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THE KORAN INTERPRETED

by A. J. Arberry

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THE HOLY KORAN

THE KORAN INTERPRETED

By

ARTHUR J. ARBERRY

Litt.D., F.B.A.

VOLUME ONE

SURAS I-XX

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PREFACE

The first rendering of the Koran into a western language was made by the English scholar Robertus Retenensis in the twelfth century, at the instance of Peter the Venerable, Abbot of Cluny; it was completed in 1143, and enjoyed a considerable circulation in manuscript. Exactly four centuries later this mediaeval Latin version was published at Basle, the editor being Theodor Bibliander (Buchmann) of Zurich. It abounds in inaccuracies and misunderstandings, and was inspired by hostile intention; nevertheless it served as the foundation of the earliest translations into modern European idioms.

In 1647 Andre du Ryer, a gentleman of France trading in the Levant, published a French translation which took matters little farther. Two years later an English version of this appeared, with the following curious title-page:

'The Alcoran of Mahomet, Translated out of *Arabick* into *French*. By the *Sieur du Ryer*, Lord of *Malezair*, and Resident for the *French* King, at *ALEXANDRIA*. And Newly *Englished*, for the satisfaction of all that desire to look into the *Turkish* Vanities. To which is prefixed, the Life of Mahomet, the Prophet of the *Turks*, and Author of the Alcoran. With a Needful Caveat, or Admonition, for them who desire to know what Use may be made of, or if there be danger in Reading the *ALCORAN*.'

Such was the somewhat inglorious beginning of the English interpretation of the Holy Book of Islam. A quotation or two from the translator's address 'to the Christian Reader' will help to illustrate the spirit in which this version was offered:

'There being so many Sects and Heresies banded together against the Truth, finding that of *Mahomet* wanting to the Muster, I thought good to bring it to their Colours, that so viewing thine enemies in their full body, thou maist the better prepare to encounter, and I hope overcome them. It may happily startle thee, to find him so to speak *English*, as if he had made

some Conquest on the Nation; but thou wilt soon reject that fear, if thou consider that this his *Alcoran* (the Ground-work of the *Turkish* Religion), hath been already translated into almost all Languages in Christendom (at least, the most general, as the *Latin*, *Italian*, *French*, &c.), yet never gained any Proselyte, where the Sword, its most forcible, and strongest argument hath not prevailed. . . . Thou shalt find it of so rude, and incongruous a composure, so farced with contradictions, blasphemies, obscene speeches, and ridiculous fables, that some modest, and more rational *Mahometans* have thus excused it; that their Prophet wrote an hundred and twenty thousand sayings, whereof three thousand only are good, the residue (as the impossibility of the Moons falling into his sleeve, the Conversion and Salvation of the Devils, and the like) are false and ridiculous. Yet is the whole esteemed so sacred, that upon the Cover thereof is inscribed—*Let none touch it but he who is clean.* Nor are the vulgar permitted to read it, but live and die in an implicite faith of what their Priests deliver. . . . Therefore (*Christian Reader*) though some, conscious of their own instability in Religion, and of theirs (too like Turks in this) whose prosperity and opinions they follow, were unwilling this should see the Press, yet am I confident, if thou hast been so true a votary to orthodox Religion, as to keep thy self untainted of their follies, this shall not hurt thee; And as for those of that Batch, having once abandoned the Sun of the Gospel, I believe they will wander as far into utter darkness, by following strange lights, as by this *Ignis Fatuus* of the *Alcoran*. Such as it is, I present it to thee, having taken the pains only to translate it out of *French*, not doubting, though it hath been a poyson, that hath infected a very great, but most unsound part of the Universe, it may prove an Antidote, to confirm in thee the health of Christianity.'

Such being the translator's estimate of the merits of the Koran, it is hardly surprising that his version is very far from perfect. For instance, this is what he made of the passage (Sura XII, 23–29) telling of the temptation of Joseph by Potiphar's wife:

'His Masters Wife became amorous of his Beauty, she one day shut him into her Chamber, and solicited him with love; God

defend me (said he) to betray my Master, and be unchaste (he was in the number of the righteous) and fled to the Door; his Mistress ran after him, and to stay him, tore his Shirt through the back: She met her Husband behind the Door, to whom she said, what other thing doth he merit, who would dishonour thine house, than to be imprisoned, and severely chastised? Lord, said *Joseph*, she sollicited me, that Infant which is in the Cradle, and of thy Parentage shall be witness: Then the Infant in the Cradle said, if *Joseph's* Shirt be torn before, she hath spoken truth, and *Joseph* is a Lyar; if the Shirt be rent behind, *Joseph* hath delivered the truth, and she a lyar: then her Husband beheld *Joseph's* Shirt torn behind, and knew that it was extream malice, and said to *Joseph*, take heed to thy self, and beware this act be not divulged, do thou, speaking to his Wife, implore pardon for thy fault, thou art truly guilty.'

A second specimen is this rendering of the beautiful account of the birth of Jesus (Sura XIX, 16–34):

'Remember thou what is written of *Mary*, she retired towards the East, into a place far remote from her Kindred, and took a Vail to cover her, we sent her our Spirit in form of a man; she was afraid, and said, God will preserve me from thee, if thou have his fear before thine eyes; he said, Oh *Mary*! I am the Messenger of God thy Lord, who shall give thee a Son, active, and prudent: She answered, How shall I have a Son without the touch of man? I desire not to be unchaste; he said, The thing shall be as I have told thee, it is facile to thy Lord; thy Son shall be a token of the Omnipotency of God, and of his special grace towards such as shall believe in his Divine Majesty; she became with Child, and retired some time into a place remote from People, where she sustained the dolours of Child-birth, at the foot of a Date-tree, and said, Why am I not dead? Wherefore am I not in the number of persons forgotten? The Angel said to her, Afflict not thy self; God hath placed a brook under thee, shake the foot of this Palm, and the Dates shall fall, gather them up, eat and drink, and wash thine eyes; say unto them that thou shall meet, that thou fastest, and hast made a Vow not to speak to any one, until the fast be accomplished. Her Parents met her

while she bare the Infant, and said unto her, Oh *Mary*! behold a strange thing; Oh Sister of *Aaron*! thy Father did not command thee to do evil, neither was thy Mother unchaste; she made signs to her Infant to answer them; they said, How shall the Infant in the Cradle speak? Then her infant spake, and said, I am the Servant of God, he hath taught me the Scripture, hath made me a Prophet, blessed me in all places, and commanded me to pray unto him; he hath recommended to me purity through the whole course of my life, and to honour my Father and Mother; he hath not made me either violent or malicious, praised shall be the day of my birth, the day that I shall die, and the day of my resurrection.'

Such was the version of the Koran with which the English public had to be content for nearly a century; and it is small wonder that they were not impressed. Meanwhile in 1694 the Arabic text of the Koran was at last printed and published in full at Hamburg under the careful editorship of Abraham Hinckelmann. This edition was available to the worthy lawyer George Sale, when he set himself the task of replacing Alexander Ross's translation of Du Ryer; he also had at his disposal a new Latin rendering made by Father Maracci, which appeared at Padua in 1698. Though Sale approached his labour better qualified and better supplied than his predecessor, he was not troubled by motives of scholarly impartiality. He states his position clearly enough in the first pages of his justly celebrated version, first published in 1734 and reprinted many times since:

'I imagine it almost needless either to make an apology for publishing the following translation, or to go about to prove it a work of use as well as curiosity. They must have a mean opinion of the Christian religion, or be but ill grounded therein, who can apprehend any danger from so manifest a forgery. . . . I shall not here inquire into the reasons why the law of Mohammed has met with so unexampled a reception in the world (for they are greatly deceived who imagine it to have been propagated by the sword alone), or by what means it came to be embraced by nations which never felt the force of the Mohammedan arms, and even by those which stripped the Arabians of their conquests, and put an end to the sovereignty and very being of their

Khalifs: yet it seems as if there was something more than what is vulgarly imagined in a religion which has made so surprising a progress. But whatever use an impartial version of the Koran may be of in other respects, it is absolutely necessary to undeceive those who, from the ignorant or unfair translations which have appeared, have entertained too favourable an opinion of the original, and also to enable us effectually to expose the imposture. . . . The writers of the Romish communion, in particular, are so far from having done any service in their refutations of Mohammedanism, that by endeavouring to defend their idolatry and other superstitions, they have rather contributed to the increase of that aversion which the Mohammedans in general have to the Christian religion, and given them great advantages in the dispute. The Protestants alone are able to attack the Koran with success; and for them, I trust, Providence has reserved the glory of its overthrow.'

Sale's translation was not supplanted for some 150 years. Its influence was thus enormous; this *was* the Koran for all English readers almost to the end of the nineteenth century; many even now living have never looked into any other version. No other rendering was in the hands of Edward Gibbon when he wrote: 'In the spirit of enthusiasm or vanity, the prophet rests the truth of his mission on the merit of his book; audaciously challenges both men and angels to imitate the beauties of a single page; and presumes to assert that God alone could dictate this incomparable performance. This argument is most powerfully addressed to a devout Arabian, whose mind is attuned to faith and rapture; whose ear is delighted by the music of sounds; and whose ignorance is incapable of comparing the productions of human genius. The harmony and copiousness of style will not reach, in a version, the European infidel: he will peruse with impatience the endless incoherent rhapsody of fable, and precept, and declamation, which seldom excites a sentiment or an idea, which sometimes crawls in the dust, and is sometimes lost in the clouds. The divine attributes exalt the fancy of the Arabian missionary; but his loftiest strains must yield to the sublime simplicity of the book of Job, composed in a remote age, in the same country, and in the same language. If the composition of

the Koran exceeds the faculties of a man, to what superior intelligence should we ascribe the Iliad of Homer, or the Philippics of Demosthenes?' It was on the basis of Sale's version that Thomas Carlyle commented: 'It is as toilsome reading as I ever undertook, a wearisome, confused jumble, crude, incondite. Nothing but a sense of duty could carry any European through the Koran.' And Gibbon and Carlyle were in their times remarkable for the liberality of their attitude towards Islam.

Yet the superiority of Sale to Ross is evident in every line; not only had he a good grasp of the Arabic language, which his forerunner lacked totally, but his English style is more elegant and mature. The incident of Joseph and Potiphar's wife is rendered thus by Sale:

'And she, in whose house he was, desired him to lie with her; and she shut the doors and said, Come hither. He answered, God forbid! verily my lord hath made my dwelling *with him* easy; and the ungrateful shall not prosper. But she resolved within herself *to enjoy* him, and he would have resolved *to enjoy* her, had he not seen the evident demonstration of his Lord. So we turned away evil and filthiness from him, because he was one of our sincere servants. And they ran *to get one before the other* to the door; and she rent his inner garment behind. And they met her lord at the door. She said, What *shall be* the reward of him who seeketh *to commit* evil in thy family, but imprisonment, and a painful punishment? And Joseph said, She asked me to lie with her. And a witness of her family bore witness, *saying*, If his garment be rent before, she speaketh truth, and he is a liar; but if his garment be rent behind, she lieth, and he is a speaker of truth.' And when *her husband* saw that his garment was torn behind, he said, This is a cunning contrivance of your *sex*; for surely your cunning is great. O Joseph, take no farther notice of this *affair*: and thou, *O woman*, ask pardon for thy crime, for thou art a guilty person.'

This is how Sale translates the story of the Nativity, his carefully italicized 'supplies' being intentionally reminiscent of the Authorized Version of the Bible:

'And remember in the book *of the Koran the story* of Mary; when she retired from her family to a place towards the east, and took a veil *to conceal herself* from them; and we sent our spirit *Gabriel* unto her, and he appeared unto her *in the shape of* a perfect man. She said, I fly for refuge unto the merciful *God, that he may defend me* from thee: if thou fearest *him, thou wilt not approach me.* He answered, Verily I am the messenger of thy Lord, *and am sent* to give thee a holy son. She said, How shall I have a son, seeing a man hath not touched me, and I am no harlot? *Gabriel* replied, So *shall it be*: thy Lord saith, This is easy with me; and *we will perform it*, that we may ordain him a sign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore she conceived him: and she retired aside with him *in her womb* to a distant place; and the pains of childbirth came upon her near the trunk of a palm-tree. She said, Would to God I had died before this, and had become a *thing* forgotten, and lost in oblivion! And he who was beneath her called to her, *saying*, Be not grieved: now hath God provided a rivulet under thee; and do thou shake the body of the palm-tree, and it shall let fall ripe dates upon thee, ready gathered. And eat, and drink, and calm thy mind. Moreover if thou see any man, *and he question thee*, say, Verily, I have vowed a fast unto the Merciful; wherefore I will by no means speak to a man this day. So she brought *the child* to her people, carrying him *in her arms. And* they said *unto her*, O Mary, now hast thou done a strange thing: O sister of Aaron, thy father was not a bad man, neither was thy mother a harlot. But she made signs unto *the child to answer them; and* they said, How shall we speak to him, who is an infant in the cradle? *Whereupon the child* said, Verily I am the servant of God; he hath given me the book *of the gospel*, and hath appointed me a prophet. And he hath made me blessed, wheresoever I shall be; and hath commanded me *to observe* prayer, and *to give* alms, so long as I shall live; and *he hath made me* dutiful towards my mother, and hath not made me proud, *or* unhappy. And peace *be* on me the day whereon I was born, and the day whereon I shall die, and the day whereon I shall be raised to life.'

Such was the voice of the Koran to eighteenth century Eng-

land; a somewhat monotonous and humdrum voice, it may be thought, but at least an honest voice. So matters remained for well over a hundred years. But with the nineteenth century came the rise of oriental studies in the scientific meaning of the term; and the interpretation of the Koran inevitably engaged the interest of scholars eager to apply the methods of the higher criticism to this as yet virgin field of research. Thus it came to pass that in the next translation of the Koran to appear, the work of the Rev J. M. Rodwell, the order of the Suras—the chapters of which the Koran is composed—was completely changed, with the object of reconstituting the historical sequence of its original composition. Rodwell gives the following justification of this somewhat arbitrary procedure:

'The arrangement of the Suras in this translation is based partly upon the traditions of the Muhammadans themselves, with reference especially to the ancient chronological list printed by Weil in his *Mohammed der Prophet*, as well as upon a careful consideration of the subject matter of each separate Sura and its probable connection with the sequence of events in the life of Muhammad. Great attention has been paid to this subject by Dr Weil in the work just mentioned; by Mr Muir in his *Life of Mahomet*, who also publishes a chronological list of Suras, 21 however of which he admits have "not yet been carefully fixed"; and especially by Noeldeke, in his *Geschichte des Qorâns*, a work to which public honours were awarded in 1859 by the Paris Academy of Inscriptions. From the arrangement of this author I see no reason to depart in regard to the later Suras. It is based upon a searching criticism and minute analysis of the component verses of each, and may be safely taken as a standard, which ought not to be departed from without weighty reasons.'

The result is that in order to find a particular Sura in Rodwell's version, first published in 1861 and taken up by *Everyman's Library* in 1909, it is necessary first to consult a comparative table of contents, a laborious and irritating preliminary. Since this translation has enjoyed a very wide circulation indeed, and has been regarded by many as the standard English version, it is interesting to consider the spirit that animated its author. It is a far cry indeed from the intolerant hostility of the seventeenth

century, the urbane superiority of the eighteenth. Certainly Rodwell does not doubt that the Koran was the product of Muhammad's own imagination; but his estimate of Muhammad's character is not lacking in charity and even admiration:

'In close connection with the above remarks, stands the question of Muhammad's sincerity and honesty of purpose in coming forward as a messenger from God. For if he was indeed the illiterate person the Muslims represent him to have been, then it will be hard to escape their inference that the Koran is, as they assert it to be, a standing miracle. But if, on the other hand, it was a Book carefully concocted from various sources, and with much extraneous aid, and published as a divine oracle, then it would seem that the author is at once open to the charge of the grossest imposture, and even of impious blasphemy. The evidence rather shews, that in all he did and wrote, Muhammed was actuated by a sincere desire to deliver his countrymen from the grossness of its debasing idolatries—that he was urged on by an intense desire to proclaim that great truth of the Unity of the Godhead which had taken full possession of his own soul—that the end to be attained justified to his mind the means he adopted in the production of his Suras—that he worked himself up into a belief that he had received a divine call—and that he was carried on by the force of circumstances, and by gradually increasing successes, to believe himself the accredited messenger of Heaven. The earnestness of those convictions which at Mecca sustained him under persecution, and which perhaps led him, at any price as it were, and by any means, not even excluding deceit and falsehood, to endeavour to rescue his countrymen from idolatry,—naturally stiffened at Medina into tyranny and unscrupulous violence. At the same time, he was probably, more or less, throughout his whole career, the victim of a certain amount of self-deception. A cataleptic subject from his early youth, born—according to the traditions—of a highly nervous and excitable mother, he would be peculiarly liable to morbid and fantastic hallucinations, and alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired. . . . Still, Muhammad's career is a wonderful instance of the force and life that resides in

him who possesses an intense Faith in God and in the unseen world; and whatever deductions may be made—and they are many and serious—from the noble and truthful in his character, he will always be regarded as one of those who have had that influence over the faith, morals, and whole earthly life of their fellow-men, which none but a really great man ever did, or can, exercise; and as one of those, whose efforts to propagate some great verity will prosper, in spite of manifold personal errors and defects, both of principle and character. The more insight we obtain, from undoubted historical sources, into the actual character of Muhammad, the less reason do we find to justify the strong vituperative language poured out upon his head by Maracci, Prideaux, and others, in recent days, one of whom has found, in the Byzantine "Maometis", the number of the Beast! It is nearer to the truth to say that he was a great though imperfect character, an earnest though mistaken teacher, and that many of his mistakes and imperfections were the result of circumstances, of temperament, and constitution; and that there must be elements both of truth and goodness in the system of which he was the main author, to account for the world-wide phenomenon, that whatever may be the intellectual inferiority (if such is, indeed, the fact) of the Muslim races, the influence of his teaching, aided, it is true, by the vast impulse given to it by the victorious arms of his followers, has now lasted for nearly thirteen centuries, and embraces more than one hundred millions of our race—more than one-tenth part of the inhabitants of the globe.'

Nearly a hundred years have gone by since Rodwell wrote these words. In the interval the further spread of Islam has been so considerable, and the growth in the world's population has been so rapid, that the figures generally accepted nowadays are between three and four times those he estimated, and the proportion of Muslims is thought to have reached one-seventh; though such statistics are surely unreal, seeing that they embrace men, women and children and assume a hundred per cent allegiance to Islam in the communities claimed for that faith.

Whereas Sale had had Hinckelmann and Maracci on his worktable, Rodwell was able to use the Leipzig 1841 text of the

Koran edited by Gustav Fluegel. He criticized Sale for having followed Maracci too closely, 'especially by introducing his paraphrastic comments into the body of the text'; he followed the growing fashion of his mid-Victorian times by deploring 'his constant use of Latinized instead of Saxon words'. Rodwell was concerned—and he was the first English translator so to be preoccupied—with attempting in some degree to imitate the style of the Arabic original. 'The more brief and poetical verses of the earlier Suras are translated with a freedom from which I have altogether abstained in the historical and prosaic portions; but I have endeavoured nowhere to use a greater amount of paraphrase than is necessary to convey the sense. . . . I have nowhere attempted to represent the rhymes of the original. The "Proben" of H. v. Purgstall, in the *Fundgruben des Orients*, excellent as they are in many respects, shew that this can only be done with a sacrifice of literal translation.'

G. Margoliouth, who edited Rodwell's translation for *Everyman's Library*, was much taken by its merits, which are indeed considerable. 'One is happy to be able to say that Rodwell's rendering is one of the best that have as yet been produced. It seems to a great extent to carry with it the atmosphere in which Muhammed lived, and its sentences are imbued with the flavour of the East. The quasi-verse form, with its unfettered and irregular rhythmic flow of the lines, which has in suitable cases been adopted, helps to bring out much of the wild charm of the Arabic. Not the least among its recommendations is, perhaps, that it is scholarly without being pedantic—that is to say, that it aims at correctness without sacrificing the right effect of the whole to over-insistence on small details.' As a specimen of this well-esteemed translation, here is Rodwell's version of the Virgin Birth; as throughout, he follows the division into verses established in Fluegel's edition:

'And make mention in the Book, of Mary, when she went apart from her family, eastward,

And took a veil *to shroud herself* from them: and we sent our spirit to her, and he took before her the form of a perfect man.

She said: "I fly for refuge from thee to the God of Mercy! If thou fearest Him, *begone from me.*"

He said: "I am only a messenger of thy Lord, that I may bestow on thee a holy son."

She said: "How shall I have a son, when man hath never touched me? and I am not unchaste."

He said: "So shall it be. Thy Lord hath said: 'Easy is this with me'; and we will make him a sign to mankind, and a mercy from us. For it is a thing decreed."

And she conceived him, and retired with him to a far-off place.

And the throes came upon her by the trunk of a palm. She said: "Oh, would that I had died ere this, and been a thing forgotten, forgotten quite!"

And one cried to her from below her: "Grieve not thou, thy Lord hath provided a streamlet at thy feet:—

And shake the trunk of the palm-tree toward thee: it will drop fresh ripe dates upon thee.

Eat then and drink, and be of cheerful eye: and shouldst thou see a man,

Say,—Verily, I have vowed abstinence to the God of Mercy. —To no one will I speak this day."

Then came she with the babe to her people, bearing him. They said, "O Mary! now hast thou done a strange thing!

A sister of Aaron! Thy father was not a man of wickedness, nor unchaste thy mother."

And she made a sign *to them, pointing* towards the babe. They said, "How shall we speak with him who is in the cradle, an infant?"

It said, "Verily, I am the servant of God; He hath given me the Book, and He hath made me a prophet;

And He hath made me blessed wherever I may be, and hath enjoined me prayer and almsgiving so long as I shall live;

And to be dutteous to her that bare me: and he hath not made me proud, depraved.

And the peace of God was on me the day I was born, and will be the day I shall die, and the day I shall be raised to life." '

When Max Mueller was planning his monumental series of *Sacred Books of the East* for Oxford University Press, he invited the Cambridge scholar Edward Henry Palmer to contribute a new version of the Koran. Palmer, who was an astonishingly

versatile and rapid worker, readily accepted; his translation, in two volumes, was published in 1880, two years before its author was murdered in the Egyptian desert. Palmer, a poor orphan who was thought in his teens to be dying of consumption, had remarkable gifts as a translator, especially of poetry into verse; his complete rendering of the collected poems of the Egyptian Baha al-Din Zuhair testifies amply to his accomplishments, and his translation of the Koran is in its way equally remarkable. While Rodwell reached the great public through the enterprise of J. M. Dent & Sons Ltd., Palmer has enjoyed an equally wide circulation through being included by Oxford University Press in *The World's Classics*, edited and introduced by R. A. Nicholson. He abandoned the chronological rearrangement attempted by his contemporary, and divided the matter into paragraphs of varying length; he also avoided the italics that tediously interrupt the flow of the narrative in Sale and Rodwell. This is Palmer's interpretation of the Birth of Jesus:

'And mention, in the Book, Mary; when she retired from her family into an eastern place; and she took a veil to screen herself from them; and we sent unto her our spirit; and he took for her the semblance of a well-made man. Said she, "Verily, I take refuge in the Merciful One from thee, if thou art pious." Said he, "I am only a messenger of thy Lord to bestow on thee a pure boy."

Said she, "How can I have a boy when no man has touched me, and when I am no harlot?" He said, "Thus says thy Lord, It is easy for Me! and we will make him a sign unto man, and a mercy from us; for it is a decided matter."

So she conceived him, and she retired with him into a remote place. And the labour pains came upon her at the trunk of a palm tree, and she said, "O that I had died before this, and been forgotten out of mind!" and he called to her from beneath her, "Grieve not, for thy Lord has placed a stream beneath thy feet; and shake towards thee the trunk of the palm tree, it will drop upon thee fresh dates fit to gather; so eat, and drink, and cheer thine eye; and if thou shouldst see any mortal say, 'Verily, I have vowed to the Merciful One a fast, and I will not speak today with a human being'."

Then she brought it to her people, carrying it; said they, "O Mary! thou hast done an extraordinary thing! O sister of Aaron! thy father was not a bad man, nor was thy mother a harlot!"

And she pointed to him, and they said, "How are we to speak with one who is in the cradle a child?" He said, "Verily, I am a servant of God; He has brought me the Book, and He has made me a prophet, and He has made me blessed wherever I be; and He has required of me prayer and almsgiving so long as I live, and piety towards my mother, and has not made me a miserable tyrant; and peace upon me the day I was born, and the day I die, and the day I shall be raised up alive."'

The first half of the present century has seen the study and interpretation of the Koran progress more rapidly and more intensively than ever before. In consequence a number of new English versions have appeared, including some by scholars whose mother-tongue was other than English. All these versions are interesting and merit study; here however it is proposed to limit consideration to two only. The first is sufficiently noteworthy, if for no other reason than that its author was a convert to Islam; he was also a man of distinct literary gifts, having achieved a certain repute as a novelist. Marmaduke Pickthall lived many years in the East, and in the course of his career served the Nizam of Hyderabad, that learned and enlightened Muslim ruler of a State which has now been assimilated into the Republic of India. Pickthall claimed special attention for his work in words that deserve respectful study:

'The aim of this work is to present to English readers what Muslims the world over hold to be the meaning of the words of the Koran, and the nature of that Book, in not unworthy language and concisely, with a view to the requirements of English Muslims. It may be reasonably claimed that no Holy Scripture can be fairly presented by one who disbelieves its inspiration and its message; and this is the first English translation of the Koran by an Englishman who is a Muslim. Some of the translations include commentation offensive to Muslims, and almost all employ a style of language which Muslims at once recognize as unworthy. The Koran cannot be translated. That is the belief of old-fashioned Sheykhs and the view of the present writer. The

Book is here rendered almost literally and every effort has been made to choose befitting language. But the result is not the Glorious Koran, that inimitable symphony, the very sounds of which move men to tears and ecstasy. It is only an attempt to present the meaning of the Koran—and peradventure something of the charm—in English. It can never take the place of the Koran in Arabic, nor is it meant to do so. Before publication the work has been scrutinized word by word and thoroughly revised in Egypt with the help of one whose mother-tongue is Arabic, who has studied the Koran and who knows English; and when difficulties were encountered the translator had recourse to perhaps the greatest living authority on the subject. Every care has thus been taken to avoid unwarrantable renderings.'

The revision was undertaken by my old friend, Dr Muhammad Ahmad al-Ghamrawi, a distinguished medical scholar and a very devout Muslim deeply read in classical Arabic literature. The benevolent authority to whose opinion recourse was had was no other than that revered Shaikh al-Azhar, His Excellency Mustafa al-Maraghi, whom I have also had the privilege of knowing. Nevertheless Pickthall's version is not free of errors. Being based upon a text lithographed in Turkey, it follows a numeration of the verses frequently differing from that adopted by Fluegel; this gives rise to not a little confusion. For all that, Pickthall's rendering, entitled *The Meaning of the Glorious Koran* and first published at London in 1930, is an important milestone in the long course of Koranic interpretation; and the extract here chosen for illustration and comparison is the same passage on the Nativity of Our Lord:

'16. And make mention of Mary in the Scripture, when she had withdrawn from her people to a chamber looking East.

17. And had chosen seclusion from them. Then We sent unto her Our spirit and it assumed for her the likeness of a perfect man.

18. She said: Lo! I seek refuge in the Beneficent One from thee, if thou are God-fearing.

19. He said: I am only a messenger of thy Lord, that I may bestow on thee a faultless son.

20. She said: How can I have a son when no mortal hath touched me, neither have I been unchaste?

21. He said: So (it will be). Thy Lord saith: It is easy for Me. And (it will be) that We may make of him a revelation for mankind and a mercy from Us, and it is a thing ordained.

22. And she conceived him, and she withdrew with him to a far place.

23. And the pangs of childbirth drove her unto the trunk of the palm-tree. She said: Oh, would that I had died ere this and had become a thing of naught, forgotten!

24. Then (one) cried unto her from below her, saying: Grieve not! Thy Lord hath placed a rivulet beneath thee,

25. And shake the trunk of the palm-tree toward thee, thou wilt cause ripe dates to fall upon thee.

26. So eat and drink and be consoled. And if thou meetest any mortal, say: Lo! I have vowed a fast unto the Beneficent, and may not speak this day to any mortal.

27. Then she brought him to her own folk, carrying him. They said: O Mary! Thou hast come with an amazing thing.

28. O sister of Aaron! Thy father was not a wicked man nor was thy mother a harlot.

29. Then she pointed to him. They said: How can we talk to one who is in the cradle, a young boy?

30. He spake: Lo! I am the slave of Allah. He hath given me the Scripture and hath appointed me a Prophet,

31. And hath made me blessed wheresoever I may be, and hath enjoined upon me prayer and alms-giving so long as I remain alive,

32. And (hath made me) dutiful toward her who bore me, and hath not made me arrogant, unblest.

33. Peace on me the day I was born, and the day I die, and the day I shall be raised alive!'

The other twentieth-century version chosen for particular mention is the two-volume work of Richard Bell, late Reader of Arabic in the University of Edinburgh, published in that famous city 1937–9. Dr Bell was a most erudite scholar of Arabic, and had devoted many years to his 'critical re-arrangement of the Surahs'. Advancing well beyond the position taken up by the

critics of last century, he quite literally took the Koran to pieces and put it together again, his meticulous reconstruction extending as far as individual verses and even parts of verses. As he set up his translation in a kind of tabular form to indicate his views of how the discourse originally ran, it is virtually unreadable; certainly one needs to have some detailed knowledge of the text in order to benefit by the arduous exercise of studying his hard-laboured pages. Bell followed Fluegel's text; and the passage on the Birth of Jesus, again chosen for comparison, is fortunately deemed by him to be uninterpolated, though to be true he speculates that it is 'perhaps founded on an earlier version'.

'16. Make mention in the Book of Mary;
When she withdrew from her people to a place, eastward.
17. And took between herself and them a curtain.
Then We sent to her Our spirit, who took for her the form of a human being, shapely.
18. She said: "Lo, I take refuge with the Merciful from thee, if thou art pious."
19. He said: "I am the messenger of thy Lord, that I may give thee a boy, pure."
20. She said: "How shall I have a boy, seeing that man hath not touched me, nor have I been a harlot?"
21. He said: "So shall it be! Thy Lord hath said: 'It is easy for Me', and (it is) in order that We may make him a sign to the people, and a mercy from Us; it has become a thing decided."
22. So she bore him, and withdrew with him to a place far away.
23. The birth-pangs drove her to the trunk of the palm-tree; she said: "Would that I had died before this, and become a forgetting, forgotten."
24. Then he called to her from beneath her: "Grieve not; thy Lord hath placed beneath thee a streamlet;
25. Shake towards thee the trunk of the palm-tree, and it will let fall upon thee juicy (fruit), ripe.
26. So eat and drink and be of good cheer; and if thou see of mankind any one,

27. Say: 'Verily I have vowed to the Merciful a fast, and I shall not speak today to one of human kind'."
28. Then she brought him to her people, carrying him; they said: "O Mary, thou hast committed a thing improper;
29. O daughter of Aaron, thy father was not a bad man nor was thy mother a harlot."
30. Then she referred (them) to him; they said: "How shall we speak to one who is in the cradle, a child?"
31. He said: "Lo, I am the servant of Allah; He hath bestowed on me the Book, and hath made me a prophet;
32. And hath made me blessed wherever I am, and hath charged me with the Prayer and the Almsgiving as long as I live;
33. And dutiful towards my mother, nor hath He made me a tyrant, wretched.
34. And peace is upon me the day of my birth, and the day of my death, and the day of my being raised up alive."'

In this rapid review of the Koran in English translation a number of other versions have been left out of account; their examination would add very little to the discussion. The discriminating reader will not have failed to remark, even in the short extracts quoted, a certain uniformity and dull monotony characteristic of all, from the seventeenth down to the twentieth century. A conscientious but slavish faithfulness to the letter—so far as the letter has been progressively understood—has in general excluded any corresponding reflection of the spirit, where that has at all been appreciated.

In choosing to call the present work *The Koran Interpreted* I have conceded the relevancy of the orthodox Muslim view, of which Pickthall, for one, was so conscious, that the Koran is untranslatable. Some of the implications of that doctrine are sketched out in the preface to my *The Holy Koran: an Introduction with Selections* (Allen & Unwin, 1953), and it is not proposed to repeat the same argument here. Briefly, the rhetoric and rhythm of the Arabic of the Koran are so characteristic, so powerful, so highly emotive, that any version whatsoever is bound in the nature of things to be but a poor copy of the glittering splendour of the original. Never was it more true than in this

instance that *traduttore traditore*. My chief reason for offering this new version of a book which has been 'translated' many times already is that in no previous rendering has a serious attempt been made to imitate, however imperfectly, those rhetorical and rhythmical patterns which are the glory and the sublimity of the Koran. I am breaking new ground here; it may therefore be thought appropriate to explain in short my intentions and my method.

The Koran, as is well known, is made up of 114 Suras of varying length. This volume contains the first twenty, comprising a little over one-half of the whole. The Suras, collected into a volume after the death of Muhammad, are not arranged in any chronological order; indeed, most of those reproduced in this volume were revealed to the Prophet in the later years of his mission. But as I am trying in this interpretation to indicate what Muslims of all ages have known as their sacred book, and not how a handful of European scholars have latterly essayed to recast it, I have followed the traditional arrangement for all its admitted perplexities. The Suras themselves are in many instances—and this has been recognized by Muslim students from the earliest times—of a composite character, holding embedded in them fragments received by Muhammad at widely differing dates; but I have disregarded this accepted fact, wishing to show each Sura as an artistic whole, its often incongruous parts constituting a rich and admirable pattern.

The verses into which the individual Sura is divided usually, but not always, represent rhetorical units, terminated and connected together by a rhyming word. A few bold spirits have ventured on occasion to show this feature by rhyming their translations; the resulting products have not been very impressive. For my own part I have preferred to indicate these terminations and connections by rounding off each succession of loose rhythms with a much shorter line. The function of rhyme in the Koran is quite different from the function of the rhyme in poetry; it therefore demands a different treatment in translation. That has been my method in interpreting narrative, argumentative and legislative passages. Where, however, the original, as often enough, interposes between these leisurely periods sudden outbursts of sharp rhetoric or shapely lyric, I have called attention

to such changes of mood and tempo by making corresponding variations in my own rhythmical patterns. In this fashion I have also striven to isolate and then to integrate the diverse sections of which each Sura is composed. The reader may wish to compare the results of applying this analysis and method with the traditional way of translating the Koran; here then is my version of the Birth of Jesus:

'And mention in the Book Mary
when she withdrew from her people
to an eastern place,
and she took a veil apart from them;
then We sent unto her Our Spirit
that presented himself to her
a man without fault.
She said, "I take refuge in
the All-merciful from thee!
If thou fearest God. . . ."
He said, "I am but a messenger
come from thy Lord, to give thee
a boy most pure."
She said, "How shall I have a son
whom no mortal has touched, neither
have I been unchaste?"
He said, "Even so thy Lord has said:
'Easy is that for Me; and that We
may appoint him a sign unto men
and a mercy from Us; it is
a thing decreed'."
So she conceived him, and withdrew with him
to a distant place.
And the birthpangs surprised her by
the trunk of the palm-tree. She said,
"Would I had died ere this, and become
a thing forgotten!"
But the one that was below her
called to her, "Nay, do not sorrow;
see, thy Lord has set below thee
a rivulet.

Shake also to thee the palm-trunk,
and there shall come tumbling upon thee
dates fresh and ripe.
Eat therefore, and drink, and be
comforted; and if thou shouldst see
any mortal,
say, 'I have vowed to the All-merciful
a fast, and today I will not speak
to any man'."
Then she brought the child to her folk
carrying him; and they said,
"Mary, thou hast surely committed
a monstrous thing!
Sister of Aaron, thy father was not
a wicked man, nor was thy mother
a woman unchaste."
Mary pointed to the child then;
but they said, "How shall we speak
to one who is still in the cradle,
a little child?"
He said, "Lo, I am God's servant;
God has given me the Book, and
made me a Prophet.
Blessed He has made me, wherever
I may be; and He has enjoined me
to pray, and to give the alms, so
long as I live,
and likewise to cherish my mother;
He has not made me arrogant,
unprosperous.
Peace be upon me, the day I was born,
and the day I die, and the day I am
raised up alive!" '

If, set out like this, the Koranic treatment of this most sacred theme seems to recall, however distantly and however faintly, some mediaeval Christian carol, the resemblance is surely not fortuitous; but I make bold to claim that the point escapes notice in any other kind of translation.

There is a repertory of familiar themes running through the whole Koran; each Sura elaborates or adumbrates one or more —often many—of these. Using the language of music, each Sura is a rhapsody composed of whole or fragmentary *leitmotivs*; the analogy is reinforced by the subtly varied rhythmical flow of the discourse. If this diagnosis of the literary structure of the Koran may be accepted as true—and it accords with what we know of the poetical instinct, indeed the whole aesthetic impulse, of the Arabs—it follows that those notorious incongruities and irrelevancies, even those 'wearisome repetitions', which have proved such stumbling-blocks in the way of our Western appreciation will vanish in the light of a clearer understanding of the nature of the Muslim scriptures. A new vista opens up; following this hitherto unsuspected and unexplored path, the eager interpreter hurries forward upon an exciting journey of discovery, and is impatient to report his findings to a largely indifferent and incredulous public.

During the long months, the dark and light months, of labouring at this interpretation, eclectic where the ancient commentators differ in their understanding of a word or a phrase, unannotated because notes in plenty are to be found in other versions, and the radiant beauty of the original is not clouded by such vexing interpolations—all through this welcome task I have been reliving those Ramadan nights of long ago, when I would sit on the veranda of my Gezira house and listen entranced to the old, white-bearded Sheykh who chanted the Koran for the pious delectation of my neighbour. He had the misfortune, my neighbour, to be a prominent politician, and so in the fullness of his destiny, but not the fullness of his years, he fell to an assassin's bullet; I like to think that the merit of those holy recitations may have eased the way for him into a world free of the tumult and turbulence that attended his earthly career. It was then that I, the infidel, learnt to understand and react to the thrilling rhythms of the Koran, only to be apprehended when listened to at such a time and in such a place. In humble thankfulness I dedicate this all too imperfect essay in imitation to the memory of those magical Egyptian nights.

I

THE OPENING

In the Name of God, the Merciful, the Compassionate

Praise belongs to God, the Lord of all Being,
the All-merciful, the All-compassionate,
the Master of the Day of Doom.

Thee only we serve; to Thee alone we pray for succour.
Guide us in the straight path,
the path of those whom Thou hast blessed,
not of those against whom Thou art wrathful,
nor of those who are astray.

II

THE COW

In the Name of God, the Merciful, the Compassionate

Alif Lam Mim

That is the Book, wherein is no doubt,
a guidance to the godfearing
who believe in the Unseen, and perform the prayer,
and expend of that We have provided them;
who believe in what has been sent down to thee
and what has been sent down before thee,
and have faith in the Hereafter;
those are upon guidance from their Lord,
those are the ones who prosper.

As for the unbelievers, alike it is to them
whether thou hast warned them or hast not warned them,
they do not believe.
God has set a seal on their hearts and on their hearing,
and on their eyes is a covering,
and there awaits them a mighty chastisement.

And some men there are who say,
'We believe in God and the Last Day';
but they are not believers.
They would trick God and the believers,
and only themselves they deceive,
and they are not aware.
In their hearts is a sickness,
and God has increased their sickness,
and there awaits them a painful chastisement
for that they have cried lies.
When it is said to them, 'Do not corruption in the land',
they say, 'We are only ones that put things right.'
Truly, they are the workers of corruption

but they are not aware.
When it is said to them, 'Believe as the people believe',
they say, 'Shall we believe, as fools believe?'
Truly, they are the foolish ones,
but they do not know.
When they meet those who believe, they say, 'We believe';
but when they go privily to their Satans, they say,
'We are with you; we were only mocking.'
God shall mock them, and shall lead them on
blindly wandering in their insolence.
Those are they that have bought error
at the price of guidance,
and their commerce has not profited them,
and they are not right-guided.
The likeness of them is as the likeness of a man
who kindled a fire, and when it lit all about him
God took away their light, and left them in darkness
unseeing,
deaf, dumb, blind—
so they shall not return;
or as a cloudburst out of heaven
in which is darkness, and thunder, and lightning—
they put their fingers in their ears
against the thunderclaps, fearful of death;
and God encompasses the unbelievers;
the lightning wellnigh snatches away their sight;
whensoever it gives them light, they walk in it,
and when the darkness is over them, they halt;
had God willed, He would have taken away
their hearing and their sight.
Truly, God is powerful over everything.

O you men, serve your Lord Who created you,
and those that were before you; haply so
you will be godfearing;
who assigned to you the earth for a couch,
and heaven for an edifice, and sent down
out of heaven water, wherewith He brought forth
fruits for your provision; so set not up

compeers to God wittingly.
And if you are in doubt concerning that We have
sent down on Our servant, then bring a sura
like it, and call your witnesses, apart from
God, if you are truthful.
And if you do not—and you will not—then
fear the Fire, whose fuel is men and stones,
prepared for unbelievers.

Give thou good tidings to those who believe
and do deeds of righteousness, that for them
await gardens underneath which rivers flow;
whensoever they are provided with fruits therefrom
they shall say, 'This is that wherewithal
we were provided before'; that they shall be
given in perfect semblance; and there
for them shall be spouses purified; therein
they shall dwell forever.

God is not ashamed to strike a similitude
even of a gnat, or aught above it.
As for the believers, they know it is the truth
from their Lord; but as for unbelievers,
they say, 'What did God desire by this
for a similitude?' Thereby He leads
many astray, and thereby He guides
many; and thereby He leads none astray
save the ungodly
25 such as break the covenant of God
after its solemn binding, and such as cut
what God has commanded should be joined,
and such as do corruption in the land—
they shall be the losers.

How do you disbelieve in God, seeing you were dead
and He gave you life, then He shall make you dead,
then He shall give you life, then unto Him
you shall be returned?
It is He who created for you all that is

in the earth, then He lifted Himself to heaven
and levelled them seven heavens; and He has
knowledge of everything.

And when thy Lord said to the angels,
'I am setting in the earth a viceroy.'
They said, 'What, wilt Thou set therein one
who will do corruption there, and shed blood,
while We proclaim Thy praise and call Thee Holy?'
He said, 'Assuredly I know
that you know not.'
And He taught Adam the names, all of them;
then He presented them unto the angels
and said, 'Now tell Me the names of these,
if you speak truly.'
They said, 'Glory be to Thee! We know not
save what Thou hast taught us. Surely Thou art
the All-knowing, the All-wise.'
He said, 'Adam, tell them their names.'
And when he had told them their names
He said, 'Did I not tell you I know
the unseen things of the heavens and earth?
And I know what things you reveal, and
what you were hiding.'
And when We said to the angels, 'Bow
yourselves to Adam'; so they bowed
themselves, save Iblis; he refused,
and waxed proud, and so he became
one of the unbelievers.
And We said, 'Adam, dwell thou, and thy wife,
in the Garden, and eat thereof easefully
where you desire; but draw not nigh this tree,
lest you be evildoers.'
Then Satan caused them to slip therefrom
and brought them out of that they were in;
and We said, 'Get you all down, each
of you an enemy of each; and in
the earth a sojourn shall be yours, and
enjoyment for a time.'

Thereafter Adam received certain words
from his Lord, and He turned towards him;
truly He turns, and is All-compassionate.
We said, 'Get you down out of it, all together;
yet there shall come to you guidance from Me,
and whosoever follows My guidance,
no fear shall be on them, neither shall they sorrow.
As for the unbelievers who cry lies to Our signs,
those shall be the inhabitants of the Fire,
therein dwelling forever.'

Children of Israel, remember My blessing
wherewith I blessed you, and fulfil My covenant
and I shall fulfil your covenant; and have awe of Me.
And believe in that I have sent down, confirming
that which is with you, and be not the first
to disbelieve in it. And sell not My signs
for a little price; and fear you Me.
And do not confound the truth with vanity,
and do not conceal the truth wittingly.
And perform the prayer, and pay the alms,
and bow with those that bow. Will you bid
others to piety, and forget yourselves
while you recite the Book? Do you not understand?
Seek you help in patience and prayer,
for grievous it is, save to the humble
who reckon that they shall meet their Lord
and that unto Him they are returning.

Children of Israel, remember My blessing
wherewith I blessed you, and that I
have preferred you above all beings;
and beware of a day when no soul for another
shall give satisfaction, and no intercession
shall be accepted from it, nor any counterpoise
be taken, neither shall they be helped.

And when We delivered you from the folk of Pharaoh
who were visiting you with evil chastisement,

slaughtering your sons, and sparing your women;
and in that was a grievous trial from your Lord.
And when We divided for you the sea
and delivered you, and drowned Pharaoh's folk
while you were beholding.
And when We appointed with Moses forty nights
then you took to yourselves the Calf after him
and you were evildoers;
then We pardoned you after that, that haply
you should be thankful.
And when We gave to Moses the Book
and the Salvation, that haply
you should be guided.
And when Moses said to his people,
'My people, you have done wrong against yourselves
by your taking the Calf; now turn to your Creator
and slay one another. That will be better for you
in your Creator's sight, and He will turn to you;
truly He turns, and is All-compassionate.'
And when you said, 'Moses, we will not believe thee
till we see God openly'; and the thunderbolt took you
while you were beholding.
Then We raised you up after you were dead, that haply
you should be thankful.
And We outspread the cloud to overshadow you,
and We sent down manna and quails upon you:
'Eat of the good things wherewith We have provided you.'
And they worked no wrong upon Us, but
themselves they wronged.
And when We said, 'Enter this township,
and eat easefully of it wherever you will,
and enter in at the gate, prostrating,
and say, Unburdening; We will forgive you
your transgressions, and increase the good-doers.'
Then the evildoers substituted a saying
other than that which had been said to them;
so We sent down upon the evildoers
wrath out of heaven for their ungodliness.
And when Moses sought water for his people,

so We said, 'Strike with thy staff the rock';
and there gushed forth from it twelve fountains;
all the people knew now their drinking-place.
'Eat and drink of God's providing, and
mischief not in the earth, doing corruption.'
And when you said, 'Moses, we will not endure
one sort of food; pray to thy Lord for us, that He
may bring forth for us of that the earth produces—
green herbs, cucumbers, corn, lentils, onions.'
He said, 'Would you have in exchange what is meaner
for what is better? Get you down to Egypt;
you shall have there that you demanded.'
And abasement and poverty were pitched upon them,
and they were laden with the burden of God's anger;
that, because they had disbelieved the signs of God
and slain the Prophets unrightfully; that,
because they disobeyed, and were transgressors.
Surely they that believe, and those of Jewry,
and the Christians, and those Sabaeans,
whoso believes in God and the Last Day, and works
righteousness—their wage awaits them with their Lord,
and no fear shall be on them, neither shall they sorrow.

60 And when We took compact with you, and raised above you
the Mount: 'Take forcefully what We have given you, and
remember what is in it; haply you shall be godfearing.'
Then you turned away thereafter, and but for the bounty
and mercy of God towards you, you had been of the losers.
And well you know there were those among you
that transgressed the Sabbath, and We said to them,
'Be you apes, miserably slinking!'
And We made it a punishment exemplary
for all the former times and for the latter,
and an admonition to such as are godfearing.
And when Moses said to his people,
'God commands you to sacrifice a cow.' They said,
'Dost thou take us in mockery?' He said,
'I take refuge with God, lest I should be
one of the ignorant.' They said, 'Pray to thy Lord

for us, that He may make clear to us what she may be.'
He said, 'He says she is a cow neither old, nor virgin,
middling between the two; so do that you are bidden.'
65 They said, 'Pray to thy Lord for us, that He make clear
to us what her colour may be.' He said, 'He says
she shall be a golden cow, bright her colour,
gladdening the beholders.' They said, 'Pray
to thy Lord for us, that He make clear to us
what she may be; cows are much alike to us;
and, if God will, we shall then be guided.'
He said, 'He says she shall be a cow not broken
to plough the earth or to water the tillage,
one kept secure, with no blemish on her.' They said,
'Now thou hast brought the truth'; and therefore they
sacrificed her, a thing they had scarcely done.
And when you killed a living soul, and disputed
thereon—and God disclosed what you were hiding—
so We said, 'Smite him with part of it'; even so
God brings to life the dead, and He shows you
His signs, that haply you may have understanding.
Then your hearts became hardened thereafter
and are like stones, or even yet harder;
for there are stones from which rivers come gushing,
and others split, so that water issues from them,
and others crash down in the fear of God.
And God is not heedless of the things you do.

70 Are you then so eager that they should believe you,
seeing there is a party of them that heard
God's word, and then tampered with it, and that
after they had comprehended it, wittingly?
And when they meet those who believe, they say
'We believe'; and when they go privily
one to another, they say, 'Do you speak to them
of what God has revealed to you, that they may
thereby dispute with you before your Lord?
Have you no understanding?'
Know they not that God knows what they keep secret
and what they publish?

And some there are of them that are common folk
not knowing the Book, but only fancies
and mere conjectures. So woe to those
who write the Book with their hands, then say,
'This is from God,' that they may sell it
for a little price; so woe to them
for what their hands have written, and woe
to them for their earnings.
And they say, 'The Fire shall not touch us
save a number of days.' Say: 'Have you taken
with God a covenant? God will not fail in His
covenant; or say you things against God
of which you know nothing?
75 Not so; whoso earns evil, and is encompassed by
his transgression—those are the inhabitants of the Fire;
there they shall dwell forever.
And those that believe, and do deeds of
righteousness—those are the inhabitants of Paradise;
there they shall dwell forever.'

And when We took compact with the Children of Israel:
'You shall not serve any save God;
and to be good to parents, and the near kinsman,
and to orphans, and to the needy;
and speak good to men, and perform the prayer,
and pay the alms.' Then you turned away,
all but a few of you, swerving aside.
And when We took compact with you: 'You shall not
shed your own blood, neither expel your own
from your habitations'; then you confirmed it
and yourselves bore witness. Then there you are
killing one another, and expelling a party of you
from their habitations, conspiring against them
in sin and enmity; and if they come to you
as captives, you ransom them; yet their expulsion
was forbidden you. What, do you believe
in part of the Book, and disbelieve in part?
What shall be the recompense of those of you who
do that, but degradation in the present life,

and on the Day of Resurrection to be returned
unto the most terrible of chastisement?
And God is not heedless of the things you do.
80 Those who have purchased the present life at the price
of the world to come—for them the chastisement
shall not be lightened, neither shall they be helped.

And We gave to Moses the Book, and after him
sent succeeding Messengers; and We gave Jesus
son of Mary the clear signs, and confirmed him
with the Holy Spirit; and whensoever
there came to you a Messenger with that your souls
had not desire for, did you become arrogant,
and some cry lies to, and some slay?

And they say, 'Our hearts are uncircumcised.'
Nay, but God has cursed them for their unbelief;
little will they believe. When there came to them
a Book from God, confirming what was with them—
and they aforetimes prayed for victory
over the unbelievers—when there came to them
that they recognized, they disbelieved in it;
and the curse of God is on the unbelievers.
Evil is the thing they have sold themselves for,
disbelieving in that which God sent down,
grudging that God should send down of His bounty
on whomsoever He will of His servants,
and they were laden with anger upon anger;
and for unbelievers awaits a humbling chastisement.
85 And when they were told, 'Believe in that
God has sent down,' they said, 'We believe
in what was sent down on us'; and they disbelieve
in what is beyond that, yet it is the truth
confirming what is with them. Say: 'Why then
were you slaying the Prophets of God
in former time, if you were believers?'

And Moses came to you with the clear signs,
then you took to yourselves the Calf after him

and you were evildoers.
And when We took compact with you, and raised over you
the Mount: 'Take forcefully what We have given you
and give ear.' They said, 'We hear, and rebel';
and they were made to drink the Calf in their hearts
for their unbelief. Say: 'Evil is the thing
your faith bids you to, if you are believers.'
Say: 'If the Last Abode with God is yours
exclusively, and not for other people,
then long for death—if you speak truly.'
But they will never long for it, because of that
their hands have forwarded; God knows the evildoers;
90 and thou shalt find them the eagerest of men
for life. And of the idolaters; there is one of them
wishes if he might be spared a thousand years,
yet his being spared alive shall not remove him
from the chastisement. God sees the things they do.
Say: 'Whosoever is an enemy to Gabriel—
he it was that brought it down upon thy heart
by the leave of God, confirming what was before it,
and for a guidance and good tidings to the believers.
Whosoever is an enemy to God and His angels
and His Messengers, and Gabriel, and Michael—
surely God is an enemy to the unbelievers.'
And We have sent down unto thee signs, clear signs,
and none disbelieves in them except the ungodly.

Why, whensoever they have made a covenant,
does a party of them reject it?
Nay, but the most of them are unbelievers.
95 When there has come to them a Messenger from God
confirming what was with them, a party of them
that were given the Book reject the Book of God
behind their backs, as though they knew not,
and they follow what the Satans recited
over Solomon's kingdom. Solomon disbelieved not,
but the Satans disbelieved, teaching
the people sorcery, and that which was sent down
upon Babylon's two angels, Harut and Marut;

they taught not any man, without they said,
'We are but a temptation; do not disbelieve.'
From them they learned how they might divide
a man and his wife, yet they did not hurt
any man thereby, save by the leave of God,
and they learned what hurt them, and did not
profit them, knowing well that whoso buys it
shall have no share in the world to come;
evil then was that they sold themselves for,
if they had but known.
Yet had they believed, and been godfearing,
a recompense from God had been better,
if they had but known.

O believers, do not say, 'Observe us,'
but say, 'Regard us'; and give ear;
for unbelievers awaits a painful chastisement.

Those unbelievers of the People of the Book
and the idolaters wish not that any good
should be sent down upon you from your Lord;
but God singles out for His mercy whom He will;
God is of bounty abounding.

100 And for whatever verse We abrogate
or cast into oblivion, We bring a better
or the like of it; knowest thou not that God
is powerful over everything?
Knowest thou not that to God belongs
the kingdom of the heavens and the earth,
and that you have none, apart from God,
neither protector nor helper?
Or do you desire to question your Messenger
as Moses was questioned in former time?
Whoso exchanges belief for unbelief has surely
strayed from the right way.

Many of the People of the Book wish they might
restore you as unbelievers, after you have believed,

in the jealousy of their souls, after the truth
has become clear to them; yet do you pardon
and be forgiving, till God brings His command;
truly God is powerful over everything.
And perform the prayer, and pay the alms; whatever
good you shall forward to your souls' account,
you shall find it with God; assuredly God
sees the things you do.
And they say, 'None shall enter Paradise
except that they be Jews or Christians.'
Such are their fancies. Say: 'Produce your proof,
if you speak truly.'
Nay, but whosoever submits his will to God,
being a good-doer, his wage is with his Lord,
and no fear shall be on them, neither shall they sorrow.

The Jews say, 'The Christians stand not on anything';
the Christians say, 'The Jews stand not on anything';
yet they recite the Book. So too the ignorant
say the like of them. God shall decide between them
on the Day of Resurrection touching their differences.
And who does greater evil than he who bars
God's places of worship, so that His Name
be not rehearsed in them, and strives to destroy them?
Such men might never enter them, save in fear;
for them is degradation in the present world,
and in the world to come a mighty chastisement.

To God belong the East and the West;
whithersoever you turn, there is the Face of God;
God is All-embracing, All-knowing.

And they say, 'God has taken to Him a son.'
Glory be to Him! Nay, to Him belongs
all that is in the heavens and the earth;
all obey His will—
the Creator of the heavens and the earth;
and when He decrees a thing, He but says to it
'Be,' and it is.

And they that know not say, 'Why does God not
speak to us? Why does a sign not come to us?'
So spoke those before them as these men say;
their hearts are much alike. Yet We have made
clear the signs unto a people who are sure.
We have sent thee with the truth, good tidings
to bear, and warning. Thou shalt not be questioned
touching the inhabitants of Hell.
Never will the Jews be satisfied with thee,
neither the Christians, not till thou followest
their religion. Say: 'God's guidance
is the true guidance.' If thou followest
their caprices, after the knowledge that
has come to thee, thou shalt have against God
neither protector nor helper.
115 Those to whom We have given the Book
and who recite it with true recitation,
they believe in it; and whoso disbelieves in it,
they shall be the losers.

Children of Israel, remember My blessing
wherewith I blessed you, and that I
have preferred you above all beings;
and beware a day when no soul for another
shall give satisfaction, and no counterpoise
shall be accepted from it, nor any
intercession shall be profitable to it,
neither shall they be helped.

And when his Lord tested Abraham
with certain words, and he fulfilled them.
He said, 'Behold, I make you a leader
for the people.' Said he, 'And of my seed?'
He said 'My covenant shall not reach
the evildoers.'
And when We appointed the House to be
a place of visitation for the people,
and a sanctuary,
and: 'Take to yourselves Abraham's station

for a place of prayer.' And We made covenant
with Abraham and Ishmael: 'Purify
My House for those that shall go about it
and those that cleave to it, to those who bow
and prostrate themselves.'
120 And when Abraham said, 'My Lord, make this
a land secure, and provide its people
with fruits, such of them as believe in
God and the Last Day.'
He said, 'And whoso disbelieves, to him
I shall give enjoyment a little, then I
shall compel him to the chastisement of the Fire—
how evil a homecoming!'
And when Abraham, and Ishmael with him,
raised up the foundations of the House:
'Our Lord, receive this from us; Thou art
the All-hearing, the All-knowing;
and, our Lord, make us submissive to Thee,
and of our seed a nation submissive
to Thee; and show us our holy rites, and
turn towards us; surely Thou turnest, and art
All-compassionate;
and, our Lord, do Thou send among them
a Messenger, one of them, who shall recite
to them Thy signs, and teach them the Book
and the Wisdom, and purify them; Thou art
the All-mighty, the All-wise.'
Who therefore shrinks from the religion
of Abraham, except he be foolish-minded?
Indeed, We chose him in the present world,
and in the world to come he shall be
among the righteous.
125 When his Lord said to him, 'Surrender,'
he said, 'I have surrendered me to
the Lord of all Being.'
And Abraham charged his sons with this
and Jacob likewise: 'My sons, God has chosen
for you the religion; see that you die not
save in surrender.'

Why, were you witnesses, when death came
to Jacob? When he said to his sons,
'What will you serve after me?' They said,
'We will serve thy God and the God of thy fathers
Abraham, Ishmael and Isaac, One God;
to Him we surrender.'
That is a nation that has passed away;
there awaits them that they have earned,
and there awaits you that you have earned;
you shall not be questioned concerning
the things they did.

And they say, 'Be Jews or Christians and
you shall be guided.' Say thou: 'Nay, rather
the creed of Abraham, a man of pure faith;
he was no idolater.'
130 Say you: 'We believe in God, and
in that which has been sent down on us
and sent down on Abraham, Ishmael,
Isaac and Jacob, and the Tribes,
and that which was given to Moses and Jesus
and the Prophets, of their Lord; we
make no division between any of them, and
to Him we surrender.'
And if they believe in the like of that you
believe in, then they are truly guided; but if
they turn away, then they are clearly in schism;
God will suffice you for them; He is
the All-hearing, the All-knowing;
the baptism of God; and who is there
that baptizes fairer than God?
Him we are serving.
Say: 'Would you then dispute with us
concerning God, who is our Lord
and your Lord? Our deeds belong to us,
and to you belong your deeds; Him
we serve sincerely.
Or do you say, "Abraham, Ishmael,
Isaac and Jacob, and the Tribes—

they were Jews, or they were Christians''?'
Say: 'Have you then greater knowledge,
or God? And who does greater evil than
he who conceals a testimony received
from God? And God is not heedless of
the things you do.'
135 That is a nation that has passed away;
there awaits them that they have earned,
and there awaits you that you have earned;
you shall not be questioned concerning
the things they did.

The fools among the people will say,
'What has turned them from the direction
they were facing in their prayers aforetime?'
Say:
'To God belong the East and the West;
He guides whomsoever He will
to a straight path.'

Thus We appointed you a midmost nation
that you might be witnesses to the people,
and that the Messenger might be a witness
to you; and We did not appoint the direction
thou wast facing, except that We might know
who followed the Messenger from him who turned
on his heels—though it were a grave thing
save for those whom God has guided; but
God would never leave your faith to waste—
truly, God is All-gentle with the people,
All-compassionate.
We have seen thee turning thy face about
in the heaven; now We will surely turn thee
to a direction that shall satisfy thee.
Turn thy face towards the Holy Mosque; and
wherever you are, turn your faces towards it.
Those who have been given the Book know it is
the truth from their Lord; God is not heedless of
the things they do.

Yet if thou shouldst bring to those that have been
given the Book every sign, they will not follow
thy direction; thou art not a follower
of their direction, neither are they followers
of one another's direction. If thou followest
their caprices, after the knowledge
that has come to thee, then thou wilt surely be
among the evildoers
whom We have given the Book, and they recognize it
as they recognize their sons, even though
there is a party of them conceal the truth
and that wittingly.
The truth comes from thy Lord; then be not
among the doubters.
Every man has his direction to which he turns;
so be you forward in good works. Wherever
you may be, God will bring you all together;
surely God is powerful over everything.
From whatsoever place thou issuest, turn
thy face towards the Holy Mosque; it is
the truth from thy Lord. God is not heedless of
the things you do.
From whatsoever place thou issuest, turn
thy face towards the Holy Mosque; and
wherever you may be, turn your faces
towards it, that the people may not have
any argument against you, excepting
the evildoers of them; and fear you them not,
but fear you Me; and that I may perfect
My blessing upon you, and that haply so
you may be guided;
as also We have sent among you, of yourselves,
a Messenger, to recite Our signs to you
and to purify you, and to teach you
the Book and the Wisdom, and to teach you
that you knew not.
So remember Me, and I will remember
you; and be thankful to Me; and be you not
ungrateful towards Me.

O all you who believe, seek you help
in patience and prayer; surely God is
with the patient.
And say not of those slain in God's way,
'They are dead'; rather they are living,
but you are not aware.
Surely We will try you with something of fear
and hunger, and diminution of goods
and lives and fruits; yet give thou good tidings
unto the patient
who, when they are visited by an affliction,
say, 'Surely we belong to God, and
to Him we return';
upon those rest blessings and mercy
from their Lord, and those—they are
the truly guided.

Safa and Marwa are among the waymarks
of God; so whosoever makes the Pilgrimage
to the House, or the Visitation,
it is no fault in him to circumambulate
them; and whoso volunteers good, God is
All-grateful, All-knowing

Those who conceal the clear signs and the guidance
that We have sent down, after We have shown them
clearly in the Book—they shall be cursed by
God and the cursers,
save such as repent and make amends, and show
clearly—towards them I shall turn; I turn,
All-compassionate.
But those who disbelieve, and die disbelieving—
upon them shall rest the curse of God
and the angels, and of men altogether,
therein dwelling forever; the chastisement
shall not be lightened for them; no respite
shall be given them.

Your God is One God;

there is no god but He,
the All-merciful, the All-compassionate.

Surely in the creation of the heavens and the earth
and the alternation of night and day
and the ship that runs in the sea with profit
to men, and the water God sends down from heaven
therewith reviving the earth after it is dead
and His scattering abroad in it all manner of
crawling thing, and the turning about of the winds
and the clouds compelled between heaven and earth—
surely there are signs for a people having understanding

Yet there be men who take to themselves compeers
apart from God, loving them as God is loved;
but those that believe love God more ardently.
O if the evildoers might see, when they see
the chastisement, that the power altogether
belongs to God, and that God is terrible
in chastisement,
when those that were followed disown their followers,
and they see the chastisement, and their cords
are cut asunder,
and those that followed say, 'O if only we might
return again and disown them, as they have disowned
us!' Even so God shall show them their works.
O bitter regrets for them! Never shall they
issue from the Fire.

O men, eat of what is in the earth
lawful and good; and follow not the steps
of Satan; he is a manifest foe to you.
He only commands you to evil and indecency,
and that you should speak against God such things
as you know not.

And when it is said to them, 'Follow what God
has sent down,' they say, 'No; but we will follow
such things as we found our fathers doing.'

What? And if their fathers had no understanding
of anything, and if they were not guided?
The likeness of those who disbelieve is as
the likeness of one who shouts to that
which hears nothing, save a call and a cry;
deaf, dumb, blind—they do not understand.

O believers, eat of the good things
wherewith We have provided you, and give thanks
to God, if it be Him that you serve.
These things only has He forbidden you:
carrion, blood, the flesh of swine,
what has been hallowed to other than God.
Yet whoso is constrained, not desiring
nor transgressing, no sin shall be on him;
God is All-forgiving, All-compassionate.

Those who conceal what of the Book God has sent down
on them, and sell it for a little price—they shall eat
naught but the Fire in their bellies; God shall not
speak to them on the Day of Resurrection
neither purify them; there awaits them
    a painful chastisement.
Those are they that have bought error at
the price of guidance, and chastisement at
the price of pardon; how patiently they
    shall endure the Fire!
That, because God has sent down the Book
with the truth; and those that are
at variance regarding the Book
    are in wide schism.

It is not piety, that you turn your faces
  to the East and to the West.
    True piety is this:
to believe in God, and the Last Day,
the angels, the Book, and the Prophets,
to give of one's substance, however cherished,
  to kinsmen, and orphans,

the needy, the traveller, beggars,
and to ransom the slave,
to perform the prayer, to pay the alms.
And they who fulfil their covenant
when they have engaged in a covenant,
and endure with fortitude
misfortune, hardship and peril,
these are they who are true in their faith,
these are the truly godfearing.

O believers, prescribed for you is
retaliation, touching the slain;
freeman for freeman, slave for slave,
female for female. But if aught is pardoned
a man by his brother, let the pursuing
be honourable, and let the payment be
with kindliness. That is a lightening
granted you by your Lord, and a mercy;
and for him who commits aggression
after that—for him there awaits
a painful chastisement.
175 In retaliation there is life for you,
men possessed of minds; haply you
will be godfearing.

Prescribed for you, when any of you
is visited by death, and he leaves behind
some goods, is to make testament
in favour of his parents and kinsmen
honourably—an obligation
on the godfearing.
Then if any man changes it after
hearing it, the sin shall rest upon
those who change it; surely God is
All-hearing, All-knowing.
But if any man fears injustice or
sin from one making testament, and so
makes things right between them, then
sin shall not rest upon him; surely God is

All-forgiving, All-compassionate.

O believers, prescribed for you is
the Fast, even as it was prescribed for
those that were before you—haply you
will be godfearing—
for days numbered; and if any of you
be sick, or if he be on a journey,
then a number of other days; and for those
who are able to fast, a redemption
by feeding a poor man. Yet better
it is for him who volunteers good,
and that you should fast is better for you,
if you but know;
the month of Ramadan, wherein the Koran
was sent down to be a guidance
to the people, and as clear signs
of the Guidance and the Salvation.
So let those of you, who are present
at the month, fast it; and if any of you
be sick, or if he be on a journey,
then a number of other days; God desires
ease for you, and desires not hardship
for you; and that you fulfil the number, and
magnify God that He has guided you, and haply
you will be thankful.

And when My servants question thee
concerning Me—I am near to answer
the call of the caller, when he calls
to Me; so let them respond to Me,
and let them believe in Me; haply so
they will go aright.

Permitted to you, upon the night of
the Fast, is to go in to your wives;
they are a vestment for you, and you are
a vestment for them. God knows that you have been
betraying yourselves, and has turned to you

and pardoned you. So now lie with them,
and seek what God has prescribed for you.
And eat and drink, until the white thread
shows clearly to you from the black thread
at the dawn; then complete the Fast
unto the night, and do not lie with them
while you cleave to the mosques. Those are
God's bounds; keep well within them. So God
makes clear His signs to men; haply they
will be godfearing.

Consume not your goods between you
in vanity; neither proffer it
to the judges, that you may sinfully
consume a portion of other men's goods,
and that wittingly.

185 They will question thee concerning
the new moons. Say: 'They are appointed
times for the people, and the Pilgrimage.'

It is not piety to come to the houses
from the backs of them; but piety is
to be godfearing; so come to the houses
by their doors, and fear God; haply so
you will prosper.

And fight in the way of God with those
who fight with you, but aggress not: God loves
not the aggressors.
And slay them wherever you come upon them,
and expel them from where they expelled you;
persecution is more grievous than slaying.
But fight them not by the Holy Mosque
until they should fight you there;
then, if they fight you, slay them—
such is the recompense of unbelievers—
but if they give over, surely God is
All-forgiving, All-compassionate.

Fight them, till there is no persecution
and the religion is God's; then if they
give over, there shall be no enmity
save for evildoers.
190 The holy month for the holy month;
holy things demand retaliation.
Whoso commits aggression against you,
do you commit aggression against him
like as he has committed against you;
and fear you God, and know that God is
with the godfearing.

And expend in the way of God;
and cast not yourselves by your own hands
into destruction, but be good-doers; God
loves the good-doers.

Fulfil the Pilgrimage and the Visitation
unto God; but if you are prevented,
then such offering as may be feasible.
And shave not your heads, till the offering
reaches its place of sacrifice. If any
of you is sick, or injured in his head,
then redemption by fast, or freewill offering,
or ritual sacrifice. When you are secure,
then whosoever enjoys the Visitation
until the Pilgrimage, let his offering
be such as may be feasible; or if he
finds none, then a fast of three days
in the Pilgrimage, and of seven when
you return, that is ten completely;
that is for him whose family are not
present at the Holy Mosque. And fear
God, and know that God is terrible
in retribution.

The Pilgrimage is in months well-known;
whoso undertakes the duty of Pilgrimage
in them shall not go in to his womenfolk

nor indulge in ungodliness and disputing
in the Pilgrimage. Whatever good you do,
God knows it. And take provision;
but the best provision is godfearing,
so fear you Me, men possessed of minds!
It is no fault in you, that you should seek
bounty from your Lord; but when you press on
from Arafat, then remember God
at the Holy Waymark, and remember Him
as He has guided you, though formerly you
were gone astray.
Then press on from where the people
press on, and pray for God's forgiveness;
God is All-forgiving, All-compassionate.
And when you have performed your holy rites
remember God, as you remember your fathers
or yet more devoutly. Now some men
there are who say, 'Our Lord, give to us
in this world'; such men shall have no part
in the world to come.
And others there are who say, 'Our Lord,
give to us in this world good, and good
in the world to come, and guard us against the
chastisement of the Fire';
those—they shall have a portion from
what they have earned; and God is swift
at the reckoning.
And remember God during certain days
numbered. If any man hastens on
in two days, that is no sin in him;
and if any delays, it is not a sin
in him, if he be godfearing. And
fear you God, and know that unto Him
you shall be mustered.

And some men there are whose saying
upon the present world pleases thee,
and such a one calls on God to witness
what is in his heart, yet he is most stubborn

in altercation,
and when he turns his back, he hastens about
the earth, to do corruption there and to
destroy the tillage and the stock; and God
loves not corruption;
and when it is said to him, 'Fear God',
vainglory seizes him in his sin.
So Gehenna shall be enough for him—how
evil a cradling!
But other men there are that sell themselves
desiring God's good pleasure; and God is gentle
with His servants.
O believers, enter the peace, all of you,
and follow not the steps of Satan;
205 he is a manifest foe to you. But
if you slip, after the clear signs
have come to you, know then that God is
All-mighty, All-wise.

What do they look for, but that God
shall come to them in the cloud-shadows,
and the angels? The matter is determined,
and unto God all matters are returned.
Ask the Children of Israel how many a clear sign
We gave them. Whoso changes God's blessing
after it has come to him, God is terrible
in retribution.
Decked out fair to the unbelievers
is the present life, and they deride
the believers; but those who were godfearing
shall be above them on the Resurrection Day;
and God provides whomsoever He will
without reckoning.

The people were one nation; then God sent forth
the Prophets, good tidings to bear
and warning, and He sent down with them
the Book with the truth, that He might
decide between the people touching their differences;

and only those who had been given it
were at variance upon it, after the
clear signs had come to them, being insolent
one to another; then God guided those
who believed to the truth, touching which
they were at variance, by His leave;
and God guides whomsoever He will
to a straight path.

210 Or did you suppose you should enter Paradise
without there had come upon you the like
of those who passed away before you?
They were afflicted by misery and hardship
and were so convulsed, that the Messenger
and those who believed with him said,
'When comes God's help?' Ah, but surely
God's help is nigh.

They will question thee concerning
what they should expend. Say: 'Whatsoever good
you expend is for parents and kinsmen,
orphans, the needy, and the traveller;
and whatever good you may do, God has
knowledge of it.'

Prescribed for you is fighting, though it be
hateful to you.
Yet it may happen that you will hate a thing
which is better for you; and it may happen that you
will love a thing which is worse for you; God knows,
and you know not.

They will question thee concerning
the holy month, and fighting in it.
Say: 'Fighting in it is a heinous thing,
but to bar from God's way, and disbelief in Him,
and the Holy Mosque, and to expel its people
from it—that is more heinous in God's sight;
and persecution is more heinous than slaying.'
They will not cease to fight with you,

till they turn you from your religion,
if they are able; and whosoever of you
turns from his religion, and dies disbelieving—
their works have failed in this world and the next;
those are the inhabitants of the Fire; therein
they shall dwell forever.
But the believers, and those who emigrate
and struggle in God's way—those have hope of
God's compassion; and God is All-forgiving,
All-compassionate.

They will question thee concerning
wine, and arrow-shuffling. Say: 'In both
is heinous sin, and uses for men,
but the sin in them is more heinous
than the usefulness.'

They will question thee concerning
what they should expend. Say: 'The abundance.'
So God makes clear His signs to you; haply
you will reflect;
in this world, and the world to come.

They will question thee concerning
the orphans. Say: 'To set their affairs
aright is good.
And if you intermix with them, they are
your brothers. God knows well
him who works corruption from him
who sets aright; and had He willed
He would have harassed you. Surely God is
All-mighty, All-wise.'

Do not marry idolatresses, until
they believe; a believing slavegirl
is better than an idolatress, though
you may admire her. And do not marry
idolaters, until they believe. A believing
slave is better than an idolater, though

you may admire him.
Those call unto the Fire; and God calls unto
Paradise, and pardon, by His leave, and He
makes clear His signs to the people; haply
they will remember.

They will question thee concerning
the monthly course. Say: 'It is hurt;
so go apart from women during
the monthly course, and do not approach them
till they are clean. When they have cleansed
themselves, then come unto them as God
has commanded you.' Truly, God loves
those who repent, and He loves those
who cleanse themselves.
Your women are a tillage for you; so come
unto your tillage as you wish, and forward
for your souls; and fear God, and know that
you shall meet Him. Give thou good tidings
to the believers.

Do not make God a hindrance, through your oaths,
to being pious and godfearing, and putting
things right between men. Surely God is
All-hearing, All-knowing.
225 God will not take you to task for a slip
in your oaths; but He will take you to task
for what your hearts have earned; and God is
All-forgiving, All-clement.

For those who forswear their women
a wait of four months; if they revert,
God is All-forgiving, All-compassionate;
but if they resolve on divorce, surely God is
All-hearing, All-knowing.
Divorced women shall wait by themselves
for three periods; and it is not lawful
for them to hide what God has created
in their wombs; if they believe in God

and the Last Day. In such time their mates
have better right to restore them, if they
desire to set things right. Women have
such honourable rights as obligations, but
their men have a degree above them; God is
All-mighty, All-wise.
Divorce is twice; then honourable retention
or setting free kindly. It is not lawful
for you to take of what you have given them
unless the couple fear they may not maintain
God's bounds; if you fear they may not maintain
God's bounds, it is no fault in them for her
to redeem herself. Those are God's bounds;
do not transgress them. Whosoever
transgresses the bounds of God—those
are the evildoers.
230 If he divorces her finally, she shall not
be lawful to him after that, until she
marries another husband. If he divorces her,
then it is no fault in them to return
to each other, if they suppose that they will
maintain God's bounds. Those are God's bounds;
He makes them clear unto a people
that have knowledge.
When you divorce women, and they have reached
their term, then retain them honourably
or set them free honourably; do not retain them
by force, to transgress; whoever does that
has wronged himself. Take not God's signs
in mockery, and remember God's blessing
upon you, and the Book and the Wisdom He
has sent down on you, to admonish you.
And fear God, and know that God has knowledge
of everything.
When you divorce women, and they have reached
their term, do not debar them from marrying
their husbands, when they have agreed together
honourably. That is an admonition for
whoso of you believes in God and the Last Day;

that is cleaner and purer for you; God knows,
and you know not.

Mothers shall suckle their children two years
completely, for such as desire to fulfil
the suckling. It is for the father to provide them
and clothe them honourably. No soul is charged
save to its capacity; a mother shall not be pressed
for her child, neither a father for his child.
The heir has a like duty. But if the couple
desire by mutual consent and consultation
to wean, then it is no fault in them.
And if you desire to seek nursing
for your children, it is no fault in you
provide you hand over what you have given
honourably; and fear God, and know that God sees
the things you do.

And those of you who die, leaving wives,
they shall wait by themselves for four months
and ten nights; when they have reached their term
then it is no fault in you what they may do
with themselves honourably. God is aware of
the things you do.

235 There is no fault in you touching the proposal
to women you offer, or hide in your hearts;
God knows that you will be mindful of them;
but do not make troth with them secretly
without you speak honourable words.
And do not resolve on the knot of marriage
until the book has reached its term; and know
that God knows what is in your hearts,
so be fearful of Him; and know that God is
All-forgiving, All-clement.

There is no fault in you, if you divorce
women while as yet you have not touched them
nor appointed any marriage-portion for them;

yet make provision for them, the affluent man
according to his means, and according to his means
the needy man, honourably—an obligation
on the good-doers.
And if you divorce them before you have
touched them, and you have already appointed
for them a marriage-portion, then one-half
of what you have appointed, unless it be
they make remission, or he makes remission
in whose hand is the knot of marriage;
yet that you should remit is nearer
to godfearing. Forget not to be bountiful
one towards another. Surely God sees
the things you do.

Be you watchful over the prayers,
and the middle prayer; and do you stand
obedient to God.
240 And if you are in fear, then afoot
or mounted; but when you are secure, then
remember God, as He taught you the things
that you knew not.

And those of you who die, leaving wives,
let them make testament for their wives,
provision for a year without expulsion; but if
they go forth, there is no fault in you what
they may do with themselves honourably; God is
All-mighty, All-wise.
There shall be for divorced women
provision honourable—an obligation
on the godfearing.

So God makes clear His signs for you; haply
you will understand.

Hast thou not regarded those who went forth
from their habitations in their thousands
fearful of death? God said to them, 'Die!'

Then He gave them life. Truly God is bounteous
to the people, but most of the people
are not thankful.
So fight in God's way, and know that God is
All-hearing, All-knowing.
Who is he that will lend God a good loan,
and He will multiply it for him manifold?
God grasps, and outspreads; and unto Him
you shall be returned.

Hast thou not regarded the Council
of the Children of Israel, after Moses,
when they said to a Prophet of theirs,
'Raise up for us a king, and we will fight
in God's way.' He said, 'Might it be
that, if fighting is prescribed for you,
you will not fight?' They said, 'Why should we
not fight in God's way, who have been
expelled from our habitations
and our children?' Yet when fighting was
prescribed for them, they turned their backs
except a few of them; and God has knowledge
of the evildoers.
Then their Prophet said to them, 'Verily
God has raised up Saul for you as king.'
They said, 'How should he be king over us
who have better right than he to kingship,
seeing he has not been given amplitude
of wealth?' He said, 'God has chosen him
over you, and has increased him
broadly in knowledge and body. God gives
the kingship to whom He will; and God is
All-embracing, All-knowing.'
And their Prophet said to them, 'The sign
of his kingship is that the Ark will come to you,
in it a Shechina from your Lord, and a remnant
of what the folk of Moses and Aaron's folk
left behind, the angels bearing it.
Surely in that shall be a sign for you, if

you are believers.'
250 And when Saul went forth with the hosts
he said, 'God will try you with a river;
whosoever drinks of it is not of me,
and whoso tastes it not, he is of me,
saving him who scoops up with his hand.'
But they drank of it, except a few
of them; and when he crossed it, and those
who believed with him, they said, 'We have no
power today against Goliath and his hosts.'
Said those who reckoned they should meet God,
'How often a little company has overcome
a numerous company, by God's leave! And God
is with the patient.'
So, when they went forth against Goliath
and his hosts, they said, 'Our Lord, pour out
upon us patience, and make firm our feet,
and give us aid against the people of
the unbelievers!'
And they routed them, by the leave of God,
and David slew Goliath; and God gave him
the kingship, and Wisdom, and He taught him
such as He willed. Had God not driven back
the people, some by the means of others,
the earth had surely corrupted; but God is bounteous
unto all beings.

These are the signs of God We recite to thee
in truth,
and assuredly thou art of the number
of the Envoys.
And those Messengers, some We have preferred
above others;
some there are to whom God spoke, and some He
raised in rank.

And We gave Jesus son of Mary the clear signs,
and confirmed him with the Holy Spirit.
And had God willed, those who came after him

would not have fought one against the other
after the clear signs had come to them;
but they fell into variance, and some of them
believed, and some disbelieved; and had God willed
they would not have fought one against the other;
but God does whatsoever He desires.

255 O believers, expend of that wherewith
We have provided you, before there comes a day
wherein shall be neither traffick, nor friendship,
nor intercession; and the unbelievers—they
are the evildoers.

God
there is no god but He, the
Living, the Everlasting.
Slumber seizes Him not, neither sleep;
to Him belongs
all that is in the heavens and the earth.
Who is there that shall intercede with Him
save by His leave?
He knows what lies before them
and what is after them,
and they comprehend not anything of His knowledge
save such as He wills.
His Throne comprises the heavens and earth;
the preserving of them oppresses Him not;
He is the All-high, the All-glorious.

No compulsion is there in religion.
Rectitude has become clear from error.
So whosoever disbelieves in idols
and believes in God, has laid hold of
the most firm handle, unbreaking; God is
All-hearing, All-knowing.

God is the Protector of the believers;
He brings them forth from the shadows
into the light.

And the unbelievers—their protectors are
idols, that bring them forth from the light
into the shadows;
those are the inhabitants of the Fire,
therein dwelling forever.

260 Hast thou not regarded him who disputed
with Abraham, concerning his Lord,
that God had given him the kingship? When
Abraham said, 'My Lord is He who gives
life, and makes to die,' he said, 'I give
life, and make to die.' Said Abraham, 'God
brings the sun from the east; so bring thou
it from the west.' Then the unbeliever
was confounded. God guides not the people
of the evildoers.
Or such as he who passed by a city
that was fallen down upon its turrets;
he said, 'How shall God give life to this
now it is dead?' So God made him die
a hundred years, then He raised him up,
saying, 'How long hast thou tarried?' He said,
'I have tarried a day, or part of a day.'
Said He, 'Nay; thou hast tarried a hundred years.
Look at thy food and drink—it has not spoiled;
and look at thy ass. So We would make thee
a sign for the people. And look at the bones,
how We shall set them up, and then clothe them
with flesh.' So, when it was made clear
to him, he said, 'I know that God is powerful
over everything.'
And when Abraham said, 'My Lord, show me
how Thou wilt give life to the dead,' He said,
'Why, dost thou not believe?' 'Yes,' he said,
'but that my heart may be at rest.' Said He,
'Take four birds, and twist them to thee,
then set a part of them on every hill,
then summon them, and they will come to thee
running. And do thou know that God is

All-mighty, All-wise.'

The likeness of those who expend their wealth
in the way of God is as the likeness
of a grain of corn that sprouts seven ears,
in every ear a hundred grains. So God
multiplies unto whom He will; God is
All-embracing, All-knowing.
Those who expend their wealth in the way of God
then follow not up what they have expended with
reproach and injury, their wage is with their Lord,
and no fear shall be on them, neither shall they sorrow
265 Honourable words, and forgiveness, are better than
a freewill offering followed by injury; and God is
All-sufficient, All-clement.
O believers, void not your freewill offerings
with reproach and injury, as one who expends
of his substance to show off to men
and believes not in God and the Last Day.
The likeness of him is as the likeness
of a smooth rock on which is soil,
and a torrent smites it, and leaves it barren.
They have no power over anything that they
have earned. God guides not the people
of the unbelievers.
But the likeness of those who expend their
wealth, seeking God's good pleasure, and to
confirm themselves, is as the likeness
of a garden upon a hill; a torrent smites it
and it yields its produce twofold; if no
torrent smites it, yet dew; and God sees
the things you do.
Would any of you wish to have a garden
of palms and vines, with rivers flowing
beneath it, and all manner of fruit there
for him, then old age smites him, and he has
seed, but weaklings, then a whirlwind with
fire smites it, and it is consumed?
So God makes clear the signs to you; haply

you will reflect.
O believers, expend of the good things
you have earned, and of that We
have produced for you from the earth,
and intend not the corrupt of it for
your expending;
for you would never take it yourselves, except
you closed an eye on it; and know that God is
All-sufficient, All-laudable.
Satan promises you poverty, and bids you
unto indecency; but God promises you
His pardon and His bounty; and God is
All-embracing, All-knowing.
He gives the Wisdom to whomsoever He will,
and whoso is given the Wisdom, has been
given much good; yet none remembers but men
possessed of minds.
And whatever expenditure you expend,
and whatever vow you vow, surely God
knows it. No helpers have the evildoers.
If you publish your freewill offerings, it is
excellent; but if you conceal them, and give them
to the poor, that is better for you, and will
acquit you of your evil deeds; God is aware of
the things you do.

Thou art not responsible for guiding them;
but God guides whomsoever He will.

And whatever good you expend is for yourselves,
for then you are expending, being desirous
only of God's Face; and whatever good
you expend shall be repaid to you
in full, and you will not be wronged,
it being for the poor who are restrained
in the way of God, and are unable
to journey in the land; the ignorant man
supposes them rich because of their abstinence,
but thou shalt know them by their mark—

they do not beg of men importunately.
And whatever good you expend, surely God has
knowledge of it.
Those who expend their wealth night and day, secretly
and in public, their wage awaits them with their Lord,
and no fear shall be on them, neither shall they sorrow.

Those who devour usury shall not rise again
except as he rises, whom Satan of the touch
prostrates; that is because they say,
'Trafficking is like usury.' God has
permitted trafficking, and forbidden usury.
Whosoever receives an admonition
from his Lord and gives over, he shall have
his past gains, and his affair is
committed to God; but whosoever reverts—
those are the inhabitants of the Fire,
therein dwelling forever.
God blots out usury, but freewill offerings
He augments with interest. God loves not
any guilty ingrate.

Those who believe and do deeds of righteousness,
and perform the prayer, and pay the alms—
their wage awaits them with their Lord,
and no fear shall be on them, neither shall they sorrow.

Q believers, fear you God; and
give up the usury that is outstanding, if
you are believers.
But if you do not, then take notice that
God shall war with you, and His Messenger; yet
if you repent, you shall have your principal,
unwronging and unwronged.
And if any man should be in difficulties,
let him have respite till things are easier; but
that you should give freewill offerings is better for you,
did you but know.

And fear a day wherein you shall be
returned to God, and every soul shall be
paid in full what it has earned; and they
shall not be wronged.

O believers, when you contract a debt
one upon another for a stated term,
write it down, and let a writer
write it down between you justly,
and let not any writer refuse
to write it down, as God has taught him;
so let him write, and let the debtor
dictate, and let him fear God his Lord
and not diminish aught of it. And if
the debtor be a fool, or weak, or unable
to dictate himself, then let his guardian
dictate justly. And call in to witness
two witnesses, men; or if the two
be not men, then one man and two women,
such witnesses as you approve of,
that if one of the two women errs
the other will remind her; and let the witnesses
not refuse, whenever they are summoned.
And be not loth to write it down,
whether it be small or great, with its term;
that is more equitable in God's sight,
more upright for testimony, and likelier
that you will not be in doubt. Unless it be
merchandise present that you give and take
between you; then it shall be no fault in you
if you do not write it down. And take witnesses
when you are trafficking one with another.
And let not either writer or witness be
pressed; or if you do, that is ungodliness in you.
And fear God; God teaches you, and God has
knowledge of everything.
And if you are upon a journey, and
you do not find a writer, then a pledge
in hand. But if one of you trusts another,

let him who is trusted deliver his trust,
and let him fear God his Lord. And do not
conceal the testimony; whoso conceals it,
his heart is sinful; and God has knowledge of
the things you do.
To God belongs all that is in the heavens and
earth. Whether you publish what is in your hearts
or hide it, God shall make reckoning with you
for it. He will forgive whom He will,
and chastise whom He will; God is powerful
over everything.

285 The Messenger believes in what was sent down to
him from his Lord,
and the believers; each one believes in God
and His angels,
and in His Books and His Messengers; we
make no division
between any one of His Messengers. They say,
'We hear, and obey.
Our Lord, grant us Thy forgiveness; unto Thee
is the homecoming.'

God charges no soul save to its capacity;
standing to its account is what it has earned,
and against its account what it has merited.

Our Lord,
take us not to task
if we forget, or make mistake.
Our Lord,
charge us not with a load such
as Thou didst lay upon those before us.
Our Lord,
do Thou not burden us
beyond what we have the strength to bear.
And pardon us,
and forgive us,

and have mercy on us;
Thou art our Protector.
And help us against the people
of the unbelievers.

o

III

THE HOUSE OF IMRAN

In the Name of God, the Merciful, the Compassionate

Alif Lam Mim

God
there is no god but He, the
Living, the Everlasting.

He has sent down upon thee the Book
with the truth, confirming what was before it,
and He sent down the Torah and the Gospel
aforetime, as guidance to the people,
and He sent down the Salvation.

As for those who disbelieve in God's signs, for
them awaits a terrible chastisement; God is
All-mighty, Vengeful.

From God nothing whatever is hidden
in heaven and earth. It is He who forms you
in the womb as He will. There is no god but He,
the All-mighty, the All-wise.

5 It is He who sent down upon thee the Book,
wherein are verses clear that are the Essence
of the Book, and others ambiguous.
As for those in whose hearts is swerving,
they follow the ambiguous part, desiring
dissension, and desiring its interpretation;
and none knows its interpretation, save
only God. And those firmly rooted in
knowledge say, 'We believe in it; all
is from our Lord'; yet none remembers, but men
possessed of minds.

Our Lord, make not our hearts to swerve
after that Thou hast guided us; and give us
mercy from Thee;
Thou art the Giver.
Our Lord, it is Thou that shall gather
mankind for a day whereon is no doubt;
verily God will
not fail the tryst.
As for the unbelievers, their riches
will not avail them, neither their children,
aught against God; those—they shall be
fuel for the Fire
like Pharaoh's folk, and the people before them,
who cried lies to Our signs; God seized them
because of their sins; God is terrible
in retribution.
Say to the unbelievers: 'You shall be
overthrown, and mustered into Gehenna—
an evil cradling!'

There has already been a sign for you
in the two companies that encountered,
one company fighting in the way of God
and another unbelieving; they saw them
twice the like of them, as the eye sees,
but God confirms with His help whom He will.
Surely in that is a lesson for men
possessed of eyes.

Decked out fair to men is the love of lusts—
women, children, heaped-up heaps of gold
and silver, horses of mark, cattle
and tillage. That is the enjoyment of
the present life; but God—with Him is
the fairest resort.
Say: 'Shall I tell you of a better than that?'
For those that are godfearing, with their Lord
are gardens underneath which rivers flow,
therein dwelling forever, and spouses

purified, and God's good pleasure. And God
sees His servants
who say, 'Our Lord, we believe; forgive us
our sins, and guard us against the chastisement
of the Fire'—
men who are patient, truthful, obedient,
expenders in alms, imploring God's pardon
at the daybreak.

God bears witness that
there is no god but He—
and the angels, and men possessed of knowledge—
upholding justice;
there is no god but He,
the All-mighty, the All-wise.

The true religion with God is Islam.

Those who were given the Book were not at variance
except after the knowledge came to them,
being insolent one to another. And whoso
disbelieves in God's signs, God is swift
at the reckoning.
So if they dispute with thee, say: 'I have
surrendered my will to God, and whosoever
follows me.'
And say to those who have been given the Book
and to the common folk: 'Have you surrendered?'
If they have surrendered, they are right guided;
but if they turn their backs, thine it is only
to deliver the Message; and God
sees His servants.
Those who disbelieve in the signs of God
and slay the Prophets without right,
and slay such men as bid to justice—
do thou give them the good tidings of
a painful chastisement;
their works have failed in this world and the next;
they have no helpers.
Hast thou not regarded those who were given

a portion of the Book, being called to the Book
of God, that it might decide between them,
and then a party of them turned away,
swerving aside?
That, because they said, 'The Fire shall not
touch us, except for a number of days';
and the lies they forged has deluded them
in their religion.
But how will it be, when We gather them
for a day whereon is no doubt, and every soul
shall be paid in full what it has earned, and they
shall not be wronged?

25 Say: 'O God, Master of the Kingdom,
Thou givest the Kingdom to whom Thou wilt,
and seizest the Kingdom from whom Thou wilt,
Thou exaltest whom Thou wilt, and Thou
abasest whom Thou wilt; in Thy hand
is the good; Thou art powerful
over everything.
Thou makest the night to enter into the day
and Thou makest the day to enter into the night,
Thou bringest forth the living from the dead
and Thou bringest forth the dead from the living,
and Thou providest whomsoever Thou wilt
without reckoning.'

Let not the believers take the unbelievers
for friends, rather than the believers—
for whoso does that belongs not to God in
anything—unless you have a fear of them.
God warns you that you beware of Him,
and unto God is the homecoming. Say:
'Whether you hide what is in your breasts
or publish it, God knows it. God knows
what is in the heavens and what is in
the earth; and God is powerful
over everything.'

The day every soul shall find what it has done of good
brought forward, and what it has done of evil;
it will wish if there were only a far space
between it and that day. God warns you that you
beware of Him; and God is gentle with His servants.

Say: 'If you love God, follow me, and God
will love you, and forgive you your sins;
God is All-forgiving, All-compassionate.'
Say: 'Obey God, and the Messenger.' But
if they turn their backs, God loves not
the unbelievers.

30 God chose Adam and Noah
and the House of Abraham
and the House of Imran
above all beings, the
seed of one another;
God hears, and knows.

When the wife of Imran
said, 'Lord, I have vowed
to Thee, in dedication,
what is within my womb.
Receive Thou this from me;
Thou hearest, and knowest.'
And when she gave birth to her
she said, 'Lord, I have given
birth to her, a female.'
(And God knew very well
what she had given birth to;
the male is not as the female.)
'And I have named her Mary,
and commend her to Thee
with her seed, to protect them
from the accursed Satan.'
Her Lord received the child
with gracious favour,

and by His goodness
she grew up comely,
Zachariah taking
charge of her. Whenever
Zachariah went in to her
in the Sanctuary, he
found her provisioned.
'Mary,' he said,
'how comes this to thee?'
'From God,' she said.
Truly God provisions
whomsoever He will
without reckoning.
Then Zachariah
prayed to his Lord
saying, 'Lord, give me
of Thy goodness
a goodly offspring.
Yea, Thou hearest
prayer.' And the angels
called to him, standing
in the Sanctuary
at worship, 'Lo, God
gives thee good tidings
of John, who shall confirm
a Word of God,
a chief, and chaste,
a Prophet, righteous.'
35 'Lord,' said Zachariah,
'how shall I have a son,
seeing I am an old man
and my wife is barren?'
'Even so,' God said,
'God does what He will.'
'Lord,' said Zachariah,
'appoint to me a sign.'
'Thy sign,' God said,
'is that thou shalt not
speak, save by tokens,

to men for three days.
And mention thy Lord
oft, and give glory
at evening and dawn.'

And when the angels said,
'Mary, God has chosen
thee, and purified
thee; He has chosen
thee above all women.
Mary, be obedient to
thy Lord, prostrating
and bowing before Him.'
(That is of the tidings
of the Unseen, that We
reveal to thee; for thou
wast not with them, when
they were casting quills
which of them should have
charge of Mary; thou
wast not with them, when
they were disputing.)
When the angels said,
'Mary, God gives thee good
tidings of a Word from Him
whose name is Messiah,
Jesus, son of Mary;
high honoured shall he be
in this world and the next,
near stationed to God.
He shall speak to men
in the cradle, and of age,
and righteous he shall be.'
'Lord,' said Mary,
'how shall I have a son
seeing no mortal has
touched me?' 'Even so,'
God said, 'God
creates what He will.

When He decrees a thing
He does but say to it
"Be," and it is.
And He will teach him
the Book, the Wisdom,
the Torah, the Gospel,
to be a Messenger
to the Children of Israel
saying, "I have come to
you with a sign from
your Lord. I will create
for you out of clay as
the likeness of a bird;
then I will breathe into
it, and it will be a
bird, by the leave of God.
I will also heal
the blind and the leper,
and bring to life the
dead, by the leave of God.
I will inform you too
of what things you eat,
and what you treasure up
in your houses. Surely
in that is a sign for you,
if you are believers.
Likewise confirming the
truth of the Torah that
is before me, and to make
lawful to you certain
things that before were
forbidden unto you.
I have come to you with
a sign from your Lord;
so fear you God, and
obey you me. Surely
God is my Lord and
your Lord; so serve Him.
This is a straight path".'

And when Jesus perceived
their unbelief, he said,
'Who will be my helpers
unto God?' The Apostles
said, 'We will be helpers
of God; we believe in God;
witness thou our submission.
Lord, we believe in that
Thou hast sent down, and we
follow the Messenger.
Inscribe us therefore with
those who bear witness.'

And they devised, and God
devised, and God is
the best of devisers.

When God said, 'Jesus,
I will take thee to Me
and will raise thee to Me,
and I will purify thee
of those who believe not.
I will set thy followers
above the unbelievers
till the Resurrection Day.
Then unto Me shall you
return, and I will decide
between you, as to what
you were at variance on.
As for the unbelievers,
I will chastise them with
a terrible chastisement
in this world and the next;
they shall have no helpers.'
But as for the believers, who do
deeds of righteousness, He will pay them
in full their wages: and God loves not
the evildoers.

This We recite to thee
of signs and wise remembrance.
Truly, the likeness of
Jesus, in God's sight,
is as Adam's likeness;
He created him of dust,
then said He unto him,
'Be,' and he was.
The truth is of God;
be not of the doubters.
And whoso disputes with thee
concerning him, after the
knowledge that has come to thee,
say: 'Come now, let us call
our sons and your sons,
our wives and your wives,
our selves and your selves,
then let us humbly pray
and so lay God's curse
upon the ones who lie.'
55 This is the true story.
There is no god but God,
and assuredly God is
the All-mighty, the All-wise.
And if they turn their backs,
assuredly God knows
the workers of corruption.

Say: 'People of the Book! Come now to a word common between us and you, that we serve none but God, and that we associate not aught with Him, and do not some of us take others as Lords, apart from God.' And if they turn their backs, say: 'Bear witness that we are Muslims.'

People of the Book! Why do you dispute concerning Abraham? The Torah was not sent down, neither the Gospel, but after him. What,

have you no reason?
Ha, you are the ones who dispute on what you
know; why then dispute you touching a matter
of which you know not anything? God knows,
and you know not.
60 No; Abraham in truth was not a Jew,
neither a Christian; but he was a Muslim
and one pure of faith; certainly he was never
of the idolaters.
Surely the people standing closest to Abraham
are those who followed him, and this Prophet,
and those who believe; and God is the Protector
of the believers.

There is a party of the People of the Book
yearn to make you go astray; yet none
they make to stray, except themselves, but
they are not aware.
People of the Book! Why do you disbelieve
in God's signs, which you yourselves witness?
People of the Book! Why do you confound
the truth with vanity, and conceal the truth
and that wittingly?

65 There is a party of the People of the Book
say, 'Believe in what has been sent down upon
those who believe at the beginning of the
day, and disbelieve at the end of it; haply
they will then return;
and believe not any but him who follows
your religion.' Say: 'The true guidance is
God's guidance—that anyone should be given
the like of what you have been given, or dispute
with you before your Lord.' Say: 'Surely bounty
is in the hand of God; He gives it unto
whomsoever He will; and God is
All-embracing, All-knowing.
He singles out for His mercy whom He will;

God is of bounty abounding.'
And of the People of the Book is he who, if thou
trust him with a hundredweight, will restore it
thee; and of them is he who, if thou trust him with
one pound, will not restore it thee, unless ever thou
standest over him.
That, because they say, 'There is no way over us as to
the common people.' They speak falsehood against God
and that wittingly.
70 Nay, but whoso fulfils his covenant and fears God, God
loves the godfearing.
Those that sell God's covenant, and their oaths,
for a little price, there shall be no share for them
in the world to come; God shall not speak to them
neither look on them on the Resurrection Day,
neither will He purify them; and for them awaits
a painful chastisement.
And there is a sect of them twist their tongues
with the Book, that you may suppose it part of
the Book, yet it is not part of the Book; and they
say, 'It is from God,' yet it is not from God,
and they speak falsehood against God,
and that wittingly.
It belongs not to any mortal that God should
give him the Book, the Judgment, the Prophethood,
then he should say to men, 'Be you servants to me
apart from God.' Rather, 'Be you masters in
that you know the Book, and in that you study.'
He would never order you to take the angels
and the Prophets as Lords; what, would He order
you to disbelieve, after you have surrendered?

75 And when God took compact with the Prophets:
'That I have given you of Book and Wisdom;
then there shall come to you a Messenger confirming
what is with you—you shall believe in him
and you shall help him; do you agree?' He said.
'And do you take My load on you on that condition?'
They said, 'We do agree.' God said, 'Bear witness so,

and I shall be with you among the witnesses.'
Then whosoever turns his back after that—
they are the ungodly.
What, do they desire another religion than God's,
and to Him has surrendered whoso is in the heavens
and the earth, willingly or unwillingly, and to Him
they shall be returned?
Say: 'We believe in God, and that which has been sent
down on us, and sent down on Abraham and Ishmael,
Isaac and Jacob, and the Tribes, and in that which was
given to Moses and Jesus, and the Prophets, of their
Lord; we make no division between any of them, and
to Him we surrender.'
Whoso desires another religion than Islam, it shall
not be accepted of him; in the next world he shall
be among the losers.
80 How shall God guide a people who have disbelieved
after they believed, and bore witness that the
Messenger is true, and the clear signs came to them?
God guides not the people of the evildoers.
Those—their recompense is that there shall rest
on them the curse of God and of the angels
and of men, altogether, therein dwelling forever;
the chastisement shall not be lightened
for them; no respite shall be given them.
But those who repent thereafter, and make amends—
God is All-forgiving, All-compassionate.
Surely those who disbelieve after they have believed
and then increase in unbelief—their repentance
shall not be accepted; those are the ones who stray.
85 Surely those who disbelieve, and die disbelieving,
there shall not be accepted from any one of them
the whole earth full of gold, if he would ransom himself
thereby; for them awaits a painful chastisement, and
they shall have no helpers.

You will not attain piety until you expend
of what you love; and whatever thing you expend,
God knows of it.

All food was lawful to the Children of Israel
save what Israel forbade for himself
before the Torah was sent down. Say:
'Bring you the Torah now, and recite it,
if you are truthful.'
Whoso forges falsehood against God after that,
those are the evildoers.

Say: 'God has spoken the truth; therefore follow
the creed of Abraham, a man of pure faith
and no idolater.'
90 The first House established for the people
was that at Bekka, a place holy, and a guidance
to all beings.
Therein are clear signs—the station of Abraham,
and whosoever enters it is in security.
It is the duty of all men towards God to come
to the House a pilgrim, if he is able to
make his way there.
As for the unbeliever, God is All-sufficient
nor needs any being.

Say: 'People of the Book, why do you disbelieve
in the signs of God? Surely God is witness of
the things you do.'
Say: 'People of the Book, why do you bar from God's
way the believer, desiring to make it crooked,
yourselves being witnesses? God is not heedless of
the things you do.'

95 O believers, if you obey a sect of those
who have been given the Book, they will turn you,
after you have believed, into unbelievers.
How can you disbelieve, seeing you have God's signs
recited to you, and His Messenger among you?
Whosoever holds fast to God, he is guided
to a straight path.
O believers, fear God as He should be feared,
and see you do not die, save in surrender.

And hold you fast to God's bond, together,
and do not scatter; remember God's blessing
upon you when you were enemies, and He brought
your hearts together, so that by His blessing
you became brothers.
You were upon the brink of a pit of Fire,
and He delivered you from it; even so God
makes clear to you His signs; so haply
you will be guided.
Let there be one nation of you, calling to good,
and bidding to honour, and forbidding dishonour;
those are the prosperers.
Be not as those who scattered and fell into variance
after the clear signs came to them; those there awaits
a mighty chastisement,
the day when some faces are blackened, and some faces
whitened.
As for those whose faces are blackened—'Did you disbelieve after you had believed? Then taste the chastisement for that you disbelieved!' But as for those whose faces are whitened, they shall be in God's mercy, therein dwelling forever.

These are the signs of God We recite to thee
in truth,
and God desires not any injustice to
living beings.
To God belongs all that is in the heavens
and in the earth, and unto Him all matters
are returned.

You are the best nation ever brought forth
to men, bidding to honour, and forbidding
dishonour, and believing in God. Had the People
of the Book believed, it were better for them;
some of them are believers, but the most of
them are ungodly.
They will not harm you, except a little hurt; and if
they fight with you, they will turn on you
their backs; then they will not be helped.

Abasement shall be pitched on them, wherever
they are come upon, except they be in a bond
of God, and a bond of the people; they will be laden
with the burden of God's anger, and poverty shall be
pitched on them; that, because they disbelieved in
God's signs, and slew the Prophets without right;
that, for that they acted rebelliously
and were transgressors.
Yet they are not all alike; some of the People
of the Boôk are a nation upstanding, that
recite God's signs in the watches of the night,
bowing themselves,
110 believing in God and in the Last Day,
bidding to honour and forbidding dishonour,
vying one with the other in good works; those
are of the righteous.
And whatsoever good you do, you shall not
be denied the just reward of it; and God
knows the godfearing.
As for the unbelievers, their riches shall not
avail them, neither their children, against God;
those are the inhabitants of the Fire,
therein dwelling forever.
The likeness of that they expend in this present life
is as the likeness of a freezing blast that smites
the tillage of a people who wronged themselves,
and it destroyed that; God wronged them not, but
themselves they wronged.

O believers, take not for your intimates
outside yourselves; such men spare nothing
to ruin you; they yearn for you to suffer.
Hatred has already shown itself of their mouths,
and what their breasts conceal is yet greater.
Now We have made clear to you the signs,
if you understand.
115 Ha, there you are; you love them, and they
love you not; you believe in the Book, all of it,
and when they meet you they say, 'We believe,'

but when they go privily, they bite at you their
fingers, enraged. Say: 'Die in your rage; God knows
the thoughts in the breasts.'
If you are visited by good fortune, it vexes them;
but if you are smitten by evil, they rejoice at it.
Yet if you are patient and godfearing, their
guile will hurt you nothing; God encompasses
the things they do.

When thou wentest forth at dawn from thy people to lodge
the believers in their pitches for the battle—God is
All-hearing, All-knowing—
when two parties of you were about to lose heart, though
God was their Protector—and in God let the believers
put all their trust—
and God most surely helped you at Badr, when you
were utterly abject. So fear God, and haply
you will be thankful.
When thou saidst to the believers, 'Is it not enough
for you that your Lord should reinforce you
with three thousand angels sent down upon you?
Yea; if you are patient and godfearing, and the foe
come against you instantly, your Lord will reinforce
you with five thousand swooping angels.' God wrought
this not, save as good tiding to you, and that your
hearts might be at rest; help comes only from God
the All-mighty, the All-wise;
and that He might cut off a part of the unbelievers
or frustrate them, so that they turned in their
tracks, disappointed.
No part of the matter is thine, whether He turns
towards them again, or chastises them; for
they are evildoers.
To God belongs all that is in the heavens and earth;
He forgives whom He will, and chastises whom He will;
God is All-forgiving, All-compassionate.

O believers, devour not usury, doubled
and redoubled, and fear you God; haply so

you will prosper.
And fear the Fire prepared for the unbelievers,
and obey God and the Messenger; haply so
you will find mercy.
And vie with one another, hastening to forgiveness
from your Lord, and to a garden whose breadth
is as the heavens and earth, prepared
for the godfearing
who expend in prosperity and adversity in
almsgiving, and restrain their rage, and pardon
the offences of their fellowmen; and God
loves the good-doers;
who, when they commit an indecency or wrong
themselves, remember God, and pray forgiveness for
their sins—and who shall forgive sins but God?—
and do not persevere in the things they did
and that wittingly.
Those—their recompense is forgiveness from
their Lord, and gardens beneath which rivers flow,
therein dwelling forever;
and how excellent is the wage of those who labour!

Divers institutions have passed away before you;
journey in the land, and behold how was the end of
those that cried lies.

This is an exposition for mankind, and a guidance,
and an admonition for such as are godfearing.
Faint not, neither sorrow; you shall be the upper ones
if you are believers.

If a wound touches you, a like wound already
has touched the heathen; such days We deal out
in turn among men, and that God may know
who are the believers, and that He may take
witnesses from among you; and God loves not
the evildoers;
and that God may prove the believers, and blot out
the unbelievers.

Or did you suppose you should enter Paradise
without God know who of you have struggled and
who are patient?

You were longing for death before you met it;
now you have seen it, while you were beholding.

Muhammad is naught but a Messenger; Messengers
have passed away before him. Why, if he should die
or is slain, will you turn about on your heels?
If any man should turn about on his heels, he will
not harm God in any way; and God will recompense
the thankful.
It is not given to any soul to die, save by the
leave of God, at an appointed time. Whoso desires
the reward of this world, We will give him of this;
and whoso desires the reward of the other world,
We will give him of that; and We will recompense
the thankful.
140 Many a Prophet there has been, with whom thousands
manifold have fought, and they fainted not
for what smote them in God's way, neither
weakened, nor did they humble themselves; and God
loves the patient.
Nothing else they said but, 'Lord, forgive us our
sins, and that we exceeded in our affair, and
make firm our feet,
and help us against the people of the unbelievers.'
And God gave them the reward of this world and
the fairest reward of the world to come; and God
loves the good-doers.

O believers, if you obey the unbelievers
they will turn you upon your heels, and you will
turn about, losers.
No; but God is your Protector, and He is
the best of helpers.
We will cast into the hearts of the unbelievers
terror, for that they have associated with God

that for which He sent down never authority;
their lodging shall be the Fire; evil is the lodging
of the evildoers.

145 God has been true in His promise towards you
when you blasted them by His leave; until
you lost heart, and quarrelled about the matter,
and were rebellious, after He had shown you
that you longed for.
Some of you there are that desire this world,
and some of you there are desire the next world.
Then He turned you from them, that He might try you;
and He has pardoned you; and God is bounteous
to the believers.
When you were going up, not twisting about
for anyone, and the Messenger was calling you
in your rear; so He rewarded you with grief on grief
that you might not sorrow for what escaped you
neither for what smote you; and God is aware of
the things you do.
Then He sent down upon you, after grief,
security—a slumber overcoming a party
of you; and a party themselves had grieved,
thinking of God thoughts that were not true
such as the pagans thought, saying, 'Have we
any part whatever in the affair?' Say:
'The affair belongs to God entirely.'
They were concealing in their hearts that
they show not to thee, saying, 'Ah, if we
had had a part in the affair, never
would we have been slain here.' Say: 'Even if
you had been in your houses, those for whom
slaying was appointed would have sallied forth
unto their last couches'; and that God might try
what was in your breasts, and that He might
prove what was in your hearts; and God knows
the thoughts in the breasts.
Those of you who turned away the day the two hosts
encountered—Satan made them slip for somewhat

they had earned; but God has pardoned them; God is
All-forgiving, All-clement.

150 O believers, be not as the unbelievers
who say to their brothers, when they journey
in the land, or are upon expeditions, 'If
they had been with us, they would not have died
and not been slain'—that God may make that
an anguish in their hearts. For God gives
life, and He makes to die; and God sees
the things you do.
If you are slain or die in God's way, forgiveness
and mercy from God are a better thing
than that you amass;
surely if you die or are slain, it is unto God
you shall be mustered.

It was by some mercy of God that thou wast
gentle to them; hadst thou been harsh
and hard of heart, they would have scattered
from about thee. So pardon them, and pray
forgiveness for them, and take counsel with them
in the affair; and when thou art resolved,
put thy trust in God; surely God loves those
who put their trust.
If God helps you, none can overcome you;
but if He forsakes you, who then can help you
after Him? Therefore in God let the believers
put all their trust.

155 It is not for a Prophet to be fraudulent;
whoso defrauds shall bring the fruits of his fraud
on the Day of Resurrection; then every soul
shall be paid in full what it has earned, and they
shall not be wronged.
What, is he who follows God's good pleasure
like him who is laden with the burden
of God's anger, whose refuge is Gehenna?
An evil homecoming!

They are in ranks with God; and God sees
the things they do.
Truly God was gracious to the believers
when He raised up among them a Messenger
from themselves, to recite to them His signs
and to purify them, and to teach them
the Book and the Wisdom, though before they were
in manifest error.

Why, when an affliction visited you, and you
had visited twice over the like of it,
did you say, 'How is this?' Say: 'This is
from your own selves; surely God is powerful
over everything.'
And what visited you, the day the two hosts
encountered, was by God's leave, and that He might
know the believers;
and that He might also know the hypocrites
when it was said of them, 'Come now, fight
in the way of God, or repel!' They said, 'If only
we knew how to fight, we would follow you.'
They that day were nearer to unbelief
than to belief,
saying with their mouths that which never
was in their hearts; and God knows very well
the things they hide;
who said of their brothers (and they themselves held
back), 'Had they obeyed us, they would not have been
slain.' Say: 'Then avert death from yourselves, if
you speak truly.'
Count not those who were slain in God's way
as dead, but rather living with their Lord,
by Him provided,
rejoicing in the bounty that God has given
them, and joyful in those who remain
behind and have not joined them, because
no fear shall be on them, neither shall they sorrow,
joyful in blessing and bounty from God,
and that God leaves not to waste the wage

of the believers.
And those who answered God and the Messenger
after the wound had smitten them—to all those
of them who did good and feared God, shall be
a mighty wage;
those to whom the people said, 'The people
have gathered against you, therefore fear them';
but it increased them in faith, and they said,
'God is sufficient for us; an excellent
Guardian is He.'
So they returned with blessing and bounty
from God, untouched by evil; they followed
the good pleasure of God; and God is
of bounty abounding.
That is Satan frightening his friends,
therefore do not fear them; but fear you Me,
if you are believers.

170 Let them not grieve thee that vie with one another
in unbelief; they will nothing hurt God;
God desires not to appoint for them a portion
in the world to come, and there awaits them
a mighty chastisement.
Those who buy unbelief at the price of faith,
they will nothing hurt God; and there awaits them
a painful chastisement.
And let not the unbelievers suppose that
the indulgence We grant them is better for them;
We grant them indulgence only that they may
increase in sin; and there awaits them
a humbling chastisement.

God will not leave the believers in the state
in which you are, till He shall distinguish the
corrupt from the good,
and God will not inform you of the Unseen;
but God chooses out of His Messengers
whom He will. Believe you then in God
and His Messengers; and if you believe

and are godfearing, there shall be for you
a mighty wage.
175 But as for those who are niggardly with
the bounty God has given them, let them not
suppose it is better for them; nay, it
is worse for them;
that they were niggardly with they shall have
hung about their necks on the Resurrection
Day; and to God belongs the inheritance
of the heavens and earth; and God is aware of
the things you do.

God has heard the saying of those who said,
'Surely God is poor, and we are rich.'
We shall write down what they have said,
and their slaying the Prophets without right,
and We shall say, 'Taste the chastisement
of the burning—
that, for what your hands have forwarded,
and for that God is never unjust
unto His servants.'
Those same men said, 'God has made covenant
with us, that we believe not any Messenger
until he brings to us a sacrifice
devoured by fire.'
180 Say: 'Messengers have come to you before me
bearing clear signs, and that you spoke of;
why therefore did you slay them, if
you speak truly?'
But if they cry lies to thee, lies were cried
to Messengers before thee, who came bearing
clear signs, and the Psalms, and the Book
Illuminating.

Every soul shall taste of death; you shall surely
be paid in full your wages on the Day
of Resurrection. Whosoever is removed
from the Fire and admitted to Paradise, shall
win the triumph. The present life is but the

joy of delusion.
You shall surely be tried in your possessions
and your selves, and you shall hear from those
who were given the Book before you, and from
those who are idolaters, much hurt; but if you
are patient and godfearing—surely that is
true constancy.

And when God took compact with those who
had been given the Book: 'You shall make it
clear unto the people, and not conceal it.'
But they rejected it behind their backs
and sold it for a small price—how evil was
that their selling!
185 Reckon not that those who rejoice in what
they have brought, and love to be praised
for what they have not done—do not reckon them
secure from chastisement; for them awaits
a painful chastisement.

To God belongs the Kingdom of the heavens
and of the earth; and God is powerful
over everything.
Surely in the creation of the heavens and earth
and in the alternation of night and day
there are signs for men possessed of minds
who remember God, standing and sitting
and on their sides, and reflect upon
the creation of the heavens and the earth:
'Our Lord, Thou hast not created this for
vanity. Glory be to Thee! Guard us against
the chastisement
of the Fire.
Our Lord, whomsoever Thou admittest
into the Fire, Thou wilt have abased;
and the evildoers
shall have no helpers.
190 Our Lord, we have heard a caller calling
us to belief, saying, "Believe you

in your Lord!"
And we believe.
Our Lord, forgive Thou us our sins
and acquit us of our evil deeds, and
take us to Thee
with the pious.
Our Lord, give us what Thou hast promised us
by Thy Messengers, and abase us not on the Day
of Resurrection; Thou
wilt not fail the tryst.'
And their Lord answers them: 'I waste not
the labour of any that labours among you,
be you male or female—the one of you
is as the other.
And those who emigrated, and were expelled
from their habitations, those who suffered hurt
in My way, and fought, and were slain—
them I shall surely acquit of their evil deeds,
and I shall admit them to gardens underneath
which rivers flow.'
195 A reward from God! And God—with Him is
the fairest reward.

Let it not delude thee, that the unbelievers
go to and fro in the land; a little
enjoyment, then their refuge is Gehenna—
an evil cradling!
But those who fear their Lord—for them shall be
gardens underneath which rivers flow, therein
dwelling forever—a hospitality God Himself
offers; and that which is with God is better
for the pious.

And some there are of the People of the Book
who believe in God, and what has been sent down
unto you, and what has been sent down unto them,
men humble to God, not selling the signs of God
for a small price;

those—their wage is with their Lord; God is swift
at the reckoning.

200 O believers, be patient, and vie you in
patience; be steadfast; fear God; haply
so you will prosper.

IV

WOMEN

In the Name of God, the Merciful, the Compassionate

Mankind, fear your Lord,[1] who created you
of a single soul, and from it created
its máte, and from the pair of them scattered
abroad many men and women; and fear God
by whom you demand one of another,
and the wombs; surely God ever
watches over you.

Give the orphans their property, and do not
exchange the corrupt for the good; and devour
not their property with your property; surely
that is a great crime.
If you fear that you will not act justly
towards the orphans, marry such women
as seem good to you, two, three, four;
but if you fear you will not be equitable,
then only one, or what your right hands own;
so it is likelier you will not be partial.
And give the women their dowries as a gift
spontaneous; but if they are pleased
to offer you any of it, consume it
with wholesome appetite.
But do not give to fools their property
that God has assigned to you to manage;
provide for them and clothe them out of it,
and speak to them honourable words.
5 Test well the orphans, until they reach
the age of marrying; then, if you perceive
in them right judgment, deliver to them
their property; consume it not wastefully
and hastily
ere they are grown. If any man is rich,

let him be abstinent; if poor, let him
consume in reason.
And when you deliver to them their property,
take witnesses over them; God suffices
for a reckoner.

To the men a share of what parents and kinsmen
leave, and to the women a share of what
parents and kinsmen leave, whether it be
little or much, a share apportioned;
and when the division is attended by
kinsmen and orphans and the poor,
make provision for them out of it,
and speak to them honourable words.
And let those fear who, if they left
behind them weak seed, would be afraid
on their account, and let them fear
God, and speak words hitting the mark.
Those who devour the property of orphans
unjustly, devour Fire in their bellies,
and shall assuredly roast in a Blaze.

God charges you, concerning your children:
to the male the like of the portion
of two females, and if they be women
above two, then for them two-thirds
of what he leaves, but if she be one
then to her a half; and to his parents
to each one of the two the sixth
of what he leaves, if he has children;
but if he has no children, and his
heirs are his parents, a third to his
mother, or, if he has brothers, to his
mother a sixth, after any bequest
he may bequeath, or any debt.
Your fathers and your sons—you know not
which out of them is nearer in profit
to you. So God apportions; surely God is
All-knowing, All-wise.

And for you a half of what your wives
leave, if they have no children; but
if they have children, then for you of what
they leave a fourth, after any bequest
they may bequeath, or any debt.
And for them a fourth of what you leave,
if you have no children; but if you
have children, then for them of what
you leave an eighth, after any bequest
you may bequeath, or any debt.
If a man or a woman have no heir
direct, but have a brother or a sister,
to each of the two a sixth; but if they
are more numerous than that, they share
equally a third, after any bequest
he may bequeath, or any debt not
prejudicial; a charge from God. God is
All-knowing, All-clement.

Those are God's bounds. Whoso obeys God
and His Messenger, He will admit him
to gardens underneath which rivers flow,
therein dwelling forever; that is
the mighty triumph.
But whoso disobeys God, and His Messenger,
and transgresses His bounds, him He will
admit to a Fire, therein dwelling
forever, and for him there awaits
a humbling chastisement.

Such of your women as commit indecency,
call four of you to witness against them;
and if they witness, then detain them
in their houses until death takes them
or God appoints for them a way.
And when two of you commit indecency,
punish them both; but if they repent
and make amends, then suffer them to be;
God turns, and is All-compassionate.

God shall turn only towards those who do
evil in ignorance, then shortly repent;
God will return towards those; God is
    All-knowing, All-wise.
But God shall not turn towards those
who do evil deeds until, when one of them
is visited by death, he says, 'Indeed
now I repent,' neither to those who die
disbelieving; for them We have prepared
    a painful chastisement.

O believers, it is not lawful for you
to inherit women against their will;
neither debar them, that you may go off
with part of what you have given them,
except when they commit a flagrant indecency.
Consort with them honourably; or if
you are averse to them, it is possible
you may be averse to a thing, and God set
    in it much good.
And if you desire to exchange a wife
in place of another, and you have given
to one a hundredweight, take of it nothing.
What, will you take it by way of calumny
    and manifest sin?
25 How shall you take it, when each of you has been
privily with the other, and they have taken from you
    a solemn compact?
And do not marry women that your fathers
married, unless it be a thing of the past;
surely that is indecent and hateful,
    an evil way.

Forbidden to you are your mothers and daughters,
your sisters, your aunts paternal and maternal,
your brother's daughters, your sister's daughters,
your mothers who have given suck to you,
your suckling sisters, your wives' mothers,
your stepdaughters who are in your care

being born of your wives you have been in to—
but if you have not yet been in to them
it is no fault in you—and the spouses
of your sons who are of your loins,
and that you should take to you two sisters
together, unless it be a thing of the past;
God is All-forgiving, All-compassionate;
and wedded women, save what your right hands own.
So God prescribes for you. Lawful for you,
beyond all that, is that you may seek,
using your wealth, in wedlock and not
in licence. Such wives as you enjoy thereby,
give them their wages apportionate; it is no
fault in you in your agreeing together,
after the due apportionate. God is
All-knowing, All-wise.

Any one of you who has not the affluence
to be able to marry believing freewomen
in wedlock, let him take believing handmaids
that your right hands own; God knows very well
your faith; the one of you is as the other.
So marry them, with their people's leave,
and give them their wages honourably
as women in wedlock, not as in licence
or taking lovers.
But when they are in wedlock, if they
commit indecency, they shall be liable
to half the chastisement of freewomen.
That provision is for those of you who fear
fornication; yet it is better for you
to be patient. God is All-forgiving
All-compassionate.
God desires to make clear to you, and to
guide you in the institutions of those
before you, and to turn towards you; God is
All-knowing, All-wise;
and God desires to turn towards you, but
those who follow their lusts desire you

to swerve away mightily. God desires
to lighten things for you, for man was
created a weakling.

O believers, consume not your goods
between you in vanity, except there be
trading, by your agreeing together.
And kill not one another. Surely God is
compassionate to you.
But whosoever does that in transgression
and wrongfully, him We shall certainly
roast at a Fire; and that for God is
an easy matter.
35 If you avoid the heinous sins that
are forbidden you, We will acquit you
of your evil deeds, and admit you by
the gate of honour.

Do not covet that whereby God in bounty
has preferred one of you above another.
To the men a share from what they have earned,
and to the women a share from what they
have earned. And ask God of His bounty;
God knows everything.

To everyone We have appointed heirs
of that which parents and kinsmen leave,
and those with whom you have sworn compact.
So give to them their share; God is witness
over everything.

Men are the managers of the affairs of women
for that God has preferred in bounty
one of them over another, and for that
they have expended of their property.
Righteous women are therefore obedient,
guarding the secret for God's guarding.
And those you fear may be rebellious
admonish; banish them to their couches,

and beat them. If they then obey you,
look not for any way against them; God is
All-high, All-great.
And if you fear a breach between the two,
bring forth an arbiter from his people
and from her people an arbiter, if they
desire to set things right; God will
compose their differences; surely God is
All-knowing, All-aware.

40 Serve God,
and associate naught with Him.

Be kind to parents, and the near kinsman,
and to orphans, and to the needy,
and to the neighbour who is of kin,
and to the neighbour who is a stranger,
and to the companion at your side,
and to the traveller, and to that your
right hands own. Surely God loves not
the proud and boastful
such as are niggardly, and bid other men
to be niggardly, and themselves conceal
the bounty that God has given them.
We have prepared for the unbelievers
a humbling chastisement,
and such as expend of their substance
to show off to men, and believe not
in God and the Last Day. Whosoever
has Satan for a comrade, an evil
comrade is he.
Why, what would it harm them, if they
believed in God and the Last Day, and
expended of that God has provided them?
God knows them.
Surely God shall not wrong so much as the
weight of an ant; and if it be a good deed
He will double it, and give from Himself
a mighty wage.

45 How then shall it be, when We bring forward from every
nation a witness, and bring thee to witness against those?
Upon that day the unbelievers, those who have disobeyed
the Messenger, will wish that the earth might be levelled
with them; and they will not conceal from God one tiding.

O believers, draw not near to prayer
when you are drunken until you know
what you are saying, or defiled—unless
you are traversing a way—until you
have washed yourselves; but if you are
sick, or on a journey, or if any of you
comes from the privy, or you have touched
women, and you can find no water,
then have recourse to wholesome dust
and wipe your faces and your hands; God is
All-pardoning, All-forgiving.

Hast thou not regarded those who were given
a share of the Book purchasing error,
and desiring that you should also err
from the way? God knows well your enemies;
God suffices as a protector, God suffices
as a helper.
Some of the Jews pervert words from their meanings
saying, 'We have heard and we disobey'
and 'Hear, and be thou not given to hear'
and 'Observe us,' twisting with their tongues and
traducing religion.
If they had said, 'We have heard and obey'
and 'Hear' and 'Regard us,' it would have been
better for them, and more upright; but God has
cursed them for their unbelief, so they believe not
except a few.
50 You who have been given the Book, believe
in what We have sent down, confirming
what is with you, before We obliterate
faces, and turn them upon their backs, or
curse them as We cursed the Sabbath-men, and

God's command is done.
God forgives not that aught should be with Him
associated; less than that He forgives
to whomsoever He will. Whoso associates
with God anything, has indeed forged
a mighty sin.

Hast thou not regarded those who purify
themselves? Nay; only God purifies
whom He will; and they shall not be wronged
a single date-thread.
Consider how they forge falsehood
against God; and that suffices for
a manifest sin.

Hast thou not regarded those who were given
a share of the Book believing in demons
and idols, and saying to the unbelievers,
'These are more rightly guided on the way
than the believers'?
55 Those are they whom God has cursed; he whom God
has cursed, thou wilt not find for him
any helper.
Or have they a share in the Kingdom?
If that is so, they do not give the people
a single date-spot.
Or are they jealous of the people
for the bounty that God has given them?
Yet We gave the people of Abraham
the Book and the Wisdom, and We gave them
a mighty kingdom.
And some of them there are that believe, and
some of them that bar from it; Gehenna suffices
for a Blaze!
Surely those who disbelieve in Our signs—We
shall certainly roast them at a Fire; as often
as their skins are wholly burned, We shall
give them in exchange other skins, that they
may taste the chastisement. Surely God is

All-mighty, All-wise.
60 And those that believe, and do deeds of righteousness,
them We shall admit to gardens underneath
which rivers flow, therein dwelling forever and ever;
therein for them shall be spouses purified,
and We shall admit them to a shelter
of plenteous shade.

God commands you to deliver trusts
back to their owners; and when you judge
between the people, that you judge with justice.
Good is the admonition God gives you; God is
All-hearing, All-seeing.

O believers, obey God, and obey the Messenger
and those in authority among you. If you
should quarrel on anything, refer it to God
and the Messenger, if you believe in God
and the Last Day; that is better, and fairer
in the issue.
Hast thou not regarded those who assert
that they believe in what has been sent down
to thee, and what was sent down before thee,
desiring to take their disputes to idols,
yet they have been commanded to disbelieve
in them? But Satan desires to lead them astray
into far error.
And when it is said to them, 'Come now to
what God has sent down, and the Messenger,'
then thou seest the hypocrites barring
the way to thee.
65 How shall it be, when they are visited
by an affliction for what their own hands
have forwarded, then they come to thee
swearing by God, 'We sought only kindness and
conciliation'?
Those—God knows what is in their hearts;
so turn away from them, and admonish them,

and say to them penetrating words
about themselves.
We sent not ever any Messenger, but
that he should be obeyed, by the leave of God.
If, when they wronged themselves, they had
come to thee, and prayed forgiveness of God,
and the Messenger had prayed forgiveness
for them, they would have found God turns,
All-compassionate.
But no, by thy Lord! they will not believe
till they make thee the judge regarding
the disagreement between them, then they
shall find in themselves no impediment
touching thy verdict, but shall surrender
in full submission.
But had We prescribed for them, saying,
'Slay yourselves' or 'Leave your habitations,'
they would not have done it, save a few of them;
yet if they had done as they were admonished
it would have been better for them, and stronger
confirming them,
and then We surely would have given them
from Us a mighty wage, and guided them
on a straight path.
Whosoever obeys God, and the Messenger—
they are with those whom God has blessed,
Prophets, just men, martyrs, the righteous;
good companions they!
That is the bounty from God; God suffices
as One who knows.

O believers, take your precautions; then
move forward in companies, or move forward
all together.
Some of you there are that are dilatory;
then, if an affliction visits you, he says,
'God has blessed me, in that I was not
a martyr with them.'
But if a bounty from God visits you, he

will surely say, as if there had never been
any affection between you and him,
'Would that I had been with them, to attain
a mighty triumph!'
So let them fight in the way of God who
sell the present life for the world to come;
and whosoever fights in the way of God
and is slain, or conquers, We shall bring him
a mighty wage.
How is it with you, that you do not fight
in the way of God, and for the men,
women, and children who, being abased,
say, 'Our Lord, bring us forth from this city
whose people are evildoers, and appoint to us
a protector from Thee, and appoint to us
from Thee a helper'?
The believers fight in the way of God,
and the unbelievers fight in the idols' way.
Fight you therefore against the friends
of Satan; surely the guile of Satan
is ever feeble.
Hast thou not regarded those to whom it was said,
'Restrain your hands, and perform the prayer,
and pay the alms'? Then, as soon as fighting
is prescribed for them, there is a party
of them fearing the people as they would
fear God, or with a greater fear, and they say,
'Our Lord, why hast thou prescribed fighting for us?
Why not defer us to a near term?'
Say: 'The enjoyment of this world is little;
the world to come is better for him
who fears God; you shall not be wronged
a single date-thread.'
80 Wherever you may be, death will overtake you,
though you should be in raised-up towers.
And if a good thing visits them, they say,
'This is from God'; but if an evil thing
visits them, they say, 'This is from thee.'
Say: 'Everything is from God.' How is it

with this people? They scarcely understand
any tiding.
Whatever good visits thee, it is of God;
whatever evil visits thee is of thyself.
And We have sent thee to men a Messenger; God
suffices for a witness.

Whosoever obeys the Messenger, thereby
obeys God; and whosoever turns his
back—We have not sent thee to be a
watcher over them.
They say, 'Obedience'; but when they sally
forth from thee, a party of them meditate
all night on other than what thou sayest. God
writes down their meditations; so turn away from
them, and put thy trust in God; God suffices
for a guardian.
What, do they not ponder the Koran?
If it had been from other than God
surely they would have found in it much
inconsistency.
85 When there comes to them a matter, be it
of security or fear, they broadcast it;
if they had referred it to the Messenger
and to those in authority among them, those
of them whose task it is to investigate
would have known the matter. And but for
the bounty of God to you, and His mercy,
you would surely have followed Satan,
except a few.

So do thou fight in the way of God;
thou art charged only with thyself.
And urge on the believers; haply God
will restrain the unbelievers' might;
God is stronger in might, more terrible
in punishing.

Whoso intercedes with a good intercession

shall receive a share of it; whosoever
intercedes with a bad intercession, he
shall receive the like of it; God has power
over everything.

And when you are greeted with a greeting
greet with a fairer than it, or return it;
surely God keeps a watchful count
over everything.

God—
there is no god but He.
He will surely gather you
to the Resurrection Day,
no doubt of it.
And who is truer in tidings than God?

90 How is it with you, that you are two parties
touching the hypocrites, and God has overthrown
them for what they earned? What, do you desire
to guide him whom God has led astray?
Whom God leads astray, thou wilt not find
for him a way.
They wish that you should disbelieve as
they disbelieve, and then you would be
equal; therefore take not to yourselves
friends of them, until they emigrate in
the way of God; then, if they turn their backs,
take them, and slay them wherever you find them;
take not to yourselves any one of them
as friend or helper
except those that betake themselves to a people
who are joined with you by a compact,
or come to you with breasts constricted
from fighting with you or fighting their people.
Had God willed, He would have given them
authority over you, and then certainly
they would have fought you. If they withdraw
from you, and do not fight you, and offer you

peace, then God assigns not any way
to you against them.
You will find others desiring to be secure
from you, and secure from their people, yet
whenever they are returned to temptation, they
are overthrown in it. If they withdraw not
from you, and offer you peace and restrain
their hands, take them, and slay them wherever
you come on them; against them We have given you
a clear authority.

It belongs not to a believer to slay
a believer, except it be by error.
If any slays a believer by error, then
let him set free a believing slave,
and bloodwit is to be paid to his family
unless they forgo it as a freewill offering.
If he belong to a people at enmity
with you and is a believer, let the slayer
set free a believing slave. If he belong
to a people joined with you by a compact,
then bloodwit is to be paid to his family
and the slayer shall set free a believing slave.
But if he finds not the means, let him fast
two successive months—God's turning; God is
All-knowing, All-wise.
95 And whoso slays a believer wilfully,
his recompense is Gehenna, therein
dwelling forever, and God will be wroth with him
and will curse him, and prepare for him
a mighty chastisement.

O believers, when you are journeying
in the path of God, be discriminating,
and do not say to him who offers you
a greeting, 'Thou art not a believer,'
seeking the chance goods of the present life.
With God are spoils abundant. So you were
aforetime; but God has been gracious to you.

So be discriminating; surely God is aware of
the things you do.

Such believers as sit at home—unless
they have an injury—are not the equals
of those who struggle in the path of God
with their possessions and their selves.
God has preferred in rank those who struggle
with their possessions and their selves
over the ones who sit at home; yet to each
God has promised the reward most fair;
and God has preferred those who struggle
over the ones who sit at home for the bounty
of a mighty wage,
in ranks standing before Him, forgiveness
and mercy; surely God is All-forgiving,
All-compassionate.

And those the angels take, while still they
are wronging themselves—the angels will say,
'In what circumstances were you?' They will say,
'We were abased in the earth.' The angels
will say, 'But was not God's earth wide,
so that you might have emigrated in it?'
Such men, their refuge shall be Gehenna—
an evil homecoming!—
except the men, women, and children
who, being abased, can devise nothing
and are not guided to a way; haply
them God will yet pardon, for God is
All-pardoning, All-forgiving.
Whoso emigrates in the way of God
will find in the earth many refuges
and plenty; whoso goes forth from his house
an emigrant to God and His Messenger,
and then death overtakes him, his wage
shall have fallen on God; surely
God is All-forgiving, All-compassionate.

And when you are journeying in the land
there is no fault in you that you shorten
the prayer, if you fear the unbelievers
may afflict you; the unbelievers are for you
a manifest foe.
When thou art amongst them, and performest
for them the prayer, let a party of them
stand with thee, and let them take their weapons.
When they bow themselves, let them be behind you;
and let another party who have not prayed
come and pray with thee, taking their precautions
and their weapons. The unbelievers wish
that you should be heedless of your weapons
and your baggage, then they would wheel on you
all at once. There is no fault in you,
if rain molests you, or you are sick, to
lay aside your weapons; but take your precautions.
God has prepared for the unbelievers
a humbling chastisement.
When you have performed the prayer, remember
God, standing and sitting and on your sides.
Then, when you are secure, perform the prayer;
surely the prayer is a timed prescription
for the believers.

105 Faint not in seeking the heathen; if you
are suffering, they are also suffering as
you are suffering, and you are hoping from God
for that for which they cannot hope; God is
All-knowing, All-wise.

Surely We have sent down to thee the Book
with the truth, so that thou mayest judge
between the people by that God has shown thee.
So be not an advocate for the traitors;
and pray forgiveness of God; surely
God is All-forgiving, All-compassionate.
And do not dispute on behalf of those

who betray themselves; surely God loves not
the guilty traitor.
They hide themselves from men, but hide not
themselves from God; for He is with them
while they meditate at night discourse
unpleasing to Him; God encompasses
the things they do.
Ha, there you are; you have disputed
on their behalf in the present life; but
who will dispute with God on their behalf
on the Resurrection Day, or who will be
a guardian for them?

Whosoever does evil, or wrongs himself,
and then prays God's forgiveness, he shall find
God is All-forgiving, All-compassionate.
And whosoever earns a sin, earns it
against himself only; and God is ever
All-knowing, All-wise.
And whosoever earns a fault or a sin
and then casts it upon the innocent,
thereby has laid upon himself calumny
and manifest sin.

But for God's bounty to thee and His mercy
a party of them purposed to lead thee
astray; but they lead only themselves astray;
they do not hurt thee in anything.
God has sent down on thee the Book and
the Wisdom, and He has taught thee that
thou knewest not; God's bounty to thee
is ever great.
No good is there in much of their conspiring,
except for him who bids to freewill
offering, or honour, or setting things right
between the people. Whoso does that, seeking
God's good pleasure, We shall surely give him
a mighty wage.
But whoso makes a breach with the Messenger

after the guidance has become clear to him,
and follows a way other than the believers',
him We shall turn over to what he has turned to
and We shall roast him in Gehenna—
an evil homecoming!

God forgives not that aught should be with Him
associated; less than that He forgives
to whomsoever He will. Whoso associates
with God anything, has gone astray
into far error.
In stead of Him, they pray not except to
female beings; they pray not except to
a rebel Satan
accursed by God. He said, 'Assuredly
I will take unto myself a portion
appointed of Thy servants, and I will
lead them astray, and fill them with fancies,
and I will command them and they will cut off
the cattle's ears; I will command them
and they will alter God's creation.'
Whoso takes Satan to him for a friend,
instead of God, has surely suffered
a manifest loss.
He promises them and fills them with fancies,
but there is nothing Satan promises them
except delusion.
120 Such men—their refuge shall be Gehenna,
and they shall find no asylum from it.
But those that believe, and do deeds of righteousness,
them We shall admit to gardens underneath
which rivers flow, therein dwelling for ever and ever;
God's promise in truth; and who is truer
in speech than God?
It is not your fancies, nor the fancies
of the People of the Book. Whosoever
does evil shall be recompensed for it,
and will not find for him, apart from God,
a friend or helper.

And whosoever does deeds of righteousness,
be it male or female, believing—
they shall enter Paradise, and not be wronged
a single date-spot.
And who is there that has a fairer religion
than he who submits his will to God
being a good-doer, and who follows
the creed of Abraham, a man of pure faith?
And God took Abraham for a friend.

125 To God belongs all that is in the heavens
and in the earth, and God encompasses
everything.

They will ask thee for a pronouncement
concerning women. Say: 'God pronounces
to you concerning them, and what is recited
to you in the Book concerning the orphan
women to whom you give not what is prescribed
for them, and yet desire to marry them,
and the oppressed children, and that you secure
justice for orphans. Whatever good you do,
God knows of it.'

If a woman fear rebelliousness or aversion
in her husband, there is no fault in them
if the couple set things right between them;
right settlement is better; and souls are very
prone to avarice. If you do good
and are godfearing, surely God is aware of
the things you do.
You will not be able to be equitable
between your wives, be you ever so eager;
yet do not be altogether partial
so that you leave her as it were suspended.
If you set things right, and are godfearing,
God is All-forgiving, All-compassionate.
But if they separate, God will enrich
each of them of His plenty; God is

All-embracing, All-wise.

130 To God belongs all that is in the heavens
and in the earth. We have charged those
who were given the Book before you,
and you, 'Fear God.' If you disbelieve,
to God belongs all that is in the heavens
and in the earth; God is All-sufficient,
All-laudable.
To God belongs all that is in the heavens
and in the earth; God suffices
for a guardian.
If He will, He can put you away, O men,
and bring others; surely God is powerful
over that.
Whoso desires the reward of this world,
with God is the reward of this world
and of the world to come; God is
All-hearing, All-seeing.

O believers, be you securers of
justice, witnesses for God, even though
it be against yourselves, or your parents
and kinsmen, whether the man be rich
or poor; God stands closest to either.
Then follow not caprice, so as to swerve;
for if you twist or turn, God is aware of
the things you do.

135 O believers, believe in God and His Messenger
and the Book He has sent down on His Messenger
and the Book which He sent down before.
Whoso disbelieves in God and His angels
and His Books, and His Messengers,
and the Last Day, has surely gone astray
into far error.
Those who believe, and then disbelieve,
and then believe, and then disbelieve,
and then increase in unbelief—God is not

likely to forgive them, neither to guide them
on any way.

Give thou good tidings to the hypocrites that
for them awaits a painful chastisement.
Those who take unbelievers for their friends
instead of believers—do they seek glory
in them? But glory altogether
belongs to God.
He has sent down upon you in the Book:
'When you hear God's signs being disbelieved
and made mock of, do not sit with them
until they plunge into some other talk, or
else you will surely be like to them.' God
will gather the hypocrites and the unbelievers
all in Gehenna.
Those who wait upon you and, if a victory comes
to you from God, say, 'Were we not with you?'
but if the unbelievers get a share, they say,
'Did we not gain the mastery over you, and
did we not defend you from the believers?' God
will judge between you on the Resurrection Day,
and God will not grant the unbelievers any way
over the believers.
The hypocrites seek to trick God, but God
is tricking them. When they stand up to pray
they stand up lazily, showing off to the people
and not remembering God save a little; wavering
all the time—not to these, not to those;
and whom God leads astray, thou wilt not find
for him a way.
O believers, take not the unbelievers
as friends instead of the believers; or
do you desire to give God over you
a clear authority?
Surely the hypocrites will be in the lowest
reach of the Fire; thou wilt not find for them
any helper;
save such as repent, and make amends, and

hold fast to God, and make their religion
sincerely God's; those are with the believers,
and God will certainly give the believers
a mighty wage.
What would God do with chastising you
if you are thankful, and believe? God is
All-thankful, All-knowing.

God likes not the shouting of evil words
unless a man has been wronged; God is
All-hearing, All-knowing.

If you do good openly or in secret
or pardon an evil, surely God is
All-pardoning, All-powerful.

Those who disbelieve in God and His Messengers
and desire to make division between God
and His Messengers, and say, 'We believe
in part, and disbelieve in part,' desiring
to take between this and that a way—
150 those in truth are the unbelievers;
and We have prepared for the unbelievers
a humbling chastisement.
And those who believe in God and His Messengers
and make no division between any of them,
those—We shall surely give them their wages;
God is All-forgiving, All-compassionate.

The People of the Book will ask thee to bring down
upon them a Book from heaven; and they asked
Moses for greater than that, for they said,
'Show us God openly.' And the thunderbolt
took them for their evildoing. Then they took
to themselves the Calf, after the clear signs
had come to them; yet We pardoned them
that, and We bestowed upon Moses
a clear authority.
And We raised above them the Mount, taking

compact with them; and We said to them, 'Enter in
at the gate, prostrating'; and We said to them,
'Transgress not the Sabbath'; and We took from them
a solemn compact.
So, for their breaking the compact, and disbelieving
in the signs of God, and slaying the Prophets
without right, and for their saying, 'Our hearts
are uncircumcised'—nay, but God sealed them
for their unbelief, so they believe not,
except a few—
and for their unbelief, and their uttering
against Mary a mighty calumny,
and for their saying, 'We slew the Messiah,
Jesus son of Mary, the Messenger of God'—
yet they did not slay him, neither crucified him,
only a likeness of that was shown to them.
Those who are at variance concerning him surely
are in doubt regarding him; they have no knowledge
of him, except the following of surmise;
and they slew him not of a certainty—
no indeed; God raised him up to Him; God is
All-mighty, All-wise.
There is not one of the People of the Book
but will assuredly believe in him before his
death, and on the Resurrection Day he will be
a witness against them.
And for the evildoing of those of Jewry, We
have forbidden them certain good things that
were permitted to them, and for their barring
from God's way many,
and for their taking usury, that they were
prohibited, and consuming the wealth
of the people in vanity; and We have
prepared for the unbelievers among them
a painful chastisement.
But those of them that are firmly rooted in
knowledge, and the believers believing in
what has been sent down to thee, and what was
sent down before thee, that perform the prayer

and pay the alms, and those who believe in God
and the Last Day—them We shall surely give
a mighty wage.

We have revealed to thee as We revealed
to Noah, and the Prophets after him,
and We revealed to Abraham, Ishmael,
Isaac, Jacob, and the Tribes,
Jesus and Job, Jonah and Aaron
and Solomon, and We gave to David
Psalms,
and Messengers We have already told thee of
before, and Messengers We have not told thee of;
and unto Moses God spoke directly—
Messengers bearing good tidings, and warning,
so that mankind might have no argument
against God, after the Messengers; God is
All-mighty, All-wise.
But God bears witness to that He has sent down
to thee; He has sent it down with His knowledge;
and the angels also bear witness; and God suffices
for a witness.

165 Surely those who disbelieve, and bar
from the way of God, have gone astray
into far error.
Surely the unbelievers, who have done evil,
God would not forgive them, neither guide them
on any road
but the road to Gehenna, therein dwelling
forever and ever; and that for God is
an easy matter.

O men, the Messenger has now come to you
with the truth from your Lord; so believe;
better is it for you. And if you disbelieve,
to God belongs all that is in the heavens
and in the earth; and God is
All-knowing, All-wise.

People of the Book, go not beyond the bounds
in your religion, and say not as to God
but the truth. The Messiah, Jesus son of Mary,
was only the Messenger of God, and His Word
that He committed to Mary, and a Spirit from
Him. So believe in God and His Messengers,
and say not, 'Three.' Refrain; better is it
for you. God is only One God. Glory be
to Him—that He should have a son!
To Him belongs all that is in the heavens
and in the earth; God suffices
for a guardian.
The Messiah will not disdain to be a servant
of God, neither the angels who are near
stationed to Him.
Whosoever disdains to serve Him, and waxes
proud, He will assuredly muster them to
Him, all of them.
As for the believers, who do deeds of righteousness,
He will pay them in full their wages,
and He will give them more, of His bounty;
and as for them who disdain, and wax proud,
them He will chastise with a painful chastisement,
and they shall not find for them, apart from God,
a friend or helper.

O men, a proof has now come to you from your Lord;
We have sent down to you a manifest light.
As for those who believe in God, and hold fast
to Him, He will surely admit them to mercy
from Him, and bounty, and will guide them to Him
on a straight path.

They will ask thee for a pronouncement.
Say: 'God pronounces to you concerning
the indirect heirs. If a man perishes
having no children, but he has a sister,
she shall receive a half of what he leaves,
and he is her heir if she has no children.

If there be two sisters, they shall receive two-thirds of what he leaves; if there be brothers and sisters, the male shall receive the portion of two females. God makes clear to you, lest you go astray; God has knowledge of everything.

V

THE TABLE

In the Name of God, the Merciful, the Compassionate

O believers, fulfil your bonds.

Permitted to you is the beast of the flocks,
except that which is now recited to you,
so that you deem not game permitted to be
hunted when you are in pilgrim sanctity.
God decrees whatsoever He desires.
O believers, profane not God's waymarks
nor the holy month, neither the offering,
nor the necklaces, nor those repairing to
the Holy House seeking from their Lord bounty
and good pleasure.
But when you have quit your pilgrim sanctity,
then hunt for game.

Let not detestation for a people who
barred you from the Holy Mosque move you
to commit aggression. Help one another to
piety and godfearing; do not help each other
to sin and enmity. And fear God; surely God is
terrible in retribution.

Forbidden to you are
carrion, blood, the flesh of swine,
what has been hallowed to other than God,
the beast strangled, the beast beaten down,
the beast fallen to death, the beast gored,
and that devoured by beasts of prey—
excepting that you have sacrificed duly—
as also things sacrificed to idols,
and partition by the divining arrows;
that is ungodliness.

Today the unbelievers have despaired of
your religion; therefore fear them not,
but fear you Me.
5 Today I have perfected your religion
for you, and I have completed My blessing
upon you, and I have approved Islam for
your religion.

But whosoever is constrained in emptiness
and not inclining purposely to sin—
God is All-forgiving, All-compassionate.

They will question thee what is permitted them.
Say: 'The good things are permitted you; and
such hunting creatures as you teach, training
them as hounds, and teaching them as God has
taught you—eat what they seize for you, and
mention God's Name over it. Fear God; God is
swift at the reckoning.'
Today the good things are permitted you,
and the food of those who were given the Book
is permitted to you, and permitted to them
is your food. Likewise believing women
in wedlock, and in wedlock women of
them who were given the Book before you
if you give them their wages, in wedlock
and not in licence, or as taking lovers.
Whoso disbelieves in the faith, his work has
failed, and in the world to come he shall
be among the losers.

O believers, when you stand up to pray
wash your faces, and your hands up to the
elbows, and wipe your heads, and your feet
up to the ankles. If you are defiled,
purify yourselves; but if you are sick
or on a journey, or if any of you
comes from the privy, or you have touched
women, and you can find no water,

then have recourse to wholesome dust
and wipe your faces and your hands with it.
God does not desire to make any impediment
for you; but He desires to purify you, and
that He may complete His blessing upon you;
haply you will be thankful.
And remember God's blessing upon you,
and His compact which He made with you
when you said, 'We have heard and we obey.'
And fear you God; surely God knows
the thoughts in the breasts.

O believers, be you securers of
justice, witnesses for God. Let not
detestation for a people move you
not to be equitable; be equitable—
that is nearer to godfearing.
And fear God; surely God is aware of
the things you do.
God has promised those that believe, and do
deeds of righteousness; they shall have forgiveness
and a mighty wage.
And the unbelievers, who cried lies to Our
signs—they shall be the inhabitants of
Hell.
O believers, remember God's blessing
upon you, when a certain people purposed
to stretch against you their hands, and He
restrained their hands from you; and fear
God; and in God let the believers
put all their trust.

God took compact with the Children of Israel;
and We raised up from among them twelve
chieftains. And God said, 'I am with you.
Surely, if you perform the prayer, and pay
the alms, and believe in My Messengers
and succour them, and lend to God
a good loan, I will acquit you of

your evil deeds, and I will admit you
to gardens underneath which rivers flow.
So whosoever of you thereafter
disbelieves, surely he has gone astray
from the right way.'
So for their breaking their compact We cursed them
and made their hearts hard, they perverting
words from their meanings; and they have forgotten
a portion of that they were reminded of;
and thou wilt never cease to light upon
some act of treachery on their part, except
a few of them.
Yet pardon them, and forgive; surely God
loves the good-doers.
And with those who say 'We are Christians'
We took compact; and they have forgotten
a portion of that they were reminded of.
So We have stirred up among them enmity
and hatred, till the Day of Resurrection;
and God will assuredly tell them of
the things they wrought.

People of the Book, now there has come to you
Our Messenger, making clear to you many things
you have been concealing of the Book,
and effacing many things. There has come
to you from God a light, and a Book Manifest
whereby God guides whosoever follows
His good pleasure in the ways of peace,
and brings them forth from the shadows into
the light by His leave; and He guides them
to a straight path.
They are unbelievers
who say, 'God is the Messiah, Mary's son.'
Say: 'Who then shall overrule God in any way
if He desires to destroy the Messiah,
Mary's son, and his mother, and all those
who are on earth?'
20 For to God belongs the kingdom of the heavens

and of the earth, and all that is between them,
creating what He will. God is powerful
over everything.

Say the Jews and Christians,
'We are the sons of God, and His beloved ones.'
Say: 'Why then does He chastise you for your sins?
No; you are mortals, of His creating;
He forgives whom He will, and He chastises
whom He will.'
For to God belongs the kingdom of the heavens
and of the earth, and all that is between them;
to Him is the homecoming.

People of the Book, now there has come to you
Our Messenger, making things clear to you,
upon an interval between the Messengers
lest you should say, 'There has not come to us
any bearer of good tidings, neither any warner.'
Indeed, there has come to you a bearer of
good tidings and a warner; God is powerful
over everything.

And when Moses said to his people,
'O my people, remember God's blessing
upon you, when He appointed among you
Prophets, and appointed you kings, and gave you
such as He had not given to any being.
O my people, enter the Holy Land
which God has prescribed for you, and turn not
back in your traces, to turn about losers.'
25 They said, 'Moses, there are people in it
very arrogant; we will not enter it
until they depart from it; if they depart from it
then we will enter.'
Said two men of those that feared God
whom God had blessed, 'Enter against them
the gate! When you enter it, you will be

victors. Put you all your trust in God,
if you are believers.'
They said, 'Moses, we will never enter it
so long as they are in it. Go forth, thou
and thy Lord, and do battle; we will
be sitting here.'
He said, 'O my Lord, I rule no one
except myself and my brother. So do Thou
divide between us and the people
of the ungodly.'
Said He, 'Then it shall be forbidden them
for forty years, while they are wandering
in the earth; so grieve not for the people
of the ungodly.'

30 And recite thou to them the story
of the two sons of Adam truthfully,
when they offered a sacrifice, and it was
accepted of one of them, and not accepted
of the other. 'I will surely slay thee,'
said one. 'God accepts only of the godfearing,'
said the other.
'Yet if thou stretchest out thy hand against
me, to slay me, I will not stretch out my hand
against thee, to slay thee; I fear God,
the Lord of all Being.
I desire that thou shouldest be laden
with my sin and thy sin, and so become
an inhabitant of the Fire; that is the recompense
of the evildoers.'
Then his soul prompted him to slay
his brother, and he slew him, and became
one of the losers.
Then God sent forth a raven, scratching
into the earth, to show him how he might
conceal the vile body of his brother.
He said, 'Woe is me! Am I unable
to be as this raven, and so conceal
my brother's vile body?' And he became

one of the remorseful.

35 Therefore We prescribed for the Children of Israel
that whoso slays a soul not to retaliate
for a soul slain, nor for corruption
done in the land, shall be as if he had
slain mankind altogether; and whoso
gives life to a soul, shall be as if he had
given life to mankind altogether.
Our Messengers have already come to them
with the clear signs; then many of them
thereafter commit excesses in the earth.

This is the recompense of those who fight
against God and His Messenger, and hasten
about the earth, to do corruption there:
they shall be slaughtered, or crucified,
or their hands and feet shall alternately
be struck off, or they shall be banished
from the land. That is a degradation for them
in this world; and in the world to come awaits them
a mighty chastisement,
except for such as repent, before you
have power over them. So know you that
God is All-forgiving, All-compassionate.

O believers, fear God, and seek the means
to come to Him, and struggle in His way;
haply you will prosper.

40 The unbelievers, though they possessed all
that is in the earth, and the like of it with it,
to ransom themselves from the chastisement
of the Day of Resurrection thereby, it would
not be accepted of them; for them awaits
a painful chastisement.
They will desire to come forth from the Fire, but
they will not come forth from it; for them awaits
a lasting chastisement.

And the thief, male and female: cut off the hands
of both, as a recompense for what they have earned,
and a punishment exemplary from God; God is
All-mighty, All-wise.
But whoso repents, after his evildoing,
and makes amends, God will turn towards him;
God is All-forgiving, All-compassionate.
Knowest thou not that to God belongs
the kingdom of the heavens and the earth?
He chastises whom He will, and forgives
whom He will; and God is powerful
over everything.

45 O Messenger, let them not grieve thee
that vie with one another in unbelief,
such men as say with their mouths 'We believe'
but their hearts believe not; and the Jews
who listen to falsehood, listen to other folk,
who have not come to thee, perverting words
from their meanings, saying, 'If you are given
this, then take it; if you are not given it,
beware!' Whomsoever God desires to try,
thou canst not avail him anything with God.
Those are they whose hearts God desired not
to purify; for them is degradation
in this world; and in the world to come awaits them
a mighty chastisement;
who listen to falsehood, and consume the unlawful.
If they come to thee, judge thou between them,
or turn away from them; if thou turnest
away from them, they will hurt thee nothing;
and if thou judgest, judge justly between them;
God loves the just.
Yet how will they make thee their judge
seeing they have the Torah, wherein is God's
judgment, then thereafter turn their backs?
They are not believers.
Surely We sent down the Torah, wherein is
guidance and light; thereby the Prophets

who had surrendered themselves gave judgment
for those of Jewry, as did the masters
and the rabbis, following such portion
of God's Book as they were given to keep
and were witnesses to. So fear not men,
but fear you Me; and sell not My signs
for a little price. Whoso judges not
according to what God has sent down—
they are the unbelievers.
And therein We prescribed for them:
'A life for a life, an eye for an eye,
a nose for a nose, an ear for an ear,
a tooth for a tooth, and for wounds
retaliation'; but whosoever forgoes it
as a freewill offering, that shall be for him
an expiation. Whoso judges not
according to what God has sent down—
they are the evildoers.

50 And We sent, following
in their footsteps, Jesus
son of Mary, confirming
the Torah before him;
and We gave to him
the Gospel, wherein
is guidance and light,
and confirming the Torah
before it, as a guidance
and an admonition
unto the godfearing.
So let the People of the Gospel judge
according to what God has sent down
therein. Whosoever judges not
according to what God has sent down—
they are the ungodly.

And We have sent down to thee the Book
with the truth, confirming the Book
that was before it, and assuring it.

So judge between them according to what
God has sent down, and do not follow
their caprices, to forsake the truth
that has come to thee. To every one
of you We have appointed a right way
and an open road.
If God had willed, He would have made you
one nation; but that He may try you
in what has come to you. So be you forward
in good works; unto God shall you
return, all together; and He will tell you
of that whereon you were at variance.
And judge between them according to what
God has sent down, and do not follow
their caprices, and beware of them
lest they tempt thee away from any
of what God has sent down to thee.
But if they turn their backs, know that God
desires only to smite them for some sin
they have committed; surely, many men
are ungodly.
55 Is it the judgment of pagandom then
that they are seeking? Yet who is fairer
in judgment than God, for a people
having sure faith?

O believers, take not Jews and Christians
as friends; they are friends of each other.
Whoso of you makes them his friends
is one of them. God guides not the people
of the evildoers.
Yet thou seest those in whose hearts is sickness
vying with one another to come to them,
saying, 'We fear lest a turn of fortune
should smite us.' But it may be that God
will bring the victory, or some commandment
from Him, and then they will find themselves,
for that they kept secret within them,
remorseful,

and the believers will say, 'What, are these
the ones who swore by God most earnest oaths
that they were with you? Their works have failed;
now they are losers.'

O believers, whosoever of you turns
from his religion, God will assuredly
bring a people He loves, and who love Him,
humble towards the believers, disdainful
towards the unbelievers, men who struggle
in the path of God, not fearing the reproach
of any reproacher. That is God's bounty;
He gives it unto whom He will; and God is
All-embracing, All-knowing.
60 Your friend is only God, and His Messenger,
and the believers who perform the prayer
and pay the alms, and bow them down.
Whoso makes God his friend, and His Messenger,
and the believers—the party of God,
they are the victors.
O believers, take not as your friends those
of them, who were given the Book before you,
and the unbelievers, who take your religion
in mockery and as a sport—and fear God,
if you are believers—
and when you call to prayer, take it
in mockery and as a sport; that is
because they are a people who have
no understanding.

Say: 'People of the Book, do you blame us
for any other cause than that we believe
in God, and what has been sent down to us,
and what was sent down before, and that most of
you are ungodly?'
65 Say: 'Shall I tell you of a recompense
with God, worse than that? Whomsoever
God has cursed, and with whom He is wroth,
and made some of them apes and swine,

and worshippers of idols—they are worse
situated, and have gone further astray
from the right way.'

When they come to you, they say, 'We believe';
but they have entered in unbelief, and so
they have departed in it; God knows very well
what they were hiding.
Thou seest many of them vying in sin
and enmity, and how they consume
the unlawful; evil is the thing
they have been doing.
Why do the masters and the rabbis
not forbid them to utter sin, and consume
the unlawful? Evil is the thing
they have been working.

The Jews have said, 'God's hand is fettered.'
Fettered are their hands, and they are cursed
for what they have said. Nay, but His hands
are outspread; He expends how He will.
And what has been sent down to thee from
thy Lord will surely increase many of them
in insolence and unbelief; and We have cast
between them enmity and hatred, till the Day
of Resurrection. As often as they light
a fire for war, God will extinguish it.
They hasten about the earth, to do
corruption there; and God loves not the
workers of corruption.
70 But had the People of the Book believed
and been godfearing, We would have acquitted
them of their evil deeds, and admitted them
to Gardens of Bliss. Had they performed
the Torah and the Gospel, and what was
sent down to them from their Lord, they would
have eaten both what was above them, and
what was beneath their feet. Some of them are

a just nation; but many of them—evil are
the things they do.

O Messenger, deliver that which has
been sent down to thee from thy Lord;
for if thou dost not, thou wilt not have
delivered His Message. God will protect thee
from men. God guides not the people
of the unbelievers.
Say: 'People of the Book, you do not stand
on anything, until you perform
the Torah and the Gospel, and what was sent
down to you from your Lord.' And what has been
sent down to thee from thy Lord will surely
increase many of them in insolence
and unbelief; so grieve not for the people
of the unbelievers.
Surely they that believe, and those of Jewry,
and the Sabaeans, and those Christians,
whosoever believes in God and
the Last Day, and works righteousness—
no fear shall be on them, neither shall they sorrow.

And We took compact with the Children of Israel,
and We sent Messengers to them. Whensoever there
came to them a Messenger with that their souls
had not desire for, some they cried lies to,
and some they slew.
75 And they supposed there should be no trial;
but blind they were, and deaf. Then God turned
towards them; then again blind they were,
many of them, and deaf; and God sees
the things they do.

They are unbelievers
who say, 'God is the Messiah, Mary's son.'
For the Messiah said,
'Children of Israel,
serve God, my Lord and

your Lord. Verily
whoso associates
with God anything,
God shall prohibit him
entrance to Paradise,
and his refuge shall be
the Fire; and wrongdoers
shall have no helpers.'

They are unbelievers
who say, 'God is the Third of Three.'
No god is there but
One God.
If they refrain not from what they say, there
shall afflict those of them that disbelieve
a painful chastisement.
Will they not turn to God and pray His forgiveness?
God is All-forgiving, All-compassionate.

The Messiah, son of Mary, was only
a Messenger; Messengers before him
passed away; his mother was a just woman;
they both ate food. Behold, how We make clear
the signs to them; then behold, how they
perverted are!

80 Say: 'Do you serve, apart from God,
that which cannot hurt or profit you? God is
the All-hearing, the All-knowing.'
Say: 'People of the Book, go not beyond the
bounds in your religion, other than the truth,
and follow not the caprices of a people
who went astray before, and led astray
many, and now again have gone astray
from the right way.'
Cursed were the unbelievers of the Children
of Israel by the tongue of David, and
Jesus, Mary's son; that, for their rebelling
and their transgression.

They forbade not one another any dishonour
that they committed; surely evil were
the things they did.
Thou seest many of them making unbelievers
their friends. Evil is that they have forwarded
to their account, that God is angered
against them, and in the chastisement they
shall dwell forever.
Yet had they believed in God and the Prophet
and what has been sent down to him, they would
not have taken them as friends; but many of them
are ungodly.
85 Thou wilt surely find the most hostile
of men to the believers are the Jews
and the idolaters; and thou wilt surely find
the nearest of them in love to the believers
are those who say 'We are Christians'; that,
because some of them are priests and monks, and
they wax not proud,
and when they hear what has been sent down
to the Messenger, thou seest their eyes
overflow with tears because of the truth
they recognize. They say, 'Our Lord,
we believe; so do Thou write us down
among the witnesses.
Why should we not believe in God and the
truth that has come to us, and be eager
that our Lord should admit us with
the righteous people?'
And God rewards them for what they say
with gardens underneath which rivers flow,
therein dwelling forever;
that is the recompense of the good-doers.
But those who disbelieve, and cry lies
to Our signs—they are the inhabitants of
Hell.

O believers, forbid not such good things as God
has permitted you; and transgress not; God

loves not transgressors.
90 Eat of what God has provided you
lawful and good; and fear God, in whom
you are believers.

God will not take you to task for a slip
in your oaths; but He will take you to task
for such bonds as you have made by oaths,
whereof the expiation is to feed ten
poor persons with the average of the food
you serve to your families, or to clothe them,
or to set free a slave; or if any finds not
the means, let him fast for three days.
That is the expiation of your oaths
when you have sworn; but keep your oaths.
So God makes clear to you His signs; haply
you will be thankful.

O believers, wine and arrow-shuffling,
idols and divining-arrows are an abomination,
some of Satan's work; so avoid it; haply
so you will prosper.
Satan only desires to precipitate enmity
and hatred between you in regard to wine
and arrow-shuffling, and to bar you from
the remembrance of God, and from prayer.
Will you then desist? And obey God
and obey the Messenger, and beware;
but if you turn your backs, then know that
it is only for Our Messenger to deliver
the Message Manifest.

There is no fault in those who believe and
do deeds of righteousness what they may eat, if
they are godfearing, and believe, and do deeds of
righteousness, and then are godfearing and believe,
and then are godfearing and do good; God
loves the good-doers.

95 O believers, God will surely try you
with something of the game that your hands and
lances attain, that God may know who
fears Him in the Unseen. Whoso thereafter
commits transgression, there awaits him
a painful chastisement.
O believers, slay not the game while you
are in pilgrim sanctity; whosoever of you
slays it wilfully, there shall be recompense—
the like of what he has slain, in flocks
as shall be judged by two men of equity
among you, an offering to reach the Kaaba;
or expiation—food for poor persons
or the equivalent of that in fasting, so that
he may taste the mischief of his action.
God has pardoned what is past; but whoever offends
again, God will take vengeance on him; God is
All-mighty, Vengeful.
Permitted to you is the game of the sea
and the food of it, as a provision for you
and for the journeyers; but forbidden to you
is the game of the land, so long as you remain
in pilgrim sanctity; and fear God, unto whom
you shall be mustered.
God has appointed the Kaaba, the Holy House,
as an establishment for men, and the holy month,
the offering, and the necklaces—that, that you
may know that God knows all that is in the heavens
and in the earth, and that God has knowledge
of everything.
Know God is terrible in retribution, and
God is All-forgiving, All-compassionate.

It is only for the Messenger to deliver
the Message; and God knows what you reveal
and what you hide.
100 Say: 'The corrupt and the good are not equal,
though the abundance of the corrupt please thee.'
So fear God, O men possessed of minds; haply

so you will prosper.

O believers, question not concerning things
which, if they were revealed to you, would vex you;
yet if you question concerning them when the Koran
is being sent down, they will be revealed to you.
God has effaced those things; for God is
    All-forgiving, All-clement.
A people before you questioned concerning them,
    then disbelieved in them.
God has not appointed cattle dedicated
to idols, such as Bahira, Sa'iba,
Wasila, Hami; but the unbelievers
forge against God falsehood, and most of them
    have no understanding.
And when it is said to them, 'Come now to
what God has sent down, and the Messenger,
they say, 'Enough for us is what we found
    our fathers doing.'
What, even if their fathers had knowledge of naught
    and were not guided?
O believers, look after your own souls.
He who is astray cannot hurt you, if you
are rightly guided. Unto God shall you
return, all together, and He will tell you
    what you were doing.

105 O believers, the testimony between you
when any of you is visited by death,
at the bequeathing, shall be two men
of equity among you; or two others from
another folk, if you are journeying in the land
and the affliction of death befalls you.
Them you shall detain after the prayer, and
they shall swear by God, if you are doubtful,
'We will not sell it for a price, even though
it were a near kinsman, nor will we hide the
testimony of God, for then we would surely be
    among the sinful.'

But if it be discovered that both of them
have merited the accusation of any sin,
then two others shall stand in their place,
these being the nearest of those most concerned,
and they shall swear by God, 'Our testimony
is truer than their testimony, and we have not
transgressed, for then we would assuredly be
among the evildoers.'
So it is likelier that they will bear testimony
in proper form, or else they will be afraid
that after their oaths oaths may be rebutted.
Fear God, and hearken; God guides not the people
of the ungodly.

The day when God shall gather the Messengers, and say, 'What answer were you given?' They shall say, 'We have no knowledge; Thou art the Knower of the things unseen.'

When God said, 'Jesus
Son of Mary, remember
My blessing upon thee
and upon thy mother,
when I confirmed thee
with the Holy Spirit,
to speak to men in
the cradle, and of age;
and when I taught thee
the Book, the Wisdom,
the Torah, the Gospel;
and when thou createst
out of clay, by My
leave, as the likeness
of a bird, and thou
breathest into it,
and it is a bird, by My
leave; and thou healest
the blind and the leper
by My leave, and thou
bringest the dead forth

by My leave; and when I
restrained from thee
the Children of Israel
when thou camest unto
them with the clear
signs, and the unbelievers
among them said, "This is
nothing but sorcery
manifest." And when I
inspired the Apostles:
"Believe in Me and My
Messenger"; they said,
"We believe; witness
Thou our submission." '
And when the Apostles
said, 'O Jesus son of
Mary, is thy Lord able
to send down on us a
Table out of heaven?'
He said, 'Fear you God,
if you are believers.'
They said, 'We desire
that we should eat of it
and our hearts be at rest;
and that we may know that
thou hast spoken true to
us, and that we may be
among its witnesses.'
Said Jesus son of Mary,
'O God, our Lord, send
down upon us a Table
out of heaven, that shall
be for us a festival, the
first and last of us,
and a sign from Thee.
And provide for us; Thou
art the best of providers.'
115 God said, 'Verily I
do send it down on you;

whoso of you hereafter
disbelieves, verily I
shall chastise him with a
chastisement wherewith I
chastise no other being.'
And when God said, 'O
Jesus son of Mary,
didst thou say unto men,
"Take me and my mother
as gods, apart from God"?'
He said, 'To Thee be
glory! It is not mine to
say what I have no right
to. If I indeed said it,
Thou knowest it, knowing
what is within my soul,
and I know not what is
within Thy soul; Thou
knowest the things unseen
I only said to them what
Thou didst command me:
"Serve God, my Lord and
your Lord." And I was a
witness over them, while
I remained among them;
but when Thou didst take
me to Thyself, Thou wast
Thyself the watcher over
them; Thou Thyself art
witness of everything.
If Thou chastisest them,
they are Thy servants; if
Thou forgivest them, Thou
art the All-mighty, the
All-wise.' God said,
'This is the day the
truthful shall be profited
by their truthfulness.
For them await gardens

underneath which rivers
flow, therein dwelling
forever and ever, God being
well-pleased with them and
they well-pleased with Him;
that is the mighty triumph.'

To God belongs the kingdom of the heavens
and of the earth, and all that is in them,
and He is powerful over everything.

VI

CATTLE

In the Name of God, the Merciful, the Compassionate

Praise belongs to God
who created the heavens and the earth
and appointed the shadows and light;
then the unbelievers ascribe equals to their Lord.
It is He who created you of
clay, then determined a term
and a term is stated with Him; yet
thereafter you doubt.
He is God in the heavens and the earth;
He knows your secrets, and what you publish,
and He knows what you are earning.

Not a sign of their Lord comes to them, but
they turn away from it.
5 They cried lies to the truth when it came to
them, but there shall come to them news of
that they were mocking.
Have they not regarded how We destroyed before
them many a generation We established in the
earth, as We never established you, and how We
loosed heaven upon them in torrents, and made
the rivers to flow beneath them? Then We destroyed
them because of their sins, and raised up after them
another generation.
Had We sent down on thee a Book on parchment
and so they touched it with their hands, yet
the unbelievers would have said, 'This is naught
but manifest sorcery.'
'Why has an angel not been sent down on him?'
they say; yet had We sent down an angel, the matter
would have been determined, and then no respite
would be given them.

And had We made him an angel, yet assuredly
We would have made him a man, and confused
for them the thing which they themselves
are confusing.

Messengers indeed were mocked at before thee;
but those that scoffed at them were encompassed by
that they mocked at.
Say: 'Journey in the land, then behold
how was the end of them that cried lies.'
Say: 'To whom belongs what is in the heavens
and in the earth?' Say: 'It is God's.
He has prescribed for Himself mercy. He will
surely gather you to the Resurrection Day, of
which is no doubt. Those who have lost their souls,
they do not believe.
And to Him belongs whatsoever inhabits
the night and the day; and He is
the All-hearing, the All-knowing.'
Say: 'Shall I take to myself as protector
other than God, the Originator of the heavens
and of the earth, He who feeds and is not fed?'
Say: 'I have been commanded to be the first
of them that surrender: "Be not thou
of the idolaters." '
Say: 'Indeed I fear, if I should rebel
against my Lord, the chastisement
of a dreadful day.'
From whomsoever it is averted on that day,
He will have mercy on him; that is
the manifest triumph.

And if God visits thee with affliction
none can remove it but He; and if He
visits thee with good, He is powerful
over everything.
He is Omnipotent over His servants, and He is
the All-wise, the All-aware.
Say: 'What thing is greatest in testimony?'

Say: 'God is witness between me and you,
and this Koran has been revealed to me
that I may warn you thereby, and whomsoever
it may reach. Do you indeed testify
that there are other gods with God?'
Say: 'I do not testify.' Say: 'He is only
One God, and I am quit of that
you associate.'
Those to whom We have given the Book
recognize it as they recognize their sons.
Those who have lost their own souls,
they do not believe.
And who does greater evil than he who
forges against God a lie, or cries lies
to His signs? They shall not prosper,
the evildoers.
And on the day when We shall muster them all together,
then We shall say unto those who associated other gods
with God, 'Where are your associates whom you were
asserting?'
Then they shall have no proving, but to say, 'By God our
Lord, we never associated other gods with Thee.'
Behold how they lie against themselves, and how that
which they were forging has gone astray from them!

And some of them there are that listen to
thee, and We lay veils upon their hearts
lest they understand it, and in their ears
heaviness; and if they see any sign
whatever, they do not believe in it, so that
when they come to thee they dispute with thee,
the unbelievers saying, 'This is naught
but the fairy-tales of the ancient ones.'
And they forbid it, and keep afar from it,
and it is only themselves they destroy, but
they are not aware.
If thou couldst see when they are stationed
before the Fire, and they say, 'Would that we
might be returned, and then not cry lies to

the signs of our Lord, but that we might be
among the believers!'
No; that which they were concealing before
has now appeared to them; and even if
they were returned, they would again commit
the very thing they were prohibited;
they are truly liars.
And they say, 'There is only our present life;
we shall not be raised.'
30 If thou couldst see when they are stationed
before their Lord! He will say, 'Is not this
the truth?' They will say, 'Yes indeed, by our
Lord!' He will say, 'Then taste the chastisement
for your unbelief.'
Lost indeed are they that cried lies to the
encounter with God, so that when the Hour comes
to them suddenly they shall say, 'Alas for us,
that we neglected it!' On their backs
they shall be bearing their loads; O how evil
the loads they bear!
The present life is naught but a sport
and a diversion; surely the Last Abode is
better for those that are godfearing. What,
do you not understand?

We know indeed that it grieves thee
the things they say; yet it is not thee
they cry lies to, but the evildoers—
it is the signs of God that they deny.
Messengers indeed were cried lies to
before thee, yet they endured patiently
that they were cried lies to, and were hurt,
until Our help came unto them.
No man can change the words of God; and
there has already come to thee some tiding
of the Envoys.
35 And if their turning away is distressful
for thee, why, if thou canst seek out
a hole in the earth, or a ladder

in heaven, to bring them some sign—
but had God willed, He would have gathered
them to the guidance; so be not thou
one of the ignorant.
Answer only will those who hear; as for the dead,
God will raise them up, then unto Him
they will be returned.

They also say, 'Why has no sign been sent
down upon him from his Lord?' Say: 'Surely
God is able to send down a sign, but
most of them know not.'

No creature is there crawling on the earth,
no bird flying with its wings,
but they are nations like unto yourselves.
We have neglected nothing in the Book;
then to their Lord they shall be mustered.

And those who cry lies to Our signs
are deaf and dumb, dwelling in the shadows.
Whomsoever God will, He leads astray,
and whomsoever He will, He sets him
on a straight path.
Say: 'What think you? If God's chastisement
comes upon you, or the Hour comes upon you,
will you call upon any other than God
if you speak truly?'
No; upon Him you will call, and He will
remove that for which you call upon Him
if He will, and you will forget that you
associate with Him.

Indeed We sent to nations before thee,
and We seized them with misery and hardship
that haply they might be humble;
if only, when Our might came upon them, they
had been humble! But their hearts were
hard, and Satan decked out fair to them

what they were doing.
So, when they forgot what they were reminded of,
We opened unto them the gates of everything
until, when they rejoiced in what they were
given, We seized them suddenly, and behold, they
were sore confounded.
So the last remnant of the people who did
evil was cut off. Praise belongs to God
the Lord of all Being.
Say: 'What think you? If God seizes
your hearing and sight, and sets a seal upon
your hearts, who is a god other than God
to give it back to you?' Behold how We
turn about the signs! Yet thereafter they
are turning away.
Say: 'What think you? If God's chastisement
comes upon you, suddenly or openly,
shall any be destroyed, except the people
of the evildoers?'

We do not send the Envoys, except good
tidings to bear, and warning; whoever believes
and makes amends—
no fear shall be on them, neither shall they sorrow.
But those who cry lies to Our signs, them
the chastisement shall visit, for that
they were ungodly.
Say: 'I do not say to you, "I possess
the treasuries of God"; I know not the Unseen.
And I say not to you, "I am an angel";
I only follow what is revealed to me.'
Say: 'Are the blind and the seeing man equal?
Will you not reflect?'

And warn therewith those who fear they shall be
mustered to their Lord; they have, apart from
God, no protector and no intercessor; haply
they will be godfearing.
And do not drive away those who call

upon their Lord at morning and evening
desiring His countenance; nothing of their
account falls upon thee, and nothing of
thy account falls upon them, that thou
shouldst drive them away, and so become
one of the evildoers.
Even so We have tried some of them by others
that they may say, 'Are these the ones God
has been gracious to among us?' Knows not God
very well the thankful?
And when those who believe in Our signs come
to thee, say, 'Peace be upon you. Your Lord has
prescribed for Himself mercy. Whosoever of you
does evil in ignorance, and thereafter repents
and makes amends, He is All-forgiving,
All-compassionate.'
55 Thus We distinguish Our signs, that the sinners'
way may be manifest.

Say: 'I am forbidden to serve those you call on
apart from God.'
Say: 'I do not follow your caprices, or
else I had gone astray, and would not be
of the right-guided.'
Say: 'I stand upon a clear sign from my Lord,
and you have cried lies to it. Not with me
is that you seek to hasten; the judgment is
God's alone. He relates the truth, and He is
the Best of deciders.'
Say: 'If what you seek to hasten were
with me, the matter between you and me
would be decided; and God knows very well
the evildoers.'

With Him are the keys of the Unseen;
none knows them but He.
He knows what is in land and sea;
not a leaf falls, but He knows it.

Not a grain in the earth's shadows,
not a thing, fresh or withered,
but it is in a Book Manifest.
60 It is He who recalls you by night,
and He knows what you work by day;
then He raises you up therein, that
a stated term may be determined;
then unto Him shall you return,
then He will tell you of what
you have been doing.
He is the Omnipotent over His servants.
He sends recorders over you till,
when any one of you is visited
by death, Our messengers take him
and they neglect not.
Then they are restored to God
their Protector, the True. Surely
His is the judgment; He is the swiftest
of reckoners.

Say: 'Who delivers you from the shadows
of land and sea? You call upon Him
humbly and secretly, "Truly, if Thou
deliverest from these, we shall be
among the thankful." '
Say: 'God delivers you from them and
from every distress; then you assign
Him associates.'
65 Say: 'He is able to send forth upon you
chastisement, from above you or from under
your feet, or to confuse you in sects
and to make you taste the violence
of one another.'
Behold how We turn about the signs; haply
they will understand.
Thy people have cried it lies; yet it is
the truth. Say: 'I am not a guardian over
you. Every tiding has its time appointed;
you will surely know.'

When thou seest those who plunge into Our
signs, turn away from them until they plunge
into some other talk; or if Satan
should make thee forget, do not sit,
after the reminding, with the people
of the evildoers.
Nothing of their account falls upon those
that are godfearing; but a reminding; haply
they will be godfearing.
Leave alone those who take their religion
for a sport and a diversion, and whom
the present life has deluded. Remind
hereby, lest a soul should be given up
to destruction for what it has earned;
apart from God, it has no protector
and no intercessor; though it offer
any equivalent, it shall not be taken
from it. Those are they who are given up
to destruction for what they have earned;
for them awaits a draught of boiling water
and a painful chastisement, for that
they were unbelievers.

70 Say: 'Shall we call, apart from God,
on that which neither profits nor hurts us,
and shall we be turned back on our heels
after that God has guided us?—Like one
lured to bewilderment in the earth
by Satans, though he has friends who
call him to guidance, "Come to us!" '
Say: 'God's guidance is the true guidance,
and we are commanded to surrender to
the Lord of all Being,
and: "Perform the prayer, and fear Him;
it is unto Him you shall be mustered." '

It is He who created the heavens and the earth
in truth; and the day He says 'Be', and it is;
His saying is true, and His is the Kingdom

the day the Trumpet is blown; He is Knower
of the Unseen and the visible; He is
the All-wise, the All-aware.

And when Abraham said to his father Azar,
'Takest thou idols for gods? I see thee,
and thy people, in manifest error.'
So We were showing Abraham the kingdom
of the heavens and earth, that he might be
of those having sure faith.
When night outspread over him he saw a star
and said, 'This is my Lord.'
But when it set he said, 'I love not the setters.'
When he saw the moon rising, he said,
'This is my Lord.' But when
it set he said, 'If my Lord does not guide me
I shall surely be of the people gone astray.'
When he saw the sun rising, he said,
'This is my Lord; this is greater!'
But when it set he said, 'O my people,
surely I am quit of that you associate.
I have turned my face to Him who originated
the heavens and the earth, a man of pure faith;
I am not of the idolaters.'
His people disputed with him. He said, 'Do you
dispute with me concerning God, and He has
guided me? I fear not what you associate
with Him, except my Lord will aught.
My Lord embraces all things in His knowledge;
will you not remember?
How should I fear what you have associated,
seeing you fear not that you have associated
with God that whereon He has not sent down on
you any authority?'

Which of the two parties has better title
to security, if you have any knowledge?
Those who believe, and have not confounded
their belief with evildoing—to them belongs

the true security; they are rightly guided.
That is Our argument, which We bestowed
upon Abraham as against his people.
We raise up in degrees whom We will;
surely thy Lord is All-wise, All-knowing.
And We gave to him Isaac and Jacob—
each one We guided,
And Noah We guided before; and of his seed
David and Solomon, Job and Joseph,
Moses and Aaron—
even so We recompense the good-doers—
85 Zachariah and John, Jesus and Elias; each
was of the righteous;
Ishmael and Elisha, Jonah and Lot—
each one We preferred above all beings;
and of their fathers, and of their seed,
and of their brethren;
and We elected them, and We guided them
to a straight path.

That is God's guidance; He guides by it
whom He will of His servants; had they been
idolaters, it would have failed them,
the things they did.
Those are they to whom We gave the Book,
the Judgment, the Prophethood; so if these
disbelieve in it, We have already
entrusted it to a people who do not
disbelieve in it.
90 Those are they whom God has guided; so
follow their guidance. Say: 'I ask of you
no wage for it; it is but a reminder
unto all beings.'
They measured not God with His true measure
when they said, 'God has not sent down aught
on any mortal.' Say: 'Who sent down the Book
that Moses brought as a light and a guidance
to men? You put it into parchments, revealing
them, and hiding much; and you were taught

that you knew not, you and your fathers.'
Say: 'God.' Then leave them alone, playing
their game of plunging.

This is a Book We have sent down, blessed
and confirming that which was before it,
and for thee to warn the Mother of Cities
and those about her; and those who believe
in the world to come believe in it, and
watch over their prayers.
And who does greater evil than he who forges
against God a lie, or says, 'To me it has been
revealed', when naught has been revealed to him,
or he who says, 'I will send down the like of
what God has sent down'? If thou couldst only
see when the evildoers are in the agonies of
death, and the angels are stretching out their
hands: 'Give up your souls! Today you shall be
recompensed with the chastisement of humiliation
for what you said untruly about God, waxing
proud against His signs.'
'Now you have come to Us one by one, as We created you
upon the first time, and you have left what We conferred
on you behind your backs. We do not see with you your
intercessors, those you asserted to be associates
in you; the bond between you is now broken; that
which you ever asserted has now gone astray from you.'

95 It is God who splits the grain and the date-stone,
brings forth the living from the dead; He
brings forth the dead too from the living.
So that then is God; then how are you perverted?
He splits the sky into dawn,
and has made the night for a repose,
and the sun and moon for a reckoning.
That is the ordaining of the All-mighty, the All-knowing.
It is He who has appointed for you the stars, that
by them you might be guided in
the shadows of land and sea.

We have distinguished the signs for a people who know.
It is He who produced you from one living soul,
and then a lodging-place,
and then a repository.
We have distinguished the signs for a people who understand.
It is He who sent down out of heaven water, and
thereby We have brought forth
the shoot of every plant,
and then We have brought forth the green leaf of it,
bringing forth from it
close-compounded grain,
and out of the palm-tree, from the spathe of it,
dates thick-clustered,
ready to the hand, and
gardens of vines,
olives, pomegranates,
like each to each, and
each unlike to each.
Look upon their fruits when they fructify and ripen!
Surely, in all this are signs for a people who do believe.

100 Yet they ascribe to God, as associates, the
jinn, though He created them; and they impute
to Him sons and daughters without any knowledge.
Glory be to Him!
High be He exalted above what they describe!
The Creator of the heavens and the earth—
how should He have a son,
seeing that He has no consort, and He created
all things, and He has knowledge of everything?

That then is God your Lord;
there is no god but He,
the Creator of everything.
So serve Him,
for He is Guardian over everything.
The eyes attain Him not, but He attains the eyes;
He is the All-subtle, the All-aware.

Clear proofs have come to you from your Lord.
Whoso sees clearly, it is to his own gain,
and whoso is blind, it is to his own loss;
I am not a watcher over you.

So We turn about the signs, that they may say,
'Thou hast studied'; and that We may make it clear
to a people having knowledge.
Follow thou what has been revealed to thee
from thy Lord; there is no god but He;
and turn thou away from the idolaters.
Had God willed, they were not idolaters;
and We have not appointed thee a watcher over them,
neither art thou their guardian.

Abuse not those to whom they pray, apart from God,
or they will abuse God in revenge without knowledge.
So We have decked out fair to every nation
their deeds; then to their Lord they shall return,
and He will tell them what they have been doing.
They have sworn by God the most earnest oaths
if a sign comes to them they will believe in it.
Say: 'Signs are only with God.' What will make you
realize that, when it comes, they will not believe?
We shall turn about their hearts and their eyes,
even as they believed not in it the first time;
and We shall leave them in their insolence
wandering blindly.
Though We had sent down the angels to them,
and the dead had spoken with them, had We mustered
against them every thing, face to face, yet
they would not have been the ones to believe,
unless God willed; but most of them are ignorant.
So We have appointed to every Prophet an enemy—
Satans of men and jinn, revealing tawdry
speech to each other, all as a delusion;
yet, had thy Lord willed, they would never
have done it. So leave them to their forging,
and that the hearts of those who believe not

in the world to come may incline to it,
and that they may be well-pleased with it,
and that they may gain what they are gaining.
What, shall I seek after any judge but God?
For it is He who sent down to you the Book
well-distinguished; and those whom We have given
the Book know it is sent down from thy Lord
with the truth; so be not thou of the doubters.
Perfect are the words of thy Lord in truthfulness
and justice; no man can change His words; He is
the All-hearing, the All-knowing.
If thou obeyest the most part of those on earth
they will lead thee astray from the path of God;
they follow only surmise, merely conjecturing.
Thy Lord knows very well who goes astray from
His path; He knows very well the right-guided.

Eat of that over which God's Name has been
mentioned, if you believe in His signs.
How is it with you, that you do not eat of
that over which God's Name has been mentioned,
seeing that He has distinguished for you that
He has forbidden you, unless you are constrained
to it? But surely, many lead astray
by their caprices, without any knowledge;
thy Lord knows very well the transgressors.
Forsake the outward sin, and the inward;
surely the earners of sin shall be recompensed
for what they have earned.
And eat not of that over which God's Name
has not been mentioned; it is ungodliness.
The Satans inspire their friends to dispute
with you; if you obey them, you are idolaters.

Why, is he who was dead, and We gave him life,
and appointed for him a light to walk by
among the people as one whose likeness is in
the shadows, and comes not forth from them?

So it is decked out fair to the unbelievers
the things they have done.

And even so We appointed in every city
great ones among its sinners, to devise there;
but they devised only against themselves,
and they were not aware.
And when a sign came to them, they said,
'We will not believe until we are given the
like of what God's Messengers were given.'
God knows very well where to place His Message;
and humiliation in God's sight shall befall
the sinners, and a terrible chastisement,
for what they devised.

Whomsoever God desires to guide,
He expands his breast to Islam;
whomsoever He desires to lead astray,
He makes his breast narrow, tight,
as if he were climbing to heaven.
So God lays abomination
upon those who believe not.
This is the path of thy Lord; straight; We have
distinguished the signs to a people who remember.
Theirs is the abode of peace with their Lord,
and He is their Protector for
that they were doing.

On the day when He shall muster them all together:
'Company of jinn, you have made much of mankind.'
Then their friends among mankind will say, 'Our Lord,
we have profited each of the other, and we
have reached the term determined by Thee for us.'
He will say: 'The Fire is your lodging, therein to dwell
forever'—except as God will; surely thy Lord is
All-wise, All-knowing.
So We make the evildoers friends of each other
for what they have earned.
'Company of jinn and mankind, did not Messengers

come to you from among you, relating to you My signs
and warning you of the encounter of this your day?'
They shall say, 'We bear witness against ourselves.'
They were deluded by the present life, and they
bear witness against themselves that they were unbelievers.

That is because thy Lord would never destroy
the cities unjustly, while their inhabitants
were heedless. All have degrees according to
what they have done; thy Lord is not heedless of
the things they do.
Thy Lord is All-sufficient, Merciful. If He will,
He can put you away, and leave after you, to
succeed you, what He will, as He produced you
from the seed of another people. The thing
you are promised, that will surely come;
you cannot frustrate it.

135 Say: 'O my people, act according to your station;
I am acting. And assuredly you will know
who shall possess the Abode Ultimate.
Surely the evildoers will not prosper.'
They appoint to God, of the tillage and cattle
that He multiplied, a portion, saying,
'This is for God'—so they assert—'and
this is for our associates.' So what is
for their associates reaches not God; and
what is for God reaches their associates.
Evil is their judgment!
Thus those associates of theirs have decked out
fair to many idolaters to slay their children,
to destroy them, and to confuse their religion
for them. Had God willed, they would not have
done so; so leave them to their forging.
They say, 'These are cattle and tillage
sacrosanct; none shall eat them, but whom
we will'—so they assert—'and cattle
whose backs have been forbidden, and cattle
over which they mention not the Name of God.'

All that they say, forging against God;
He will assuredly recompense them for
what they were forging.
And they say, 'What is within the bellies
of these cattle is reserved for our males
and forbidden to our spouses; but if it be
dead, then they all shall be partners in it.'
He will assuredly recompense them for
their describing; surely He is
All-wise, All-knowing.
Losers are they who slay their children in
folly, without knowledge, and have forbidden
what God has provided them, forging against God;
they have gone astray, and are not right-guided.

It is He who produces gardens
trellised, and untrellised,
palm-trees, and crops diverse
in produce,
olives, pomegranates,
like each to each, and
each unlike to each.
Eat of their fruits when they fructify, and
pay the due thereof on the day of its harvest;
and be not prodigal; God loves not the prodigal.
And of the cattle, for burthen and for
slaughter, eat of what God has provided you;
and follow not the steps of Satan;
he is a manifest foe to you.

Eight couples: two of sheep, of goats two.
Say: 'Is it the two males He has forbidden
or the two females?
Or what the wombs of the two females contain?
Tell me with knowledge, if you speak truly.'
Of camels two, of oxen two.
Say: 'Is it the two males He has forbidden
or the two females?
Or what the wombs of the two females contain?

Or were you witnesses when God charged you
with this? Then who does greater evil than he
who forges against God a lie, in order that he
may lead mankind astray without any knowledge?
Surely God guides not the people of the evildoers.'
Say: 'I do not find, in what is revealed to me,
aught forbidden to him who eats thereof
except it be carrion, or blood outpoured,
or the flesh of swine—
that is an abomination—or an ungodly thing
that has been hallowed to other than God;
yet whoso is constrained, not desiring nor
transgressing, surely thy Lord is All-forgiving,
All-compassionate.'
And to those of Jewry We have forbidden
every beast with claws; and of oxen and sheep
We have forbidden them the fat of them, save
what their backs carry, or their entrails,
or what is mingled with bone; that We
recompensed them for their insolence; surely
We speak truly.
So, if they cry thee lies, say: 'Your Lord is
of mercy all-embracing, and His might
will never be turned back from the people
of the sinners.'

The idolaters will say, 'Had God willed,
we would not have been idolaters, neither our
fathers, nor would we have forbidden aught.'
Even so the people before them cried lies
until they tasted Our might. Say: 'Have you
any knowledge, for you to bring forth for us?
You follow only surmise, merely conjecturing.'
150 Say: 'To God belongs the argument conclusive;
for had He willed, He would have guided you all.'
Say: 'Produce your witnesses, those who testify
God has forbidden this.' Then if they testify,
bear not witness with them; and do not thou
follow the caprices of those who cried lies

to Our signs, and who believe not in
the world to come, and ascribe equals
to their Lord.
Say: 'Come, I will recite what your Lord has
forbidden you: that you associate not
anything with Him, and to be good to your
parents, and not to slay your children
because of poverty; We will provide you and them;
and that you approach not any indecency
outward or inward, and that you slay not
the soul God has forbidden, except by right.
That then He has charged you with; haply you
will understand.
And that you approach not the property of
the orphan, save in the fairer manner, until
he is of age. And fill up the measure and
the balance with justice. We charge not any soul
save to its capacity. And when you speak,
be just, even if it should be to a
near kinsman. And fulfil God's covenant.
That then He has charged you with; haply you
will remember.
And that this is My path, straight; so do you
follow it, and follow not divers paths
lest they scatter you from His path.
That then He has charged you with; haply you
will be godfearing.'

155 Then We gave Moses the Book, complete
for him who does good, and distinguishing
every thing, and as a guidance and a mercy;
haply they would believe in the encounter
with their Lord.

This is a Book We have sent down, blessed;
so follow it, and be godfearing; haply so
you will find mercy;
lest you should say, 'The Book was sent down
only upon two parties before us, and we

have indeed been heedless of their study';
or lest you say, 'If the Book had been sent
down upon us, we had surely been more rightly
guided than they.' Yet indeed a clear sign
has come to you from your Lord, and a guidance
and a mercy; and who does greater evil than
he who cries lies to God's signs, and turns
away from them? We shall surely recompense
those who turn away from Our signs with an evil
chastisement for their turning away. What,
do they look for the angels to come to them,
nothing less, or that thy Lord should come,
or that one of thy Lord's signs should come?
On the day that one of thy Lord's signs comes
it shall not profit a soul to believe that
never believed before, or earned some good
in his belief.
Say: 'Watch and wait; We too are waiting.'

160 Those who have made divisions in their religion
and become sects, thou art not of them in
anything; their affair is unto God, then
He will tell them what they have been doing.
Whoso brings a good deed shall have ten the like
of it; and whoso brings an evil deed shall
only be recompensed the like of it; they
shall not be wronged.

Say: 'As for me, my Lord has guided me
to a straight path, a right religion,
the creed of Abraham, a man of pure faith;
he was no idolater.'
Say: 'My prayer, my ritual sacrifice,
my living, my dying—all belongs to God,
the Lord of all Being.
No associate has He. Even so I have been
commanded, and I am the first of those
that surrender.'

Say: 'Shall I seek after a Lord other
than God, who is the Lord of all things?'

Every soul earns only to its own account;
no soul laden bears the load of another.
Then to your Lord shall you return, and
He will tell you of that whereon you
were at variance.

165 It is He who has appointed you viceroys
in the earth, and has raised some of you
in rank above others, that He may try you
in what He has given you. Surely thy Lord
is swift in retribution; and surely
He is All-forgiving, All-compassionate.

VII

THE BATTLEMENTS

In the Name of God, the Merciful, the Compassionate

Alif Lam Mim Sad

A Book sent down to thee—
so let there be no impediment in thy breast
because of it—
to warn thereby, and as a reminder to believers:
Follow what has been sent down to you from your
Lord, and follow no friends other than He; little
do you remember.
How many a city We have destroyed! Our might came
upon it at night, or while they took their ease
in the noontide,
and they but cried, when Our might came upon them,
'We were evildoers.'
So We shall question those unto whom a Message was sent,
and We shall question the Envoys,
and We shall relate to them with knowledge; assuredly
We were not absent.
The weighing that day is true; he whose scales are heavy—
they are the prosperers,
and he whose scales are light—they have lost their souls
for wronging Our signs.

We have established you in the earth
and there appointed for you livelihood;
little thanks you show.
We created you, then We shaped you,
then We said to the angels: 'Bow yourselves
to Adam'; so they bowed themselves,
save Iblis—he was not of those
that bowed themselves.
Said He, 'What prevented thee to

bow thyself, when I commanded thee?'
Said he, 'I am better than he; Thou
createdst me of fire, and him Thou
createdst of clay.'
Said He, 'Get thee down out of it;
it is not for thee to wax proud here,
so go thou forth; surely thou art
among the humbled.'
Said he, 'Respite me till the day
they shall be raised.'
Said He, 'Thou art among the ones
that are respited.'
Said he, 'Now, for Thy perverting me,
I shall surely sit in ambush for them
on Thy straight path;
then I shall come on them from before them
and from behind them, from their right hands
and their left hands; Thou wilt not find
most of them thankful.'
Said He, 'Go thou forth from it, despised
and banished. Those of them that follow
thee—I shall assuredly fill Gehenna
with all of you.'

'O Adam, inherit, thou and thy wife,
the Garden, and eat of where you will,
but come not nigh this tree, lest you be
of the evildoers.'
Then Satan whispered to them, to reveal
to them that which was hidden from them
of their shameful parts. He said, 'Your Lord
has only prohibited you from this tree
lest you become angels, or lest you
become immortals.'
And he swore to them, 'Truly, I am for you
a sincere adviser.'
So he led them on by delusion; and when
they tasted the tree, their shameful parts
revealed to them, so they took to stitching

upon themselves leaves of the Garden.
And their Lord called to them, 'Did not I
prohibit you from this tree, and say
to you, "Verily Satan is for you
a manifest foe"?'
They said, 'Lord, we have wronged ourselves,
and if Thou dost not forgive us, and
have mercy upon us, we shall surely be
among the lost.'
Said He, 'Get you down, each of you
an enemy to each. In the earth a sojourn
shall be yours, and enjoyment
for a time.'
Said He, 'Therein you shall live, and
therein you shall die, and from there you
shall be brought forth.'

25 Children of Adam! We have sent down on you
a garment to cover your shameful parts,
and feathers; and the garment of godfearing—
that is better; that is one of God's signs;
haply they will remember.
Children of Adam! Let not Satan tempt you
as he brought your parents out of the Garden,
stripping them of their garments to show them
their shameful parts. Surely he sees you,
he and his tribe, from where you see them not.
We have made the Satans the friends of those
who do not believe.
And whenever they commit an indecency
they say, 'We found our fathers practising it,
and God has commanded us to do it.'
Say: 'God does not command indecency;
what, do you say concerning God such things
as you know not?'
Say: 'My Lord has commanded justice.
Set your faces in every place of worship
and call on Him, making your religion
sincerely His. As He originated you

so you will return; a part He guided,
and a part justly disposed to error—they
have taken Satans for friends instead of God,
and think them guided.'
Children of Adam! Take your adornment
at every place of worship; and eat
and drink, but be you not prodigal; He
loves not the prodigal.
Say: 'Who has forbidden the ornament of God
which He brought forth for His servants, and
the good things of His providing?' Say:
'These, on the Day of Resurrection, shall be
exclusively for those who believed in this
present life. So We distinguish the signs for
a people who know.'
Say: 'My Lord has only forbidden indecencies,
the inward and the outward, and sin,
and unjust insolence, and that you associate
with God that for which He sent down never
authority, and that you say concerning God
such as you know not.'
To every nation a term; when their term comes
they shall not put it back by a single hour
nor put it forward.
Children of Adam! If there should come to you
Messengers from among you, relating to you
My signs, then whosoever is godfearing
and makes amends—
no fear shall be on them, neither shall they sorrow.
And those that cry lies to Our signs, and
wax proud against them—
those shall be the inhabitants of the Fire,
therein dwelling forever.
And who does greater evil than he who forges
against God a lie, or cries lies to His
signs? Those—their portion of the Book
shall reach them; till, when Our messengers
come to them, to take them away, they say,
'Where is that you were calling on, beside God?'

They will say, 'They have gone astray from us,'
and they will bear witness against themselves
that they were unbelievers.

He will say, 'Enter among nations that
passed away before you, jinn and mankind,
into the Fire.'
Whenever any nation enters, it curses
its sister-nation;
till, when they have all successively
come there, the last of them shall say
to the first of them,
'O our Lord, these led us astray;
so give them a double chastisement
of the Fire.'
He will say, 'Unto each a double,
but you know not.'
The first of them shall say to the last
of them, 'You have
no superiority over us, then;
so taste the chastisement for what you
have been earning.'
Those that cry lies to Our signs and wax
proud against them—
the gates of heaven shall not be opened
to them, nor shall they enter Paradise
until the camel passes through the eye
of the needle. Even so We recompense
the sinners;
Gehenna shall be their cradle, above them
coverings. Even so We recompense
the evildoers.
40 And those who believe, and do deeds
of righteousness—We charge not any
soul, save according to its capacity;
those are the inhabitants of Paradise,
therein dwelling forever;
We shall strip away all rancour that is
in their breasts;

and underneath them rivers flowing;
and they will say,
'Praise belongs to God, who guided
us unto this; had God not guided
us, we had surely never been guided.
Indeed, our Lord's Messengers came
with the truth.'
And it will be proclaimed: 'This
is your Paradise; you have been
given it as your inheritance
for what you did.'
The inhabitants of Paradise will call
to the inhabitants of the Fire:
'We have found that which our Lord
promised us true; have you found
what your Lord promised you true?'
'Yes,' they will say.
And then a herald shall proclaim
between them: 'God's curse is on
the evildoers
who bar from God's way, desiring
to make it crooked, disbelieving in
the world to come.'
And between them is a veil, and
on the Ramparts are men knowing
each by their mark,
who shall call to the inhabitants
of Paradise: 'Peace be upon you!
They have not entered it, for all
their eagerness.'
45 And when their eyes are turned
towards the inhabitants of the Fire
they shall say, 'Our Lord, do not
Thou assign us with the people
of the evildoers.'
And the dwellers on the Battlements
shall call to certain men they know
by their sign: 'Your amassing
has not availed you, neither your

waxing proud.
Are these the ones that you swore
God would never reach with mercy?'
'Enter Paradise; no fear upon you,
nor shall you sorrow.'
The inhabitants of the Fire shall
call to the inhabitants of Paradise:
'Pour on us water, or of that God
has provided you!'
They will say: 'God has forbidden them
to the unbelievers
who have taken their religion as
a diversion and a sport, and whom
the present life has deluded.'—
Therefore today We forget them
as they forgot the encounter
of this their day, and that they
denied Our signs.
50 And We have brought to them a Book
that We have well distinguished,
resting on knowledge, a guidance
and a mercy unto a people
that believe.
Do they look for aught else but its
interpretation?
The day its interpretation comes,
those who before forgot it shall say,
'Indeed, our Lord's Messengers came
with the truth.
Have we then any intercessors to
intercede for us, or shall we be
returned, to do other than that
we have done?'
They have indeed lost their souls, and
that which they were forging has gone
astray from them.

Surely your Lord is God, who created the heavens
and the earth in six days—

then sat Himself upon the Throne,
covering the day with the night
it pursues urgently—
and the sun, and the moon, and the stars
subservient, by His command.
Verily, His are the creation and the command.
Blessed be God,
the Lord of all Being.
Call on your Lord, humbly and secretly; He
loves not transgressors.
Do not corruption in the land, after
it has been set right;
and call on Him fearfully, eagerly—
surely the mercy of God is nigh
to the good-doers.

55 It is He who looses the winds, bearing good tidings
before His mercy,
till, when they are charged with heavy clouds, We drive it
to a dead land
and therewith send down water, and bring forth therewith
all the fruits.
Even so We shall bring forth the dead; haply
you will remember.
And the good land—its vegetation comes forth by the
leave of its Lord,
and the corrupt—it comes forth but scantily.
Even so We turn about the signs for a people
that are thankful.

And We sent Noah to his people;
and he said, 'O my people, serve God!
You have no god other than He;
truly, I fear for you the chastisement
of a dreadful day.'
Said the Council of his people, 'We see thee
in manifest error.'
Said he, 'My people, there is no error

in me; but I am a Messenger from
the Lord of all Being.
I deliver to you the Messages
of my Lord, and I advise you
sincerely; for I know from God
that you know not.
What, do you wonder that a reminder
from your Lord should come to you
by the lips of a man from among you?
That he may warn you, and you be godfearing,
haply to find mercy.'
But they cried him lies; so We delivered him,
and those with him, in the Ark,
and We drowned those who cried lies
to Our signs; assuredly they were
a blind people.

And to Ad their brother Hood;
he said, 'O my people, serve God!
You have no god other than He;
will you not be godfearing?'
Said the Council of the unbelievers
of his people, 'We see thee
in folly, and we think that thou art
one of the liars.'
Said he, 'My people, there is no folly
in me; but I am a Messenger from
the Lord of all Being.
I deliver to you the Messages
of my Lord; I am your adviser
sincere, faithful.
What, do you wonder that a reminder
from your Lord should come to you
by the lips of a man from among you?
That he may warn you; and remember
when He appointed you as successors
after the people of Noah, and increased you
in stature broadly; remember God's bounties;
haply you will prosper.'

They said, 'Why, hast thou come to us
that we may serve God alone,
and forsake that our fathers served?
Then bring us that thou promisest us, if
thou speakest truly.'
Said he, 'Anger and wrath from your Lord
have fallen upon you. What, do you dispute
with me regarding names you have named,
you and your fathers, touching which God
has sent down never authority?
Then watch and wait; I shall be with you
watching and waiting.'
70 So We delivered him, and those with him,
by a mercy from Us;
and We cut off the last remnant of
those who cried lies to Our signs and
were not believers.

And to Thamood their brother Salih;
he said, 'O my people, serve God!
You have no god other than He;
there has now come to you a clear sign
from your Lord—this is the She-camel
of God, to be a sign for you. Leave her
that she may eat in God's earth, and do not
touch her with evil, lest you be seized by
a painful chastisement.
And remember when He appointed you
successors after Ad, and lodged you
in the land, taking to yourselves castles
of its plains, and hewing its mountains
into houses. Remember God's bounties,
and do not mischief in the earth,
working corruption.'
Said the Council of those of his people
who waxed proud to those that were abased,
to those of them who believed, 'Do you know
that Salih is an Envoy from his Lord?'
They said, 'In the Message he has been sent with

we are believers.'
Said the ones who waxed proud, 'As for
us, we are unbelievers in the thing in
which you believe.'
75 So they hamstrung the She-camel
and turned in disdain from the commandment
of their Lord, saying, 'O Salih,
bring us that thou promisest us, if
thou art an Envoy.'
So the earthquake seized them, and
morning found them in their habitation
fallen prostrate.
So he turned his back on them, and said,
'O my people, I have delivered to you
the Message of my Lord, and advised you
sincerely; but you do not love
sincere advisers.'

And Lot, when he said to his people,
'What, do you commit such indecency
as never any being in all the world
committed before you?
See, you approach men lustfully
instead of women; no, you are a people
that do exceed.'
80 And the only answer of his people
was that they said, 'Expel them
from your city; surely they are folk that
keep themselves clean!'
So We delivered him and his family,
except his wife; she was one of
those that tarried.
And We rained down upon them a rain;
so behold thou, how was the end
of the sinners!

And to Midian their brother Shuaib;
he said, 'O my people, serve God!
You have no god other than He;

there has now come to you a clear sign
from your Lord. So fill up the measure
and the balance, and diminish not
the goods of the people; and do not
corruption in the land, after it
has been set right; that is better for you,
if you are believers.
And do not sit in every path, threatening
and barring from God's way those who believe
in Him, desiring to make it crooked.
And remember when you were few, and He
multiplied you; and behold, how was the end of
the workers of corruption.
85 And if there is a party of you who believe
in the Message I have been sent with,
and a party who believe not, be patient
till God shall judge between us; He is
the best of judges.'
Said the Council of those of his people
who waxed proud, 'We will surely expel thee,
O Shuaib, and those who believe with thee,
from our city, unless you return
into our creed.' He said, 'What, even
though we detest it?
We should have forged against God a lie
if we returned into your creed, after
God delivered us from it. It is not for us
to return into it, unless God our Lord
so will. Our Lord embraces all things
in His knowledge. In God we have put
our trust. Our Lord, give true deliverance
between us and our people; Thou art
the best of deliverers.'
Said the Council of those of his people
who disbelieved, 'Now, if you follow
Shuaib, assuredly in that case
you will be losers.'
So the earthquake seized them, and
morning found them in their habitation

fallen prostrate,
those who cried lies to Shuaib, as if never
they dwelt there; those who cried lies to Shuaib,
they were the losers.
So he turned his back on them, and said,
'O my people, I have delivered to you
the Messages of my Lord, and advised you
sincerely; how should I grieve for a people
of unbelievers?'

We have sent no Prophet to any city
but that We seized its people with misery
and hardship, that haply they might be humble;
then We gave them in the place of evil
good, till they multiplied, and said, 'Hardship
and happiness visited our fathers.'
So We seized them suddenly, unawares.
Yet had the peoples of the cities believed
and been godfearing, We would have opened
upon them blessings from heaven and earth;
but they cried lies, and so We seized them
for what they earned.
Do the people of the cities feel secure
Our might shall not come upon them at night
while they are sleeping?
Do the people of the cities feel secure
Our might shall not come upon them in daylight
while they are playing?
Do they feel secure against God's devising?
None feels secure against God's devising but
the people of the lost.
Is it not a guidance to those who inherit
the earth after those who inhabited it
that, did We will, We would smite them
because of their sins, sealing their hearts
so they do not hear?
Those cities We relate to thee tidings of;
their Messengers came to them with the clear signs,
but they were not the ones to believe in that

they had cried lies before; so God seals the hearts
of the unbelievers.
We found no covenant in the most part
of them; indeed, We found the most part
of them ungodly.
Then We sent, after them, Moses
with Our signs to Pharaoh and his Council,
but they did them wrong;
so behold thou, how was the end of
the workers of corruption!
Moses said, 'Pharaoh, I am a Messenger from
the Lord of all Being,
worthy to say nothing regarding God
except the truth. I have brought a clear sign
to you from your Lord; so send forth with me
the Children of Israel.'
Said he, 'If thou hast brought a sign, produce it,
if thou speakest truly.'
So he cast his staff; and behold, it was
a serpent manifest.
And he drew forth his hand, and lo, it was white
to the beholders.
Said the Council of the people of Pharaoh,
'Surely this man is a cunning sorcerer
who desires to expel you from your land;
what do you command?'
They said, 'Put him and his brother off a while,
and send among the cities musterers,
to bring thee every cunning sorcerer.'
And the sorcerers came to Pharaoh, saying,
'We shall surely have a wage, if we
should be the victors?'
He said, 'Yes, indeed; and you shall be among
the near-stationed.'
They said, 'Moses, wilt thou cast, or shall
we be the casters?'
He said, 'You cast.' And when they cast
they put a spell upon the people's eyes,
and called forth fear of them, and produced

a mighty sorcery.
And We revealed to Moses: 'Cast thy staff.'
And lo, it forthwith swallowed up their
lying invention.
So the truth came to pass, and false was proved
what they were doing.
So they were vanquished there, and they
turned about, humbled.
And the sorcerers were cast down,
bowing themselves.
They said, 'We believe in
the Lord of all Being,
the Lord of Moses and Aaron.'
Said Pharaoh, 'You have believed in Him
before I gave you leave. Surely this is
a device you have devised in the city
that you may expel its people from it.
Now you shall know!
I shall assuredly cut off alternately
your hands and feet, then I shall crucify
you all together.'
They said, 'Surely unto our Lord
we are turning.
Thou takest vengeance upon us only
because we have believed in the signs
of our Lord when they came to us.
Our Lord, pour out upon us
patience, and gather us unto Thee
surrendering.'
Then said the Council of the people of Pharaoh,
'Wilt thou leave Moses and his people
to work corruption in the land, and leave
thee and thy gods?'
Said he, 'We shall slaughter their sons
and spare their women; surely we are
triumphant over them!'
Said Moses to his people, 'Pray for succour
to God, and be patient; surely the earth
is God's and He bequeaths it to whom He will

among His servants. The issue ultimate
is to the godfearing.'
They said, 'We have been hurt before thou
camest to us, and after thou camest to us.'
He said, 'Perchance your Lord will destroy
your enemy, and will make you successors
in the land, so that He may behold
how you shall do.'
Then seized We Pharaoh's people with years
of dearth, and scarcity of fruits, that haply
they might remember.
So, when good came to them, they said,
'This belongs to us';
but if any evil smote them, they would augur
ill by Moses and those with him. Why, surely
their ill augury was with God; but the most
of them knew not.
And they said, 'Whatsoever sign thou
bringest to us, to cast a spell upon us,
we will not believe thee.'
130 So We let loose upon them the flood
and the locusts, the lice and the frogs,
the blood, distinct signs; but they waxed proud
and were a sinful people.
And when the wrath fell upon them, they said,
'Moses, pray to thy Lord for us
by the covenant He has made with thee.
If thou removest from us the wrath, surely
we will believe thee, and send forth with thee
the Children of Israel.'
But when We removed from them the wrath
unto a term that they should come to, lo,
they broke their troth.
So We took vengeance on them, and drowned them
in the sea, for that they cried lies to Our signs
and heeded them not.
And We bequeathed upon the people
that were abased all the east and the west
of the land We had blessed; and perfectly

was fulfilled the most fair word of thy Lord
upon the Children of Israel, for that they
endured patiently; and We destroyed utterly
the works of Pharaoh and his people, and what
they had been building.
And We brought the Children of Israel
over the sea, and they came upon a people
cleaving to idols they had. They said,
'Moses, make for us a god, as they have gods.'
Said he, 'You are surely a people
who are ignorant.
Surely this they are engaged upon
shall be shattered, and void is what
they have been doing.'
He said, 'What, shall I seek a god for you
other than God, who has preferred you
above all beings?'
And when We delivered you from the folk of Pharaoh
who were visiting you with evil chastisement,
slaying your sons, and sparing your women—
and in that was a grievous trial
from your Lord.
And We appointed with Moses thirty nights
and We completed them with ten, so the
appointed time of his Lord was forty nights;
and Moses said to his brother Aaron,
'Be my successor among my people, and put things
right, and do not follow the way of
the workers of corruption.'
And when Moses came to Our appointed time
and his Lord spoke with him, he said,
'Oh my Lord, show me, that I may behold Thee!'
Said He, 'Thou shalt not see Me; but behold
the mountain—if it stays fast in its place,
then thou shalt see Me.'
And when his Lord revealed Him to the mountain
He made it crumble to dust; and Moses
fell down swooning.
So when he awoke, he said, 'Glory be

to Thee! I repent to Thee; I am the first
of the believers.'
Said He, 'Moses, I have chosen thee
above all men for My Messages and
My Utterance; take what I have given thee,
and be of the thankful.'
And We wrote for him on the Tablets of everything
an admonition, and a distinguishing
of everything: 'So take it forcefully,
and command thy people to take the fairest
of it. I shall show you the habitation
of the ungodly.
I shall turn from My signs those who
wax proud in the earth unjustly; though they
see every sign, they will not believe in it,
and though they see the way of rectitude
they will not take it for a way, and though
they see the way of error, they will take
it for a way.
That, because they have cried lies to Our signs
and heeded them not.'
145 Those who cry lies to Our signs, and the encounter
in the world to come—their works have failed;
shall they be recompensed, except according to
the things they have done?
And the people of Moses took to them, after him,
of their ornaments a Calf—a mere body
that lowed. Did they not see it spoke not
to them, neither guided them upon any way?
Yet they took it to them, and were evildoers.
And when they smote their hands, and saw that
they had gone astray, they said, 'If our Lord
has not mercy on us, and forgives us not, surely
we shall be of the lost.'
And when Moses returned to his people, angry
and sorrowful, he said, 'Evilly have you done
in my place, after me; what, have you outstripped
your Lord's commandment?' And he cast down
the Tablets, and laid hold of his brother's head,

dragging him to him. He said, 'Son of my mother,
surely the people have abased me, and wellnigh
slain me. Make not my enemies to gloat
over me, and put me not among the people
of the evildoers.'
He said, 'O my Lord, forgive me and my brother
and enter us into Thy mercy; Thou art the most merciful
of the merciful.'
'Surely those who took to themselves the Calf—
anger shall overtake them from their Lord, and
abasement in this present life; so We recompense
those who are forgers.
And those who do evil deeds, then repent
thereafter and believe, surely thereafter
thy Lord is All-forgiving, All-compassionate.'
And when Moses' anger abated in him, he took
the Tablets; and in the inscription of them
was guidance, and mercy unto all those who
hold their Lord in awe.
And Moses chose of his people seventy men
for Our appointed time; and when the earthquake
seized them, he said, 'My Lord, hadst Thou willed
Thou wouldst have destroyed them before, and me.
Wilt Thou destroy us for what the foolish ones
of us have done? It is only Thy trial, whereby
Thou leadest astray whom Thou wilt, and guidest
whom Thou wilt. Thou art our Protector; so
forgive us, and have mercy on us, for Thou art
the best of forgivers.
And prescribe for us in this world good, and in
the world to come; we have repented unto Thee.'
Said He, 'My chastisement—I smite with it
whom I will; and My mercy embraces all things, and
I shall prescribe it for those who are godfearing
and pay the alms, and those who indeed believe
in Our signs, those who follow the Messenger,
the Prophet of the common folk, whom they find
written down with them in the Torah and the Gospel,
bidding them to honour, and forbidding them

dishonour, making lawful for them the good things
and making unlawful for them the corrupt things,
and relieving them of their loads, and the fetters
that were upon them. Those who believe in him
and succour him and help him, and follow
the light that has been sent down with him—
they are the prosperers.'

Say: 'O mankind, I am the Messenger of God
to you all,
of Him to whom belongs the kingdom of the heavens
and of the earth.
There is no god but He.
He gives life, and makes to die.
Believe then in God, and in His Messenger,
the Prophet of the common folk, who believes
in God and His words, and follow him; haply
so you will be guided.'

Of the people of Moses there is a nation who
guide by the truth, and by it act with justice.

160 And We cut them up into twelve tribes, nations.
And We revealed to Moses, when his people asked him
for water: 'Strike with thy staff the rock';
and there gushed forth from it twelve fountains;
all the people knew now their drinking-place.
And We outspread the cloud to overshadow them,
and We sent down manna and quails upon them:
'Eat of the good things wherewith We have supplied you.'
And they worked no wrong upon Us, but
themselves they wronged.
And when it was said to them, 'Dwell in this township
and eat of it wherever you will; and say,
Unburdening; and enter in at the gate, prostrating;
We will forgive you your transgressions, and
increase the good-doers.'
Then the evildoers of them substituted a saying
other than that which had been said to them;

so We sent down upon them wrath out of heaven
for their evildoing.
And question them concerning the township which
was bordering the sea, when they transgressed
the Sabbath, when their fish came to them
on the day of their Sabbath, swimming shorewards,
but on the day they kept not Sabbath, they came not
unto them. Even so We were trying them
for their ungodliness.
And when a certain nation of them said, 'Why
do you admonish a people God is about to destroy
or to chastise with a terrible chastisement?'
They said, 'As an excuse to your Lord; and haply
they will be godfearing.'
165 So, when they forgot that they were reminded of,
We delivered those who were forbidding wickedness,
and We seized the evildoers with evil chastisement
for their ungodliness.
And when they turned in disdain from that forbidding
We said to them, 'Be you apes, miserably slinking!'
And when thy Lord proclaimed He would send forth
against them, unto the Day of Resurrection,
those who should visit them with evil chastisement.
Surely thy Lord is swift in retribution; surely
He is All-forgiving, All-compassionate.
And We cut them up into nations in the earth,
some of them righteous, and some of them otherwise;
and We tried them with good things and evil, that
haply they should return.
And there succeeded after them a succession
who inherited the Book, taking the chance goods
of this lower world, and saying, 'It will be
forgiven us'; and if chance goods the like of them
come to them, they will take them. Has not the compact
of the Book been taken touching them, that they
should say concerning God nothing but the truth?
And they have studied what is in it; and the Last
Abode is better for those who are godfearing.
Do you not understand?

And those who hold fast to the Book, and perform
the prayer—surely We leave not to waste the wage
of those who set aright.
170 And when We shook the mountain above them
as if it were a canopy, and they supposed
it was about to fall on them: 'Take forcefully
what We have given you, and remember what is in it;
haply you will be godfearing.'

And when thy Lord took from the Children of Adam,
from their loins, their seed, and made them testify
touching themselves, 'Am I not your Lord?'
They said, 'Yes, we testify'—lest you should say
on the Day of Resurrection, 'As for us, we
were heedless of this,'
or lest you say, 'Our fathers were idolaters
aforetime, and we were seed after them.
What, wilt Thou then destroy us for the deeds
of the vain-doers?'

So We distinguish the signs; and haply
they will return.

And recite to them the tiding of him to whom
We gave Our signs, but he cast them off,
and Satan followed after him, and he became
one of the perverts.
175 And had We willed, We would have raised him up
thereby; but he inclined towards the earth
and followed his lust. So the likeness of him
is as the likeness of a dog; if thou attackest it
it lolls its tongue out, or if thou leavest it
it lolls its tongue out. That is that people's likeness
who cried lies to Our signs. So relate the story;
haply they will reflect.
An evil likeness is the likeness of
the people who cried lies to Our signs, and
themselves were wronging.

Whomsoever God guides,
he is rightly guided;
and whom He leads astray—
they are the losers.
We have created for Gehenna
many jinn and men;
they have hearts, but understand
not with them;
they have eyes, but perceive
not with them;
they have ears, but they hear
not with them.
They are like cattle; nay, rather
they are further astray.
Those—they are the heedless.

To God belong the Names Most Beautiful;
so call Him by them,
and leave those who blaspheme His Names—
they shall assuredly be recompensed
for the things they did.

Of those We created are a nation
who guide by the truth, and by it
act with justice.
And those who cry lies to Our signs
We will draw them on little by little
whence they know not;
and I respite them—assuredly
My guile is sure.
Have they not reflected? No madness
is in their comrade;
he is naught but a plain warner.
Or have they not considered
the dominion of the heaven and
of the earth, and what things
God has created, and that it may be
their term is already nigh?

In what manner of discourse then
will they after this believe?

185 Whomsoever God leads astray,
no guide he has;
He leaves them in their insolence
blindly wandering.

They will question thee concerning
the Hour, when it shall berth.
Say: 'The knowledge of it is only
with my Lord; none shall reveal it
at its proper time, but He.
Heavy is it in the heavens and the earth;
it will not come on you but—suddenly!'
They will question thee, as though
thou art well-informed of it.
Say: 'The knowledge of it is only
with God, but most men know not.'
Say: 'I have no power to profit
for myself, or hurt, but as God will.
Had I knowledge of the Unseen
I would have acquired much good,
and evil would not have touched me.
I am only a warner, and a bearer of
good tidings, to a people believing.'

It is He who created you out of one living soul,
and made of him his spouse
that he might rest in her.
Then, when he covered her, she bore a light burden
and passed by with it;
but when it became heavy
they cried to God their Lord, 'If Thou givest us
a righteous son, we indeed
shall be of the thankful.'
190 Thereafter, when He gave them a righteous son, they
assigned Him associates
in that He had given them;

but God is high exalted above that they associate.
What, do they associate
that which creates nothing
and themselves are created, and that have no power
to help them, neither
they help themselves?
If you call them to guidance they will not follow you;
equal it is to you
whether you call them,
or whether you are silent. Those on whom you call
apart from God, are
servants the likes of you;
call them and let them answer you, if you speak truly.
What, have they feet
wherewith they walk,
or have they hands wherewith they lay hold,
or have they eyes
wherewith they see,
or have they ears wherewith they give ear?
Say: 'Call you then
to your associates;
then try your guile on me, and give me no respite.
195 My Protector is God
who sent down the Book,
and He takes into His protection the righteous.
And those on whom you
call, apart from God,
have no power to help you, neither they help themselves.'

If you call them to the guidance
they do not hear;
and thou seest them looking at
thee, unperceiving.
Take the abundance, and bid to
what is honourable,
and turn away from the ignorant.
If a provocation
from Satan should provoke thee,
seek refuge in God;

He is All-hearing, All-seeing.
The godfearing,
when a visitation of Satan
troubles them,
remember, and then see clearly;
and their brothers
they lead on into error, then
they stop not short.
And when thou bringest them not
a sign, they say,
'Why hast thou not chosen one?'
Say: 'I follow
only what is revealed to me
from my Lord; this
is clear testimony from your Lord,
guidance, and mercy
for a people of believers.'
And when the Koran
is recited, give you ear to it
and be silent;
haply so you will find mercy.

Remember thy Lord
in thy soul, humbly and fearfully,
not loud of voice,
at morn and eventide. Be not thou
among the heedless.
Surely those who are with thy Lord
wax not too proud
to serve Him; they chant His praise,
and to Him they bow.

VIII

THE SPOILS

In the Name of God, the Merciful, the Compassionate

They will question thee concerning
the spoils. Say: 'The spoils belong to
God and the Messenger; so fear you God,
and set things right between you, and
obey you God and His Messenger,
if you are believers.'
Those only are believers who, when God
is mentioned, their hearts quake, and
when His signs are recited to them, it
increases them in faith, and in their Lord
they put their trust,
those who perform the prayer, and expend of
what We have provided them,
those in truth are the believers; they have
degrees with their Lord, and forgiveness,
and generous provision.

5 As thy Lord brought thee forth from thy house
with the truth, and a part of the believers
were averse to it,
disputing with thee concerning the truth
after it had become clear, as though
they were being driven into death with
their eyes wide open.
And when God promised you one of the two
parties should be yours, and you were wishing
that the one not accoutred should be yours;
but God was desiring to verify the truth
by His words, and to cut off the unbelievers
to the last remnant,
and that He might verify the truth and
prove untrue the untrue, though the sinners

were averse to it.
When you were calling upon your Lord for
succour, and He answered you, 'I shall
reinforce you with a thousand angels
riding behind you.'

God wrought this not, save as good tidings
and that your hearts thereby might be at rest;
help comes only from God; surely God is
All-mighty, All-wise.
When He was causing slumber to overcome you
as a security from Him, and sending
down on you water from heaven, to purify
you thereby, and to put away
from you the defilement of Satan,
and to strengthen your hearts, and to
confirm your feet.
When thy Lord was revealing to the angels,
'I am with you; so confirm the believers.
I shall cast into the unbelievers' hearts
terror; so smite above the necks, and smite
every finger of them!'
That, because they had made a breach
with God and with His Messenger; and
whosoever makes a breach with God and with
His Messenger, surely God is terrible
in retribution.
That for you; therefore taste it; and
that the chastisement of the Fire is
for the unbelievers.

O believers, when you encounter
the unbelievers marching to battle, turn
not your backs to them.
Whoso turns his back that day to them,
unless withdrawing to fight again
or removing to join another host,
he is laden with the burden of God's

anger, and his refuge is Gehenna—
an evil homecoming!

You did not slay them, but God slew them;
and when thou threwest, it was not
thyself that threw, but God threw, and
that He might confer on the believers
a fair benefit; surely God is
All-hearing, All-knowing.
That for you; and that God weakens the
unbelievers' guile.

If victory you are seeking, victory
has already come upon you; and if
you give over, it is better for you.
But if you return, We shall return,
and your host will avail you nothing
though it be numerous; and that God is
with the believers.

O believers, obey God and His Messenger,
and do not turn away from Him, even
as you are listening;
and be not as those who say, 'We hear,'
and they hear not.
Surely the worst of beasts in God's sight
are those that are deaf and dumb and
do not understand.
If God had known of any good in them
He would have made them hear; and if
He had made them hear, they would have turned
away, swerving aside.
O believers, respond to God and the Messenger
when He calls you unto that which will
give you life; and know that God stands
between a man and his heart, and that to Him
you shall be mustered.
And fear a trial which shall surely not
smite in particular the evildoers

among you; and know that God is terrible
in retribution.
And remember when you were few and
abased in the land, and were fearful
that the people would snatch you away;
but He gave you refuge, and confirmed you
with His help, and provided you
with the good things, that haply
you might be thankful.
O believers, betray not God and the
Messenger, and betray not your trusts
and that wittingly;
and know that your wealth and your children
are a trial, and that with God is
a mighty wage.
O believers, if you fear God, He will assign
you a salvation, and acquit you of your
evil deeds, and forgive you; and God is
of bounty abounding.

30 And when the unbelievers were devising
against thee, to confine thee, or slay thee,
or to expel thee, and were devising,
and God was devising; and God is
the best of devisers.
And when Our signs were being recited to
them, they said, 'We have already heard;
if we wished, we could say the like of
this; this is naught but the fairy-tales
of the ancients.'
And when they said, 'O God, if this be
indeed the truth from Thee, then rain down
upon us stones out of heaven, or bring us
a painful chastisement.'
But God would never chastise them, with thee
among them; God would never chastise them as
they begged forgiveness.
But what have they now, that God should
not chastise them, when they are barring from

the Holy Mosque, not being its protectors?
Its only protectors are the godfearing; but
most of them know not.
And their prayer at the House is nothing
but a whistling and a clapping of hands—
therefore taste you now the chastisement
for your unbelief!
35 The unbelievers expend their wealth
to bar from God's way, and still they will
expend it, till it is an anguish for them,
then be overthrown,
and the unbelievers will be mustered
into Gehenna,
that God may distinguish the corrupt
from the good, and place the corrupt
one upon another, and so heap them up
all together, and put them in Gehenna;
those are the losers.

Say to the unbelievers, if they give over
He will forgive them what is past; but
if they return, the wont of the ancients
is already gone!
40 Fight them, till there is no persecution
and the religion is God's entirely;
then if they give over, surely God sees
the things they do;
but if they turn away, know that God is
your Protector—an excellent Protector,
an excellent Helper!

Know that, whatever booty you take, the
fifth of it is God's, and the Messenger's,
and the near kinsman's, and the orphans',
and for the needy, and the traveller,
if you believe in God and that We
sent down upon Our servant on the day
of salvation, the day the two hosts
encountered; and God is powerful

over everything;
when you were on the nearer bank, and they
were on the farther bank, and the cavalcade
was below you; and had you made tryst
together, you would have surely failed
the tryst; but that God might determine a
matter that was done,
that whosoever perished might perish
by a clear sign, and by a clear sign
he might live who lived; and surely God is
All-hearing, All-knowing.
When God showed thee them in thy dream
as few; and had He shown them as many
you would have lost heart, and quarrelled
about the matter; but God saved; He knows
the thoughts in the breasts.
When God showed you them in your eyes as
few, when you encountered, and made you
few in their eyes, that God might determine
a matter that was done; and unto God all
matters are returned.

O believers, whensoever you
encounter a host, then stand firm, and
remember God frequently; haply
so you will prosper.
And obey God, and His Messenger,
and do not quarrel together, and
so lose heart, and your power depart;
and be patient; surely God is
with the patient.
Be not as those who went forth from
their habitations swaggering boastfully
to show off to men, and barring
from God's way; and God encompasses
the things they do.
And when Satan decked out their deeds
fair to them, and said, 'Today no man
shall overcome you, for I shall be

your neighbour.' But when the two hosts
sighted each other, he withdrew upon
his heels, saying, 'I am quit of you;
for I see what you do not see.
I fear God; and God is terrible
in retribution.'

When the hypocrites, and those in whose
hearts was sickness, said, 'Their religion
has deluded them'; but whosoever
puts his trust in God, surely God is
All-mighty, All-wise.
If thou couldst only see when the angels
take the unbelievers, beating their faces
and their backs: 'Taste the chastisement
of the burning—
that, for what your hands have forwarded,
and for that God is never unjust
unto His servants.'
Like Pharaoh's folk, and the people before him,
who disbelieved in God's signs; God seized them
because of their sins; God is strong, terrible
in retribution.
55 That is because God would never change His favour
that He conferred on a people until they changed
what was within themselves; and that God is
All-hearing, All-knowing.
Like Pharaoh's folk, and the people before him,
who cried lies to the signs of their Lord,
so We destroyed them because of their sins,
and We drowned the folk of Pharaoh; and
all were evildoers.

Surely the worst of beasts in God's sight
are the unbelievers, who will not believe,
those of them with whom thou hast made compact
then they break their compact every time,
not being godfearing.
So, if thou comest upon them anywhere

in the war, deal with them in such wise
as to scatter the ones behind them; haply
they will remember.
60 And if thou fearest treachery any way
at the hands of a people, dissolve it
with them equally; surely God loves
not the treacherous.
And thou art not to suppose that they who
disbelieve have outstripped Me; they cannot
frustrate My will.
Make ready for them whatever force and
strings of horses you can, to terrify thereby
the enemy of God and your enemy, and others
besides them that you know not; God knows them.
And whatsoever you expend in the way
of God shall be repaid you in full;
you will not be wronged.
And if they incline to peace, do thou incline
to it; and put thy trust in God; He is
the All-hearing, the All-knowing.
And if they desire to trick thee, God is
sufficient for thee; He has confirmed thee
with His help, and with the believers, and
brought their hearts together. Hadst thou
expended all that is in the earth, thou couldst
not have brought their hearts together; but
God brought their hearts together; surely He is
All-mighty, All-wise.
65 O Prophet, God suffices thee, and the believers
who follow thee.
O Prophet, urge on the believers to fight.
If there be twenty of you, patient men,
they will overcome two hundred; if there be
a hundred of you, they will overcome
a thousand unbelievers, for they are a people
who understand not.
Now God has lightened it for you, knowing
that there is weakness in you. If there be
a hundred of you, patient men, they will

overcome two hundred; if there be of you
a thousand, they will overcome two thousand
by the leave of God; God is with the patient.

It is not for any Prophet to have prisoners
until he make wide slaughter in the land.
You desire the chance goods of the present world,
and God desires the world to come; and God is
All-mighty, All-wise.
Had it not been for a prior prescription from
God, there had afflicted you, for what you took,
a mighty chastisement.
Eat of what you have taken as booty, such as
is lawful and good; and fear you God; surely
God is All-forgiving, All-compassionate.

O Prophet, say to the prisoners in your hands:
'If God knows of any good in your hearts
He will give you better than what has been taken
from you, and He will forgive you; surely
God is All-forgiving, All-compassionate.'

And if they desire treachery against thee,
they have tricked God before; but He has
given thee power over them; and God is
All-knowing, All-wise.

Those who believe, and have emigrated
and struggled with their possessions
and their selves in the way of God,
and those who have given refuge and help—
those are friends one of another.
And those who believe, but have not
emigrated—you have no duty of friendship
towards them till they emigrate; yet if
they ask you for help, for religion's sake,
it is your duty to help them, except
against a people between whom and you
there is a compact; and God sees

the things you do.
As for the unbelievers, they are friends
one of another. Unless you do this,
there will be persecution in the land
and great corruption.
75 And those who believe, and have emigrated
and struggled in the way of God.
those who have given refuge and help—
those in truth are the believers,
and theirs shall be forgiveness
and generous provision.
And those who have believed afterwards
and emigrated, and struggled with you—
they belong to you; but those related
by blood are nearer to one another
in the Book of God; surely God has knowledge
of everything.

IX

REPENTANCE

An acquittal, from God and His Messenger,
unto the idolaters with whom you made covenant:
'Journey freely in the land for four months;
and know that you cannot frustrate the will
of God, and that God degrades the unbelievers.'

A proclamation, from God and His Messenger,
unto mankind on the day of the Greater Pilgrimage:
'God is quit, and His Messenger, of the idolaters.
So if you repent, that will be better for you; but
if you turn your backs, know that you cannot frustrate
the will of God.

And give thou good tidings to the unbelievers of
a painful chastisement;
excepting those of the idolaters with whom
you made covenant, then they failed you naught
neither lent support to any man against you.
With them fulfil your covenant till their term; surely
God loves the godfearing.
5 Then, when the sacred months are drawn away,
slay the idolaters wherever you find them,
and take them, and confine them, and lie in wait
for them at every place of ambush. But if they
repent, and perform the prayer, and pay the alms, then
let them go their way;
God is All-forgiving, All-compassionate.
And if any of the idolaters seeks of thee
protection, grant him protection till he hears
the words of God; then do thou convey him to his
place of security—that, because they are a people
who do not know.
How should the idolaters have a covenant with God
and His Messenger?—

excepting those with whom you made covenant
at the Holy Mosque; so long as they go straight
with you, do you go straight with them; surely
God loves the godfearing.
How? If they get the better of you, they will not
observe towards you any bond or treaty,
giving you satisfaction with their mouths
but in their hearts refusing; and the most
of them are ungodly.
They have sold the signs of God for a small price,
and have barred from His way; truly evil is that
they have been doing,
observing neither bond nor treaty towards a believer;
they are the transgressors.
Yet if they repent, and perform the prayer,
and pay the alms, then they are your brothers
in religion; and We distinguish the signs for
a people who know.
But if they break their oaths after their covenant
and thrust at your religion, then fight the leaders
of unbelief; they have no sacred oaths; haply
they will give over.
Will you not fight a people who broke their oaths
and purposed to expel the Messenger, beginning
the first time against you? Are you afraid of them?
You would do better to be afraid of God,
if you are believers.
Fight them, and God will chastise them at your hands
and degrade them, and He will help you
against them, and bring healing to the breasts of
a people who believe,
and He will remove the rage within their hearts;
and God turns towards whomsoever He will; God is
All-knowing, All-wise
Or did you suppose you would be left in peace,
and God knows not as yet those of you who have
struggled, and taken not—apart from God and His
Messenger and the believers—any intimate? God is
aware of what you do.

It is not for the idolaters to inhabit God's places of
worship, witnessing against themselves unbelief;
those—their works have failed them, and in the Fire
they shall dwell forever.
Only he shall inhabit God's places of worship
who believes in God and the Last Day, and
performs the prayer, and pays the alms, and fears
none but God alone; it may be that those will
be among the guided.
Do you reckon the giving of water to pilgrims
and the inhabiting of the Holy Mosque as the same
as one who believes in God and the Last Day
and struggles in the way of God? Not equal are they
in God's sight; and God guides not the people
of the evildoers.
Those who believe, and have emigrated, and have struggled
in the way of God with their possessions and their selves
are mightier in rank with God; and those—
they are the triumphant;
their Lord gives them good tidings of mercy from Him
and good pleasure; for them await gardens wherein
is lasting bliss,
therein to dwell forever and ever; surely with God
is a mighty wage.

O believers, take not your fathers and brothers
to be your friends, if they prefer unbelief to belief;
whosoever of you takes them for friends, those—
they are the evildoers.
Say: 'If your fathers, your sons, your brothers, your wives,
your clan, your possessions that you have gained,
commerce you fear may slacken, dwellings you love—
if these are dearer to you than God and His Messenger,
and to struggle in His way, then wait till God
brings His command; God guides not the people
of the ungodly.'

God has already helped you on many fields, and on
the day of Hunain, when your multitude was pleasing

to you, but it availed you naught, and the land
for all its breadth was strait for you, and you
turned about, retreating.
Then God sent down upon His Messenger His Shechina,
and upon the believers, and He sent down
legions you did not see, and He chastised
the unbelievers; and that is the recompense
of the unbelievers;
then God thereafter turns towards whom He will;
God is All-forgiving, All-compassionate.
O believers, the idolaters are indeed unclean; so
let them not come near the Holy Mosque after this
year of theirs. If you fear poverty, God shall surely
enrich you of His bounty, if He will; God is
All-knowing, All-wise.
Fight those who believe not in God and the Last Day
and do not forbid what God and His Messenger
have forbidden—such men as practise not the
religion of truth, being of those who have been given
the Book—until they pay the tribute out of hand
and have been humbled.

30 The Jews say, 'Ezra is the Son of God';
the Christians say, 'The Messiah is the Son of God.'
That is the utterance of their mouths, conforming
with the unbelievers before them. God assail them!
How they are perverted!
They have taken their rabbis and their monks as lords
apart from God, and the Messiah, Mary's son—
and they were commanded to serve but One God;
there is no god but He; glory be to Him, above
that they associate—
desiring to extinguish with their mouths God's light;
and God refuses but to perfect His light, though
the unbelievers be averse.
It is He who has sent His Messenger with
the guidance and the religion of truth, that
He may uplift it above every religion, though
the unbelievers be averse.

O believers, many of the rabbis and monks indeed
consume the goods of the people in vanity
and bar from God's way. Those who treasure up
gold and silver, and do not expend them in
the way of God—give them the good tidings of
a painful chastisement,
35 the day they shall be heated in the fire of Gehenna
and therewith their foreheads and their sides and their
backs shall be branded: 'This is the thing you have
treasured up for yourselves; therefore taste you now
what you were treasuring!'

The number of the months, with God, is twelve
in the Book of God, the day that He created
the heavens and the earth; four of them are sacred.
That is the right religion. So wrong not each other
during them. And fight the unbelievers totally
even as they fight you totally; and know that God
is with the godfearing.
The month postponed is an increase of unbelief
whereby the unbelievers go astray; one year they make it
profane, and hallow it another, to agree with
the number that God has hallowed, and so profane
what God has hallowed. Decked out fair to them
are their evil deeds; and God guides not the people
of the unbelievers.

O believers, what is amiss with you, that when
it is said to you, 'Go forth in the way of God,'
you sink down heavily to the ground? Are you
so content with this present life, rather than
the world to come? Yet the enjoyment of this
present life, compared with the world to come,
is a little thing.
If you go not forth, He will chastise you
with a painful chastisement, and instead of you
He will substitute another people; and you
will not hurt Him anything, for God is powerful
over everything.

If you do not help him, yet God has helped him
already, when the unbelievers drove him forth
the second of two, when the two were in the Cave,
when he said to his companion, 'Sorrow not; surely
God is with us.' Then God sent down on him His Shechina,
and confirmed him with legions you did not see;
and He made the word of the unbelievers the lowest;
and God's word is the uppermost; God is
All-mighty, All-wise.
Go forth, light and heavy! Struggle in God's way
with your possessions and your selves; that is better
for you, did you know.

Were it a gain near at hand, and an easy journey,
they would have followed thee; but the distance
was too far for them. Still they will swear by God,
'Had we been able, we would have gone out with you,'
so destroying their souls; and God knows that
they are truly liars.
God pardon thee! Why gavest thou them leave, till it
was clear to thee which of them spoke the truth, and
thou knewest the liars?
Those who believe in God and the Last Day
ask not leave of thee, that they may struggle
with their possessions and their selves; and God
knows the godfearing.
They only ask leave of thee who believe not in
God and the Last Day, those whose hearts are filled
with doubt, so that in their doubt they go
this way and that.
If they had desired to go forth, they would have
made some preparation for it; but God was
averse that they should be aroused, so He made them
pause, and it was said to them, 'Tarry you
with the tarriers.'
Had they gone forth among you, they would only have
increased you in trouble, and run to and fro in your
midst, seeking to stir up sedition between you;
and some of you would listen to them; and God

knows the evildoers.
They sought to stir up sedition already
before, and turned things upside down for thee,
until the truth came, and God's command appeared,
though they were averse.

Some of them there are that say, 'Give me leave
and do not tempt me.' Have not such men fallen
into temptation? And surely Gehenna encompasses
the unbelievers.
50 If good fortune befalls thee, it vexes them;
but if thou art visited by an affliction,
they say, 'We took our dispositions before,' and
turn away, rejoicing.
Say: 'Naught shall visit us but what God has prescribed
for us; He is our Protector; in God let the believers
put all their trust.'
Say: 'Are you awaiting for aught to come to us but
one of the two rewards most fair? We are awaiting
in your case too, for God to visit you with chastisement
from Him, or at our hands; so await; we are
awaiting with you.'
Say: 'Expend willingly, or unwillingly, it shall
not be accepted from you; you are surely
a people ungodly.'
And naught prevents that their expendings should
be accepted from them, but that they believe not
in God and His Messenger, and perform not the prayer
save lazily, and that they expend not without
they are averse.
55 So let not their possessions or their children
please thee; God only desires thereby to chastise them
in this present life, and that their souls should depart
while they are unbelievers.
They swear by God that they belong with you,
but they are not of you; they are a people
that are afraid.
If they could find a shelter, or some caverns, or
any place to creep into, they would turn about and

bolt away to it.

Some of them find fault with thee touching the
freewill offerings; if they are given a share of them
they are well-pleased, but if they are given none
then they are angry.
O were they well-pleased with what God and His Messenger
have brought them, saying, 'Enough for us is God; God
will bring us of His bounty, and His Messenger; to
God we humbly turn.'
60 The freewill offerings are for the poor and needy,
those who work to collect them, those whose hearts are
brought together, the ransoming of slaves, debtors, in
God's way, and the traveller; so God ordains; God is
All-knowing, All-wise.

And some of them hurt the Prophet, saying,
'He is an ear!' Say: 'An ear of good for you;
he believes in God, and believes the believers,
and he is a mercy to the believers among you.
Those who hurt God's Messenger—for them awaits
a painful chastisement.'

They swear to you by God, to please you; but God and His
Messenger—more right is it they should please Him,
if they are believers.
Do they not know that whosoever opposes God
and His Messenger—for him awaits the fire
of Gehenna, therein to dwell forever? That is
the mighty degradation.
65 The hypocrites are afraid, lest a sura should be
sent down against them, telling thee what is in
their hearts. Say: 'Mock on; God will bring forth
what you fear.'
And if thou questionest them, then assuredly
they will say, 'We were only plunging and playing.'
Say: 'What, then were you mocking God, and His signs,
and His Messenger?
Make no excuses. You have disbelieved

after your believing. If We forgive one party
of you, We will chastise another party for that
they were sinners.'
The hypocrites, the men and the women, are as
one another; they bid to dishonour, and forbid
honour; they keep their hands shut; they have forgotten
God, and He has forgotten them. The hypocrites—
they are the ungodly.
God has promised the hypocrites, men and women,
and the unbelievers, the fire of Gehenna,
therein to dwell foreover. That is enough for them;
God has cursed them; and there awaits them
a lasting chastisement.
70 Like those before you, who were stronger than you
in might, and more abundant in wealth and children;
they took enjoyment in their share; so do you
take enjoyment in your share, as those before you
took enjoyment in their share. You have plunged
as they plunged. Those—their works have failed
in this world and in the world to come; those—
they are the losers.
Has there not come to you the tidings of those
who were before you—the people of Noah, Ad,
Thamood, the people of Abraham, the men of Midian
and the subverted cities? Their Messengers came to
them with the clear signs; God would not wrong them, but
themselves they wronged.

And the believers, the men and the women, are friends
one of the other; they bid to honour, and forbid
dishonour; they perform the prayer, and pay the alms,
and they obey God and His Messenger.
Those—upon them God will have mercy; God is
All-mighty, All-wise.
God has promised the believers, men and women,
gardens underneath which rivers flow, forever
therein to dwell, and goodly dwelling-places in the
Gardens of Eden; and greater, God's good pleasure;
that is the mighty triumph.

O Prophet, struggle with the unbelievers and hypocrites,
and be thou harsh with them; their refuge is Gehenna—
an evil homecoming!
They swear by God that they said nothing,
but they indeed said the word of unbelief
and disbelieved, after they had surrendered.
They purposed what they never attained to, and
they took revenge only that God enriched them,
and His Messenger, of His bounty. So if they
repent it will be better for them; if they turn away
God will chastise them with a painful chastisement
in this world and the next; on the earth they have
no protector or helper.
And some of them have made covenant with God: 'If
He gives us of His bounty, we will make offerings
and be of the righteous.'
Nevertheless, when He gave them of His bounty
they were niggardly of it, and turned away,
swerving aside.
So as a consequence He put hypocrisy
into their hearts, until the day they meet Him,
for that they failed God in that they promised Him
and they were liars.
Did they not know that God knows their secret and
what they conspire together, and that God knows
the things unseen?

Those who find fault with the believers
who volunteer their freewill offerings, and
those who find nothing but their endeavour they
deride—God derides them; for them awaits
a painful chastisement.
Ask pardon for them, or ask not pardon for them;
if thou askest pardon for them seventy times, God
will not pardon them; that, because they disbelieved
in God and His Messenger; God guides not the people
of the ungodly.

Those who were left behind rejoiced in tarrying

behind the Messenger of God, and were averse
to struggle with their possessions and their selves
in the way of God. They said, 'Go not forth in
the heat.' Say: 'Gehenna's fire is hotter, did
they but understand.'
Therefore let them laugh little, and weep much,
in recompense for what they have been earning.
So, if God returns thee to a party of them
and they ask leave of thee to go forth, say:
'You shall not go forth with me ever, and
you shall not fight with me any enemy. You were
well-pleased to tarry the first time, so now
tarry with those behind.'
85 And pray thou never over any one of them
when he is dead, nor stand over his grave; they
disbelieved in God and His Messenger, and died
while they were ungodly.
And let not their possessions and their children
please thee; God only desires thereby to chastise them
in this present world, and that their souls should depart
while they are unbelievers.
• And when a sura is sent down, saying, 'Believe in God,
and struggle with His Messenger,' the affluent
among them ask leave of thee, saying, 'Let us be
with the tarriers.'
They are well-pleased to be with those behind,
and a seal has been set upon their hearts, so
they understand not.
But the Messenger, and the believers with him,
have struggled with their possessions and their selves,
and those—for them await the good things; those—
they are the prosperers.
90 God has prepared for them gardens underneath
which rivers flow, therein to dwell forever;
that is the mighty triumph.

And the Bedouins came with their excuses, asking
for leave; those who lied to God and His Messenger
tarried; there shall befall the unbelievers of them

a painful chastisement.

There is no fault in the weak and the sick
and those who find nothing to expend, if they
are true to God and to His Messenger.
There is no way against the good-doers—
God is All-forgiving, All-compassionate—
neither against those who, when they came to thee, for
thee to mount them, thou saidst to them, 'I find not
whereon to mount you'; they turned away, their eyes
overflowing with tears of sorrow, because they found
nothing to expend.
The way is open only against those who ask leave of
thee, being rich; they are well-pleased to be with
those behind; God has set a seal on their hearts,
so they know not.
95 They will excuse themselves to you, when you return
to them. Say: 'Do not excuse yourselves; we will not
believe you. God has already told us tidings of you.
God will surely see your work, and His Messenger,
then you will be returned to Him who knows
the unseen and the visible, and He will tell you
what you were doing.'
They will swear to you by God, when you turn back to
them, that you may turn aside from them. So turn
aside from them, for they are an abomination, and
their refuge is Gehenna—a recompense for what
they have been earning.
They will swear to you, that you may be well-pleased
with them; but if you are well-pleased with them,
God will surely not be well-pleased with the people
of the ungodly.

The Bedouins are more stubborn in unbelief
and hypocrisy, and apter not to know the bounds of
what God has sent down on His Messenger; and God is
All-knowing, All-wise.
Some of the Bedouins take what they expend for a
fine, and await the turns of fortune to go against

you. Theirs shall be the evil turn; God is
All-hearing, All-knowing.
And some of the Bedouins believe in God and the
Last Day, and take what they expend for offerings
bringing them near to God, and the prayers of the
Messenger. Surely they are an offering for them,
and God will admit them into His mercy;
God is All-forgiving, All-compassionate.
And the Outstrippers, the first of the Emigrants
and the Helpers, and those who followed them
in good-doing—God will be well-pleased with them
and they are well-pleased with Him; and He has
prepared for them gardens underneath which
rivers flow, therein to dwell forever and ever;
that is the mighty triumph.
And some of the Bedouins who dwell around you
are hypocrites; and some of the people
of the City are grown bold in hypocrisy. Thou
knowest them not; but We know them, and We shall
chastise them twice, then they will be returned to
a mighty chastisement.
• And other have confessed their sins; they have
mixed a righteous deed with another evil.
It may be that God will turn towards them;
God is All-forgiving, All-compassionate.
Take of their wealth a freewill offering, to purify
them and to cleanse them thereby, and pray for them;
thy prayers are a comfort for them; God is
All-hearing, All-knowing.
Do they not know that God is He who accepts
repentance from His servants, and takes the freewill
offerings, and that God—He turns, and is
All-compassionate?
Say: 'Work; and God will surely see your work,
and His Messenger, and the believers,
and you will be returned to Him who knows
the unseen and the visible, and He will tell you
what you were doing.'
And others are deferred to God's commandment, whether

He chastises them, or turns towards them; God is
All-knowing, All-wise.

And those who have taken a mosque in opposition
and unbelief, and to divide the believers,
and as a place of ambush for those who fought
God and His Messenger aforetime—they will swear
'We desired nothing but good'; and God testifies
they are truly liars.
Stand there never. A mosque that was founded
upon godfearing from the first day is worthier
for thee to stand in; therein are men who love
to cleanse themselves; and God loves those
who cleanse themselves.
110 Why, is he better who founded his building upon
the fear of God and His good pleasure, or he
who founded his building upon the brink of a
crumbling bank that has tumbled with him into the
fire of Gehenna? And God guides not the people
of the evildoers.
The buildings they have built will not cease to be
a point of doubt within their hearts, unless it
be that their hearts are cut into pieces; God is
All-knowing, All-wise.

God has bought from the believers their selves
and their possessions against the gift of Paradise;
they fight in the way of God; they kill, and are
killed; that is a promise binding upon God
in the Torah, and the Gospel, and the Koran;
and who fulfils his covenant truer than God?
So rejoice in the bargain you have made with Him;
that is the mighty triumph.
Those who repent, those who serve, those who pray, those
who journey, those who bow, those who prostrate themselves,
those who bid to honour and forbid dishonour, those
who keep God's bounds—and give thou good tidings
to the believers.

It is not for the Prophet and the believers
to ask pardon for the idolaters, even
though they be near kinsmen, after that it
has become clear to them that they will be the
inhabitants of Hell.
Abraham asked not pardon for his father except
because of a promise he had made to him; and when
it became clear to him that he was an enemy of God,
he declared himself quit of him; Abraham was
compassionate, clement.
God would never lead a people astray after that
He has guided them, until He makes clear to them
as to what they should be godfearing; surely God
knows everything.
Surely to God belongs the kingdom of the heavens
and of the earth; He gives life, and makes to die;
and you have not, apart from God, either
protector or helper.

God has turned towards the Prophet and the Emigrants
and the Helpers who followed him in the hour of
difficulty, after the hearts of a part of them
wellnigh swerved aside; then He turned towards them;
surely He is Gentle to them, and All-compassionate.
And to the three who were left behind, until,
when the earth became strait for them, for all its
breadth, and their souls became strait for them, and
they thought that there was no shelter from God
except in Him, then He turned towards them, that
they might also turn; surely God turns, and is
All-compassionate.

O believers, fear God, and be with the truthful ones.

It is not for the people of the City
and for the Bedouins who dwell around them
to stay behind God's Messenger, and to prefer
their lives to his; that is because they are smitten

neither by thirst, nor fatigue, nor emptiness
in the way of God, neither tread they any tread
enraging the unbelievers, nor gain any gain from any
enemy, but a righteous deed is thereby written
to their account; God leaves not to waste the wage
of the good-doers.
Nor do they expend any sum, small or great, nor do they
traverse any valley, but it is written to their
account, that God may recompense them the best of
what they were doing.

It is not for the believers to go forth totally;
but why should not a party of every section of them
go forth, to become learned in religion, and to
warn their people when they return to them, that
haply they may beware?

125 O believers, fight the unbelievers who are near to you,
and let them find in you a harshness; and know that God
is with the godfearing.
Whenever a sura is sent down to thee, some of them
say, 'Which of you has this increased in belief?'
As for the believers, them it has increased in belief,
and they are joyful.
But as for those in whose heart is sickness,
them it has increased in abomination added
to their abomination, and they have died
while they were unbelievers.
Do they not see that they are tried every year
once or twice? Yet still they do not repent,
nor do they remember.
And whenever a sura is sent down, they look
one at another: 'Does anyone see you?'
Then they turn away. God has turned away
their hearts, for that they are a people who
do not understand.

Now there has come to you a Messenger from among
yourselves; grievous to him is your suffering;

anxious is he over you, gentle to the believers,
compassionate.

So if they turn their backs, say: 'God is enough for me.
There is no god but He. In Him I have put my trust.
He is the Lord of the Mighty Throne.'

X

JONAH

In the Name of God, the Merciful, the Compassionate

Alif Lam Ra
Those are the signs of the Wise Book.

Was it a wonder to the people
that We revealed to a man from among them:
'Warn the people, and give thou good tidings
to the believers that they have a sure footing
with their Lord'? The unbelievers say,
'This is a manifest sorcerer.'

Surely your Lord is God, who created
the heavens and the earth in six days,
then sat Himself upon the Throne,
directing the affair. Intercessor
there is none, save after His leave.
that then is God, your Lord; so serve Him.
Will you not remember?
To Him shall you return, all together—
God's promise, in truth. He originates
creation, then He brings it back again
that He may recompense those who believe
and do deeds of righteousness, justly. And
those who disbelieve—for them awaits a draught
of boiling water, and a painful chastisement,
for their disbelieving.

5 It is He who made the sun a radiance,
and the moon a light,
and determined it by stations, that you
might know the number of the years
and the reckoning.
God created that not save with the truth,

distinguishing the signs
to a people who know.
In the alternation of night and day, and
what God has created in the heavens and
the earth—surely there are signs for
a godfearing people.

Surely those who look not to encounter Us
and are well-pleased with the present life
and are at rest in it, and those who are
heedless of Our signs,
those—their refuge is the Fire, for that
they have been earning.
Surely those who believe, and do deeds
of righteousness, their Lord will guide them
for their belief; beneath them rivers flowing
in gardens of bliss;
their cry therein, 'Glory to Thee, O God,'
their greeting, 'Peace,'
and their cry ends, 'Praise belongs to God,
the Lord of all Being.'

If God should hasten unto men evil
as they would hasten good, their term
would be already decided for them.
But We leave those, who look not
to encounter Us, in their insolence
wandering blindly.
When affliction visits a man, he calls Us
on his side, or sitting, or standing;
but when We have removed his affliction
from him, he passes on, as if he never
called Us to an affliction that visited him.
So decked out fair to the prodigal is that
they have been doing.

We destroyed the generations before you
when they did evil, and their Messengers
came to them with the clear signs, but they

would not believe; so We recompense the people
of the sinners.
15 Then We appointed you viceroys in the earth
after them, that We might behold
how you would do.

And when Our signs are recited to them,
clear signs, those who look not to encounter
Us say, 'Bring a Koran other than this,
or alter it.' Say: 'It is not for me
to alter it of my own accord. I follow
nothing, except what is revealed to me.
Truly I fear, if I should rebel
against my Lord, the chastisement
of a dreadful day.'
Say: 'Had God willed I would not have recited it
to you, neither would He have taught you it;
I abode among you a lifetime before it—
will you not understand?'
And who does greater evil than he who
forges against God a lie, or cries lies
to His signs? Surely the sinners
do not prosper.
They serve, apart from God, what hurts them not
neither profits them, and they say,
'These are our intercessors with God.'
Say: 'Will you tell God what He knows not
either in the heavens or in the earth?'
Glory be to Him! High be He exalted above
that they associate!

20 Mankind were only one nation, then
they fell into variance. But for a word
that preceded from thy Lord, it had been
decided between them already touching
their differences.

They say, 'Why has a sign not been
sent down upon him from his Lord?' Say:

'The Unseen belongs only to God.
Then watch and wait; I shall be with you
watching and waiting.'
When We let the people taste mercy
after hardship has visited them, lo,
they have a device concerning Our signs.
Say: 'God is swifter at devising;
surely Our messengers are writing down
what you are devising.'

It is He who conveys you
on the land and the sea;
and when you are in the ship—
and the ships run with them
with a fair breeze,
and they rejoice in it,
there comes upon them a strong wind,
and waves come on them from every side,
and they think they are encompassed;
they call upon God,
making their religion His sincerely:
'If Thou deliverest us from these, surely
we shall be among the thankful.'
Nevertheless when He has delivered them
behold, they are insolent
in the earth, wrongfully.
O men, your insolence is
only against yourselves;
the enjoyment of this present life,
then unto Us you shall return,
then We shall tell you
what you were doing.

25 The likeness of this present life is as water that
We send down out of heaven,
and the plants of the earth mingle with it
whereof men and cattle eat,
till, when the earth has taken on its glitter
and has decked itself fair,

and its inhabitants think they have power over it,
Our command comes upon it
by night or day, and We make it stubble, as though
yesterday it flourished not.
Even so We distinguish the signs for a people
who reflect.

And God summons to the Abode of Peace,
and He guides whomsoever He will
to a straight path;
to the good-doers the reward most fair
and a surplus; neither dust nor abasement
shall overspread their faces.
Those are the inhabitants of Paradise,
therein dwelling forever.
And for those who have earned evil deeds
the recompense of an evil deed
shall be the like of it;
abasement shall overspread them,
neither have they any defender from God,
as if their faces were covered
with strips of night shadowy.
Those are the inhabitants of the Fire,
therein dwelling forever.

And the day We shall muster them all, then We shall say
to those who associate other gods with God:
'Get you to your place, you and your associates!'
Then We shall set a space between them, and their associates
30 will say, 'Not us you were serving. God is a sufficient witness
between us and you; assuredly we were heedless of your
[service.'
There every soul shall prove its past deeds; and they
shall be restored to God, their Protector, the True,
and there shall go astray from them that they were forging.

Say: 'Who provides you out of heaven and earth,
or who possesses hearing and sight, and
who brings forth the living from the dead

and brings forth the dead from the living,
and who directs the affair?'
They will surely say, 'God.' Then say:
'Will you not be godfearing?'
That then is God, your Lord, the True;
what is there, after truth, but error? Then
how are you turned about?
Thus the word of thy Lord is realized
against the ungodly
that they believe not.
35 Say: 'Is there any of your associates
who originates creation,
then brings it back again?'
Say: 'God—He originates creation,
then brings it back again;
so how are you perverted?'
Say: 'Is there any of your associates
who guides to the truth?'
Say: 'God—He guides to the truth;
and which is worthier to be followed—
He who guides to the truth, or he who
guides not unless he is guided? What then
ails you, how you judge?'
And the most of them follow only surmise,
and surmise avails naught against truth.
Surely God knows
the things they do.

This Koran could not have been forged
apart from God; but it is a confirmation
of what is before it, and a distinguishing
of the Book, wherein is no doubt, from
the Lord of all Being.
Or do they say, 'Why, he has forged it'?
Say: 'Then produce a sura like it, and
call on whom you can, apart from God,
if you speak truly.'
40 No; but they have cried lies to that whereof
they comprehended not the knowledge, and whose

interpretation has not yet come to them.
Even so those that were before them
cried lies; then behold how was the end
of the evildoers!
And some of them believe in it, and some
believe not in it. Thy Lord knows very well
those who do corruption.
If they cry lies to thee, then do thou say:
'I have my work, and you have your work;
you are quit of what I do, and I am quit
of what you do.'
And some of them give ear to thee;
what, wilt thou make the deaf to hear, though
they understand not?
And some of them look unto thee;
what, wilt thou then guide the blind, though
they do not see?

45 Surely God wrongs not men anything, but
themselves men wrong.

And the day He shall muster them, as if they had not tarried
but an hour of the day, mutually recognizing one another;
lost will be those who cried lies to the encounter with God,
and were not guided.

Whether We show thee a part of that We
promise them, or We call thee unto Us, to
Us they shall return; then God is witness of
the things they do.

Every nation has its Messenger; then,
when their Messenger comes, justly
the issue is decided between them, and
they are not wronged.

They say, 'When will this promise be,
if you speak truly?'
50 Say: 'I have no power to profit

for myself, or hurt, but as God will.
To every nation a term; when their term comes
they shall not put it back by a single hour
nor put it forward.'
Say: 'Have you considered? If His
chastisement comes upon you by night or
day, what part of it will the sinners
seek to hasten?
What, when it has come to pass, will you then
believe in it? Now, when already you seek
to hasten it!'
Then it will be said to the evildoers:
'Taste the chastisement of eternity! Are
you recompensed for aught but that you
have been earning?'
They ask thee to tell them, 'Is it true?'
Say: 'Yes, by my Lord! It is true; you
cannot frustrate Him.'

55 If every soul that has done evil
possessed all that is in the earth,
he would offer it for his ransom;
and they will be secretly remorseful
when they see the chastisement, and justly
the issue is decided between them, and
they are not wronged.
Why, surely to God belongs everything
that is in the heavens and earth. Why, surely
God's promise is true; but the most of them
have no knowledge.
He gives life, and makes to die, and to Him
you shall be returned.

O men, now there has come to you
an admonition from your Lord, and
a healing for what is in the breasts,
and a guidance, and a mercy
to the believers.
Say: 'In the bounty of God, and His mercy—

in that let them rejoice; it is better than
that they amass.'
60 Say: 'Have you considered the provision
God has sent down for you, and you have made
some of it unlawful, and some lawful?'
Say: 'Has God given you leave, or do you
forge against God?'
What will they think, who forge falsehood
against God, on the Day of Resurrection?
God is bountiful to men; but most of them
are not thankful.

Thou art not upon any occupation,
neither recitest thou any Koran of it,
nor do you any work, without that We are
witnesses over you when you press on it;
and not so much as the weight of an ant in
earth or heaven escapes from thy Lord, neither
is aught smaller than that, or greater, but
in a Manifest Book.

Surely God's friends—no fear shall be on them,
neither shall they sorrow.
Those who believe, and are godfearing—
65 for them is good tidings in the present life
and in the world to come.
There is no changing the words of God;
that is the mighty triumph.

And do not let their saying grieve thee;
the glory belongs altogether to God; He is
the All-hearing, the All-knowing.
Why, surely to God belongs everyone that is
in the heavens and in the earth; they follow,
who call upon associates, apart from God—
they follow nothing but surmise, merely
conjecturing.

It is He who made for you the night

to repose in it,
and the day, to see;
surely in that are signs for a people
who have ears.

They say, 'God has taken to Him a son.'
Glory be to Him! He is All-sufficient;
to Him belongs all that is in the heavens
and in the earth; you have no authority
for this. What, do you say concerning God
that you know not?
70 Say: 'Those who forge against God falsehood
shall not prosper.'
Some enjoyment in this world; then unto Us
they shall return; then We shall let them
taste the terrible chastisement, for that they
were unbelievers.

And recite to them the story of Noah
when he said to his people, 'My people,
if my standing here is grievous to you
• and my reminding you of the signs of God,
in God have I put my trust; so resolve
on your affair, with your associates,
then let not your affair be a worry
to you, but make decision unto me, and
respite me not.
Then if you turn your backs, I have not asked
you for any wage; my wage falls only on God,
and I have been commanded to be of
those that surrender.'
But they cried him lies; so We delivered him,
and those with him, in the Ark, and We
appointed them as viceroys, and We
drowned those who cried lies to Our signs;
then behold how was the end of them
that were warned!

75 Then We sent forth, after him, Messengers

to their people, and they brought them
the clear signs; but they were not
men to believe in that they had cried
lies to before. So We seal the hearts
of the transgressors.
Then We sent forth, after them, Moses
and Aaron to Pharaoh and his Council with
Our signs, but they waxed proud, and were
a sinful people.
So, when the truth came to them
from Us, they said, 'Surely this is
a manifest sorcery.'
Moses said, 'What, do you say this
to the truth, when it has come to you?
Is this a sorcery? But sorcerers
do not prosper.'
They said, 'Art thou come to us to
turn us from that we found our fathers
practising, and that the domination in
the land might belong to you two? We
do not believe you.'
80 Pharaoh said, 'Bring me every cunning
sorcerer.' Then, when the sorcerers came,
Moses said to them, 'Cast you down
what you will cast.'
Then, when they had cast, Moses said,
'What you have brought is sorcery; God
will assuredly bring it to naught.
God sets not right the work of those
who do corruption.
God verifies the truth by His words, though
sinners be averse.'
So none believed in Moses, save a seed
of his people, for fear of Pharaoh and
their Council, that they would persecute them;
and Pharaoh was high in the land, and he was
one of the prodigals.
Moses said, 'O my people, if you believe
in God, in Him put your trust, if

you have surrendered.'
85 They said, 'In God we have put our trust. Our
Lord, make us not a temptation to the people
of the evildoers,
and deliver us by Thy mercy from the people
of the unbelievers.'
And We revealed to Moses and his brother,
'Take you, for your people, in Egypt
certain houses; and make your houses
a direction for men to pray to; and perform
the prayer; and do thou give good tidings
to the believers.'
Moses said, 'Our Lord, Thou hast given
to Pharaoh and his Council adornment
and possessions in this present life.
Our Lord, let them go astray
from Thy way; Our Lord, obliterate
their possessions, and harden their hearts
so that they do not believe, till they see
the painful chastisement.'
He said, 'Your prayer is answered; so
• go you straight, and follow not the way of
those that know not.'
90 And We brought the Children of Israel
over the sea; and Pharaoh and his hosts
followed them insolently and impetuously
till, when the drowning overtook him, he said,
'I believe that there is no god but He in whom
the Children of Israel believe; I am of
those that surrender.'
'Now? And before thou didst rebel, being of those
that did corruption.
So today We shall deliver thee with thy
body, that thou mayest be a sign to those
after thee. Surely many men are heedless
of Our signs.'
And We settled the Children of Israel
in a sure settlement, and We provided them
with good things; so they differed not

until the knowledge came to them. Surely
thy Lord will decide between them
on the Day of Resurrection touching
their differences.

So, if thou art in doubt regarding
what We have sent down to thee, ask
those who recite the Book before thee.
The truth has come to thee from thy Lord;
so be not of the doubters,
nor be of those who cry lies to God's signs
so as to be of the losers.
Those against whom thy Lord's word is realized
will not believe,
though every sign come to them, till they see
the painful chastisement.

Why was there never a city that believed,
and its belief profited it?—Except
the people of Jonah; when they believed,
We removed from them the chastisement
of degradation in this present life,
and We gave unto them enjoyment
for a time.

And if thy Lord had willed, whoever
is in the earth would have believed,
all of them, all together. Wouldst thou
then constrain the people, until
they are believers?
It is not for any soul to believe
save by the leave of God; and He lays
abomination upon those who have
no understanding.
Say: 'Behold what is in the heavens
and in the earth!' But neither signs
nor warnings avail a people who
do not believe.
So do they watch and wait for aught

but the like of the days of those
who passed away before them? Say:
'Then watch and wait; I shall be with you
watching and waiting.'
Then We shall deliver Our Messengers
and the believers. Even so, as is
Our bounden duty, We shall deliver
the believers.

Say: 'O men, if you are in doubt
regarding my religion, I serve
not those you serve apart from God,
but I serve God, who will gather you
to Him, and I am commanded to be
of the believers,
105 and: "Set thy face to the religion,
a man of pure faith, and be thou not
of the idolaters;
and do not call, apart from God, on
that which neither profits nor hurts thee,
for if thou dost, then thou wilt surely be
of the evildoers.
And if God visits thee with affliction,
none can remove it but He;
and if He desires any good for thee,
none can repel His bounty;
He causes it to fall upon whomsoever
He will of His servants."
He is the All-forgiving, the All-compassionate.'

Say: 'O men, the truth has come to you
from your Lord. Whosoever is guided
is guided only to his own gain,
and whosoever goes astray, it is only
to his own loss. I am not a guardian
over you.'

And follow thou what is revealed to thee;

and be thou patient
until God shall judge; and He is
the best of judges.

XI

HOOD

In the Name of God, the Merciful, the Compassionate

Alif Lam Ra

A Book whose verses are set clear,
and then distinguished,
from One All-wise, All-aware:
'Serve you none but God'
(I am to you a warner from Him
and a bearer of good tidings)
and: 'Ask forgiveness of your Lord,
then repent to Him,
and He will give you fair enjoyment
unto a term stated,
and He will give of His bounty
to every man of grace.
But if you should turn your backs
I fear for you the chastisement
of a mighty day; to
God shall you return; He is powerful
over everything.'

5 Behold, they fold their breasts, to
hide them from Him;
behold, when they wrap themselves in
their garments He knows what they secrete
and what they publish;
surely He knows all the thoughts
within the breasts.
No creature is there crawling on the
earth, but its provision rests on God;
He knows its lodging-place
and its repository. All
is in a Manifest Book.

And it is He who created
the heavens and the earth in six days,
and His Throne was upon the waters—
that He might try you, which one of
you is fairer in works.

And if thou sayest, 'You shall surely be
raised up after death,' the unbelievers will say,
'This is naught but a manifest sorcery.'
And if We postpone the chastisement from them
till a reckoned moment they will say 'What is
detaining it?' Surely, the day it shall come
to them, it shall not be turned aside from
them, and they shall be encompassed by
that they mocked at.
And if We let a man taste mercy from Us,
and then We wrest it from him, he is
desperate, ungrateful.
But if We let him taste prosperity after
hardship that has visited him, he will say,
'The evils have gone from me'; behold, he is
joyous, boastful—
save such as are patient, and do deeds of
righteousness; for them awaits forgiveness
and a mighty wage.

Perchance thou art leaving part of what is revealed
to thee, and thy breast is straitened by it,
because they say, 'Why has a treasure not been sent
down upon him, or an angel not come with him?'
Thou art only a warner; and God is a Guardian
over everything.
Or do they say, 'He has forged it'? Say:
'Then bring you ten suras the like of it, forged;
and call upon whom you are able, apart from God,
if you speak truly.'
Then, if they do not answer you, know that it has been
sent down with God's knowledge, and that there is

no god but He. So
have you surrendered?

Whoso desires the present life and its adornment, We
will pay them in full for their works therein, and
they shall not be defrauded there;
those are they for whom in the world to come there is
only the Fire; their deeds there will have failed,
and void will be their works.
And what of him who stands upon a clear sign
from his Lord, and a witness from Him recites it,
and before him is the Book of Moses for an ensample
and a mercy? Those believe in it; but whosoever
disbelieves in it, being one of the partisans,
his promised land is the Fire. So be thou not
in doubt of it; it is the truth from thy Lord,
but most men do not believe.

And who does greater evil than he who forges
against God a lie? Those shall be presented
before their Lord, and the witnesses will say,
'Those are they who lied against their Lord.'
Surely the curse of God shall rest upon
the evildoers
who bar from God's way, desiring to make it
crooked; they disbelieve in the world to come;
they are unable to frustrate Him on earth
and they have no protectors, apart from God.
For them the chastisement shall be doubled;
they could not hear, neither did they see.
Those are they that have lost their souls, and
that they forged has gone astray from them;
they without doubt will be the greatest losers
in the world to come.
But those who believe, and do righteous deeds,
and have humbled themselves unto their Lord—
they shall be the inhabitants of Paradise,
therein dwelling forever.
The likeness of the two parties

is as the man blind and deaf, and the man who
sees and hears; are they equal in likeness?
Will you not remember?

And We sent Noah to his people:
'I am for you a warner, and a bearer
of good tidings:
Serve you none but God. I fear
for you the chastisement of
a painful day.'
Said the Council of the unbelievers
of his people, 'We see thee not
other than a mortal like ourselves,
and we see not any following thee
but the vilest of us, inconsiderately.
We do not see you have over us
any superiority; no, rather we
think you are liars.'
30 He said, 'O my people, what think you?
If I stand upon a clear sign
from my Lord, and He has given me
mercy from Him, and it has been obscured
for you, shall we compel you to it while
you are averse to it?
O my people, I do not ask of you
wealth for this; my wage falls only
upon God. I will not drive away
those who believe; they shall surely
meet their Lord. But I see you are
an ignorant people.
O my people, who would help me
against God, if I drive you away?
Will you not remember?
I do not say to you, "I possess the
treasuries of God"; I know not the Unseen;
and I do not say, "I am an angel."
Nor do I say to those your eyes despise,
"God will not give them any good";
God knows best what is in their hearts.

Surely in that case I should be
among the evildoers.'
They said, 'Noah, thou hast disputed with
us and make much disputation with us.
Then bring us that thou promisest us, if
thou speakest truly.'
He said, 'God will bring you it if He will;
you cannot frustrate Him.
And my sincere counsel will not profit
you, if I desire to counsel you
sincerely, if God desires to pervert
you; He is your Lord, and unto Him
you shall be returned.'
(Or do they say, 'He has forged it'?
Say: 'If I have forged it, upon me
falls my sin; and I am quit of
the sins you do.')
And it was revealed to Noah, saying,
'None of thy people shall believe
but he who has already believed;
so be thou not distressed by that
they may be doing.
Make thou the Ark under Our eyes,
and as We reveal; and address Me not
concerning those who have done evil;
they shall be drowned.'
So he was making the Ark; and whenever
a council of his people passed by him
they scoffed at him. He said, 'If you
scoff at us, we shall surely scoff at
you, as you scoff,
and you shall know to whom will come
a chastisement degrading him,
and upon whom there shall alight a
lasting chastisement.'
Until, when Our command came, and
the Oven boiled, We said, 'Embark
in it two of every kind, and thy
family—except for him against

whom the word has already been
spoken—and whosoever believes.'
And there believed not with him
except a few.
He said, 'Embark in it! In God's Name
shall be its course and its berthing.
Surely my Lord is All-forgiving,
All-compassionate.'
So it ran with them amid waves like
mountains; and Noah called to his son,
who was standing apart, 'Embark with
us, my son, and be thou not with
the unbelievers!'
45 He said, 'I will take refuge in
a mountain, that shall defend me
from the water.' Said he, 'Today
there is no defender from God's command
but for him on whom He has mercy.' And
the waves came between them, and he was
among the drowned.
And it was said, 'Earth, swallow thy
waters; and, heaven, abate!' And the
waters subsided, the affair was
accomplished, and the Ark settled on El-Judi,
and it was said: 'Away with the people
of the evildoers!'
And Noah called unto his Lord, and
said, 'O my Lord, my son is of my
family, and Thy promise is surely
the truth. Thou art the justest of
those that judge.'
Said He, 'Noah, he is not of
thy family; it is a deed not
righteous. Do not ask of Me that
whereof thou hast no knowledge.
I admonish thee, lest thou shouldst be
among the ignorant.'
He said, 'My Lord, I take refuge
with Thee, lest I should ask of Thee

that whereof I have no knowledge;
for if Thou forgivest me not, and
hast not mercy on me, I shall be
among the losers.'
It was said, 'Noah, get thee down in
peace from Us, and blessings upon thee
and on the nations of those with thee; and
nations—We shall give them enjoyment,
then there shall visit them from Us a
painful chastisement.'
(That is of the tidings of the Unseen,
that We reveal to thee; thou didst not
know it, neither thy people, before this.
So be patient; the issue ultimate is
to the godfearing.)

And to Ad their brother Hood;
he said, 'O my people, serve God!
You have no god other than He;
you are but forgers.
O my people, I do not ask of you
a wage for this; my wage falls only
upon Him who did originate me;
will you not understand?
And, O my people, ask forgiveness
of your Lord, then repent to Him,
and He will loose heaven in
torrents upon you,
and He will increase you in strength
unto your strength; and turn not your
backs as sinners.'
They said, 'Hood, thou hast not brought
us a clear sign, and we will not leave
our gods for what thou sayest; we do
not believe thee.
We say nothing, but that one of our
gods has smitten thee with some evil.'
He said, 'I call God to witness;
and witness you, that I am quit of

that you associate
apart from Him; so try your guile on
me, all together, then you shall
give me no respite.
Truly, I have put my trust in God,
my Lord and your Lord; there is no
creature that crawls, but He takes it
by the forelock. Surely my Lord is
on a straight path.
60 But if you turn your backs, I have
delivered to you that I was sent with
unto you, and my Lord will make a people
other than you successors; you will not
hurt Him anything. My Lord is Guardian
over everything.'
And when Our command came, We delivered
Hood and those who believed with him by a
mercy from Us, and delivered them from a
harsh chastisement.
That was Ad; they denied the signs of
their Lord, and rebelled against His Messengers,
and followed the command of every
froward tyrant.
And there was sent following after them
in this world a curse, and upon the Day
of Resurrection: 'Surely Ad disbelieved
in their Lord: so away with Ad, the
people of Hood!'

And to Thamood their brother Salih;
he said, 'O my people, serve God!
You have no god other than He.
It is He who produced you from the earth
and has given you to live therein;
so ask forgiveness of Him, then repent
to Him; surely my Lord is nigh, and
answers prayer.'
65 They said, 'Salih, thou hast hitherto
been a source of hope among us. What,

dost thou forbid us to serve that
our fathers served? Truly we are in
doubt, concerning what thou callest us
to, disquieting.'
He said, 'O my people, what think you?
If I stand upon a clear sign
from my Lord, and He has given me
mercy from Him, who shall help me
against God if I rebel against Him?
You would do nothing for me, except
increase my loss.
O my people, this is the She-camel of
God, to be a sign for you. Leave her that
she may eat in God's earth, and touch her
not with evil, lest you be seized by a
nigh chastisement.'
But they hamstrung her; and he said,
'Take your joy in your habitation
three days—that is a promise not
to be belied.'
And when Our command came, We delivered
Salih and those who believed with him by a
mercy from Us, and from the degradation
of that day; thy Lord is the All-strong,
the All-mighty.
And the evildoers were seized by the Cry,
and morning found them in their habitations
fallen prostrate
as if they never dwelt there: 'Surely
Thamood disbelieved in their Lord, so
away with Thamood!'

Our messengers came to Abraham
with the good tidings; they said, 'Peace!'
'Peace,' he said; and presently he brought
a roasted calf.
And when he saw their hands not reaching
towards it, he was suspicious of them and
conceived a fear of them. They said,

'Fear not; we have been sent to the
people of Lot.'
And his wife was standing by; she
laughed, therefore We gave her the
glad tidings of Isaac, and, after
Isaac, of Jacob.
75 She said, 'Woe is me! Shall I bear,
being an old woman, and this my husband
is an old man? This assuredly is
a strange thing.'
They said, 'What, dost thou marvel at
God's command? The mercy of God
and His blessings be upon you, O
people of the House! Surely He is
All-laudable, All-glorious.'
So, when the awe departed from Abraham
and the good tidings came to him,
he was disputing with Us concerning
the people of Lot; Abraham was clement,
compassionate, penitent.
'O Abraham, turn away from this; thy
Lord's command has surely come, and
there is coming upon them a chastisement
not to be turned back.'
And when Our messengers came to Lot,
he was troubled on their account and
distressed for them, and he said,
'This is a fierce day.'
80 And his people came to him, running
towards him; and erstwhile they
had been doing evil deeds. He said,
'O my people, these are my daughters;
they are cleaner for you. So fear God,
and do not degrade me in my guests.
What, is there not one man among you
of a right mind?'
They said, 'Thou knowest we have no right
to thy daughters, and thou well knowest
what we desire.'

He said, 'O would that I had power
against you, or might take refuge
in a strong pillar!'
They said, 'Lot, we are messengers
of thy Lord. They shall not reach thee;
so set forth, thou with thy family,
in a watch of the night, and let not
any one of you turn round, excepting
thy wife; surely she shall be smitten
by that which smites them. Their
promised time is the morning; is the
morning not nigh?'
So when Our command came, We turned it
uppermost nethermost, and rained on it
stones of baked clay, one on another,
marked with thy Lord, and never far
from the evildoers.

And to Midian their brother Shuaib;
he said, 'O my people, serve God!
You have no god other than He.
And diminish not the measure and the
balance. I see you are prospering; and
I fear for you the chastisement of an
encompassing day.
O my people, fill up the measure
and the balance justly, and do not
diminish the goods of the people,
and do not mischief in the land,
working corruption.
God's remainder is better for you, if
you are believers.
And I am not a guardian over you.'
They said, 'Shuaib, does thy prayer
command thee that we should leave that
our fathers served, or to do as we will
with our goods? Thou art the clement one,
the right-minded.'
He said, 'O my people, what think you?

If I stand upon a clear sign
from my Lord, and He has provided me
with fair provision from Him—and I
desire not to come behind you, betaking
me to that I forbid you; I desire only
to set things right, so far as I am able.
My succour is only with God; in Him
I have put my trust, and to Him I
turn, penitent.
O my people, let not the breach with me
move you, so that there smite you the like
of what smote the people of Noah, or
the people of Hood, or the people of
Salih; and the people of Lot are not
far away from you.
And ask forgiveness of your Lord, then
repent to Him; surely my Lord is
All-compassionate, All-loving.'
They said, 'Shuaib, we do not understand
much of what thou sayest. Truly we see
thee weak among us; but for thy tribe
we would have stoned thee; for thou art not
strong against us.'
He said, 'O my people, is my tribe
stronger against you than God? And Him—
have you taken Him as something to be
thrust behind you? My Lord encompasses
the things you do.
95 O my people, act according to your
station; I am acting; and certainly
you will know
to whom will come the chastisement
degrading him, and who is a liar.
And be upon the watch; I shall be
with you, watching.'
And when Our command came, We delivered
Shuaib and those who believed with him by a
mercy from Us,
and the evildoers were seized by the Cry,

and morning found them in their habitations
fallen prostrate
as if they had never dwelt there:
'So away with Midian, even as Thamood
was done away!'

And We sent Moses with Our signs,
and a manifest authority, to Pharaoh
and his Council; but they followed Pharaoh's
command, and Pharaoh's command was
not right-minded.
He shall go before his people on the Day
of Resurrection, and will have led them down
to the Fire—evil the watering-place to
be led down to!
And there was sent following after them
in this world a curse, and upon the Day
of Resurrection—evil the offering
to be offered!

That is of the tidings of the cities
We relate to thee; some of them are standing
and some stubble.
And We wronged them not, but they wronged
themselves; their gods availed them not
that they called upon, apart from God,
anything, when the command of thy Lord
came; and they increased them not, save
in destruction.
Such is the seizing of thy Lord, when He
seizes the cities that are evildoing;
surely His seizing is painful, terrible.
Surely in that is a sign for him who fears
the chastisement in the world to come;
that is a day mankind are to be gathered to,
a day to witness,
and We shall not postpone it, save to
a term reckoned;
the day it comes, no soul shall speak save

by His leave; some of them shall be wretched
and some happy.
As for the wretched, they shall be in the
Fire, wherein there shall be for them
moaning and sighing,
therein dwelling forever, so long as
the heavens and earth abide, save as thy
Lord will; surely thy Lord accomplishes
what He desires.
And as for the happy, they shall be in
Paradise, therein dwelling forever,
so long as the heavens and earth abide,
save as thy Lord will—for a
gift unbroken.
So be thou not in doubt concerning
what these men serve; they serve only
as their fathers served before; and We
shall surely pay them in full their
portion undiminished.

And We gave Moses the Book; and there was
difference regarding it, and but for a word
that preceded from thy Lord, it had been
decided between them; and they are in doubt
of it disquieting.
Surely each one of them—thy Lord will pay
them in full for their works; He is aware of
the things they do.
So go thou straight, as thou hast been
commanded, and whoso repents with thee;
and be you not insolent; surely He sees
the things you do.
And lean not on the evildoers, so
that the Fire touches you—you have no
protectors apart from God—and then you
will not be helped.

And perform the prayer at the two ends of the day
and nigh of the night; surely the good deeds will

drive away the evil deeds. That is a remembrance
unto the mindful.
And be thou patient; God will not leave to waste the
wage of the good-doers.
Or if there had been, of the generations before
you, men of a remainder forbidding corruption
in the earth—except a few of those whom We
delivered of them; but the evildoers
followed the ease they were given to exult in
and became sinners.
Yet thy Lord would never destroy the cities
unjustly, while as yet their people were
putting things right.
Had thy Lord willed, He would have made mankind
one nation; but they continue in their differences
excepting those on whom thy Lord has mercy.
To that end He created them, and perfectly
is fulfilled the word of thy Lord: 'I shall
assuredly fill Gehenna with jinn and men
all together.'

And all that We relate to thee of
the tidings of the Messengers is that
whereby We strengthen thy heart; in
these there has come to thee the truth
and an admonition, and a reminder
to the believers.
And say to the unbelievers: 'Act you
according to your station; we are acting.
And watch and wait; we are also
watching and waiting.'

To God belongs the Unseen in the heavens and the earth.
To Him the whole matter shall be returned; so serve Him,
and put thy trust in Him. Thy Lord is not heedless of
the things you do.

XII

JOSEPH

In the Name of God, the Merciful, the Compassionate

Alif Lam Ra

Those are the signs of the Manifest Book.
We have sent it down as an Arabic Koran;
haply you will understand.

We will relate to thee the fairest of stories
in that We have revealed to thee this Koran,
though before it thou wast one of the heedless.

When Joseph said to his father, 'Father, I saw
eleven stars, and the sun and the moon; I saw them
bowing down before me.'
He said, 'O my son, relate not thy vision
to thy brothers, lest they devise against thee
some guile. Surely Satan is to man
a manifest enemy.
So will thy Lord choose thee, and teach thee
the interpretation of tales, and perfect His
blessing upon thee and upon the House of Jacob,
as He perfected it formerly on thy fathers
Abraham and Isaac; surely thy Lord is
All-knowing, All-wise.'
(In Joseph and his brethren were signs for those
who ask questions.)
When they said, 'Surely Joseph and his brother
are dearer to our father than we, though
we are a band. Surely our father is
in manifest error.
Kill you Joseph, or cast him forth into
some land, that your father's face may be
free for you, and thereafter you may be

a righteous people.'
One of them said, 'No, kill not Joseph,
but cast him into the bottom of the pit
and some traveller will pick him out,
if you do aught.'
They said, 'Father, what ails thee, that thou
trustest us not with Joseph? Surely we are his
sincere well-wishers.
Send him forth with us tomorrow, to
frolic and play; surely we shall be
watching over him.'
He said, 'It grieves me that you should go with him,
and I fear the wolf may eat him, while you
are heedless of him.'
They said, 'If the wolf eats him, and we a band,
then are we losers!'
So when they went with him, and agreed to put him
in the bottom of the well, and We revealed to him,
'Thou shalt tell them of this their doing
when they are unaware.'
And they came to their father in the evening,
and they were weeping.
They said, 'Father, we went running races, and
left Joseph behind with our things; so the wolf
ate him. But thou wouldst never believe us,
though we spoke truly.'
And they brought his shirt with false blood on it.
He said, 'No; but your spirits tempted you
to do somewhat. But come, sweet patience!
And God's succour is ever there to seek against
that you describe.'
Then came travellers, and they sent one of them,
a water-drawer, who let down his bucket.
'Good news!' he said. 'Here is a young man.'
So they hid him as merchandise; but God knew
what they were doing.
Then they sold him for a paltry price, a
handful of counted dirhams; for they set
small store by him.

He that bought him, being of Egypt,
said to his wife, 'Give him goodly lodging,
and it may be that he will profit us,
or we may take him for our own son.'
So We established Joseph in the land, and
that We might teach him the interpretation
of tales. God prevails in His purpose, but
most men know not.
And when he was fully grown, We gave him
judgment and knowledge. Even so We recompense
the good-doers.

Now the woman in whose house he was
solicited him, and closed the doors on them.
'Come,' she said, 'take me!' 'God be my refuge,'
he said. 'Surely my lord has given me
a goodly lodging. Surely the evildoers
do not prosper.'
For she desired him; and he would have taken her,
but that he saw the proof of his Lord.
So was it, that We might turn away from him
evil and abomination; he was one of
Our devoted servants.
25 They raced to the door; and she tore his shirt
from behind. They encountered her master
by the door. She said, 'What is the recompense
of him who purposes evil against thy folk,
but that he should be imprisoned, or
a painful chastisement?'
Said he, 'It was she that solicited me';
and a witness of her folk bore witness,
'If his shirt has been torn from before
then she has spoken truly, and he is
one of the liars;
but if it be that his shirt has been torn
from behind, then she has lied, and he is
one of the truthful.'
When he saw his shirt was torn from behind
he said, 'This is of your women's guile; surely

your guile is great.
Joseph, turn away from this; and thou, woman,
ask forgiveness of thy crime; surely thou art
one of the sinners.'
Certain women that were in the city said,
'The Governor's wife has been soliciting her
page; he smote her heart with love; we see her
in manifest error.'
When she heard their sly whispers, she sent
to them, and made ready for them a repast,
then she gave to each one of them a knife.
'Come forth, attend to them,' she said.
And when they saw him, they so admired him
that they cut their hands, saying, 'God save us!
This is no mortal; he is no other
but a noble angel.'
'So now you see,' she said. 'This is he you
blamed me for. Yes, I solicited him, but
he abstained. Yet if he will not do what I
command him, he shall be imprisoned, and be
one of the humbled.'
He said, 'My Lord, prison is dearer to me
than that they call me to; yet if Thou
turnest not from me their guile, then I
shall yearn towards them, and so become
one of the ignorant.'
So his Lord answered him, and He turned
away from him their guile; surely He is
the All-hearing, the All-knowing.
Then it seemed good to them, after they had
seen the signs, that they should imprison
him for a while.
And there entered the prison with him
two youths. Said one of them, 'I dreamed
that I was pressing grapes.' Said the other,
'I dreamed that I was carrying on my head
bread, that birds were eating of. Tell us
its interpretation; we see that thou art
of the good-doers.'

He said, 'No food shall come to you
for your sustenance, but ere it comes to you
I shall tell you its interpretation.
That I shall tell you is of what God
has taught me. I have forsaken the creed
of a people who believe not in God
and who moreover are unbelievers in
the world to come.
And I have followed the creed of my fathers,
Abraham, Isaac and Jacob. Not ours is it
to associate aught with God. That is of God's
bounty to us, and to men; but most men
are not thankful.
Say, which is better, my fellow-prisoners—
many gods at variance, or God the One,
the Omnipotent?
That which you serve, apart from Him, is
nothing but names yourselves have named,
you and your fathers; God has sent down
no authority touching them. Judgment
belongs only to God; He has commanded
that you shall not serve any but Him.
That is the right religion; but
most men know not.
Fellow-prisoners, as for one of you, he shall
pour wine for his lord; as for the other,
he shall be crucified, and birds will eat
of his head. The matter is decided
whereon you enquire.'
Then he said to the one he deemed
should be saved of the two, 'Mention me
in thy lord's presence.' But Satan caused him
to forget to mention him to his master,
so that he continued in the prison
for certain years.

And the king said, 'I saw in a dream
seven fat kine, and seven lean ones
devouring them; likewise seven green ears

of corn, and seven withered. My counsellors,
pronounce to me upon my dream, if you are
expounders of dreams.'
'A hotchpotch of nightmares!' they said.
'We know nothing of the interpretation
of nightmares.'
45 Then said the one who had been delivered,
remembering after a time, 'I will
myself tell you its interpretation;
so send me forth.'

'Joseph, thou true man, pronounce to us
regarding seven fat kine, that seven lean ones
were devouring, seven green ears of corn, and
seven withered; haply I shall return to the men,
haply they will know.'
He said, 'You shall sow seven years
after your wont; what you have harvested
leave in the ear, excepting a little
whereof you eat.
Then thereafter there shall come upon you
seven hard years, that shall devour what
you have laid up for them, all but a little
you keep in store.
Then thereafter there shall come a year
wherein the people will be succoured
and press in season.'

50 The king said, 'Bring him to me!' And
when the messenger came to him, he
said, 'Return unto thy lord, and ask
of him, "What of the women who cut
their hands?" Surely my Lord has knowledge
of their guile.'
'What was your business, women,' he said,
'when you solicited Joseph?' 'God save us!'
they said. 'We know no evil against him.'
The Governor's wife said, 'Now the truth

is at last discovered; I solicited him; he
is a truthful man.'
'That, so that he may know I betrayed him not
secretly, and that God guides not the guile
of the treacherous.
Yet I claim not that my soul was innocent—
surely the soul of man incites to evil—
except inasmuch as my Lord had mercy;
truly my Lord is All-forgiving,
All-compassionate.'
The king said, 'Bring him to me! I would
attach him to my person.' Then, when he
had spoken with him, he said, 'Today
thou art established firmly in our favour
and in our trust.'
55 He said, 'Set me over the land's storehouses; I
am a knowing guardian.'
So We established Joseph in the land, to
make his dwelling there wherever he would.
We visit with Our mercy whomsoever We
will, and We leave not to waste the wage
of the good-doers.
Yet is the wage of the world to come better
for those who believe, and are godfearing.

And the brethren of Joseph came, and
entered unto him, and he knew them, but
they knew him not.
When he had equipped them with their equipment
he said, 'Bring me a certain brother of yours
from your father. Do you not see
that I fill up the measure, and am
the best of hosts?
60 But if you bring him not to me, there shall
be no measure for you with me, neither shall
you come nigh me.'
They said, 'We will solicit him of our father;
that we will do.'
He said to his pages, 'Put their merchandise

in their saddlebags; haply they will recognize it
when they have turned to their people; haply
they will return.'
So, when they had returned to their father,
they said, 'Father, the measure was denied
to us; so send with us our brother, that we
may obtain the measure; surely we shall be
watching over him.'
He said, 'And shall I entrust him to you
otherwise than as I entrusted before
his brother to you? Why, God is the best
guardian, and He is the most merciful
of the merciful.'
65 And when they opened their things, they found
their merchandise, restored to them. 'Father,'
they said, 'what more should we desire?
See, our merchandise here is restored to us.
We shall get provision for our family,
and we shall be watching over our brother;
we shall obtain an extra camel's load—that
is an easy measure.'
• He said, 'Never will I send him with you
until you bring me a solemn pledge by God
that you will surely bring him back to me
unless it be that you are encompassed.'
When they had brought him their solemn pledge
he said, 'God shall be Guardian
over what we say.'
He also said, 'O my sons, enter not
by one door; enter by separate doors.
Yet I cannot avail you anything
against God; judgment belongs not to any
but God. In Him I have put my trust;
and in Him let all put their trust
who put their trust.'

And when they entered after the manner
their father commanded them, it availed them
nothing against God; but it was a need

in Jacob's soul that he so satisfied.
Verily he was possessed of a knowledge
for that We had taught him; but
most men know not.
And when they entered unto Joseph, he said,
taking his brother into his arms,
'I am thy brother; so do not despair of
that they have done.'
Then, when he had equipped them with
their equipment, he put his drinking-cup
into the saddlebag of his brother.
Then a herald proclaimed, 'Ho, cameleers,
you are robbers!'
They said, turning to them, 'What is it that
you are missing?'
They said, 'We are missing the king's goblet.
Whoever brings it shall receive a camel's load;
that I guarantee.'
'By God,' they said, 'you know well that we
came not to work corruption in the land.
We are not robbers.'
They said, 'And what shall be its recompense
if you are liars?'
They said, 'This shall be its recompense—
in whoever's saddlebag the goblet is found,
he shall be its recompense. So we recompense
the evildoers.'
So he made beginning with their sacks, before
his brother's sack, then he pulled it out
of his brother's sack. So We contrived
for Joseph's sake; he could not have taken his
brother, according to the king's doom, except
that God willed. Whomsoever We will, We
raise in rank; over every man of knowledge
is One who knows.
They said, 'If he is a thief, a brother of his
was a thief before.' But Joseph secreted it
in his soul and disclosed it not to them, saying,
'You are in a worse case; God knows very well

what you are describing.'
They said, 'Mighty prince, he has a father,
aged and great with years; so take one of us
in his place; we see that thou art one
of the good-doers.'
He said, 'God forbid that we should take
any other but him in whose possession
we found the goods; for if we did so, we
would be evildoers.'
80 When they despaired of moving him, they
conferred privily apart. Said the eldest of
them, 'Do you not know how your father has taken
a solemn pledge from you by God, and aforetime
you failed regarding Joseph? Never will I
quit this land, until my father gives me
leave, or God judges in my favour; He is
the best of judges.
Return you all to your father, and say,
"Father, thy son stole; we do not testify
except that we know; we were no guardians
of the Unseen.
• Enquire of the city wherein we were, and the
caravan in which we approached; surely
we are truthful men".'

'No!' he said. 'But your spirits tempted you
to do somewhat. But come, sweet patience!
Haply God will bring them all to me; He is
the All-knowing, the All-wise.'
And he turned away from them, and said,
'Ah, woe is me for Joseph!' And his eyes
turned white because of the sorrow that
he choked within him.
85 'By God,' they said, 'thou wilt never cease
mentioning Joseph till thou art consumed, or
among the perishing.'
He said, 'I make complaint of my anguish
and my sorrow unto God; I know from God
that you know not.

Depart, my sons, and search out tidings
of Joseph and his brother. Do not despair
of God's comfort; of God's comfort
no man despairs, excepting the people
of the unbelievers.'

So, when they entered unto him, they said,
'O mighty prince, affliction has visited us
and our people. We come with merchandise
of scant worth. Fill up to us the measure,
and be charitable to us; surely God recompenses
the charitable.'
He said, 'Are you aware of what you did
with Joseph and his brother, when you
were ignorant?'
90 They said, 'Why, art thou indeed Joseph?'
'I am Joseph,' he said. 'This is my brother.
God has indeed been gracious unto us.
Whosoever fears God, and is patient—
surely God leaves not to waste the wage
of the good-doers.'
'By God,' they said, 'God has indeed
preferred thee above us, and certainly
we have been sinful.'
He said, 'No reproach this day shall be on you;
God will forgive you; He is the most merciful
of the merciful.
Go, take this shirt, and do you cast it
on my father's face, and he shall recover
his sight; then bring me your family
all together.'

So, when the caravan set forth, their father
said, 'Surely I perceive Joseph's scent, unless
you think me doting.'
95 They said, 'By God, thou art certainly in
thy ancient error.'
But when the bearer of good tidings came

to him, and laid it on his face, forthwith
• he saw once again.
He said, 'Did I not tell you I know from God
that you know not?'
They said, 'Our father, ask forgiveness
of our crimes for us; for certainly
we have been sinful.'
He said, 'Assuredly I will ask my Lord
to forgive you; He is the All-forgiving,
the All-compassionate.'

100 So, when they entered unto Joseph,
he took his father and mother into his arms
saying, 'Enter you into Egypt, if God will,
in security.'
And he lifted his father and mother
upon the throne; and the others fell down
prostrate before him. 'See, father,' he said,
'this is the interpretation of my vision
of long ago; my Lord has made it true.
He was good to me when He brought me forth
• from the prison, and again when He
brought you out of the desert, after that
Satan set at variance me and my brethren.
My Lord is gentle to what He will; He is
the All-knowing, the All-wise.
O my Lord, Thou hast given me to rule,
and Thou hast taught me the interpretation
of tales. O Thou, the Originator of the
heavens and earth, Thou art my Protector
in this world and the next. O receive me
to Thee in true submission, and join me
with the righteous.'

That is of the tidings of the Unseen that
We reveal to thee; thou wast not with them
when they agreed upon their plan, devising.
Yet, be thou ever so eager, the most part of
men believe not.

Thou askest of them no wage for it;
it is nothing but a reminder
unto all beings.
105 How many a sign there is in the heavens
and in the earth that they pass by, turning
away from it!
And the most part of them believe not in God,
but they associate
other gods with Him. Do they feel secure
that there shall come upon them no enveloping
of the chastisement of God, or that the
Hour shall not come upon them suddenly
when they are unaware?

Say: 'This is my way.
I call to God with sure knowledge,
I and whoever follows after me.
To God be glory! And I am not
among the idolaters.'

We sent not forth any before thee, but
men We revealed to of the people living
in the cities. Have they not journeyed
in the land? Have they not beheld
how was the end of those before them? Surely
the abode of the world to come is better
for those that are godfearing. What,
do you not understand?
110 Till, when the Messengers despaired, deeming
they were counted liars, Our help came to them
and whosoever We willed was delivered. Our
might will never be turned back from the people
of the sinners.
In their stories is surely a lesson to
men possessed of minds; it is not a tale
forged, but a confirmation of what is before
it, and a distinguishing of every thing,
and a guidance, and a mercy to a people
who believe.

XIII

THUNDER

In the Name of God, the Merciful, the Compassionate

Alif Lam Mim Ra

Those are the signs of the Book;
and that which has been sent down to thee
from thy Lord is the truth, but most men
do not believe.

God is He who raised up the heavens
without pillars you can see,
then He sat Himself upon the Throne.
He subjected the sun and the moon,
each one running to a term stated.
He directs the affair; He
distinguishes the signs;
haply you will have faith in the encounter
with your Lord.

It is He who stretched out the earth
and set therein
firm mountains and rivers,
and of every fruit He placed there two kinds,
covering the day with the night.
Surely in that are signs for a people who reflect.
And on the earth are tracts neighbouring
each to each,
and gardens of vines,
and fields sown,
and palms in pairs, and palms single,
watered with one water;
and some of them We prefer in produce
above others.
Surely in that are signs for a people who understand.

If thou wouldst wonder, surely wonderful
is their saying, 'What, when we are dust
shall we indeed then be raised up again
in new creation?'
Those are they that disbelieve in their
Lord; those—on their necks are fetters;
those shall be the inhabitants of the Fire,
therein dwelling forever.
They would have thee hasten the evil ere the good;
yet there have passed away before them examples.
Thy Lord is forgiving to men, for all their evil-doing,
and thy Lord is terrible in retribution.

The unbelievers say, 'Why has a sign not been
sent down upon him from his Lord?' Thou art only
a warner, and a guide to every people.

God knows what every female bears,
and the wombs' shrinking and swelling;
everything with Him has its measure—
the Knower of the unseen and the visible,
the All-great, the All-exalted.
Alike of you is he who conceals his
saying, and he who proclaims it, he
who hides himself in the night, and
he who sallies by day;
he has attendant angels, before him and behind him,
watching over him by God's command.
God changes not what is in a people, until they
change what is in themselves.
Whensover God desires evil for a people, there is
no turning it back;
apart from Him, they have no protector.

It is He who shows you the lightning, for fear and hope,
and produces the heavy clouds;
the thunder proclaims His praise, and the angels,
in awe of Him.

He looses the thunderbolts, and smites with them
whomsoever He will; yet they
dispute about God, who is mighty in power.
To Him is the call of truth;
and those upon whom they call, apart from Him,
answer them nothing,
but it is as a man who stretches out his hands to water
that it may reach his mouth,
and it reaches it not. The prayer of the unbelievers
goes only astray.
To God bow all who are in the heavens and the earth,
willingly or unwillingly,
as do their shadows also in the mornings and the evenings.

Say: 'Who is the Lord of the heavens and of the earth?'
Say: 'God.'
Say: 'Then have you taken unto you others beside Him
to be your protectors, even
such as have no power to profit or hurt themselves?'
Say: 'Are the blind and the seeing man
equal, or are the shadows and the light equal?
Or have they ascribed to God
associates who created as He created, so that creation
is all alike to them?'
Say: 'God is the Creator of everything, and He is
the One, the Omnipotent.'

He sends down out of heaven water,
and the wadis flow each in its measure,
and the torrent carries a swelling scum;
and out of that over which they kindle
fire, being desirous of ornament or ware,
out of that rises a scum the like of it.
So God strikes both the true and the false.
As for the scum, it vanishes as jetsam,
and what profits men abides in the earth.
Even so God strikes His similitudes.
For those who answer their Lord, the reward
most fair; and those who answer Him not—

if they possessed all that is in the earth,
and the like of it with it, they would
offer it for their ransom. Those—
theirs shall be the evil reckoning,
and their refuge shall be Gehenna—
an evil cradling!

What, is he who knows what is sent down to thee
from thy Lord is the truth, like him who is blind?
Only men possessed of minds remember;
who fulfil God's covenant, and break not the compact,
who join what God has commanded shall be joined,
and fear their Lord, and dread the evil reckoning,
patient men, desirous of the Face of their Lord,
who perform the prayer, and expend of that
We have provided them, secretly and in public,
and who avert evil with good—theirs shall be
the Ultimate Abode,
Gardens of Eden which they shall enter;
and those who were righteous of their fathers,
and their wives, and their seed, shall enter them,
and the angels shall enter unto them
from every gate:
'Peace be upon you, for that you were patient.'
Fair is the Ultimate Abode.
And those who break the covenant of God
after His compact, and who snap what God
has commanded to be joined, and who work
corruption in the earth—theirs shall be the curse,
and theirs the Evil Abode.
God outspreads and straitens His provision
unto whomsoever He will. They rejoice in
this present life; and this present life,
beside the world to come, is naught but
passing enjoyment.

The unbelievers say, 'Why has a sign not
been sent down upon him from his Lord?'
Say: 'God leads astray whomsoever He will,

and He guides to Him all who are penitent.'
Those who believe, their hearts being at rest
in God's remembrance—in God's remembrance
are at rest the hearts of those who believe
and do righteous deeds; theirs is blessedness
and a fair resort.

Thus We have sent thee among a nation before
which other nations have passed away, to
recite to them that We have revealed to thee;
and yet they disbelieve in the All-merciful.
Say:
'He is my Lord—
there is no god but He. In
Him I have put my trust,
and to Him I turn.'
30 If only a Koran whereby the mountains were
set in motion, or the earth were cleft, or
the dead were spoken to—nay, but God's
is the affair altogether. Did not the
believers know that, if God had willed, He
would have guided men all together? And
still the unbelievers are smitten by a
shattering for what they wrought, or it
alights nigh their habitation, until God's
promise comes; and God will not fail the tryst.
Messengers indeed were scoffed at before thee,
and I respited the unbelievers; then I seized
them—and how was my retribution?

What, He who stands over every soul for what
it has earned?—And yet they ascribe
to God associates. Say: 'Name them! Or
will you tell Him what He knows not in the
earth? Or in apparent words?' Nay; but
decked out fair to the unbelievers is
their devising, and they are barred from
the way; and whomsoever God leads astray,
no guide has he.

For them is chastisement in the present life;
and the chastisement of the world to come is
yet more grievous; they have none to defend
them from God.

35 The likeness of Paradise, that is promised
to the godfearing: beneath it rivers flow,
its produce is eternal, and its shade.
That is the requital of the godfearing;
and the requital of the unbelievers is—
the Fire!

And those to whom We have given the Book
rejoice in what is sent down unto thee;
and of the parties some reject some of it.
Say: 'I have only been commanded
to serve God, and not to associate
aught with Him. To Him I call, and
to Him I turn.'
Even so We have sent it down as an
Arabic judgment. And if thou dost
follow their caprices, after the
knowledge that has come to thee,
thou shalt have no protector against
God, and no defender.
And We sent Messengers before thee, and We
assigned to them wives, and seed; and it was
not for any Messengers to bring a sign, but
by God's leave. Every term has a Book.
God blots out, and He establishes
whatsoever He will; and with Him is the
Essence of the Book.

40 Whether We show thee a part of that We
promise them, or We call thee to Us, it is
thine only to deliver the Message, and
Ours the reckoning.
Have they not seen how We come to the land
diminishing it in its extremities? God
judges; none repels His judgment; He is swift
at the reckoning.

Those that were before them devised; but God's
is the devising altogether. He knows what
every soul earns. The unbelievers shall
assuredly know whose will be the Ultimate
Abode.

The unbelievers say, 'Thou art not an Envoy.'
Say: 'God suffices as a witness between me and
you, and whosoever possesses knowledge of
the Book.'

XIV

ABRAHAM

In the Name of God, the Merciful, the Compassionate

Alif Lam Ra

A Book We have sent down to thee
that thou mayest bring forth mankind
from the shadows to the light
by the leave of their Lord,
to the path of the All-mighty, the All-laudable,
God, to whom belongs
all that is in the heavens and all that is in the earth.
And woe to the unbelievers
for a terrible chastisement,
such as prefer the present life over the world to come,
and bar from God's way, desiring to make it crooked—
they are in far error. And
We have sent no Messenger
save with the tongue of his people,
that he might make all clear to them;
then God leads astray whomsoever He will, and
He guides whomsoever He will; and He is
the All-mighty, the All-wise.

5 And We sent Moses with Our signs—
'Bring forth thy people
from the shadows to the light
and remind thou them of the Days of God.'
Surely in that are signs for every man
enduring, thankful!

And when Moses said to his people,
'Remember God's blessing upon you
when He delivered you from the folk
of Pharaoh, who were visiting you with

evil chastisement, slaughtering your
• sons, and sparing your women—and in
that was a grievous trial from your
Lord. And when your Lord proclaimed,
"If you are thankful, surely I will
increase you, but if you are thankless
My chastisement is surely terrible." '
And Moses said, 'If you are thankless,
you and whoso is on earth, all together,
yet assuredly God is All-sufficient,
All-laudable.'

Has there not come to you the tidings of those
who were before you—the people of Noah,
10 Ad, Thamood, and of those after them whom
none knows but God? Their Messengers
came to them with the clear signs; but they
thrust their hands into their mouths, saying,
'We certainly disbelieve in the Message
you have been sent with, and we are in
doubt, concerning that you call us unto,
• disquieting.'
Their Messengers said, 'Is there any doubt
regarding God, the Originator of the
heavens and the earth, who calls you so
that He may forgive you your sins, and
defer you to a term stated?' They said,
'You are nothing but mortals, like us;
you desire to bar us from that our fathers
served; then bring us a manifest authority.'
Their Messengers said to them, 'We are nothing
but mortals, like you; but God is gracious
unto whomsoever He will of His servants.
It is not for us to bring you an authority
save by the leave of God; and in God
let the believers put all their trust.
15 And why should we not put our trust
in God, seeing that He has guided us
in our ways? We will surely endure

patiently, whatever you hurt us; and in God
let all put their trust who put their trust.'
The unbelievers said to their Messengers,
'We will assuredly expel you from our land,
or you will surely return into our creed.'
Then did their Lord reveal unto them:
'We will surely destroy the evildoers,
and We will surely make you to dwell
in the land after them—that, for him
who fears My station and fears My threat.'
They sought a judgment; then was disappointed
every froward tyrant—beyond him Gehenna,
and he is given to drink of oozing pus,
the which he gulps, and can scarce swallow,
and death comes upon him from every side,
yet he cannot die; and still beyond him is
a harsh chastisement.

The likeness of those who disbelieve in their Lord:
their works are as ashes,
whereon the wind blows strong
upon a tempestuous day;
they have no power over that they have earned—
that is the far error!
Hast thou not seen that God created
the heavens and the earth in truth?
If He will, He can put you away
and bring a new creation; that
is surely no great matter for God.

They sally forth unto God, all together;
then say the weak to those who waxed proud,
'We were your followers; will you avail us
against the chastisement of God anything?'
They say, 'If God had guided us, we
would have guided you. Alike it is for us
whether we cannot endure, or whether
we are patient; we have no asylum.'
And Satan says, when the issue is decided,

'God surely promised you a true promise;
and I promised you, then I failed you,
for I had no authority over you, but
that I called you, and you answered me.
So do not blame me, but blame yourselves;
I cannot aid you, neither can you aid me.
I disbelieved in your associating me with
God aforetime.'
As for the evildoers, for them awaits a
painful chastisement;
but as for those who believe, and do deeds
of righteousness, they shall be admitted
to gardens underneath which rivers flow,
therein dwelling forever,
by the leave of their Lord, their greeting
therein: 'Peace!'

Hast thou not seen how God has struck
a similitude? A good word
is as a good tree—
its roots are firm,
and its branches are in heaven;
it gives its produce every season
by the leave of its Lord.
So God strikes similitudes for men;
haply they will remember.
And the likeness of a corrupt word
is as a corrupt tree—
uprooted from the earth,
having no stablishment.
God confirms those who believe with
the firm word, in the present life
and in the world to come;
and God leads astray the evildoers;
and God does what He will.
Hast thou not seen those who exchanged
the bounty of God with unthankfulness,
and caused their people to dwell in
the abode of ruin?—

Gehenna, wherein they are roasted;
an evil stablishment!
35 And they set up compeers to God, that
they might lead astray from His way.
Say: 'Take your joy! Your homecoming
shall be—the Fire!'
Say to My servants who believe, that
they perform the prayer, and expend of
that We have provided them, secretly
and in public, before a day comes
wherein shall be neither bargaining
nor befriending.

It is God who created the heavens and the earth,
and sent down out of heaven water
wherewith He brought forth fruits to be your sustenance.
And He subjected to you the ships
to run upon the sea at His commandment;
and He subjected to you the rivers
and He subjected to you the sun and moon
constant upon their courses,
and He subjected to you the night and day,
and gave you of all you asked Him.
If you count God's blessing, you will never number it;
surely man is sinful, unthankful!

And when Abraham said, 'My Lord,
make this land secure, and turn me
and my sons away from serving idols;
my Lord, they have led astray many men.
Then whoso follows me belongs to me;
and whoso rebels against me, surely Thou
art All-forgiving, All-compassionate.
40 Our Lord, I have made some of my seed to
dwell in a valley where is no sown land
by Thy Holy House; Our Lord, let them
perform the prayer, and make hearts of
men yearn towards them, and provide them

with fruits; haply they will be thankful.
Our Lord, Thou knowest what we keep secret
and what we publish; from God nothing
whatever is hidden in earth and heaven.
Praise be to God, who has given me,
though I am old, Ishmael and Isaac;
surely my Lord hears the petition.
My Lord, make me a performer of the
prayer, and of my seed. Our Lord,
and receive my petition. Our Lord,
forgive Thou me and my parents, and
the believers, upon the day when
the reckoning shall come to pass.'

Deem not that God is heedless of what the evildoers work;
He is only deferring them to a day when eyes shall stare,
when they shall run with necks outstretched and heads erect,
their glances never returned on themselves, their hearts void.
And warn mankind of the day when the chastisement comes
[on them,
45 And those who did evil shall say, 'Our Lord, defer us
to a near term, and we will answer Thy call, and follow
the Messengers.' 'Ah, but did you not swear aforetime
there should be no removing for you? And you dwelt
in the dwelling-places of those who wronged themselves,
and it became clear to you how We did with them, and
how We struck similitudes for you. They devised
their devising, and their devising is known to God,
though their devising were such as to remove mountains.'
So do not deem that God will fail in His promise to
His Messengers; surely God is All-mighty, Vengeful.
Upon the day the earth shall be changed to other than the
[earth,
and the heavens and they sally forth unto God,
the One, the Omnipotent.
50 And thou shalt see the sinners that day coupled in fetters,
of pitch their shirts, their faces enveloped by the Fire,
that God may recompense every soul for its earnings; surely
God is swift at the reckoning.

This is a Message to be delivered to mankind
that they may be warned by it,
and that they may know that He
is One God,
and that all possessed of minds may remember.

XV

EL-HIJR

In the Name of God, the Merciful, the Compassionate

Alif Lam Ra

Those are the signs of the Book
and of a manifest Koran.

Perchance the unbelievers will wish that
they had surrendered:
leave them to eat, and to take their joy,
and to be bemused by hope; certainly
they will soon know!
Never a city have We destroyed, but it
had a known decree,
and no nation outstrips its term, nor
do they put it back.

They say:
'Thou, upon whom the Remembrance is sent down,
thou art assuredly possessed!
Why dost thou not bring the angels unto us, if
thou speakest truly?'
We send not down the angels, save with truth;
then they would not be respited.
It is We who have sent down the Remembrance,
and We watch over it.
Indeed, We sent Messengers before thee, among
the factions of the ancients,
and not a single Messenger came to them, but
they mocked at him;
even so We cause it to enter into the hearts
of the sinners—
they believe not in it, though the wont of the
ancients is already gone.

Though We opened to them a gate in heaven, and
still they mounted through it,
yet would they say, 'Our eyes have been dazzled;
nay, we are a people bewitched!'

We have set in heaven constellations
and decked them out fair to the beholders,
and guarded them from every accursed Satan
excepting such as listens by stealth—
and he is pursued by a manifest flame.
And the earth—We stretched it forth, and cast
on it firm mountains,
and We caused to grow therein of every thing
justly weighed, and
there appointed for you livelihood, and for those
you provide not for.
Naught is there, but its treasuries are with Us,
and We send it not down
but in a known measure.
And We loose the winds fertilising,
and We send down out of heaven water,
then We give it to you to drink, and
you are not its treasurers. It is
We who give life, and make to die,
and it is We who are the inheritors.
We know the ones of you who press forward, and
We know the laggards;
and it is thy Lord shall muster them, and He is
All-wise, All-knowing.

Surely We created man of a clay
of mud moulded,
and the jinn created We before
of fire flaming.
And when thy Lord said to the angels,
'See, I am creating a mortal of a clay
of mud moulded.
When I have shaped him, and breathed My spirit in
him, fall you down, bowing before him!'

Then the angels bowed themselves all together,
save Iblis; he refused to be among those bowing.
Said He, 'What ails thee, Iblis, that thou art not among those bowing?'
Said he, 'I would never bow myself before a mortal
whom Thou hast created of a clay of mud moulded.'
Said He, 'Then go thou forth hence; thou art accursed.
Upon thee shall rest the curse, till the Day of Doom.'
Said he, 'My Lord, respite me till the day they shall be raised.'
Said He, 'Thou art among the ones that are respited unto the day of a known time.'
Said he, 'My Lord, for Thy perverting me I shall deck all fair to them in the earth,
and I shall pervert them, all together,
excepting those Thy servants among them that are devoted.'
Said He, 'This is for Me a straight path: over My servants
thou shalt have no authority, except those that follow thee, being perverse;
Gehenna shall be their promised land all together.
Seven gates it has, and unto each gate a set portion of them belongs.'
But the godfearing shall be amidst gardens and fountains:
'Enter you them, in peace and security!'
We shall strip away all rancour that is

in their breasts;
as brothers they shall be upon couches
set face to face;
no fatigue there shall smite them, neither
shall they ever be driven forth from there.
Tell My servants
I am the All-forgiving, the All-compassionate,
and that My chastisement
is the painful chastisement.

And tell them of the guests of Abraham,
when they entered unto him, saying,
'Peace!' He said, 'Behold, we are
afraid of you.' They said, 'Be not
afraid; behold, we give thee good tidings
of a cunning boy.' He said, 'What,
do you give me good tidings, though
old age has smitten me? Of what do you
give me good tidings?' They said, 'We
give thee good tidings of truth. Be not
of those that despair.' He said, 'And who
despairs of the mercy of his Lord,
excepting those that are astray?'
He said, 'And what is your business,
envoys?' They said, 'We have been sent
unto a people of sinners, excepting
the folk of Lot; them we shall deliver
all together, excepting his wife—
we have decreed, she shall surely be
of those that tarry.' So, when the envoys
came to the folk of Lot, he said,
'Surely you are a people unknown to me!'
They said, 'Nay, but we have brought thee
that concerning which they were doubting.
We have come to thee with the truth,
and assuredly we speak truly.
So set forth, thou with thy family,
in a watch of the night, and follow
after the backs of them, and let not

any one of you turn round; and depart
unto the place you are commanded.'
And We decreed for him that commandment,
that the last remnant of those should be
cut off in the morning. And the people
of the city came rejoicing. He said,
'These are my guests; put me not to shame,
and fear God, and do not degrade me.'
They said, 'Have we not forbidden thee all
beings?' He said, 'These are my daughters,
if you would be doing.' By thy life,
they wandered blindly in their dazzlement,
and the Cry seized them at the sunrise,
and We turned it uppermost nethermost
and rained on it stones of baked clay.
Surely in that are signs for such as mark;
surely it is on a way yet remaining;
surely in that is a sign for believers.

Certainly the dwellers in the Thicket were evildoers,
and We took vengeance on them. The two of them were
upon a roadway manifest.

The dwellers in El-Hijr cried lies
to the Envoys. We brought them Our
signs, and they turned away from them.
They were hewing the mountains into
houses, therein dwelling securely;
and the Cry seized them in the morning;
that they earned did not avail them.

We created not the heavens and the earth, and all
that is between them, save in truth. Surely the Hour
is coming; so pardon thou, with a gracious pardoning.
Surely thy Lord, He is the All-creator, the All-knowing.

We have given thee seven of the oft-repeated,
and the mighty Koran.

Stretch not thine eyes to that We have given
pairs of them to enjoy;
and do not sorrow for them, and lower thy wing
unto the believers,
and say, 'Surely, I am the manifest warner.'
So We sent it down
to the partitioners, who have broken the Koran
into fragments.
Now by thy Lord, We shall surely question them
all together
concerning that they were doing. So shout that
thou art commanded
and turn thou away from the idolaters.
We suffice thee
against the mockers, even against those who
set up with God
another god. Certainly they will soon know!
We know indeed
thy breast is straitened by the things they say.

Proclaim thy Lord's praise,
and be of those that bow,
and serve thy Lord, until
the Certain comes to thee.

XVI

THE BEE

In the Name of God, the Merciful, the Compassionate

God's command comes;
so seek not to hasten it.
Glory be to Him!
High be He exalted above that they associate with Him!
He sends down the angels with the Spirit of His command
upon whomsoever He will among His servants, saying:
Give you warning
that there is no God but I;
so fear you Me!

He created the heavens and the earth in truth;
high be He exalted above that they associate with Him!
He created man of a sperm-drop; and, behold,
he is a manifest adversary. And the cattle—
5 He created them for you; in them is warmth, and uses
various, and of them you eat, and there is beauty
in them for you, when you bring them home to rest
and when you drive them forth abroad to pasture;
and they bear your loads unto a land that you
never would reach, excepting with great distress.
Surely your Lord is All-clement, All-compassionate.
And horses, and mules, and asses, for you to ride,
and as an adornment; and He creates what you know not.

God's it is to show the way;
and some do swerve from it.
If He willed, He would have
guided you all together.

10 It is He who sends down to you out of heaven water
of which you have to drink,

and of which trees, for you to pasture your herds,
and thereby He brings forth
for you crops, and olives, and palms, and vines,
and all manner of fruit.
Surely in that is a sign for a people who reflect.
And He subjected to you the night and day, and
the sun and moon; and the stars are subjected
by His command.
Surely in that are signs for a people who understand.
And that which He has multiplied for you in the earth
of diverse hues.
Surely in that is a sign for a people who remember.
It is He who subjected to you the sea, that you
may eat of it
fresh flesh, and bring forth out of it ornaments
for you to wear;
and thou mayest see the ships cleaving through it;
and that you may seek
of His bounty, and so haply you will be thankful.
And He cast on the earth firm mountains, lest it
shake with you,
and rivers and ways; so haply you will be guided;
and waymarks; and by the stars they are guided.
Is He who creates as
he who does not create? Will you not remember?
If you count God's blessing, you will never number it;
surely God is All-forgiving, All-compassionate.

And God knows what you keep secret
and what you publish.
And those they call upon, apart from God,
created nothing, and themselves are created,
dead, not alive, and are not aware when
they shall be raised.

Your God is One God.
And they who believe not in the world to come,
their hearts deny, and they have waxed proud.
Without a doubt God

knows what they keep secret
and what they publish;
He loves not those that wax proud.
And when it is said to them, 'What has your
Lord sent down?' they say, 'Fairy-tales
of the ancients.'
That they may bear their loads complete
on the Day of Resurrection, and some of
the loads of those that they lead astray
without any knowledge. O evil the
load they bear!

Those that were before them contrived; then God
came upon their building from the foundations,
and the roof fell down on them from over them,
and the chastisement came upon them from whence
they were not aware.

Then on the Day of Resurrection He will degrade them,
saying, 'Where are My associates concerning which you
made a breach together?' Those that were given the
knowledge will say, 'Degradation today and evil
are on the unbelievers, whom the angels take while
still they are wronging themselves.' Then they will offer
surrender: 'We were doing nothing evil.' 'Nay;
but surely God has knowledge of the things you did.
So enter the gates of Gehenna, there to dwell forever.'
Evil is the lodging of those that wax proud. And
it shall be said to the godfearing, 'What has your
Lord sent down?' They will say, 'Good! For those
who do good in this world good; and surely the abode
of the world to come is better; excellent is the abode
of the godfearing—Gardens of Eden they shall enter,
underneath which rivers flow, wherein they shall have
all they will. So God recompenses the godfearing, whom
the angels take while they are goodly, saying, 'Peace
be on you! Enter Paradise for that you were doing.'

Do they look for aught but that the angels

shall come to them, or thy Lord's command
shall come? So did those before them, and God
wronged them not, but themselves they wronged.
So the evil things that they wrought
smote them, and they were encompassed by
that they mocked at.

The idolators say, 'If God had willed
we would not have served, apart from Him,
anything, neither we nor our fathers,
nor would we have forbidden, apart from Him,
anything.' So did those before them; yet
is aught for the Messengers, but to deliver
the manifest Message?
Indeed, We sent forth among every nation
a Messenger, saying: 'Serve you God,
and eschew idols.' Then some of them
God guided, and some were justly disposed
to error. So journey in the land,
and behold how was the end of them
that cried lies.
Though thou art ever so eager to guide them,
God guides not those whom He leads astray;
they have no helpers.
40 They have sworn by God the most earnest oaths
God will never raise up him who dies; nay,
it is a promise binding upon Him, but
most men know not,
so that He may make clear to them that
whereon they were at variance, and that
the unbelievers may know that they
were truly liars.
The only words We say to a thing, when We
desire it, is that We say to it 'Be,'
and it is.
And those that emigrated in God's cause
after they were wronged—We shall surely
lodge them in this world in a goodly lodging,
and the wage of the world to come is greater,

did they but know;
even such men as are patient, and put their
trust in their Lord.

45 We sent not any before thee, except men
to whom We revealed: 'Question the people
of the Remembrance, if it should be that
you do not know'—
with the clear signs, and the Psalms; and
We have sent down to thee the Remembrance
that thou mayest make clear to mankind
what was sent down to them; and so haply
they will reflect.

Do they feel secure, those who devise
evil things, that God will not cause the earth
to swallow them, or that the chastisement
will not come upon them, from whence
they are not aware?
Or that He will not seize them in their
going to and fro, and they will not be able
to frustrate Him?
Or that He will not seize them, little by little
destroying them? Surely thy Lord is All-clement,
All-compassionate.

50 Have they not regarded all things that God has created
casting their shadows to the right and to the left,
bowing themselves before God in all lowliness?
To God bows everything in the heavens, and every
creature crawling on the earth, and the angels.
They have not waxed proud; they fear their Lord
above them, and they do what they are commanded.

God says:
'Take not to you two gods.
He is only One God;
so have awe of Me.'

To Him belongs all that is in the heavens and earth;
His is the religion for ever. Then
will you fear other than God?
Whatsoever blessing you have, it comes from God;
then when affliction visits you
it is unto Him that you groan.
Then, when He removes the affliction from you,
lo, a party of you assign
associates to their Lord,
that they may show unthankfulness for that We have
given them. So take your joy;
certainly you will soon know!
And they appoint a share of that We have provided
them to what they know not.
By God, you shall be questioned
as to that you forged. And they assign to God
daughters; glory be to Him!—
and they have their desire;
and when any of them is given the good tidings of
a girl, his face is darkened
and he chokes inwardly, as
he hides him from the people because of the evil
of the good tidings that
have been given unto him,
whether he shall preserve it in humiliation, or
trample it into the dust.
Ah, evil is that they judge!

Those who believe not in the world to come, theirs
is the evil likeness; God's is the loftiest likeness;
He is the All-mighty, the All-wise.
If God should take men to task for their evildoing, He
would not leave on the earth one creature that crawls;
but He is deferring
them to a term stated; and when their term is come
they shall not put it back by a single hour
nor put it forward.

They assign to God that they themselves dislike;

and their tongues describe
falsehood, that the reward
most fair shall be theirs. Without any doubt
theirs shall be the Fire,
and they are hastened in.
65 By God, assuredly We sent Messengers to nations
before thee, but Satan
decked out fair to them
their deeds; he is their protector today, and
there yet awaits them
a painful chastisement.
And We have not sent down upon thee the Book
except that thou mayest
make clear to them that
whereon they were at variance, and as a guidance
and as a mercy to
a people who believe.

And it is God who sends down out of heaven water,
and therewith revives the
earth after it is dead.
Surely in that is a sign for a people who have ears.
And surely in the cattle there is a lesson for you;
We give you to drink of
what is in their bellies,
between filth and blood, pure milk, sweet to drinkers.
And of the fruits of the palms and the vines, you take
therefrom an intoxicant
and a provision fair.
Surely in that is a sign for a people who understand.
70 And thy Lord revealed unto the bees, saying:
'Take unto yourselves,
of the mountains, houses,
and of the trees, and of what they are building.
Then eat of all manner of fruit, and follow
the ways of your Lord
easy to go upon.'
Then comes there forth out of their bellies a drink
of diverse hues wherein

is healing for men.
Surely in that is a sign for a people who reflect.

God created you; then He will gather you
to Him; and some of you will be kept back
unto the vilest state of life, that after
knowing somewhat, they may know nothing;
God is All-knowing, All-powerful.
And God has preferred some of you over others
in provision; but those that were preferred
shall not give over their provision
to that their right hands possess, so that
they may be equal therein. What, and do they
deny God's blessing?
God has appointed for you of yourselves wives,
and He has appointed for you of your wives
sons and grandsons, and He has provided you
of the good things. What, do they believe
in vanity, and do they disbelieve
in God's blessing?
75 And do they serve, apart from God,
that which has no power to provide them
anything from the heavens and the earth
and can do nothing?
So strike not any similitudes for God;
surely God knows,
and you know not.

God has struck a similitude: a servant
possessed by his master, having no power
over anything,
and one whom We have provided of Ourselves
with a provision fair, and he expends of it
secretly and openly.
Are they equal? Praise belongs to God! Nay,
most of them know not.
God has struck a similitude: two men,
one of them dumb, having no power over
anything, and he is a burden upon his

master—wherever he despatches him,
• he brings no good.
Is he equal to him who bids to justice, and is
on a straight path?

To God belongs the Unseen in the heavens
and in the earth.
And the matter of the Hour is as a twinkling of
the eye, or nearer.
Surely God is powerful over everything.

80 And it is God who brought you forth
from your mothers' wombs,
and He appointed for you hearing,
and sight, and hearts,
that haply so you will be thankful.

Have they not regarded the birds, that are subjected
in the air of heaven?
Naught holds them but God;
surely in that are signs for a people who believe.

And it is God who has appointed
a place of rest
for you of your houses, and He has
appointed for you
of the skins of the cattle houses
you find light
on the day that you journey, and on
the day you abide,
and of their wool, and of their fur,
and of their hair
furnishing and an enjoyment for a while.
And it is God who has appointed
for you coverings
of the things He created, and He has
appointed for you
of the mountains refuges, and He has
appointed for you

shirts to protect you from the heat, and
shirts to protect
you from your own violence. Even so He
perfects His blessing
upon you, that haply you will surrender.
So, if they turn
their backs, thine it is only to deliver
the manifest Message.
They recognize the blessing of God,
then they deny it,
and the most of them are the unthankful.

And the day We shall raise up from every nation a witness, then to the unbelievers no leave shall be given, nor shall they be suffered to make amends. And when the evildoers behold the chastisement, it shall not be lightened for them, and no respite shall be given them. And when the idolaters behold their associates, they shall say, 'Our Lord, these are our associates on whom we called apart from Thee.' They will fling back at them the saying, 'Surely, you are truly liars.' And they will offer God surrender that day, and there shall go astray from them that they were forging. Those that disbelieve and bar from the way of God—them We shall give increase of chastisement upon chastisement, for that they were doing corruption. And the day We shall raise up from every nation a witness against them from amongst them, and We shall bring thee as a witness against those.

And We have sent down on thee the Book
making clear everything, and as a guidance
and a mercy, and as good tidings to
those who surrender.
Surely God bids to justice and good-doing
and giving to kinsmen; and He forbids
indecency, dishonour, and insolence,
admonishing you, so that haply
you will remember.
Fulfil God's covenant, when you make

covenant, and break not the oaths
after they have been confirmed, and you
have made God your surety; surely God knows
the things you do.
And be not as a woman who breaks
her thread, after it is firmly spun,
into fibres, by taking your oaths
as mere mutual deceit, one nation being
more numerous than another nation. God
only tries you thereby; and certainly
He will make clear to you upon the
Day of Resurrection that whereon you
were at variance.
95 If God had willed, He would have made you
one nation; but He leads astray
whom He will, and guides whom He will;
and you will surely be questioned about
the things you wrought.
Take not your oaths as mere mutual
deceit, lest any foot should slip after
it has stood firm, and you should taste
evil, for that you barred from the way
of God, and lest there should await you
a mighty chastisement.
And do not sell the covenant of God
for a small price; surely what is
with God—that is better for you,
did you but know.
What is with you comes to an end, but
what is with God abides; and surely
We shall recompense those who were patient
their wage, according to the best
of what they did.
And whosoever does a righteous deed,
be it male or female, believing, We
shall assuredly give him to live a
goodly life; and We shall recompense them
their wage, according to the best
of what they did.

When thou recitest the Koran, seek refuge in God
from the accursed Satan; he has
no authority over those who believe and trust
in their Lord; his authority
is over those who take him for their friend
and ascribe associates to God.

And when We exchange a verse
in the place of another verse—
and God knows very well
what He is sending down—
they say, 'Thou art a mere
forger!' Nay, but the most
of them have no knowledge.
Say: 'The Holy Spirit
sent it down from thy Lord
in truth, and to confirm
those who believe, and to be
a guidance and good tidings
to those who surrender.'
And We know very well that
they say, 'Only a mortal
is teaching him.' The speech
of him at whom they hint
is barbarous; and this is
speech Arabic, manifest.

Those that believe not in the signs of God
God will not guide; there awaits them
a painful chastisement.
They only forge falsehood, who believe
not in the signs of God, and those—
they are the liars.
Whoso disbelieves in God, after
he has believed—excepting him
who has been compelled, and his heart
is still at rest in his belief—
but whosoever's breast is expanded
in unbelief, upon them shall rest

anger from God, and there awaits them
a mighty chastisement;
that, because they have preferred
the present life over the world to come,
and that God guides not the people
of the unbelievers.
Those—God has set a seal on their
hearts, and their hearing, and their eyes,
and those—they are the heedless ones;
without a doubt, in the world to come they
will be the losers.
Then, surely thy Lord—unto those
who have emigrated after persecution,
then struggled and were patient—surely
thy Lord thereafter is All-forgiving,
All-compassionate.

The day that every soul shall come disputing in its own behalf; and every soul shall be paid in full for what it wrought, and they shall not be wronged.

God has struck a similitude: a city
that was secure, at rest, its provision
coming to it easefully from every place,
then it was unthankful for the blessings
of God; so God let it taste the garment
of hunger and of fear, for the things
that they were working.
There came indeed to them a Messenger from
amongst them, but they cried him lies; so
they were seized by the chastisement while
they were evildoers.

So eat of what God has provided you
lawful and good; and be you thankful
for the blessing of God, if it be
Him that you serve.
These things only He has forbidden you:
carrion, blood, the flesh of swine,

what has been hallowed to other than God.
Yet whoso is constrained, not desiring
nor transgressing, God is All-forgiving,
All-compassionate.
And do not say, as to what your tongues
falsely describe, 'This is lawful, and
this is forbidden,' so that you may
forge against God falsehood; surely
those who forge against God falsehood
shall not prosper.
A little enjoyment, then for them awaits
a painful chastisement.
And those of Jewry—We have forbidden
them what We related to thee before,
and We wronged them not, but they
wronged themselves.
Then, surely thy Lord—unto those who
did evil in ignorance, then repented
after that and put things right—surely
thy Lord thereafter is All-forgiving,
All-compassionate.

Surely, Abraham was a nation
obedient unto God, a man of pure faith
and no idolater,
showing thankfulness for His blessings;
He chose him, and He guided him
to a straight path.
And We gave him in this world good,
and in the world to come he shall be
among the righteous.
Then We revealed to thee: 'Follow thou
the creed of Abraham, a man of pure faith
and no idolater.'
The Sabbath was only appointed for those
who were at variance thereon; surely
thy Lord will decide between them
on the Day of Resurrection, touching
their differences.

Call thou to the way of thy Lord
with wisdom and good admonition,
  and dispute with them
  in the better way.
Surely thy Lord knows very well
those who have gone astray from
His way, and He knows very well
  those who are guided.
And if you chastise, chastise
even as you have been chastised;
  and yet assuredly
  if you are patient,
better it is for those patient.
  And be patient;
yet is thy patience only with
  the help of God.
  And do not sorrow
for them, nor be thou straitened
for what they devise. Surely
  God is with those
who are godfearing, and those
  who are good-doers.

XVII

THE NIGHT JOURNEY

In the Name of God, the Merciful, the Compassionate

Glory be to Him, who carried His servant by night
from the Holy Mosque to the Further Mosque
the precincts of which We have blessed,
that We might show him some of Our signs.
He is the All-hearing, the All-seeing.

And We gave Moses the Book, and made it
a guidance to the Children of Israel:
'Take not unto yourselves any guardian
apart from Me.'
The seed of those We bore with Noah; he was
a thankful servant.
And We decreed for the Children of Israel
in the Book: 'You shall do corruption
in the earth twice, and you shall ascend
exceeding high.'
5 So, when the promise of the first of these
came to pass, We sent against you servants
of Ours, men of great might, and they went
through the habitations, and it was a
promise performed.
Then We gave back to you the turn to
prevail over them, and We succoured you
with wealth and children, and We made you
a greater host.
'If you do good, it is your own souls
you do good to, and if you do evil
it is to them likewise.' Then, when
the promise of the second came to pass,
We sent against you Our servants
to discountenance you, and to enter the
Temple, as they entered it the first time,

and to destroy utterly that which they
ascended to.
Perchance your Lord will have mercy upon
you; but if you return, We shall return;
and We have made Gehenna a prison for
the unbelievers.

Surely this Koran guides to the way that is straightest
and gives good tidings to the believers
who do deeds of righteousness, that theirs
shall be a great wage,
and that those who do not believe in the
world to come—we have prepared for them
a painful chastisement.

Man prays for evil, as he prays for good;
man is ever hasty.
We have appointed the night and the day
as two signs; then We have blotted out
the sign of the night, and made the sign
of the day to see, and that you may seek
bounty from your Lord, and that you may know
the number of the years, and the reckoning;
and everything We have distinguished
very distinctly.
And every man—We have fastened to him
his bird of omen upon his neck; and We
shall bring forth for him, on the Day
of Resurrection, a book he shall find
spread wide open.
'Read thy book! Thy soul suffices thee
this day as a reckoner against thee.'
Whosoever is guided, is only guided
to his own gain, and whosoever goes
astray, it is only to his own loss;
no soul laden bears the load of another.
We never chastise, until We send forth
a Messenger.

And when We desire to destroy a city, We
command its men who live at ease, and they
commit ungodliness therein, then the Word
is realized against it, and We destroy
it utterly.
How many generations We have destroyed
after Noah! Thy Lord suffices as one
who is aware of and sees the sins of
His servants.
Whosoever desires this hasty world,
We hasten for him therein what We will
unto whomsoever We desire; then
We appoint for him Gehenna
wherein he shall roast, condemned
and rejected.
20 And whosoever desires the world to come
and strives after it as he should,
being a believer—those, their striving
shall be thanked.
Each We succour, these and those, from
thy Lord's gift; and thy Lord's gift
is not confined.
Behold, how We prefer some of them
over others! And surely the world
to come is greater in ranks, greater
in preferment.

Set not up with God
another god, or thou
wilt sit condemned
and forsaken.
Thy Lord has decreed
you shall not serve
any but Him,
and to be good to parents,
whether one or both of them
attains old age with thee;
say not to them 'Fie'
neither chide them, but

speak unto them words
respectful,
and lower to them the
wing of humbleness
out of mercy and say,
'My Lord,
have mercy upon them,
as they raised me up
when I was little.'
Your Lord knows very well what is in your hearts
if you are righteous,
for He is All-forgiving to those who are penitent.
And give the kinsman his right,
and the needy, and the traveller;
and never squander;
the squanderers are brothers of
Satan, and Satan is unthankful
to his Lord.
But if thou turnest from them,
seeking mercy from thy Lord that
thou hopest for, then speak unto
them gentle words.
And keep not thy hand chained
to thy neck, nor outspread it
widespread altogether, or thou
wilt sit reproached
and denuded.
Surely thy Lord outspreads and straitens His provision
unto whom He will;
surely He is aware of and sees His servants.

And slay not your children for fear of poverty;
We will provide for you and them;
surely the slaying of them is a grievous sin.
And approach not fornication;
surely it is an indecency, and evil as a way.
And slay not the soul God has
forbidden, except by right. Whosoever is slain
unjustly, We have appointed to

his next-of-kin authority; but let him not exceed
in slaying; he shall be helped.

And do not approach the property of the orphan
save in the fairest manner, until he is of age.
And fulfil the covenant; surely the covenant
shall be questioned of.
And fill up the measure when you measure, and
weigh with the straight balance; that is better
and fairer in the issue.
And pursue not that thou hast no knowledge of;
the hearing, the sight, the heart—all of those
shall be questioned of.
And walk not in the earth exultantly; certainly
thou wilt never tear the earth open, nor attain
the mountains in height.
All of that—the wickedness of it is hateful
in the sight of thy Lord.

That is of the wisdom thy Lord has revealed to thee:
set not up with God
another god, or thou
wilt be cast into
Gehenna, reproached
and rejected.

What, has your Lord favoured you with sons
and taken to Himself from the angels
females? Surely it is a monstrous thing
you are saying!
We have turned about in this Koran, that
they may remember; and it increases them
only in aversion.
Say: 'If there had been other gods with Him,
as they say, in that case assuredly
they would have sought a way unto the
Lord of the Throne.'
Glory be to Him!

High indeed be He exalted above that they say!
The seven heavens and the earth, and whosoever
in them is, extol Him; nothing is, that does not
proclaim His praise, but you do not understand their
extolling. Surely He is All-clement, All-forgiving.

When thou recitest the Koran, We place
between thee, and those who do not
believe in the world to come, a curtain
obstructing,
and We lay veils upon their hearts
lest they understand it, and in their ears
heaviness.
And when thou mentionest thy Lord only
in the Koran, they turn in their traces
in aversion.
We know very well how they listen
when they listen to thee, and when
they conspire, when the evildoers
say, 'You are only following a man
bewitched!'
Behold, how they strike similitudes
for thee, and go astray, and cannot
find a way!
They say, 'What, when we are bones
and broken bits, shall we really
be raised up again in a new
creation?'
Say: 'Let you be stones, or iron,
or some creation yet more monstrous
in your minds!' Then they will say,
'Who will bring us back?' Say: 'He
who originated you the first time.'
Then they will shake their heads at thee,
and they will say, 'When will it be?'
Say: 'It is possible that it may
be nigh,
on the day when He will call you, and
you will answer praising Him, and

you will think you have but tarried
a little.'

55 And say to My servants, that they say
words that are kindlier. For surely
Satan provokes strife between them,
and Satan is ever a manifest
foe to man.
Your Lord knows you very well;
if He will, He will have mercy on you,
or, if He will, He will chastise you.
We sent thee not to be a guardian
over them.
And thy Lord knows very well all
who are in the heavens and the earth;
and We have preferred some Prophets
over others; and We gave to David
Psalms.

Say: 'Call on those you asserted
apart from Him; they have no power
to remove affliction from you, or to
transfer it.'
Those they call upon are themselves
seeking the means to come to their Lord,
which of them shall be nearer; they hope
for His mercy, and fear His chastisement.
Surely thy Lord's chastisement is a thing
to beware of.
60 No city is there, but We shall destroy it
before the Day of Resurrection, or
We shall chastise it with a terrible
chastisement; that is in the Book
inscribed.

Naught prevented Us from sending the signs
but that the ancients cried lies to them;
and We brought Thamood the She-camel
visible, but they did her wrong.

And We do not send the signs, except
to frighten.
And when We said to thee, 'Surely
thy Lord encompasses men,' and We made
the vision that We showed thee and the
tree cursed in the Koran to be only
a trial for men; and We frighten them,
but it only increases them in great
insolence.
And when We said to the angels, 'Bow
yourselves to Adam'; so they bowed
themselves, save Iblis; he said, 'Shall I
bow myself unto one Thou hast created
of clay?'
He said, 'What thinkest Thou? This whom
Thou hast honoured above me—if Thou
deferrest me to the Day of Resurrection
I shall assuredly master his seed,
save a few.'
65 Said He, 'Depart! Those of them
that follow thee—surely Gehenna
shall be your recompense, an ample
recompense!
And startle whomsoever of them thou
canst with thy voice; and rally
against them thy horsemen and thy foot,
and share with them in their wealth
and their children, and promise them!'
But Satan promises them naught, except
delusion.
'Surely over My servants thou shalt have
no authority.' Thy Lord suffices as
a guardian.

Your Lord it is who drives for you the ships on the sea
that you may seek His bounty; surely
He is All-compassionate towards you.
And when affliction visits you upon the sea, then
there go astray those on whom you call

except Him; and when He delivers you
to land, you turn away; man is ever unthankful.
70 Do you feel secure that He will not
cause the shore to swallow you up,
or loose against you a squall of pebbles, then
you will find no guardian for you?
Or do you feel secure that He will
not send you back into it a second time, and loose
against you a hurricane of wind and
drown you for your thanklessness,
then you will find no prosecutor for you against Us?

We have honoured the Children of Adam
and carried them on land and sea,
and provided them with good things,
and preferred them greatly over many of
those We created.
On the day when We shall call all men
with their record, and whoso is given his
book in his right hand—those shall read
their book, and they shall not be wronged
a single date-thread.
And whosoever is blind in this world
shall be blind in the world to come,
and he shall be even further astray
from the way.
75 Indeed they were near to seducing thee
from that We revealed to thee, that thou
mightest forge against Us another, and
then they would surely have taken thee
as a friend;
and had We not confirmed thee, surely
thou wert near to inclining unto them
a very little;
then would We have let thee taste the double
of life and the double of death; and then
thou wouldst have found none to help thee
against Us.
Indeed they were near to startling thee

from the land, to expel thee from it,
and then they would have tarried after thee
only a little—
the wont of those We sent before thee of
Our Messengers; thou wilt find no change
to Our wont.

Perform the prayer
at the sinking of the sun to the darkening of the night
and the recital of dawn;
surely the recital of dawn is witnessed.
And as for the night,
keep vigil a part of it, as a work of supererogation for thee;
it may be that thy Lord will
raise thee up to a laudable station.
And say: 'My Lord,
lead me in with a just ingoing, and lead me out with a
just outgoing; grant me
authority from Thee, to help me.'
And say:
'The truth has come, and falsehood has vanished away;
surely falsehood
is ever certain to vanish.'

And We send down, of the Koran,
that which is a healing and a mercy
to the believers; and the unbelievers
it increases not, except in loss.
And when We bless man, he turns
away, and withdraws aside; but when
evil visits him, he is in despair.
Say: 'Every man works according to
his own manner; but your Lord knows
very well what man is best guided
as to the way.'

They will question thee concerning
the Spirit. Say: 'The Spirit is of
the bidding of my Lord. You have

been given of knowledge nothing
except a little.'

If We willed, We could take away that
We have revealed to thee, then thou
wouldst find none thereover to guard
thee against Us,
excepting by some mercy of thy Lord;
surely His favour to thee is great.
Say: 'If men and jinn banded together
to produce the like of this Koran,
they would never produce its like,
not though they backed one another.'
We have indeed turned about for men
in this Koran every manner of
similitude; yet most men refuse all
but unbelief.
They say, 'We will not believe thee till
thou makest a spring to gush forth from
the earth for us,
or till thou possessest a garden
of palms and vines, and thou makest
rivers to gush forth abundantly
all amongst it,
or till thou makest heaven to fall,
as thou assertest, on us in fragments,
or thou bringest God and the angels
as a surety,
or till thou possessest a house of gold
ornament, or till thou goest up into
heaven; and we will not believe thy
going up till thou bringest down on us
a book that we may read. Say: 'Glory be
to my Lord! Am I aught but a mortal,
a Messenger?'
And naught prevented men from believing
when the guidance came to them, but that
they said, 'Has God sent forth a mortal
as Messenger?'

Say: 'Had there been in the earth angels
walking at peace, We would have sent down
upon them out of heaven an angel
as Messenger.'
Say: 'God suffices as a witness between me
and you; surely He is aware of and sees
His servants.'

Whomsoever God guides,
he is rightly guided;
and whom He leads astray—
thou wilt not find for them
protectors, apart from Him.
And We shall muster them
on the Resurrection Day
upon their faces,
blind, dumb, deaf;
their refuge shall be Gehenna,
and whensoever it abates
We shall increase for them
the Blaze.
That is their recompense
because they disbelieved in
Our signs
and said, 'What, when we are bones
and broken bits, shall we really
be raised up again in a new
creation?'
Have they not seen that God,
who created the heavens
and earth, is powerful to
create the like of them?
He has appointed for them
a term, no doubt of it;
yet the unbelievers refuse
all but unbelief.
Say: 'If you possessed the
treasuries of my Lord's
mercy, yet would you

hold back for fear of
expending; and man is
ever niggardly.'

And We gave Moses nine signs,
clear signs. Ask the Children of Israel
when he came to them, and Pharaoh
said to him, 'Moses, I think thou art
bewitched.'
He said, 'Indeed thou knowest that none
sent these down, except the Lord
of the heavens and earth, as clear
proofs; and, Pharaoh, I think thou art
accursed.'
105 He desired to startle them from the land;
and We drowned him and those with him, all
together.
And We said to the Children of Israel
after him, 'Dwell in the land; and
when the promise of the world to come
comes to pass, We shall bring you
a rabble.'

With the truth We have sent it down,
and with the truth it has come down;
and We have sent thee not, except
good tidings to bear, and warning;
and a Koran We have divided,
for thee to recite it to mankind
at intervals, and We have sent it down
successively.
Say: 'Believe in it, or believe not;
those who were given the knowledge before it
when it is recited to them, fall down
upon their faces prostrating, and say,
"Glory be to our Lord! Our Lord's promise is
performed."
And they fall down upon their faces

weeping; and it increases them in
humility.'
Say: 'Call upon God, or call upon
the Merciful; whichsoever you call
upon, to Him belong the Names Most
Beautiful.'

And be thou not loud in thy prayer,
nor hushed therein,
but seek thou for a way between that.
And say:
'Praise belongs to God, who has not
taken to Him a son,
and who has not any associate in the
Kingdom,
nor any protector out of humbleness.'
And magnify Him
with repeated magnificats.

XVIII

THE CAVE

In the Name of God, the Merciful, the Compassionate

Praise belongs to God
who has sent down upon His servant the Book
and has not assigned unto it any
crookedness;
right, to warn of great violence
from Him, and to give good tidings
unto the believers, who do righteous deeds,
that theirs shall be a goodly wage
therein to abide for
ever,
and to warn those who say, 'God has taken to Himself
a son';
they have no knowledge of it, they
nor their fathers; a monstrous word
it is, issuing out of their mouths;
they say nothing but a lie.
5 Yet perchance, if they believe not
in this tiding, thou wilt consume
thyself, following after them, of
grief.
We have appointed all that is on the earth
for an adornment for it, and that We may
try which of them is fairest in
works;
and We shall surely make all that is on it
barren dust.

Or dost thou think the Men of the Cave
and Er-Rakeem were among Our signs a
wonder?
When the youths took refuge in the Cave
saying, 'Our Lord, give us mercy from Thee,

and furnish us with rectitude in our
affair.'
Then We smote their ears many years in
the Cave.
Afterwards We raised them up again, that
We might know which of the two parties
would better calculate the while they had
tarried.
We will relate to thee their tidings
truly. They were youths who believed
in their Lord, and We increased them in
guidance.
And We strengthened their hearts, when
they stood up and said, 'Our Lord is
the Lord of the heavens and earth;
we will not call upon any god, apart
from Him, or then we had spoken
outrage.
These our people have taken to them
other gods, apart from Him. Ah, if only
they would bring some clear authority
regarding them! But who does greater
evil than he who forges against God
a lie?
So, when you have gone apart from them
and that they serve, excepting God,
take refuge in the Cave, and your Lord
will unfold to you of His mercy, and will
furnish you with a gentle issue of your
affair.'
And thou mightest have seen the sun,
when it rose, inclining from their Cave
towards the right, and, when it set,
passing them by on the left, while they
were in a broad fissure of the Cave.
That was one of God's signs; whomsoever
God guides, he is rightly guided,
and whomsoever He leads astray, thou
wilt not find for him a protector to

direct.
Thou wouldst have thought them awake,
as they lay sleeping, while We turned them
now to the right, now to the left,
and their dog stretching its paws on
the threshold. Hadst thou observed them
surely thou wouldst have turned thy back on
them in flight, and been filled with terror
of them.
And even so We raised them up again
that they might question one another.
One of them said, 'How long have you
tarried?' They said, 'We have tarried
a day, or part of a day.' They said,
'Your Lord knows very well how long
you have tarried. Now send one of you
forth with this silver to the city,
and let him look for which of them has
purest food, and bring you provision thereof;
let him be courteous, and apprise no man
of you.
If they should get knowledge of you
they will stone you, or restore you to
their creed, then you will not prosper
ever.'
20 And even so We made them stumble upon
them, that they might know that God's
promise is true, and that the Hour—
there is no doubt of it. When they were
contending among themselves of their affair
then they said, 'Build over them a
building; their Lord knows of them very well.'
Said those who prevailed over their affair,
'We will raise over them a place of
worship.'
(They will say, 'Three; and their dog
was the fourth of them.' They will say,
'Five; and their dog was the sixth of them.'
guessing at the Unseen. They will say,

'Seven; and their dog was the eighth of them.'
Say: 'My Lord knows very well their
number, and none knows them, except
a few.'
So do not dispute with them, except
in outward disputation, and ask not
any of them for a pronouncement
on them.
And do not say, regarding anything,
'I am going to do that tomorrow,'
but only, 'If God will'; and mention
thy Lord, when thou forgettest, and say,
'It may be that my Lord will guide me
unto something nearer to rectitude
than this.')
And they tarried in the Cave three
hundred years, and to that they added
nine more.
25 Say: 'God knows very well how long
they tarried. To Him belongs the Unseen
in the heavens and in the earth.
How well He sees! How well He hears!
They have no protector, apart from Him,
and He associates in His government
no one.'

Recite what has been revealed to thee of the Book of thy Lord;
no man can change His words. Apart from Him, thou wilt find
no refuge.
And restrain thyself with those who call upon their Lord
at morning and evening, desiring His countenance,
and let not thine eyes turn away from them, desiring
the adornment of the present life; and obey not him
whose heart We have made neglectful of Our remembrance
so that he follows his own lust, and his affair has become
all excess.
Say: 'The truth is from your Lord; so let whosoever will
believe, and let whosoever will disbelieve.' Surely We
have prepared for the evildoers a fire, whose pavilion

encompasses them; if they call for succour, they will be succoured with water like molten copper, that shall scald their faces—how evil a potion, and how evil a resting-place!

Surely those who believe, and do deeds of righteousness—surely We leave not to waste the wage of him who does good works;

those—theirs shall be Gardens of Eden, underneath which rivers flow; therein they shall be adorned with bracelets of gold, and they shall be robed in green garments of silk and brocade, therein reclining upon couches—O, how excellent a reward! And O, how fair a resting-place!

And strike for them a similitude: two men.

To one of them We assigned two gardens of vines, and surrounded them with palm-trees, and between them We set a sown field; each of the two gardens yielded its produce and failed naught in any wise; and We caused to gush amidst them a river.

So he had fruit; and he said to his fellow, as he was conversing with him, 'I have more abundance of wealth than thou and am mightier in respect of men.' And he entered his garden, wronging himself; he said, 'I do not think that this will ever perish; I do not think that the Hour is coming; and if I am indeed returned to my Lord, I shall surely find a better resort than this.'

Said his fellow, as he was conversing with him, 'What, disbelievest thou in Him who created thee of dust, then of a sperm-drop, then shaped thee as a man? But lo, He is God, my Lord,

and I will not associate with my Lord
any one.
Why, when thou wentest into thy garden,
didst thou not say, "As God will;
there is no power except in God"?
If thou seest me, that I am less
than thou in wealth and children, yet
it may be that my Lord will give me
better than thy garden, and loose on it
a thunderbolt out of heaven, so that
in the morning it will be a slope
of dust,
or in the morning the water of it will
be sunk into the earth, so that thou
wilt not be able to seek it out.'
And his fruit was all encompassed,
and in the morning he was wringing
his hands for that he had expended
upon it, and it was fallen down upon
its trellises, and he was saying,
'Would I had not associated with my Lord
any one!'
But there was no host to help him,
apart from God, and he was helpless.
Thereover protection belongs only to God
the True; He is best rewarding, best in
the issue.

And strike for them the similitude of
the present life:
it is as water that We send down
out of heaven, and the plants of
the earth mingle with it; and in
the morning it is straw the winds
scatter; and God is omnipotent over
everything.

Wealth and sons are the adornment of the present world;
but the abiding things, the deeds of righteousness,

are better with God in reward, and better in hope.
45 And on the day We shall set the mountains in motion,
and thou seest the earth coming forth, and We muster them
so that We leave not so much as one of them behind;
and they shall be presented before their Lord in ranks—
'You have come to Us, as We created you upon the first time;
nay, you asserted We should not appoint for you a tryst.'
And the Book shall be set in place; and thou wilt see
the sinners fearful at what is in it, and saying,
'Alas for us! How is it with this Book, that it leaves
nothing behind, small or great, but it has numbered it?'
And they shall find all they wrought present, and thy Lord
shall not wrong anyone.

And when We said to the angels, 'Bow
yourselves to Adam'; so they bowed
themselves, save Iblis; he was one of
the jinn, and committed ungodliness
against his Lord's command. What,
and do you take him and his seed
to be your friends, apart from Me,
and they an enemy to you? How evil
is that exchange for the evildoers!
I made them not witnesses of the
creation of the heavens and earth,
neither of the creation of themselves;
I would not ever take those who lead
others astray to be My supporters.

50 And on the day He shall say, 'Call on My associates whom
you asserted'; and then they shall call on them, but they
will not answer them, and We shall set a gulf between them.
Then the evildoers will see the Fire, and think that they
are about to fall into it, and will find no escape from it.

We have indeed turned about for men
in this Koran every manner of
similitude; man is the most disputatious
of things.

And naught prevented men from believing
when the guidance came unto them,
and seeking their Lord's forgiveness,
but that the wont of the ancients
should come upon them, or that the
chastisement should come upon them
face to face.
And We send not the Envoys, but
good tidings to bear, and warning.
Yet do the unbelievers dispute
with falsehood, that they may rebut
thereby the truth. They have taken
My signs, and what they are warned of,
in mockery.
55 And who does greater evil than he
who, being reminded of the signs
of his Lord, turns away from them and
forgets what his hands have forwarded?
Surely We have laid veils on their hearts
lest they understand it, and in their ears
heaviness;
and though thou callest them to the
guidance, yet they will not be guided
ever.
But thy Lord is the All-forgiving,
full of mercy. If He should take them
to task for that they have earned, He would
hasten for them the chastisement; but they
have a tryst, from which they will find no
escape.
And those cities, We destroyed them when they
did evil, and appointed for their destruction
a tryst.

And when Moses said to his page,
'I will not give up until I reach
the meeting of the two seas,
though I go on for many years.'
60 Then, when they reached their meeting,

they forgot their fish, and it took
its way into the sea, burrowing.
When they had passed over, he said
to his page, 'Bring us our breakfast;
indeed, we have encountered
weariness from this our journey.'
He said, 'What thinkest thou? When we
took refuge in the rock, then I
forgot the fish—and it was Satan
himself that made me forget it
so that I should not remember it—
and so it took its way into
the sea in a manner marvellous.'
Said he, 'This is what we were
seeking!' And so they returned
upon their tracks, retracing them.
Then they found one of Our servants
unto whom We had given mercy
from Us, and We had taught him
knowledge proceeding from Us.
65 Moses said to him, 'Shall I follow thee
so that thou teachest me, of what
thou hast been taught, right judgment?'
Said he, 'Assuredly thou wilt not
be able to bear with me patiently.
And how shouldst thou bear patiently
that thou hast never encompassed
in thy knowledge?' He said,
'Yet thou shalt find me, if God
will, patient; and I shall not
rebel against thee in anything.'
Said he, 'Then if thou followest
me, question me not on anything
until I myself introduce
the mention of it to thee.'
70 So they departed; until, when
they embarked upon the ship,
he made a hole in it. He said,
'What, hast thou made a hole in it

so as to drown its passengers? Thou
• hast indeed done a grievous thing.'
Said he, 'Did I not say that thou
couldst never bear with me patiently?'
He said, 'Do not take me to task
that I forgot, neither constrain me
to do a thing too difficult.'
So they departed; until, when
they met a lad, he slew him.
He said, 'What, hast thou slain
a soul innocent, and that not to
retaliate for a soul slain? Thou
hast indeed done a horrible thing.'
Said he, 'Did I not say that thou
couldst never bear with me patiently?'
75 He said, 'If I question thee
on anything after this,
then keep me company no more;
thou hast already experienced
excuse sufficient on my part.'
So they departed; until, when
they reached the people of a city,
they asked the people for food,
but they refused to receive them
hospitably. There they found
a wall about to tumble down,
and so he set it up. He said,
'If thou hadst wished, thou couldst
have taken a wage for that.'
Said he, 'This is the parting between
me and thee. Now I will tell thee
the interpretation of that
thou couldst not bear patiently.
As for the ship, it belonged
to certain poor men, who toiled
upon the sea; and I desired
to damage it, for behind them
there was a king who was seizing
every ship by brutal force.

As for the lad, his parents were
believers; and we were afraid
he would impose on them insolence
and unbelief; so we desired
that their Lord should give to them
in exchange one better than he in
purity, and nearer in tenderness.
As for the wall, it belonged
to two orphan lads in the city,
and under it was a treasure
belonging to them. Their father
was a righteous man; and thy Lord
desired that they should come of age
and then bring forth their treasure
as a mercy from thy Lord. I
did it not of my own bidding.
This is the interpretation of that
thou couldst not bear patiently.'

They will question thee concerning
Dhool Karnain. Say: 'I will
recite to you a mention of him.'
We established him in the land,
and We gave him a way to everything;
and he followed a way
until, when he reached the setting
of the sun, he found it setting
in a muddy spring, and he found
nearby a people.
We said, 'O Dhool Karnain,
either thou shalt chastise them,
or thou shalt take towards them a
way of kindness.'
He said, 'As for the evildoer,
him we shall chastise, then he
shall be returned to his Lord
and He shall chastise him with a
horrible chastisement.
But as for him who believes, and

does righteousness, he shall receive
as recompense the reward most fair,
and we shall speak to him, of our
command, easiness.'
Then he followed a way
until, when he reached the rising
of the sun, he found it rising
upon a people for whom We had
not appointed any veil to shade
them from it.
So; and We encompassed in knowledge what
was with him.
Then he followed a way
until, when he reached between the
two barriers, he found this side
of them a people scarcely able to
understand speech.
They said, 'O Dhool Karnain, behold,
Gog and Magog are doing corruption
in the earth; so shall we assign
to thee a tribute, against thy setting
up a barrier between us and
between them?'
He said, 'That wherein my Lord has
established me is better; so aid me
forcefully, and I will set up
a rampart between you and
between them.
Bring me ingots of iron!' Until,
when he had made all level between
the two cliffs, he said, 'Blow!' Until,
when he had made it a fire, he said,
'Bring me, that I may pour molten
brass on it.'
So they were unable either to scale it
or pierce it.
He said, 'This is a mercy
from my Lord.
But when the promise of my Lord

comes to pass, He will make it into
powder; and my Lord's promise
is ever true.'

Upon that day We shall leave them surging on one another,
and the Trumpet shall be blown, and We shall gather them
[together,
and upon that day We shall present Gehenna to the unbelievers
whose eyes were covered against My remembrance, and they
were not able to hear. What, do the unbelievers reckon
that they may take My servants as friends, apart from Me?
We have prepared Gehenna for the unbelievers' hospitality.

Say: 'Shall We tell you who will be
the greatest losers in their works?
Those whose striving goes astray
in the present life, while they think
that they are working good deeds.
Those are they that disbelieve in the
signs of their Lord and the encounter
with Him; their works have failed,
and on the Day of Resurrection We
shall not assign to them any weight.
That is their recompense—Gehenna
for that they were unbelievers and took
My signs and My messengers in mockery.
But those who believe, and do deeds
of righteousness—the Gardens of
Paradise shall be their hospitality,
therein to dwell forever,
desiring no removal out of them.'

Say: 'If the sea were ink
for the Words of my Lord,
the sea would be spent before the Words of my Lord are spent,
though We brought replenishment the like of it.'

Say: 'I am only a mortal
the like of you; it is revealed to me

that your God
• is One God.
So let him, who hopes for
the encounter with his Lord,
work righteousness, and not associate with his Lord's service
anyone.'

XIX

MARY

In the Name of God, the Merciful, the Compassionate

Kaf Ha Ya Ain Sad

The mention of thy Lord's mercy
unto His servant Zachariah;
when he called upon his Lord
secretly
saying, 'O my Lord, behold
the bones within me are feeble
and my head is all aflame with
hoariness.
And in calling on Thee, my Lord,
I have never been hitherto
unprosperous.
And now I fear my kinsfolk
after I am gone; and my wife
is barren. So give me, from Thee,
a kinsman
who shall be my inheritor
and the inheritor of the House
of Jacob; and make him, my Lord,
well-pleasing.'
'O Zachariah, We give thee
good tidings of a boy, whose name
is John.
No namesake have We given him
aforetime.'
He said, 'O my Lord, how
shall I have a son, seeing
my wife is barren, and I
have attained to the declining
of old age?'
Said He, 'So it shall be; thy

Lord says, "Easy is that for
Me, seeing that I created
thee aforetime, when thou wast
nothing." '
He said, 'Lord, appoint to me
some sign.' Said He, 'Thy sign
is that thou shalt not speak to
men, though being without fault,
three nights.'
So he came forth unto his
people from the Sanctuary,
then he made signal to them,
'Give you glory at dawn and
evening.'
'O John, take the Book forcefully';
and We gave him judgment, yet a
little child,
and a tenderness from Us,
and purity; and he was
godfearing, and cherishing
his parents, not arrogant,
rebellious.
15 'Peace be upon him, the day
he was born, and the day he
dies, and the day he is raised
up alive!'

And mention in the Book Mary
when she withdrew from her people
to an eastern place,
and she took a veil apart from them;
then We sent unto her Our Spirit
that presented himself to her
a man without fault.
She said, 'I take refuge in
the All-merciful from thee!
If thou fearest God. . . .'
He said, 'I am but a messenger
come from thy Lord, to give thee

a boy most pure.'
She said, 'How shall I have a son
whom no mortal has touched, neither
have I been unchaste?'
He said, 'Even so thy Lord has said:
"Easy is that for Me; and that We
may appoint him a sign unto men
and a mercy from Us; it is
a thing decreed." '
So she conceived him, and withdrew with him
to a distant place.
And the birthpangs surprised her by
the trunk of the palm-tree. She said,
'Would I had died ere this, and become
a thing forgotten!'
But the one that was below her
called to her, 'Nay, do not sorrow;
see, thy Lord has set below thee
a rivulet.
Shake also to thee the palm-trunk,
and there shall come tumbling upon thee
dates fresh and ripe.
Eat therefore, and drink, and be
comforted; and if thou shouldst see
any mortal,
say, "I have vowed to the All-merciful
a fast, and today I will not speak
to any man." '
Then she brought the child to her folk
carrying him; and they said,
'Mary, thou hast surely committed
a monstrous thing!
Sister of Aaron, thy father was not
a wicked man, nor was thy mother
a woman unchaste.'
Mary pointed to the child then;
but they said, 'How shall we speak
to one who is still in the cradle,
a little child?'

He said, 'Lo, I am God's servant;
God has given me the Book, and
made me a Prophet.
Blessed He has made me, wherever
I may be; and He has enjoined me
to pray, and to give the alms, so
long as I live,
and likewise to cherish my mother;
He has not made me arrogant,
unprosperous.
Peace be upon me, the day I was born,
and the day I die, and the day I am
raised up alive!'
That is Jesus, son of Mary,
in word of truth, concerning which
they are doubting.
It is not for God to take a son
unto Him. Glory be to Him! When He
decrees a thing, He but says to it
'Be,' and it is.
Surely God is my Lord, and your
Lord; so serve you Him. This is
a straight path.

But the parties have fallen into variance among themselves;
then woe to those who disbelieve for the scene of a dreadful day.
How well they will hear and see on the day they come to Us!
But the evildoers even today are in error manifest.
Warn thou them of the day of anguish, when the matter
shall be determined, and they yet heedless and unbelieving.
Surely We shall inherit the earth and all that are upon it,
and unto Us they shall be returned.

And mention in the Book Abraham;
surely he was a true man, a Prophet.
When he said to his father, 'Father,
why worshippest thou that which neither
hears nor sees, nor avails thee anything?
Father, there has come to me knowledge

such as came not to thee; so follow me,
and I will guide thee on a level path.
Father, serve not Satan; surely Satan
is a rebel against the All-merciful.
Father, I fear that some chastisement
from the All-merciful will smite thee,
so that thou becomest a friend to Satan.'
Said he, 'What, art thou shrinking
from my gods, Abraham? Surely, if thou
givest not over, I shall stone thee;
so forsake me now for some while.'
He said, 'Peace be upon thee!
I will ask my Lord to forgive thee;
surely He is ever gracious to me.
Now I will go apart from you
and that you call upon, apart from
God; I will call upon my Lord,
and haply I shall not be, in calling
upon my Lord, unprosperous.'
So, when he went apart from them
and that they were serving, apart
from God, We gave him Isaac and
Jacob, and each We made a Prophet;
and We gave them of Our mercy,
and We appointed unto them
a tongue of truthfulness, sublime.

And mention in the Book Moses;
he was devoted, and he was
a Messenger, a Prophet.
We called to him from the right side
of the Mount, and We brought him
near in communion.
And We gave him his brother Aaron, of
Our mercy, a Prophet.

And mention in the Book Ishmael;
he was true to his promise, and he was
a Messenger, a Prophet.

He bade his people to pray
and to give the alms, and he was
pleasing to his Lord.

And mention in the Book Idris; he was
a true man, a Prophet.
We raised him up to a high place.

These are they whom God has blessed
among the Prophets
of the seed of Adam, and of those
We bore with Noah, and of the seed of
Abraham and Israel,
and of those We guided and chose.
When the signs of the All-merciful were
recited to them,
they fell down prostrate, weeping.

Then there succeeded after them a succession
who wasted the prayer, and followed lusts; so
they shall encounter error
save him who repents, and believes, and
does a righteous deed; those—they shall
enter Paradise, and they shall not
be wronged anything;
Gardens of Eden that the All-merciful
promised His servants in the Unseen; His
promise is ever performed.
There they shall hear no idle talk, but only
'Peace.' There they shall have their provision
at dawn and evening.
That is Paradise which We shall give
as an inheritance to those of Our servants
who are godfearing.

We come not down, save at the commandment of thy Lord.
To Him belongs
all that is before us, and all that is behind us, and all
between that.

And thy Lord is never forgetful,
Lord He of the heavens and earth and all that is between them.
So serve Him,
and be thou patient in His service; knowest thou any that
can be named with His Name?

Man says, 'What, when I am dead
shall I then be brought forth alive?'
Will not man remember that We created
him aforetime, when he was nothing?
Now, by thy Lord, We shall surely muster them, and the Satans,
then We shall parade them about Gehenna hobbling on their
[knees.
Then We shall pluck forth from every party whichever of them
was the most hardened in disdain of the All-merciful;
then We shall know very well those most deserving to burn
[there.

Not one of you there is, but he
shall go down to it; that for thy Lord
is a thing decreed, determined.
Then We shall deliver those that were
godfearing; and the evildoers We shall
leave there, hobbling on their knees.
When Our signs are recited to them
as clear signs, the unbelievers say
to the believers, 'Which of the two parties
is better in station, fairer in assembly?'
And how many a generation We
destroyed before them, who were fairer
in furnishing and outward show!
Say: 'Whosoever is in error, let the
All-merciful prolong his term for him!
Till, when they see that they were threatened,
whether the chastisement, or the Hour,
then they shall surely know who is worse
in place, and who is weaker in hosts.'

And God shall increase those who were guided in guidance;

and the abiding things, the deeds of righteousness,
are better with thy Lord in reward, and better in return.

Hast thou seen him who disbelieves
in Our signs and says, 'Assuredly
I shall be given wealth and children'?
What, has he observed the Unseen, or
taken a covenant with the All-merciful?
No, indeed! We shall assuredly
write down all that he says, and We shall
prolong for him the chastisement;
and We shall inherit from him that
he says, and he shall come to Us alone.

And they have taken to them other gods
apart from God, that they might be for them
a might.
No, indeed! They shall deny their
service, and they shall be against them
pitted.
Hast thou not seen how We sent the
Satans against the unbelievers, to
prick them?
So hasten thou not against them;
We are only numbering for them a
number.
On the day that We shall muster
the godfearing to the All-merciful
with pomp
and drive the evildoers into Gehenna
herding,
having no power of intercession, save
those who have taken with the All-merciful
covenant.

And they say, 'The All-merciful
has taken unto Himself a son.'
You have indeed advanced something
hideous!

The heavens are wellnigh rent of it
and the earth split asunder, and
the mountains wellnigh fall down
crashing
for that they have attributed
to the All-merciful a son; and it
behoves not the All-merciful to take
a son.

None is there in the heavens and earth
but he comes to the All-merciful
as a servant; He has indeed counted
them, and He has numbered them
exactly.
95 Every one of them shall come to Him
upon the Day of Resurrection, all
alone.
Surely those who believe and do deeds
of righteousness—unto them
the All-merciful shall assign
love.

Now We have made it easy by thy tongue
that thou mayest bear good tidings
thereby to the godfearing, and warn a people
stubborn.
And how many a generation We
destroyed before them! Dost thou perceive
so much as one of them, or hear of them a
whisper?

XX

TA HA

In the Name of God, the Merciful, the Compassionate

Ta Ha

We have not sent down the Koran upon thee
for thee to be unprosperous, but only
as a reminder to
him who fears, a
revelation from
Him who created the earth and the high heavens; the
All-compassionate
sat Himself upon the Throne;
to Him belongs
all that is in the heavens and the earth
and all that is between them, and
all that is underneath the soil.

Be thou loud in thy speech, yet
surely He knows the secret
and that yet more hidden.
God—
there is no god but He.
To Him belong the Names Most Beautiful.

Hast thou received the story of Moses?
When he saw a fire, and said to his family,
'Tarry you here; I observe a fire.
Perhaps I shall bring you a brand from it,
or I shall find at the fire guidance.'
When he came to it, a voice cried, 'Moses,
I am thy Lord; put off thy shoes;
thou art in the holy valley, Towa.
I Myself have chosen thee; therefore
give thou ear to this revelation.

Verily I am God; there is
no god but I; therefore serve Me,
and perform the prayer of My remembrance.
The Hour is coming; I would conceal it
that every soul may be recompensed
for its labours. Let none bar thee
from it, that believes not in it
but follows after his own caprice,
or thou wilt perish. What is that,
Moses, thou hast in thy right hand?'
'Why, it is my staff,' said Moses.
'I lean upon it, and with it I
beat down leaves to feed my sheep;
other uses also I find in it.'
Said He, 'Cast it down, Moses!'
and he cast it down, and behold
it was a serpent sliding.
Said He, 'Take it, and fear not;
We will restore it to its first state.
Now clasp thy hand to thy arm-pit;
it shall come forth white, without evil.
That is a second sign. So We would
show thee some of Our greatest signs.
Go to Pharaoh; he has waxed insolent.'
'Lord, open my breast,' said Moses,
'and do Thou ease for me my task.
Unloose the knot upon my tongue,
that they may understand my words.
Appoint for me of my folk a familiar,
Aaron, my brother; by him confirm
my strength, and associate him with me
in my task. So shall we glorify
Thee, and remember Thee abundantly.
Surely Thou seest into us.'
Said He, 'Thou art granted, Moses,
thy petition. Already another time
We favoured thee, when We revealed
what was revealed unto thy mother:
"Cast him into the ark, and cast him

into the river, and let the river
throw him up on the shore. An enemy
of Mine and his shall take him."
And I loaded on thee love from Me,
and to be formed in My sight,
when thy sister went out, saying,
"Shall I point you to one to have charge of him?"
So We returned thee to thy mother
that she might rejoice, and not sorrow.
Then thou slewest a living soul,
and We delivered thee out of grief,
and We tried thee with many trials.
Many years among the people of Midian
thou didst sojourn, then camest hither,
Moses, according to a decree.
I have chosen thee for My service;
go therefore, thou and thy brother,
with My signs, and neglect not
to remember Me. Go to Pharaoh,
for he has waxed insolent; yet
speak gently to him, that haply
he may be mindful, or perchance fear.'
'O our Lord,' said Moses and Aaron,
'truly we fear he may exceed
against us, or wax insolent.'
'Fear not,' said He. 'Surely I
shall be with you, hearing and seeing.
So go you both to Pharaoh, and say,
"We are the Messengers of thy Lord, so
send forth with us the Children of Israel
and chastise them not; we have brought thee
a sign from thy Lord; and peace
be upon him who follows the guidance!
It has been revealed to us that
chastisement shall light upon him who
cries lies and turns his back." '

Pharaoh said, 'Who is your Lord,
Moses?' He said, 'Our Lord is He

who gave everything its creation,
then guided it.' Pharaoh said,
'And what of the former generations?'
Said Moses, 'The knowledge of them
is with my Lord, in a Book;
my Lord goes not astray, nor forgets—
He who appointed the earth to be
a cradle for you, and therein
threaded roads for you, and sent down
water out of heaven, and therewith
We have brought forth divers kinds
of plants. Do you eat, and pasture
your cattle! Surely in that are
signs for men possessing reason.
Out of the earth We created you,
and We shall restore you into it,
and bring you forth from it a second time.'
So We showed Pharaoh all Our signs,
but he cried lies, and refused.
'Hast thou come, Moses,' he said,
'to expel us out of our land
by thy sorcery? We shall assuredly
bring thee sorcery the like of it;
therefore appoint a tryst between us
and thee, a place mutually agreeable,
and we shall not fail it, neither thou.'
'Your tryst shall be upon the Feast Day.'
said Moses. 'Let the people
be mustered at the high noon.'
Pharaoh then withdrew, and gathered
his guile. Thereafter he came again,
and Moses said to them, 'O beware!
Forge not a lie against God,
lest He destroy you with a chastisement.
Whoso forges has ever failed.'
And they disputed upon their plan
between them, and communed secretly
saying, 'These two men are sorcerers
and their purpose is to expel you

out of your land by their sorcery,
and to extirpate your justest way.
So gather your guile; then come
in battle-line. Whoever today
gains the upper hand shall surely prosper.'

They said, 'Moses, either thou wilt cast,
or we shall be the first to cast.'
'No,' said Moses. 'Do you cast!'
And lo, it seemed to him, by their sorcery,
their ropes and their staffs were sliding;
and Moses conceived a fear within him.
We said unto him, 'Fear not;
surely thou art the uppermost.
Cast down what is in thy right hand,
and it shall swallow what they have fashioned;
for they have fashioned only the guile
of a sorcerer, and the sorcerer
prospers not, wherever he goes.'
And the sorcerers cast themselves down
prostrating. 'We believe,' they said,
'in the Lord of Aaron and Moses.'
Pharaoh said, 'Have you believed him
before I gave you leave? Why, he
is the chief of you, the same that taught you
sorcery; I shall assuredly cut off
alternately your hands and feet,
then I shall crucify you upon
the trunks of palm-trees; you shall know
of a certainty which of us is more terrible
in chastisement, and more abiding.'
They said, 'We will not prefer thee
over the clear signs that have come to us,
nor over Him who originated us.
Decide then what thou wilt decide;
thou canst only decide touching
this present life. We believe
in our Lord, that He may pardon us
our offences, and the sorcery

thou hast constrained us to practise;
God is better, and more abiding.'

Whosoever comes unto his Lord a sinner,
for him awaits Gehenna
wherein he shall neither die nor live.
And whoso comes unto Him a believer
having done deeds of righteousness,
those—for them await the most sublime degrees;
Gardens of Eden, underneath which rivers flow,
therein dwelling forever;
that is the recompense of the self-purified.

Also We revealed unto Moses,
'Go with My servants by night; strike
for them a dry path in the sea,
80 fearing not overtaking, neither afraid.'
Pharaoh followed them with his hosts,
but they were overwhelmed by the sea;
so Pharaoh had led his people
astray, and was no guide to them.

Children of Israel, We delivered you
from your enemy; and We made covenant
with you upon the right side of the Mount,
and sent down on you manna and quails:
'Eat of the good things wherewith
We have provided you; but exceed not
therein, or My anger shall alight on you;
and on whomsoever My anger
alights, that man is hurled to ruin.
Yet I am All-forgiving to him who
repents and believes, and does
righteousness, and at last is guided.'

85 'What has sped thee far from thy people,
Moses?' 'They are upon my tracks,'
Moses said. 'I have hastened,
Lord, only that I may please Thee.'

Said He, 'We have tempted thy people
since thou didst leave them. The Samaritan
has misled them into error.'
Then Moses returned very angry
and sorrowful to his people, saying,
'My people, did your Lord not promise
a fair promise to you? Did the time
of the covenant seem so long to you,
or did you desire that anger
should alight on you from your Lord,
so that you failed in your tryst with me?'
'We have not failed in our tryst
with thee,' they said, 'of our volition;
but we were loaded with fardels,
even the ornaments of the people,
and we cast them, as the Samaritan
also threw them, into the fire.'
(Then he brought out for them a Calf,
a mere body that lowed; and they said,
'This is your god, and the god
of Moses, whom he has forgotten.'
What? Did they not see that thing
returned no speech unto them, neither
had any power to hurt or profit them?
Yet Aaron had aforetime said to them,
'My people, you have been tempted
by this thing, no more; surely
your Lord is the All-merciful; therefore
follow me, and obey my commandment!'
'We will not cease,' they said, 'to cleave
to it, until Moses returns to us.')

Moses said, 'What prevented thee,
Aaron, when thou sawest them in error,
so that thou didst not follow after me?
Didst thou then disobey my commandment?'
'Son of my mother,' Aaron said,
'take me not by the beard, or the head!
I was fearful that thou wouldst say,

"Thou hast divided the Children of Israel,
and thou hast not observed my word." '
Moses said, 'And thou, Samaritan,
what was thy business?' 'I beheld
what they beheld not,' he said,
'and I seized a handful of dust
from the messenger's track, and cast it
into the thing. So my soul prompted me.'
'Depart!' said Moses. 'It shall be thine
all this life to cry "Untouchable!"
And thereafter a tryst awaits thee
thou canst not fail to keep. Behold
thy god, to whom all the day
thou wast cleaving! We will surely burn it
and scatter its ashes into the sea.
Your God is only the One God;
there is no god, but He alone
who in His knowledge embraces everything.'

So We relate to thee stories of what
has gone before, and We have given thee a
remembrance from Us.
Whosoever turns away from it,
upon the Day of Resurrection He
shall bear a fardel,
therein abiding forever; how evil
upon the Day of Resurrection that
burden for them!

On the day the Trumpet is blown; and We shall muster the [sinners
upon that day with eyes staring, whispering one to another,
'You have tarried only ten nights.' We know very well
what they will say, when the justest of them in the way will
say, 'You have tarried only a day.'

They will question thee concerning
the mountains. Say: 'My Lord will
scatter them as ashes;

then He will leave them a level hollow
wherein thou wilt see no crookedness
neither any curving.'

On that day they will follow the Summoner in whom is no
[crookedness;
voices will be hushed to the All-merciful, so that thou hearest
naught but a murmuring. Upon that day the intercession
will not profit, save for him to whom the All-merciful
gives leave, and whose speech He approves. He knows what is
before them and behind them, and they comprehend Him not
110 in knowledge. And faces shall be humbled unto the Living,
the Eternal. He will have failed whose burden is of evildoing;
but whosoever does deeds of righteousness, being a believer,
shall fear neither wrong nor injustice.

Even so We have sent it down
as an Arabic Koran, and We
have turned about in it something
of threats, that haply they may be
godfearing, or it may arouse in
them remembrance.
So high exalted be God, the true King!
And hasten not with the Koran ere
its revelation is accomplished unto
thee; and say, 'O my Lord, increase
me in knowledge.'

And We made covenant with Adam before,
but he forgot, and We found in
him no constancy.
115 And when We said to the angels, 'Bow
yourselves to Adam'; so they bowed
themselves, save Iblis; he refused.
Then We said, 'Adam, surely this
is an enemy to thee and thy wife.
So let him not expel you both
from the Garden, so that thou art
unprosperous.

It is assuredly given to thee
neither to hunger therein, nor
to go naked,
neither to thirst therein, nor to
suffer the sun.'
Then Satan whispered to him
saying, 'Adam, shall I point thee to
the Tree of Eternity, and a Kingdom
that decays not?'
So the two of them ate of it, and
their shameful parts revealed to them,
and they took to stitching upon
themselves leaves of the Garden. And
Adam disobeyed his Lord, and
so he erred.
Thereafter his Lord chose him,
and turned again unto him, and He
guided him.
Said He, 'Get you down, both of you
together, out of it, each of you an enemy
to each; but if there comes to you from
Me guidance,
then whosoever follows My guidance
shall not go astray, neither shall he be
unprosperous;
but whosoever turns away from My
remembrance, his shall be a life
of narrowness,
and on the Resurrection Day We shall
raise him blind.'

He shall say, 'O my Lord, why hast
thou raised me blind, and I was
wont to see?'
God shall say, 'Even so it is.
Our signs came unto thee, and thou
didst forget them; and so today
thou art forgotten.'
So We recompense him who is prodigal

and believes not in the signs of his
Lord; and the chastisement of the
world to come is more terrible and
more enduring.

Is it not a guidance to them, how mai
generations We destroyed before them
in whose dwelling-places they walk?
Surely in that are signs for men
possessing reason.
And but for a word that preceded from
thy Lord, and a stated term, it
had been fastened.

130 So be thou patient under what they say, and
proclaim thy Lord's praise
before the rising of the sun, and before its setting, and
proclaim thy Lord's praise
in the watches of the night, and at the ends of the day;
haply thou wilt be well-pleasing.
Stretch not thine eyes to that We have given
pairs of them to enjoy—
the flower of the present life, that We may try them therein;
and thy Lord's provision is better, and more enduring.
And bid thy family to pray,
and be thou patient in it;
We ask of thee no provision, but it is We who provide thee.
And the issue ultimate is to godfearing.

They say, 'Why does he not bring us a
sign from his Lord?' Has there not come
to them the clear sign of what is in
the former scrolls?
Had We destroyed them with a chastisement
aforetime, they would have said, 'Our Lord,
why didst Thou not send us a Messenger,
so that we might have followed Thy signs
before that we were humiliated
and degraded?'

135 Say: 'Everyone is waiting; so wait,
and assuredly you shall know
who are the travellers on the even path,
and who is guided.'