.

105. And they say, 'None shall ever enter Paradise, except he be a Jew or a Christian. That is their longing only. Say bring your proofs if ye be truthful.

106. Aye, he who resigneth his face unto God, and he is righteous (also), then for him, his reward is with his Lord, and no fear there shall be for them, nor shall they be sorry.

107. And the Jews say, 'the Christians rest upon nothing,' and the Christians say, 'the Jews rest upon nothing,' although, they (both) read the Book. Thus, also say those who do not know, like their words; but God shall decide between them, on the day of resurrection, about that in which they differ.

108. Who is more unjust than he who

verily, vile was it, which they did buy with their souls, had they but known it.

97. And had they believed and become pious, a reward from God was surely better, did they, but, know it.

98. O ye who believe, say not 'Raina'<sup>1</sup> but say 'Anzurna' and obey, because for the infidels there is a sore punishment.

99. Those who disbelieve, from among the people of the Book, and those who join others with God, love not that any good be sent down unto you from your Lord, while God chooseth for His mercy him who wisheth; for God is of mighty grace.

100. We cancel<sup>2</sup> no verse, nor cause it to be forgotten<sup>3</sup>, but We bring a better one than it, or, one like it. Dost thou not know that God is mighty over all things?

101. Dost thou not know, that God's is the kingdom of the heavens and the earth, nor is there for you, beside God, a friend or a helper?

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<sup>1</sup>The word 'Raina' was used by the Jews, derisively, because by a twist of their tongue they made it a Hebrew word of bad meaning.

<sup>2</sup>*i. e.* those orders which were given to the Jews, but which were cancelled by the Koran.

<sup>3</sup>*i. e.* those parts of their holy books which had been forgotten by the Jews but which were reproduced in an abstract or a better form in the Koran.

a promise, some of them cast it aside? Nay, rather most of them do not believe.

95. So, when there came to them an apostle from God, testifying to what was with them, some of those who have been given the Book, have thrown the Book of God behind their backs, as if they did not know.

96. For, they follow what the devils<sup>1</sup> read in Solomon's reign—and Solomon did not disbelieve, but the devils were infidels, who taught men magic,—and they follow that, which they say was sent down unto the two angels at Babylon, Harut<sup>2</sup> and Marut. And the two did not teach any one, until they had said, 'We are but a temptation, so do not become infidels.' Then they learnt from these two, what caused separation between man and his wife; but they did not injure by it any one, except by the order of God, and they learnt from them what harmed them, but did not profit them. And yet they surely knew, that whoever bought it, would not have any portion, in the next life, and,

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<sup>1</sup>The passage means that the Jews reject the Book of God because they are more anxious to read such books as Solomon's Books of Magic, which are in reality no books of Solomon but forgeries by some devilish men in Solomon's name.

<sup>2</sup>An allusion to a Persian legend, a query about which is perhaps herein answered, or it may be in reply to a query by the Jewish priests about some oral tradition connected with Gen. vi, 2.

with firmness, and hear. They said, 'We hear, but disobey;' for the calf had been drunk<sup>1</sup> into their hearts through their infidelity. Say, evil is it which your faith biddeth you, if ye be faithful.

88. Say, if the future house with God be purely for you, beside mankind, then wish for death, if ye be truthful.

89. But they will not wish for it for ever, because of what their hands have sent on before them, while God knoweth the unjust.

90. And thou shalt surely find them, the greediest of mankind, about long life; and of those who join others with God, some of whom would long to live for a thousand years; but none will escape from punishment by living long, for God seeth what they do.

91. Whoever is inimical to Gabriel—and verily he hath brought it down unto thy heart by the order of God, testifying to what is in their hands, and a guidance, and a gospel for the faithful.—

92. Whoever is inimical to God, and His angels, and His apostles, and Gabriel and Michael, verily God disliketh the infidels.

93. And surely have We sent down unto thee plain signs, and none reject them but those who err.

94. And is it not that, whenever, they made

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<sup>1</sup> An allusion to Exod. xxxii, 20, 21.



82 They say our hearts are well covered,<sup>1</sup> rather God hath cursed them for their infidelity. So few there are who do believe.

83. So when there came to them a Book from God, testifying to what was already with them, though ere this they used to inform of it, those who disbelieved, yet when that came to them which they recognized, they rejected it. So the curse of God be on the infidels.

84 Evil it is, which they buy with their souls, for they reject what God hath sent down, through envy, that God should send down His favour, on whatever servant of His, He wished. So they have earned wrath upon wrath, and for the infidels, there is a disgraceful punishment.

85. And when it is said to them 'Believe in what God hath sent down,' they say, 'We believe in what hath been sent down unto us,' and they reject all beside it, though it is the truth, testifying to what is with them. Say, 'Why then did ye slay the prophets of God before, if ye were believers ?

86. And, surely, did Moses come to you with plain signs, then ye took up the calf, after him, for ye are unjust.

87 And ( remember ) when We took your covenant and raised Mount Sinai, high above you, saying, 'Take ye what We have given you,

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<sup>1</sup> *i. e.* there can be no effect of your admonition on our hearts.

what is good and be strict in prayer, and give the fixed rate, then ye turned back, except a few of you, and ye do always turn your faces away.

78. And (remember) when We took a covenant from you, 'Do not shed the blood of yourselves and do not expel one another from your homes, then ye promised thereto, and ye are witnesses to it.

79. Yet ye are those who kill one another, and expel some of your own men from their homes, backing each other against them, with sin and hostility. Yet if they come to you as captives ye ransom them, though their expulsion was unlawful for you. Do ye, then, believe in a part of the Book and reject a part? But for those of you who do this, there will be no other meed except disgrace in the life of this world and on the day of Resurrection; they shall be sent back to severest punishment, for God is not heedless of what ye do.

80. It is these who buy this world's life with the next, so their punishment shall not be lessened from them, nor shall they be helped.

81. And We did give Moses the Book, and kept sending apostles after him and We gave Jesus, the son of Mary, clear signs and helped him with the Holy<sup>1</sup> Spirit. Did ye not, whenever an apostle come to you with what your souls liked not, become proud, and treated some as liars and some ye killed?

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<sup>1</sup> i. e. Gabriel.

what God hath disclosed<sup>1</sup> unto you, that they may, thereby, dispute with you, before your Lord. Do ye not, then, understand ?'

72. What ! Do they not know that God knoweth what they hide and what they disclose ?

73. And among them there are illiterates who do not know the Book, except what their hearts wish for, while they do not but make guesses. So woe unto those who write the Book with their hands, then say, this is from God, that they may buy with it a small price, and woe unto them for what their hands have written, and woe unto them for what they have earned.

74. And they say, 'Fire will not touch us except for counted days. Say Have ye taken a promise from God, so that God shall never break His promise. Or do ye say about God, what ye do not know.

75. Aye, whoever earneth evil and is encircled by his sins, those are the inmates of the Fire, they shall be therein for ever.

76. But those who believe and act rightly, those are the inmates of Paradise. They shall be therein for ever.

77. And (remember) when We took a covenant from the children of Israel, 'Worship not except God, and be good to your parents, and kindred, and orphans, and the poor, and say unto men

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<sup>1</sup> i. e. revealed.

67. And remember, when ye killed a man, and disputed therein, and God was to disclose what ye concealed.

68. Then We ordered you to strike him with some of it (to disclose the murder). In the same manner God shall make alive the dead, and He showeth you His signs that perhaps ye may understand.

69. Then again your hearts hardened after that, and they became like rocks or of greater hardness, for verily some rocks there are, from which rivers gush forth, and some of them are such that they are cleft and from them water poureth out, and some there are, which fall down through fear<sup>1</sup> of God, for God is not heedless of what ye do.

70. Do ye (O Muslims) even then hope that they will believe in you, when a part of them had heard the word of God, then changed it, after having understood it, and they know this.

71. And when they meet those who believe, they say, 'We believe', and when some of them are alone with others they say, 'Will ye tell them

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a bull which they allowed to roam at large and fed it well, as is done by the cow worshippers of India. This bull Moses ordered them to slaughter which they at last did but most unwillingly. This was probably an oral tradition known to the Jewish priests of those days. Hence their query and its answer by the Koran in this verse.

<sup>1</sup> i. e. in obedience to the order of God.

do well know those of you who had transgressed on the Sabbath, so We said to them, 'Become ye (like) spurned monkeys.'

62. Then We made it a warning to those who were there and to those who came after them and a lesson to the pious.

63. And remember when Moses said to his people, 'Verily, God ordereth you that ye slaughter an ox.' They said, 'Dost thou jest with us.' He said, 'I take refuge in God from being one of the ignorant'. They said, 'Call on thy Lord for us to describe unto us what it is.' He said, 'Verily, He saith it is an ox, neither old, nor young, but of middle age between these, so do what ye are ordered.'

64. They said, 'Call on your Lord to describe unto us what its colour is.' He said, 'Verily, He saith, it is a yellow ox of a deep colour, which pleaseth beholders.'

65. They said, 'Call on your Lord to make it plain to us what it is; verily, the oxen appear to us alike, and if God please, we shall be surely guided'.

66. He said, 'Verily He saith, it is an ox not trained to plough the earth, nor to water the fields, a sound one, without a spot in it.' They said, 'Now hast thou brought the truth' so they slaughtered it, yet they had nearly not done it<sup>1</sup>.

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<sup>1</sup> It would appear that the Israelites still retained a lingering reverence for the cow and therefore kept

Egypt. There will be, verily, for you what ye ask for. And they were smitten with disgrace and helplessness and earned the wrath of God. This because they disbelieved the signs of God, and slew the prophets unjustly. This because they sinned and transgressed.

59. Verily, those who believe and those who are Jews and the Christians and the Sabæans whoever believeth in God and the Last Day and doth what is right, for them their reward is with their Lord and no fear there shall be for them nor shall they be sorry.

60. And when We took your firm promise and We raised<sup>1</sup> Mount Sinai high above you (and said) 'Take what We give you with firmness and remember what is therein that haply ye might become pious.'

61. Again did ye turn back after that, and were there no grace of God upon you and His mercy, ye would have surely been lost. For ye

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<sup>1</sup> The Arabic word 'Rufaina' may be rendered either as 'We lifted up' or 'We raised up' and thus it has been actually understood by different commentators. Some think that the smoke and flames from Mount Sinai were so thick and intense that it appeared as if the whole mountain was raised up to the very skies, and it is this picture which is drawn up by the words 'We lifted up Mountain Sinai above you' while others say that the words simply mean that Mountain Sinai rose high above you *i.e.* in front of it, We gave you the Law.

56. But those who did evil, changed it to a word other than what was told to them. So We sent down upon those, who did evil, a severe calamity from heaven, because they had erred.

57. And when Moses asked water for his people We said, 'Strike<sup>1</sup> the rock with thy rod.' There burst forth from it twelve springs. All men knew their drinking places. Eat and drink out of God's provisions, but do no evil on the earth corruptly.

58. And when ye said, 'O Moses, we will not bear up with one food, so ask thy Lord to bring forth for us what the earth groweth of its herbs and its cucumbers and its wheat and its lentils and its onions. He said, 'Do ye ask for a change to what is worse from what is better? Go down<sup>2</sup> to

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<sup>1</sup> This is an allusion to Exod. xvii. 5. 6. But those who think it to be an allusion to Exod. xv. 27. translate it thus We said, 'Go with thy people to the hills,' because the word 'Zaraba' means both 'to strike' and 'to go' while the word 'Asa' means 'a rod' as well as 'a crowd of men,' while 'Hajar' means a 'stone' as well as 'a hilly tract'.

<sup>2</sup> *i. e.* go back to Egypt. As 'Misr' means 'Egypt' as well as 'a city' others have translated it 'to some city'. In any case the passage implies the displeasure of God at the want of resignation displayed by the Israelites. The verse therefore adds that the misfortunes of the Israelites in after ages only arose through their insubordination and perversity for when they became at last settled in towns and obtained all the luxuries they now sighed for, still they killed the prophets unjustly and transgressed.

51. • When Moses said to his people, 'O my people, verily, ye have done evil unto your own souls by your taking the calf. So repent unto your Creator and slay<sup>1</sup> yourselves. That is better for you with your Creator.' So He pardoned you. Verily He alone is the Forgiver, the Merciful.

52. And (remember) when ye said, 'O Moses, we will never believe in thee until we see God plainly,' so the thunder caught you while ye were looking on one another.

53. Then We raised you up after your death<sup>2</sup>, that haply ye might give thanks.

54. And We shadowed over you the rain-clouds, and sent down upon you Munn<sup>3</sup> and Sulwa<sup>4</sup>, saying, 'Eat of the lawful things we have provided for you.'<sup>5</sup> And they did not harm us, but their own souls did they harm.

55. And when We said, 'Enter this city and eat therefrom fully from wherever ye like, and enter the gate with prostrations and say, 'Hittatun<sup>6</sup>.' We will forgive you your sins and We will give more to the good.

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<sup>1</sup> This alludes to Exod. xxxii. 27, 28.

<sup>2</sup> *i. e.* Swoon.

<sup>3</sup> Munn literally means that through the bestowal of which an obligation is laid upon any one. Hence the name of the white substance provided by God for the Israelites in the desert, Exod. xvi. 15.

<sup>4</sup> Sulwa were birds like quails.

<sup>5</sup> This is an allusion to Exod. xvi 17, 18, 19.

<sup>6</sup> 'Hittatun' means 'Forgive our sins.'



41. Why! Do ye bid other men do good but forget your ownselves though ye read the Book? Do ye not, then, understand?

42. And seek help from patience and prayer; but verily, it is hard, except for the lowly

43. Who know that they are to meet their Lord, and that they are to return unto Him.

44. 'O children of Israel, remember the blessings I blessed you with, and that I exalted you above most men.

45. 'And dread the day, when a soul shall not compensate for another soul at all, nor shall any intercession be accepted for it, nor shall there be taken from it any ransom, nor shall they be helped.

46. 'When We rescued you from the people of Pharaoh<sup>1</sup>, who dealt you an evil punishment. They killed your sons, and let your women live, and in that, there was a great trial for you from your Lord.

47. 'And when We parted for you the sea, and saved you and drowned the people of Pharaoh, while ye were looking on.

48. 'When We were in treaty with Moses for forty nights then ye took the calf after him, and ye were wicked.

49. 'Again We pardoned you after that, that haply ye might give thanks.

50. And when We gave Moses the Book and the Discrimination, that, perchance, ye might be guided.

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<sup>1</sup> A title given to all the ancient kings of Egypt.

from wherever ye like, but approach not this tree, or else ye will become one of the wicked.

34. Then Satan made them slip therefrom and turned them out of what they were in ; and We said, 'Go ye out, some of you (to be) the enemy of others ; and there will be for you, on the earth, a dwelling and an enjoyment for a time.

35. And Adam fondly learnt some words from his Lord, so He turned unto him. Verily He alone is the Forgiver, the Merciful.

36. We said, 'Go ye all out of it, and if there come to you a guidance from Me, then whoever shall obey My guidance, for them there shall be no fear, nor shall they be sorry.

37. 'But those who disbelieve and treat our signs as lies, these shall be the inmates of the fire; they shall be therein for ever.

38. 'O children of Israel, remember My blessings with which I blessed you, and keep your promise to Me and I will keep My promise to you, and be afraid of Me alone. And believe in what I have sent down, confirming what is with you, and be not the first to deny it, and do not buy for My signs, a small price, and fear Me alone.

39. 'And clothe not the truth with falsehood, and hide not the truth, when ye know it.

40. 'And be strict in prayer and give the fixed rate and bow down with those who bow.<sup>1</sup>

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<sup>1</sup> *i. e.* with the Muslims, who not only make prostrations but also bows during their prayers while the Jews do not bow in saying their prayers.

said unto the angels, 'Verily, I am about to set up in the earth a successor'<sup>1</sup> they said, 'Wilt Thou set up therein one who will act corruptly in it, and shed blood while we sing Thy praise and celebrate Thy Holiness. He said, 'I know what ye do not know.'

29. And He taught Adam all their names, then He set them forth unto the angels and said, 'Tell me the names of these, if ye be truthful.'

30. They said, 'Pure art Thou'. No knowledge have we except what Thou hast taught us. Verily, it is Thou who art the Knowing, the Wise.'

31. He said, 'O Adam! tell them their names.' So when he had told them their names, He said, 'Did I not tell you that, verily, I know the secrets of the heavens and the earth, and I know what ye disclose and what ye do hide.'

32. And when We said to the angels, 'Prostrate yourselves before Adam,' then they prostrated except Iblis. He refused and thought himself too great, and became one of the infidels.

33. And We said, 'O Adam, remain thou and thy mate in the garden,<sup>2</sup> and eat therefrom fully

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<sup>1</sup> The word 'Khalifa' means one who comes after another. It can also be rendered as Vicegerent.

<sup>2</sup> As the word means a garden and is also applied to Paradise, therefore the learned differ about its meaning here. But commonly it is understood that Paradise is not meant here, but merely a garden in some part of the earth.

therein, their<sup>1</sup> wives made pure, and they shall be therein, for ever.

24. Verily, God is not ashamed to set forth the simile of a gnat or what is more than that; so those who believe know that it is the truth from their Lord, but those who disbelieve say, 'What doth God intend by this simile?' He misleadeth<sup>2</sup> thereby many, and guideth many by it, but He misleadeth none by it, except those in error.

25. Who break the ordinances of God after making a firm promise about them, and cut off what God hath bidden to be joined and act corruptly on the earth. It is these who are the losers.

26. How can ye deny God, when ye were dead and He gave you life, again will He make you die and again will He make you alive, and then will ye be made to return unto Him.

27. He it is who created for you all that is on the Earth, then turned to the heavens and formed them properly into seven<sup>3</sup> heavens; and all things doth He know.

28. And (tell them that)<sup>4</sup> when thy Lord

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<sup>1</sup> As the 'Tunween' in Arabic sometimes stands for a sign of the Possessive case, therefore the word 'Azwajun' has been rendered 'their wives'. One school of the learned holds that wherever the Koran speaks of wives or Hurs in Paradise, it only means the worldly wives of those in Paradise.

<sup>2</sup> See Introduction.

<sup>3</sup> See Introduction.

<sup>4</sup> See Introduction.

thunder clap, for fear of death, while God encircleth the infidels.

19. The lightning, almost snatcheth off their sight; whenever it gleameth upon them, they walk therein, and when it darkeneth upon them, they stop; and if God wished He could, surely, take away their hearing and their sight. Verily, God is mighty over all things. O ye men! worship your Lord, who created you, and those before you, that, may be, ye become pious.

20. Who made the earth a bed<sup>1</sup>, and the sky, a vault, and sent down water from the sky, and brought forth, thereby, fruits as food for you. So do not make equals to God, when ye know it.

21. And if ye be in doubt about what We have sent down unto Our servant, then bring a chapter<sup>2</sup> like it, and call your helpers, other than God, if ye be truthful.

22. But if ye do it not, and ye shall never do it, then fear the fire whose fuel is men and stones<sup>3</sup>, made ready for the infidels.

23. But give glad news to those who believe and act aright, that, for them, there are gardens beneath which rivers flow. Whenever they are supplied with fruit therefrom, as food, they say, 'This is what we were fed with before', for they will be brought to them as alike. And there are for them

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<sup>1</sup> See Introduction.

<sup>2</sup> See Introduction.

<sup>3</sup> *i. e.* the idols which they worship.

8. They (think that they) deceive God, and those who believe, while they do not deceive, except their own souls, but they do not feel it.

9. There is disease in their hearts, so God letteth them increase in their disease, and for them is a sore punishment, for they had lied.

10. And when it is said to them, 'Do not act corruptly on the earth,' they say, 'We act but aright.'

11. Lo! Verily it is they who are corrupt, but they feel it not.

12. And when it is said to them, 'Believe as other men believe,' they say, 'What! should we believe as fools believe?' Lo! verily, it is they who are fools, but they do not know.

13. And when they meet those who believe, they say, 'We believe,' but when they retire to their elders, they say, 'We are with you, we only jest with them.'

14. God mocketh at them and letteth them go on in their excesses blindly.

15. It is these who buy error for guidance, but their traffic is not gainful, nor are they guided.

16. Their likeness is as the likeness of him who kindleth a fire, and when it lighteth up what is around him, God taketh away their light and leaveth them in darkness, so that they do not see.

17. They are deaf, dumb, blind; so they cannot return.

18. Or like a heavy rain cloud from the sky, therein being darkness and thunder and lightning; they thrust their fingers in their ears through the

## CHAPTER II.

## THE OX.

MEDINA—287 Verses.

In the name of God, the Kind, the Merciful.

1. 'Alif'<sup>1</sup> 'Lam' 'Meem' (A. L. M.) That is the Book. There is no doubt in it. A guidance to the pious,

2. Who believe in the Unseen, and who are strict in prayer, and, out of what We have given them, who spend (in charity),

3. And who believe in what is sent down unto thee, and what was sent down before thee, and who have a firm faith in the Last Day,

4. These have guidance from their Lord, and it is these who shall thrive.

5. Verily, as for those who disbelieve it will be alike for them, whether thou warn them, or do not warn them, for they do not believe.

6. (As if) God hath sealed<sup>2</sup> up their hearts and their hearing, and on their sight is a veil; and for them is a great punishment.

7. And some men there are, who say, 'We believe in God and in the Last Day', but they are not believers.

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<sup>1</sup> See Introduction.

<sup>2</sup> See Introduction.

# THE KORAN.

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## CHAPTER I.

### THE OPENING CHAPTER<sup>1</sup>

(MECCA—7 Verses.)

In<sup>2</sup> the name of God, the Kind, the Merciful<sup>3</sup>.

1. Praise be unto God, Lord of the worlds<sup>4</sup>,
2. The Kind, the Merciful,
3. Master of the Day of Judgment,
4. Thee alone we worship and Thee alone we ask help of.
5. Guide us to the straight path,
6. The path of those Thou hast blessed,
7. With whom Thou art not angry, and who do not err.

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<sup>1</sup>There are many names of this important chapter, but the most common name has been translated here.

<sup>2</sup>There is much difference among the learned, whether this sentence which is placed at the beginning of every chapter forms the first verse of every sura, or is merely a distinct sentence, which separates the different chapters from one another.

<sup>3</sup>The words 'Rahman' and 'Raheem' both in reality denote the same sense, only differing with each other in their degree, nor has it been settled which of them denotes a greater degree of mercy.

<sup>4</sup>The word 'Almeen' has been translated differently on different occasions as the 'worlds' or 'creatures' or 'mankind' to suit the Text.



religion. 'Be strict in prayers and pay the Zukat and lend to God a goodly loan, for what of good ye will send on before for yourselves, ye shall find it with God, and that will be the Best and the Greatest reward.' (Sura Muzummil). While in this world, what better reward can you hope for, than that this Introduction shall contain a list of those subscribers who have, and who will subscribe, to this Koran, so that each donor's name shall live for centuries after him, to be blessed and remembered by coming generations of Muslims.

So hasten and send your subscriptions by the end of December 1916, for which God shall surely bless you, with ten times as much in this world, and seventy times more in the next. 'The best of acts are those which live after you.' So hasten and compete for "Gardens beneath which rivers flow, to live therein forever, which is the greatest bliss."

MIRZA HAIRAT.

is therefore necessary, that those zealous and benevolent Muslims who have at heart the advancement of their dear religion, so hard pressed on all sides by wealthier religions, should at once begin to subscribe for this volume. Because, there being now no need of keeping up the large establishment of learned men, which we collected together for the needs of translating the Koran, it will be difficult and very expensive, and will take a long time, to bring together anew all these learned men for the preparation of this Introduction. Therefore, benevolent subscribers should make haste and begin to subscribe at once. It is comparatively a small amount that will be now required — merely some five thousand rupees, — which even a single wealthy Muslim, who squanders thousands of rupees daily, for his worldly pleasures, can easily afford to give, if so minded, in the path of God and for the advancement of his religion. Look at the Christian Missions with lacs of Rupees subscribed for them by wealthy Christians, for the advancement of their

indifference, so widely prevalent among the Muslims of the world.

But though the English Koran has been placed beyond all needs by the magnificent liberality of this zealous gentleman, still, we are sorry to say, that a very important part of the Koran, *i.e.* the Introduction, still requires very urgent help from such benevolent Muslims. This Introduction will be one complete and separate volume by itself. Besides being a full commentary, it will also form a complete and exhaustive reply to the manifold criticisms of the Koran by various Christian authors, such as Drs. Sale, Rodwell and Palmer and Sir W. Muir, which, we are proud to say, we have compiled after ten years of hard labour and study, and which, we hope, will prove to be a unique commentary of the Koran, as the world has not yet seen.

It is of the utmost importance that this volume should also appear before the public, along with the Koran, inasmuch as, it is the heart and soul of it. It

## EDITOR'S PREFACE.

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In presenting the first volume of the Koran in English to the public, we need no apology. It was a crying need since long, and has been all along recognised as such, by all thoughtful Muslims. The remaining two volumes we hope to bring out shortly. By the extraordinary munificence of a large-hearted, liberal-minded, charitable and zealous Muslim gentleman named Mr. Malomed Abdul Sattar Sahib, one of the merchant princes of Columbo, Ceylon, the whole of the English translation is now in the hands of the Printer, to whom he has already advanced the required funds. That the Muslim community can still claim among its members, such a man as Mr. Abdul Sattar, who is willing to make such enormous sacrifices for the advancement of his dear religion, holds out strong hopes of a brighter future for Islam, notwithstanding the regrettable

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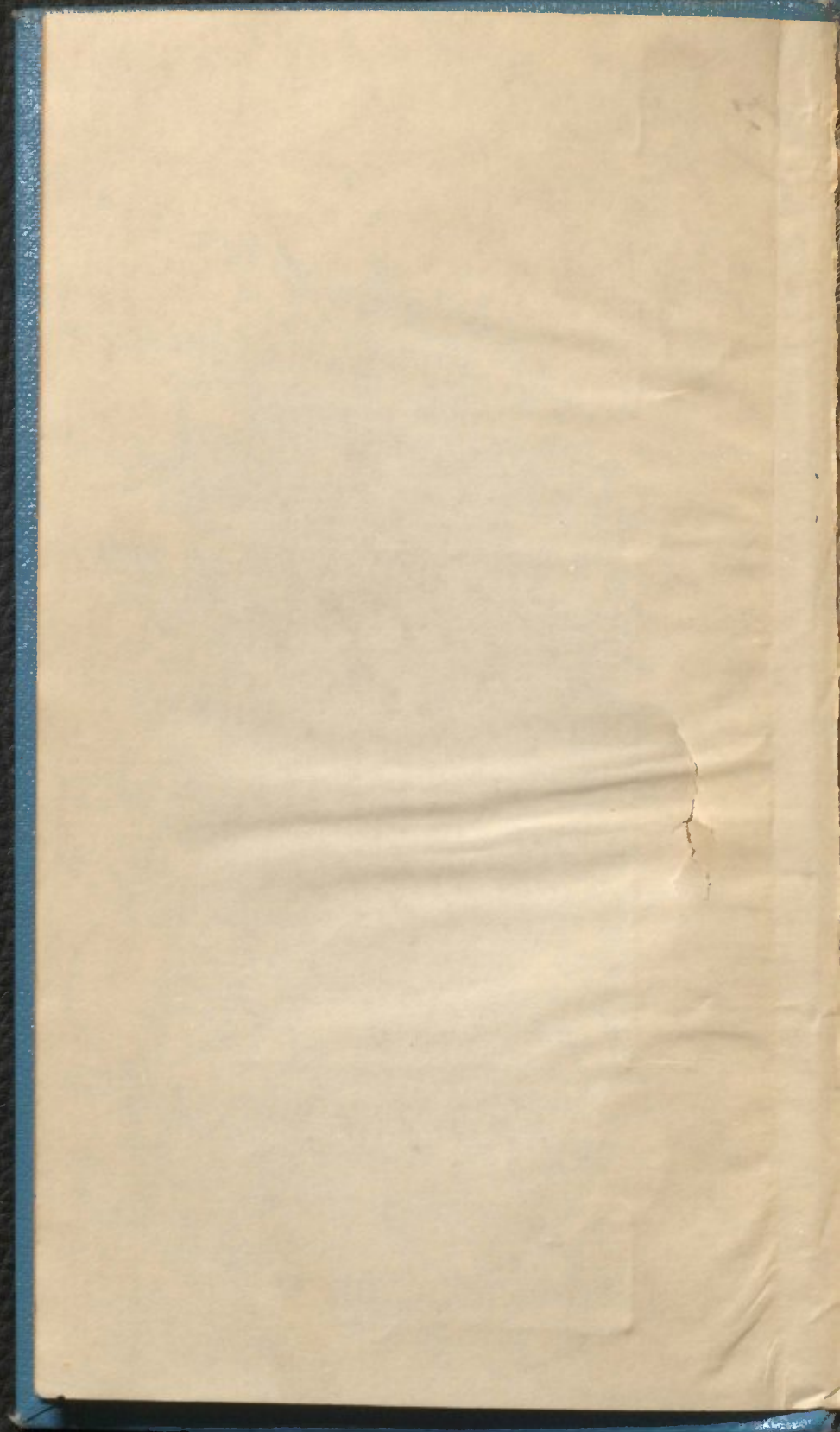
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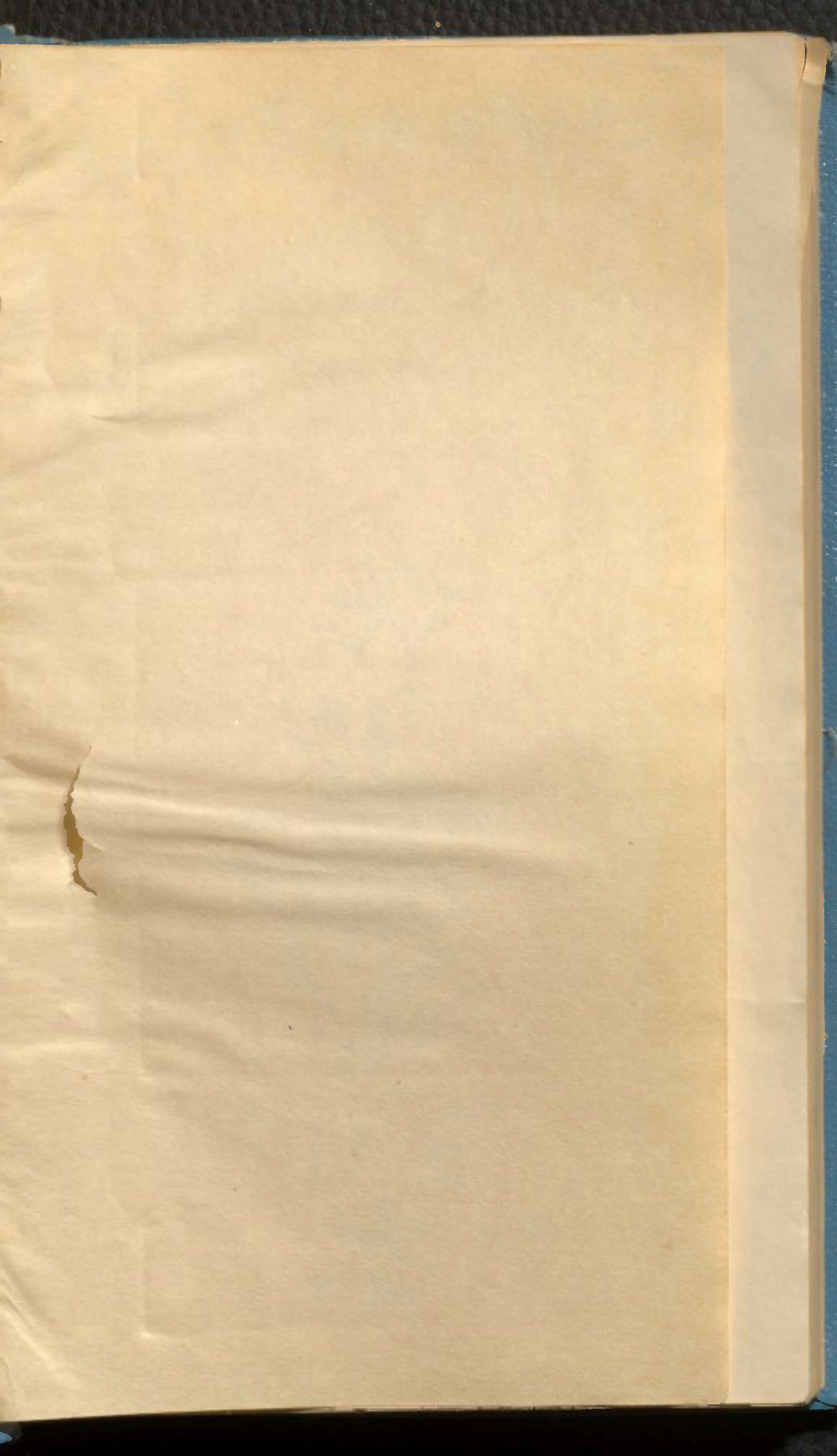
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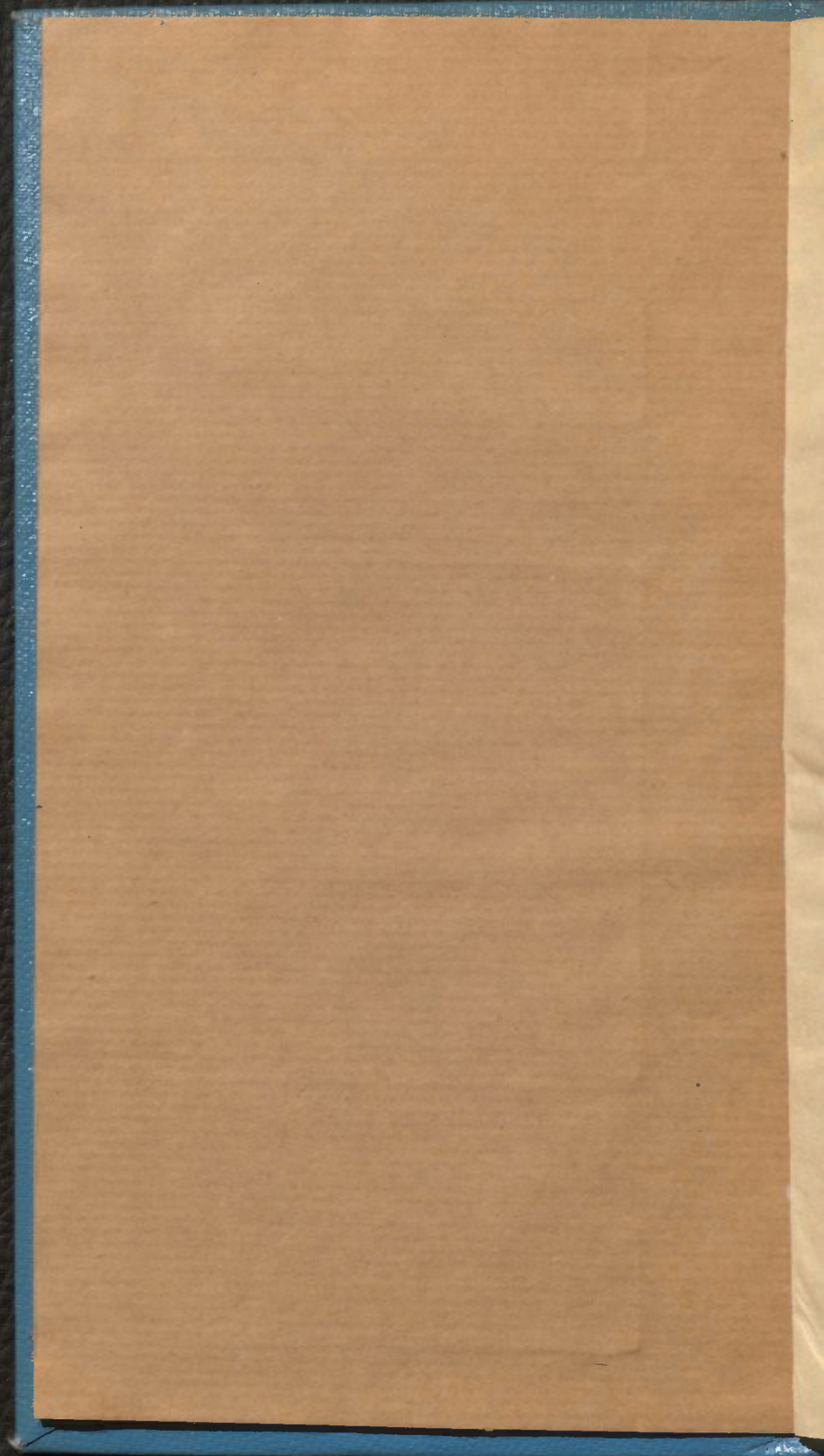
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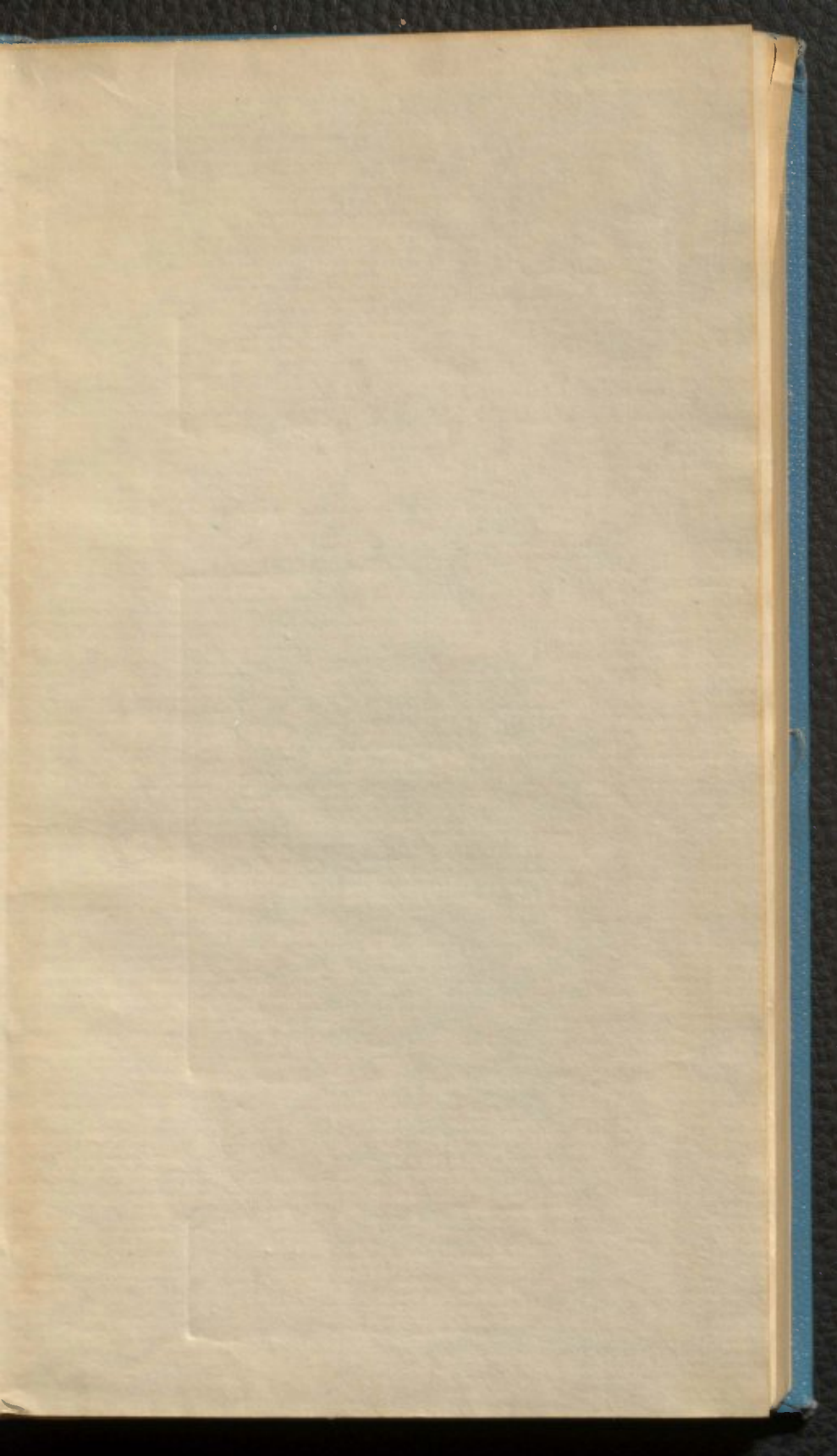
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