

EL KOR'ÂN;

OR,

THE KORÂN.

EL-KOR'ÂN;

OR,

THE KORÂN:

TRANSLATED FROM THE ARABIC,

THE SURAS ARRANGED IN CHRONOLOGICAL ORDER;

WITH NOTES AND INDEX.

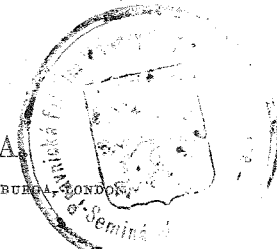
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TO

SIR WILLIAM MARTIN, KT., D.C.L.

LATE CHIEF JUSTICE OF NEW ZEALAND,

*This Volume is Dedicated,*

WITH SINCERE FEELINGS OF ESTEEM FOR

HIS PRIVATE WORTH, PUBLIC SERVICES,

AND

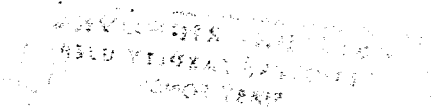
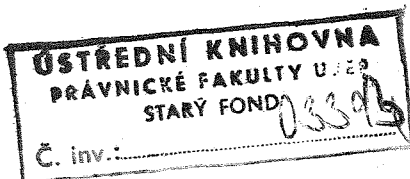
EMINENT LITERARY ATTAINMENTS,

BY

THE TRANSLATOR.

DER KORAN. . . . So oft wir auch daran gehen, immer von neuem anwidert, dann aber anzieht, in Erstaunen setzt, und am Ende Verehrung abnöthigt. . . . Der Styl des Korans ist, seinem Inhalt und Zweck gemäss, streng, gross, furchtbar, stellenweis wahrhaft erhaben. . . . So wird dieses Buch für ewige Zeiten höchst wirksam verbleiben.—GÖTTE, *West-Oestl. Divan.*

"I confess I can make nothing of the critic, in these times, who would accuse Mahomet of deceit *prepense*; of conscious deceit generally, or perhaps at all; still more, of living in a mere element of conscious deceit, and writing this Koran as a forger and juggler would have done! Every candid eye, I think, will read the Koran far otherwise than so. It is the confused ferment of a great rude human soul . . . fervent, earnest. . . . Sincerity, in all senses, seems to me the merit of the Koran."—CARLYLE.



## NOTICE.

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**I**N preparing the SECOND EDITION of this Work, it has not been thought necessary in any instance to depart from the arrangement of the Suras originally adopted. The Translation has been carefully revised throughout, and the Indexes altered and enlarged.

J. M. R.

## PREFACE.

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ONE important point in which this Translation of the Korân differs from its predecessors is the arrangement of the Suras, of which it is therefore necessary that a brief explanation should be given. The order of the Suras, as it stands in all Arabic manuscripts, and in all hitherto printed editions whether Arabic or European, *is not chronological*, neither is there any authentic tradition to show that it rests upon the authority of Muhammad himself. The scattered fragments of the Korân were in the first instance collected by Abu Bekr, about a year after the Prophet's death, at the suggestion of Omar, who foresaw that as the Muslim warriors, whose memories were the sole depositaries of large portions of the revelations, died off or were slain, as had been the case with many in the battle of Yemâma, A. H. 12, the loss of the greater part, or even of the whole, was imminent. Zaid Ibn Thâbit, a native of Medina, and one of the Ansars, or *helpers*, who had been Muhammad's amanuensis, was the person fixed upon to carry out the task, and we are told that he "gathered together" the fragments of the Korân from every quarter, "from date-leaves and tablets of white stone, and from the breasts of men."<sup>1</sup> The copy thus formed by Zaid probably remained in the possession of Abu Bekr during the remainder of his brief caliphate, who committed it to the custody of Hafsa, one of Muhammad's widows, and this text continued during the ten years of Omar's caliphate to be the standard. In the copies made from it, various readings naturally and necessarily sprung up; and these, under the caliphate of Othman, led to such serious disputes between the faithful, that it became necessary to interpose, and in accordance with the warning of Hodzeifa, "to stop the people, before they should differ regarding their scriptures as did the Jews and Christians."<sup>2</sup> In accordance with this advice, Othman determined to establish a

<sup>1</sup> Mischât, vol. i. p. 524. E. Trans. b. viii. 3, 3.

<sup>2</sup> Mischât, as above. Muir, i. p. xiii. Freyt. Einl. p. 384. Mémoires de l'Acad. t. 50, p. 426. Nöld. p. 205.

text which should be the sole standard, and intrusted the redaction to the Zaid already mentioned, with whom he associated as colleagues, three, according to others, twelve<sup>1</sup> of the Koreish, in order to secure the purity of that Meccan idiom in which Muhammad had spoken, should any occasions arise in which the collators might have to decide upon various readings. Copies of the text formed were thus forwarded to several of the chief military stations in the new empire, and all previously existing copies were committed to the flames.

Zaid and his coadjutors, however, do not appear to have arranged the materials which came into their hands upon any system more definite than that of placing the longest and best-known Suras first, although even this rule, artless and unscientific as it is, has not been adhered to with strictness. Anything approaching to chronological arrangement was entirely lost sight of.<sup>2</sup> Late Medina Suras are often placed before early Meccan Suras; the short Suras at the end of the Korân are its earliest portions; while, as will be seen from the notes, verses of Meccan origin are to be found embedded in Medina Suras, and verses promulgated at Medina scattered up and down in the Meccan Suras. It would seem as if Zaid had to a great extent put his materials together just as they came to hand, and often with entire disregard to continuity of subject and uniformity of style. The text, therefore, as hitherto arranged, necessarily assumes the form of a most unreadable and incongruous patchwork; "un assemblage," says M. Kasimirski in his Preface, "informe et incohérent de préceptes moraux, religieux, civils et politiques, mêlés d'exhortations, de promesses, et de menaces"—and conveys no idea whatever of the development and growth of any plan in the mind of the founder of Islam, or of the circumstances by which he was surrounded and influenced. It is true that the manner in which Zaid contented himself with simply bringing together his materials and transcribing them, without any attempt to mould them into shape or sequence, and without any effort to supply connecting links between adjacent verses, to fill up obvious chasms, or to suppress details of a nature discreditable to the founder of Islam, proves his scrupulous honesty as a compiler, as well as his reverence for the sacred text, and to a certain extent guarantees the

<sup>1</sup> Kitâb al Waquidi, p. 278.

<sup>2</sup> An arrangement of the Books of the New Testament in their chronological order, so far as it can be proximately ascertained, would be a very instructive and useful work. St. Paul's Epistles would then occupy the first, and St. John's Gospel probably the last, place in the volume.

genuineness and authenticity of the entire volume. But it is deeply to be regretted that he did not combine some measure of historical criticism with that simplicity and honesty of purpose which seems to have prevented him from tampering with the sacred text, and from suppressing contradictory and inaccurate statements.

The arrangement of the Suras in this translation is based upon the traditions of the Muhammadans themselves, upon the ancient chronological list given by Weil in his *Mohammed der Prophet*, as well as upon a 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 proposes a chronological list of Suras, twenty-one however of which he admits have "not yet been carefully fixed;" and especially by Nöldeke, in his *Geschichte des Qörans*, 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. I have, however, placed the earlier and more fragmentary Suras, after the two first, in an order which has reference rather to their subject-matter than to points of historical allusion, which in these Suras are very few, and; with the exception of references to the opposition met with by Muhammad from his townsmen of Mecca, of doubtful interpretation; whilst on the other hand they are mainly couched in the language of self-communion and of mental struggle, and are vivid pictures of Heaven and Hell, or descriptions of natural objects. This remark applies to what Nöldeke terms "the Suras of the First Period."

The contrast between the earlier, middle, and later Suras is very striking and interesting, and will be at once apparent from the arrangement here adopted. In the Suras as far as the 54th, p. 64, we cannot but notice the predominance of a poetical element, a deep appreciation (as in Sura xci. p. 22) of the beauty of natural objects, fragmentary and impassioned utterances, denunciations of woe and punishment, expressed for the most part in verses of extreme brevity. With a change, however, in the position of Muhammad when he openly assumes the office of "public warner," the Suras begin to wear a more prosaic and didactic tone, though

the poetical ornament of rhyme is preserved throughout. We lose the Poet in the missionary aiming to convert, and in the warm asserter of dogmatic truths; the descriptions of natural objects, of the judgment, of Heaven and Hell, make way for gradually increasing historical statements, first from Jewish, and subsequently from Christian histories; while, in the twenty-nine Suras revealed at Medina, we no longer listen to vague words often as it would seem without definite aim, but to the earnest disputant with the opponents of the new faith, the Apostle pleading the cause of what he believes to be the Truth of God. He who at Mecca is the admonisher and persuader, at Medina is the legislator and the warrior dictating obedience, and who uses other weapons than the pen of the Poet and the Scribe; while we are startled by finding obedience to God *and the Apostle*, God's gifts *and the Apostle's*, God's pleasure *and the Apostle's*, spoken of in the same breath, and epithets and attributes elsewhere applied to Allah, openly applied to himself. "Whoso obeyeth the Apostle, obeyeth Allah" (iv. 82).

The Suras, viewed as a whole, will thus appear to be the work of one who began his career as a thoughtful inquirer after truth, and as an earnest asserter of it in such rhetorical and poetical forms as he deemed most likely to win and attract his countrymen, but who gradually proceeded from the dogmatic teacher to the politic founder of a system for which laws and regulations had to be provided as occasions arose. And of all the Suras it must be remarked that they were intended not only for *readers* but for *hearers*—that they were all promulgated by public *recital*—and that much was left, as the imperfect sentences show, to the manner and suggestive action of the reciter.

The main events with which the Suras of the Korân stand in connection, are—the visions of Gabriel, seen, or said to have been seen, at the outset of the prophet's career in his 40th year, during a season of retirement for devotion and meditation, to Mount Hirâ, near Mecca,—the period of mental depression and re-assurance previous to the assumption of the office of public teacher—the *Fatrah* or pause (see n. p. 3) during which he waited for a repetition of the angelic vision—his labours in comparative privacy for three years, issuing in about 40 converts, of whom his wife Chadijah was the first, and Abu Bekr the most important; struggles with Meccan unbelief and idolatry followed by a period during which probably he had the second vision, Sura liii. p. 55, and was listened to and respected as a person "possessed" (Sura lxix. 42,

p. 45, lii. 26, p. 50)—the first emigration to Abyssinia in A.D. 616, in consequence of the Meccan persecutions brought on by his now open attacks upon idolatry—increasing reference to Jewish and Christian histories, showing that much time had been devoted to their study—the conversion of Omar in 617—the journey to the Thaquitites at Taief in A.D. 620—the intercourse with pilgrims from Medina, who believed in Islam, and spread the knowledge thereof in their native towns in the same year—the vision of the midnight journey to Jerusalem and the Heavens—the meetings by night at Acaba, a mountain near Mecca, in the 11th year of his mission, and the pledges of fealty there given to him—the command given to the believers to emigrate to Yathrib, henceforth *Medinat-en-nabi* (*the city of the Prophet*) or *El-Medina*, (*the city*), in April of A.D. 622—the escape of Muhammad and Abu Bekr from Mecca to the cave of Thaur—the FLIGHT to Medina in June 20, A.D. 622—treaties made with Christian tribes—increasing, but still very imperfect acquaintance with Christian doctrines—the Battle of Bedr in Hej. 2, and of Ohod—the coalition formed against Muhammad by the Jews and idolatrous Arabians, issuing in the siege of Medina, Hej. 5 (A.D. 627)—the convention, with reference to the liberty of making the pilgrimage, of Hudaibiya, Hej. 6—the embassy to Chosroes King of Persia in the same year, to the Governor of Egypt and to the King of Abyssinia, desiring them to embrace Islam—the conquest of several Jewish tribes, the most important of which was that of Chaibar, in Hej. 7, a year marked by the embassy sent to Heraclius, then in Syria on his return from the Persian campaign, and by a solemn and peaceful pilgrimage to Mecca—the triumphant entry into Mecca in Hej. 8 (A.D. 630), and the demolition of the idols of the Caaba—the submission of the Christians of Nedjran, of Aila on the Red Sea, and of Taief, etc., in Hej. 9, called "the year of embassies or deputations," from the numerous deputations which flocked to Mecca proffering submission—and lastly in Hej. 10, the submission of Hadramout, Yemen, the greater part of the southern and eastern provinces of Arabia—and the final solemn pilgrimage to Mecca.

While, however, there is no great difficulty in ascertaining the Suras which stand in connection with the more salient features of Muhammad's life, it is a much more arduous, and often impracticable, task, to point out the precise events to which individual verses refer, and out of which they sprung. It is quite possible that Muhammad himself, in a later period of his career, designedly mixed up later with earlier revelations in the same Suras—for the

purpose of softening down some of the statements which represent the last hour and the final judgment as imminent; and thus while leading his followers still to continue in the attitude of expectation, to see in his later successes the truth of his earlier predictions. If after-thoughts of this kind are to be traced, and they will often strike the attentive reader, it then follows that the perplexed state of the text in individual Suras is to be considered as partly due to Muhammad himself, and we are furnished with a series of constant hints for attaining to chronological accuracy. And it may be remarked in passing, that a belief that the end of all things was at hand, may have tended to promote the earlier successes of Islam at Mecca, precisely in the same manner as the near approach of the day of the Lord was an argument used by the apostles to induce their hearers to flee from the wrath to come. It must be borne in mind that the allusions to contemporary minor events, and to the local efforts made by the new religion to gain the ascendant are very few, and often couched in terms so vague and general that we are forced to interpret the Korân solely by the Korân itself; and for this, the frequent repetitions of the same histories and the same sentiments, afford much facility: while the peculiar manner in which the details of each history are increased by fresh traits at each recurrence, enables us to trace their growth in the author's mind, and to ascertain the manner in which a part of the Korân was composed. The absence of the historical element from the Korân as regards the details of Muhammad's daily life, may be judged of by the fact, that only two of his cotemporaries are mentioned in the entire volume, and that Muhammad's name occurs but five times, although he is all the way through addressed by the Angel Gabriel as the recipient of the divine revelations, with the word SAY: and perhaps such passages as Sura ii. 15, p. 367, and v. 274, p. 403, and the constant mention of *guidance, direction, wandering*, may have been suggested by reminiscences of his mercantile journeys in his earlier years.

It may be considered quite certain that it was not customary to reduce to writing any traditions concerning Muhammad himself, for at least the greater part of a century. They rested entirely in the memory of those who have handed them down, and must necessarily have been coloured by their prejudices and convictions, to say nothing of the tendency to the formation of myths and to actual fabrication, which early shows itself, especially in interpretations of the Korân, to subserve the purposes of the contending factions of the Ommeyyads and Abbâsides. It was under

the 5th Caliph, Al-Mâmûn, that three writers (mentioned below) on whom we mainly depend for all really reliable information, flourished: but even their writings are coloured by the theological tendencies of their master and patron, a decided partisan of the divine right of Ali and of his descendants. The incidents mentioned in the Korân itself, for the interpretation of which early tradition is available, are comparatively few, while there are many passages with which it is totally at variance; as, for instance, that Muhammad worked miracles, which the Korân expressly disclaims. Traditions can never be considered as at all reliable, unless they are traceable to some common origin, have descended to us by independent witnesses, and correspond with the statements of the Korân itself—always of course deducting such texts as (which is not unfrequently the case) have themselves given rise to the tradition. It soon becomes obvious to the reader of Muslim traditions and commentators that both miracles and historical events have been invented for the sake of expounding dark and perplexing texts; and that even the earlier traditions are largely tinged with the mythical element.

The first biographer of Muhammad of whom we have any information was *Zohri*, who died A. H. 124, aged 72; but his works, though abundantly quoted by later writers, are no longer extant. Much of his information was derived from *Orwa*, who died A. H. 94, and was a near relative of Ayesha, the prophet's favourite wife.

*Ibn Ishaq*, who died in A. H. 151, and who had been a hearer of Zohri, composed a Biography of Muhammad for the use of the Caliph Al Mânsûr. On this work, considerable remains of which have come down to us, *Ibn Hisham*, who died A. H. 213, based his Life of Muhammad.

*Waquidi* of Medina, who died A. H. 207, composed a biographical work, which has reached us in an abbreviated form through his secretary (Katib). It is composed entirely of traditions.

*Tabari*, "the Livy of the Arabians" (Gibbon, 51, n. 1), who died at Baghdat A. H. 310, composed annals of Muhammad's life and of the progress of Islam.

These ancient writers are the principal sources whence anything like authentic information as to the life of Muhammad is to be derived. And it may be safely concluded that after the diligent investigations carried on by professed collectors of traditions in the second century after the Hejira, little or nothing remains to be added to our stores of information relative to the details of Mu-



hammad's life, or to facts which may further illustrate the text of the Korân. But however this may be, no records which are posterior in date to these authorities can be considered as at all deserving of dependence. "To consider," says Dr. Sprenger, "late historians like Abulfeda as authorities, and to suppose that an account gains in certainty because it is mentioned by several of them, is highly uncritical."—Life of Mohammad, p. 73.

The sources whence Muhammad derived the materials of his Korân are, over and above the more poetical parts which are his own creation, the legends of his time and country, Jewish traditions based upon the Talmud, and the Christian traditions of Arabia and of S. Syria. At a later period of his career no one would venture to doubt the divine origin of the entire book. But at its commencement the case was different. The people of Mecca spoke openly and tauntingly of it as the work of a poet, as a collection of antiquated or fabulous legends, or as palpable sorcery.<sup>1</sup> They accused him of having confederates, and even specified foreigners who had been his coadjutors. Such were Salman the Persian, to whom he may have owed the descriptions of Heaven and Hell, which are analogous to those of the Zendavesta; and the Christian monk Sergius, or as the Muhammadans term him, Boheira. From the latter, and perhaps from other Christians, especially slaves naturalized at Mecca, Muhammad obtained access to the teaching of the Apocryphal Gospels, and to many popular traditions of which those Gospels are the concrete expression. His wife Chadijah, as well as her cousin Waraka, a reputed convert to Christianity, and Muhammad's intimate friend, are said to have been well acquainted with the doctrines and sacred books both of Jews and Christians. And not only were several Arab tribes in the neighbourhood of Mecca converts to the Christian faith, but on two occasions Muhammad had travelled with his uncle Abu Talib, as far as Bostra, where he must have had opportunities of learning the general outlines of Oriental Christian doctrine, and perhaps of witnessing the ceremonial of their worship. And it appears tolerably certain that previous to and at the period of his entering into public life, there was a large number of inquirers at Mecca, who like Zaid, Omayah of Taief, Waraka, &c., were dissatisfied equally with the religion of their fathers, the Judaism and Christianity which they beheld around them, and were anxiously inquiring for some better way. The names and

<sup>1</sup> See Suras xxxvi. xxv. xvii.

details of the lives of twelve of the "companions" of Muhammad who lived in Mecca, Medina, and Taief, are recorded, who previous to his assumption of the Prophetic office, called themselves *Hanyfs*, i. e. *converts*, *puritans*, and were believers in one God, and regarded Abraham as the founder of their religion. Muhammad publicly acknowledged that he was a Hanyf—and this sect of the Hanyfites were among his Meccan precursors. See n. p. 216, and Sur. xvii. 19. Their history is to be found in treatises quoted by Dr. Sprenger which he believes to have been in the library of the Caliph El-Mâmûn. In these, the Hanyfs are termed Sabeites, and said to have received the Volumes (Sohof) or Books of Abraham, mentioned in Sura lxxxvii. 19, p. 25. From these books Muhammad probably derived the legends of 'Ad and Thamood, whose downfall, recent as it was (see note, p. 322), he throws back to a period anterior to that of Moses, who is made to ask (Sura xiv. 9, p. 236) "whether their history had reached his hearers." It is said that Muhammad discovered these "Books" to be a recent forgery, and that this is the reason why no mention of them occurs after the fourth year of his Prophetic function, A. D. 616. Hence too, possibly, the title *Hanyf* was so soon dropped and exchanged for that of *Muslim*, one who surrenders or resigns himself to God. The Waraka above mentioned, and cousin of Chadijah, is said to have believed on Muhammad as long as he continued true to the principles of the Hanyfs, but to have quitted him in disgust at his subsequent proceedings, and to have died an orthodox Christian.

It has been supposed that Muhammad derived many of his notions concerning Christianity from Gnosticism, and that it is to the numerous Gnostic sects the Korân alludes when it reproaches the Christians with having "split up their religion into parties." But for Muhammad thus to have confounded Gnosticism with Christianity itself, its prevalence in Arabia must have been far more universal than we have reason to believe that it really was. In fact, we have no historical authority for supposing that the doctrines of these heretics were taught or professed in Arabia at all. It is certain, on the other hand, that the Basilidans, Valentinians, and other Gnostic sects had either died out, or been reabsorbed into the orthodox Church, towards the middle of the fifth century, and had disappeared from Egypt before the sixth. It remains possible however that the Gnostic doctrine concerning the Crucifixion may have been adopted by Muhammad as likely to reconcile the Jews to Islam as a religion embracing both Judaism and Christianity,

if they might believe that Jesus had not been put to death, and thus find the stumbling-block of the Atonement removed out of their path. The Jews would in this case have simply been called upon to believe in Jesus as a divinely born and inspired teacher, who, like the patriarch Enoch or the prophet Elijah, had been miraculously taken from the earth. But, in all other respects, the sober, and matter-of-fact statements of the Korân relative to the family and history of Jesus, are opposed to the wild and fantastic doctrines of Gnostic emanations, and especially to the manner in which they supposed Jesus, at his Baptism, to have been brought into union with a higher nature. It is more clear that Muhammad borrowed in several points from the doctrines of the Ebionites, Essenes, and Sabeites.<sup>1</sup> Epiphanius (Hær. x.) describes the notions of the Ebionites of Nabathæa, Moabitis, and Basanitis with regard to Adam and Jesus, almost in the very words of Sura iii. 52. He tells us that they observed *circumcision*, were *opposed to celibacy*, forbade turning to the sunrise, but *enjoined Jerusalem as their Kebla* (as did Muhammad during twelve years), that they prescribed (as did the Sabeites) *washings*, very similar to those enjoined in the Korân, and allowed oaths (by certain natural objects, as *clouds, signs of the Zodiac, oil, the winds*, etc.), which also we find adopted therein. These points of contact with Islam, knowing as we do Muhammad's eclecticism, can hardly be accidental.

We have no *evidence* that Muhammad had access to the Christian Scriptures, though it is just possible that fragments of the Old or New Testament may have reached him through Chadijah or Waraka, or other Meccan Christians, possessing MSS. of our sacred volume. There is but one direct quotation (Sura xxi. 105) in the whole Korân from the Scriptures; and though there are a few passages, as where *alms* are said to be given *to be seen of men*, and as, *none forgiveth sins but God only*, which might seem to be identical with texts of the New Testament, yet this similarity is probably merely accidental. It is, however, curious to compare such passages as Deut. xxvi. 14, 17; 1 Peter v. 2, with Sura xxiv. 50, and Sura x. 73—John vii. 15, with the "*illiterate*" Prophet—Matt. xxiv. 36, and John xii. 27, with the use of the word *hour* as meaning any judgment or crisis, and the *last judgment—the voice of the Son of God* which the dead are to hear, with the exterminating or awakening *cry of Gabriel*, etc. The passages of this kind,

<sup>1</sup> Beausobre (Hist. du Manichéisme, pt. I. c. iv.) shows how Manicheism, driven out from Persia and the Byzantine dominions, had betaken itself to Arabia.

with which the Korân abounds, result from Muhammad's general acquaintance with Scriptural phraseology, partly through the popular legends, partly from personal intercourse with Jews and Christians. And we may be quite certain that whatever materials Muhammad may have derived from our Scriptures, directly or indirectly, were carefully recast.

It should also be borne in mind that we have no clear traces of the existence of Arabic versions of the Old or New Testament previous to the time of Muhammad.<sup>1</sup> The passage of St. Jerome—"Hæc autem translatio nullum de veteribus sequitur interpretem; sed ex ipso Hebraico, *Arabicoque* sermone, et interdum Syro, nunc verba, nunc sensum, nunc simul utrumque resonabit" (Prol. Gal.), obviously does not refer to *versions*, but to *idiom*. The earliest Ar. version of the Old Testament of which we have any knowledge, is that of R. Saadias Gaon, A.D. 900; and the oldest Ar. version of the New Testament is that published by Erpenius in 1616, and transcribed in the Thebais, in the year 1271, by a Coptic bishop, from a copy made by a person whose name is known, but whose date is uncertain. Michaelis thinks that the Arabic versions of the New Testament were made between the Saracen conquests in the seventh century, and the Crusades in the eleventh century—an opinion in which he follows, or coincides with Walton (Prol. in Polygl. § xiv.), who remarks—"Plane constat versionem Arabicam apud eas (ecclesias orientales) factam esse postquam lingua Arabica per victorias et religionem Muhammedanicam per Orientem propagata fuerat, et in multis locis facta esset vernacula." If, indeed, in these comparatively late versions, the general phraseology, especially in the histories common to the Scriptures and to the Korân, bore any similarity to each other, and if the orthography of the proper names had been the same in each, it might have been fair to suppose that such versions had been made, more or less, upon the basis of others, which, though now lost, existed in the ages prior to Muhammad, and influenced, if they did not directly form, his sources of information.<sup>2</sup> But this does not appear to be the case. The phraseology of our existing versions is not that of the Korân—and the versions as a whole appear to have been made from the Septuagint, the Vulgate, Syriac, Coptic, and Greek; Tischendorf indeed says that the four Gospels *originem*

<sup>1</sup> Ibn Ishâk, p. 150, professes to quote an Arabic version of John xv. 23-27, and xvi. 1. But this passage, claimed by the Muslims as a prophecy concerning Muhammad, may have been translated *per se*.

<sup>2</sup> See Walton's Prol. ad Polygl. Lond. § xiv. 2.

*mixtam habere videntur*:<sup>1</sup> but the internal evidence is clearly in favour of the Greek origin of the Arabic Gospels. This can be seen in part even from the order of the words, which was retained, like that of the Greek, so far as possible, even in such constructions and transpositions of words as violate the rules of Arabic syntax.

From the Arab Jews, Muhammad would be enabled to derive an abundant, though distorted knowledge of the Scripture histories. The secrecy in which he received his instructions from them and from his Christian informants, enabled him boldly to declare to the ignorant pagan Meccans that God had revealed those Biblical histories to him. But there can be no doubt, from the constant identity between the Talmudic perversions of Scripture histories and the statements of the Korân, that the Rabbis of the Hejaz communicated their legends to Muhammad. And it should be remembered that the Talmud was completed a century previous to the era of Muhammad,<sup>2</sup> and cannot fail to have extensively influenced the religious creed of all the Jews of the Arabian peninsula. In one passage,<sup>3</sup> Muhammad speaks of an individual Jew—perhaps some one of note among his professed followers, as *a witness* to his mission; and there can be no doubt that his relations with the Jews were, at one time, those of friendship and intimacy, when we find him speaking of their recognizing him as they do their own children, and blaming their most colloquial expressions.<sup>4</sup> It is impossible, however, for us at this distance of time to penetrate the mystery in which this subject is involved. Yet certain it is, that, although their testimony against Muhammad was speedily silenced, the Koreish knew enough of his private history to disbelieve and to disprove his pretensions of being the recipient of a divine revelation, and to accuse him of writing from the dictation of teachers morning and evening.<sup>5</sup> And it is equally certain, that all the information received by Muhammad was embellished and recast in his own mind and with his own words. There is a unity of thought, a directness and simplicity of purpose, a peculiar and laboured style, a uniformity of diction, coupled with a certain deficiency of imaginative power, which indicate that the ayats (signs or

<sup>1</sup> Prol. in N. T. p. lxxviii.

<sup>2</sup> The date of the Bab. Gemara is A.D. 530; of the Jerusalem Gemara, A.D. 430; of the Mishna, A.D. 220. See Gfrörer's *Jahrhundert des Heils*, pp. 11–44.

<sup>3</sup> Sura xlvi. 9, p. 338.

<sup>4</sup> Sura vi. 20, p. 344. Sura ii. 13 (p. 367), and v. 98 (p. 379).

<sup>5</sup> Sura xxv. 5, 6, p. 158.

verses) of the Korân are the product of a single mind. The longer narratives were, probably, elaborated in his leisure hours,<sup>1</sup> while the shorter verses, each claiming to be a *sign* or miracle, were promulgated as occasion required them. And, whatever Muhammad may himself profess in the Korân<sup>2</sup> as to his ignorance even of reading and writing, and however strongly modern Muhammadans may insist upon the same point—an assertion by the way contradicted by many good authors<sup>3</sup>—there can be no doubt that to assimilate and work up his materials, to fashion them into elaborate Suras, and to fit them for public recital, must have been a work requiring much time, study, and meditation, and presumes a far greater degree of general culture than any orthodox Muslim will be disposed to admit.

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 Korân 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 open to the charge of imposture. But the evidence rather shews, that Muhammad, in all he did and wrote, was actuated by a sincere desire to deliver his countrymen from the grossness of their 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 all persecution, naturally stiffened at Medina into tyranny and unscrupulous violence. At the same time, he may have been more or less, throughout his whole career, the victim of a certain amount of self-deception. An epileptic subject from his early

<sup>1</sup> The legend of Lot and Sodom recurs no less than eight times, and with increasing accuracy of detail as compared with our Scriptures. This point should be carefully noted. Other legends also recur five or six times, with adaptations to Muhammad's varying circumstances.

<sup>2</sup> Sura vii. 156, p. 331; xxix. 47, p. 282.

<sup>3</sup> See Dr. Sprenger's "Life," p. 101.

youth, born—according to the traditions—of a highly nervous and excitable mother, he would be peculiarly liable to morbid and fantastic hallucinations, and to alternations of excitement and depression, which would win for him, in the eyes of his ignorant countrymen, the credit of being inspired. It would be easy for him to persuade himself that he was “the seal of the Prophets,” the proclaimer of a doctrine of the Divine Unity, held and taught by the Patriarchs, especially by Abraham—a doctrine that should present to mankind Judaism divested of its Mosaic ceremonial, and Christianity divested of the Atonement, the Trinity, and a Priesthood<sup>1</sup>—a doctrine, as he might have believed, fitted and destined to absorb Judaism, Christianity, and Idolatry; and this persuasion, once admitted into his mind as a conviction, would retain possession of it, and carry him on, though often in the use of means towards the end of his career far different from those with which he commenced it, to a victorious consummation. It is true that the state of Arabia previous to the time of Muhammad was one of preparedness for a new religion—that the scattered elements were there, and wanted only the mind of a master to harmonize and enforce them—and that Islam was, so to speak, a necessity of the time.<sup>2</sup> Still Muhammad’s career is a wonderful instance of the force and life that reside in a man who possesses an intense Faith in God and in the unseen world; and 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 whose efforts to propagate a great verity will prosper, in spite of manifold defects and errors. It was the mission of his life to proclaim that God is One, and he succeeded.

The more insight we obtain from undoubted historical sources into the actual character of Muhammad, the less do we find to justify the strong vituperative language of Maracci, Prideaux, and others. It is nearer to the truth to say that he was a great though imperfect character, an earnest though mistaken teacher,

<sup>1</sup> A line of argument to be adopted by a Christian missionary in dealing with a Muhammadan should be, not to attack Islam as a mass of error, but to show that it contains fragments of disjointed truth—that it is based upon Christianity and Judaism partially understood—especially upon the latter, without any appreciation of its typical character pointing to Christianity as a final dispensation.

<sup>2</sup> Muhammad can scarcely have failed to observe the opportunity offered for the growth of a new power, by the ruinous strifes of the Persians and Greeks. Abulfeda (*Life of Muhammad*, p. 76) expressly says that he had promised his followers the spoils of Chosroes and Cæsar.

that many of his mistakes and imperfections were the result of circumstances; 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 the influence of his teaching, aided no doubt by the vast impulse given to it through the victorious arms of his followers, has now lasted for nearly thirteen centuries, and embraces one hundred and fifty millions of our race—more than one-sixth part of the inhabitants of the globe.

It must be acknowledged, too, that the Korân deserves the highest praise for its conceptions of the Divine nature, in reference to the attributes of Power, Knowledge, and universal Providence and Unity—that its belief and trust in the One God of Heaven and Earth is deep and fervent—that it never speaks otherwise than with respect and reverence of the great characters and saints of the Old Testament as well as of the Founder of Christianity, whose miraculous Birth and more than human nature is fully acknowledged—and that, though it contains fantastic visions and legends, teaches a childish ceremonial, and allows persecution, slavery, and polygamy, yet that it embodies a noble and deep moral earnestness clothed in words of sententious oracular wisdom, and has proved that there are elements in it on which mighty nations, and conquering—though not, perhaps, durable—empires can be built up: for it must be admitted that no Muslim State appears to have had in it the inner progressive life which Christianity, in addition to its diviner gifts, has imparted to the Western nations. A burst of luxury and splendour has gradually passed in every case into degradation and helplessness. And yet, though Islam must in many respects be regarded as a failure, it was due mainly to the teachings of the Korân, that the occupants of an arid peninsula, whose poverty was only equalled by their ignorance, became not only the fervent and sincere votaries of a new creed, but, like Amru and many more, its warlike propagators. Impelled possibly by drought and famine, actuated partly by desire of conquest, partly by religious convictions, they had conquered Persia in the seventh century, the northern coasts of Africa, nearly a moiety of Spain in the eighth, the Punjaub and a large portion of India in after-years, though it may be doubted whether Islam really mastered India till the time of Timur, who was not an Arab but a Mongol. The simple shepherds and wandering Bedouins of Arabia are transformed, as if by a magician’s wand, into the founders of empires, the builders of cities, the collectors of more libraries than they at

first destroyed, while cities like Fostât, Baghdad, Cordova, and Delhi, attest the power at which Christian Europe trembled. And thus, while the Korân, which underlies this vast energy and contains the principles which are its springs of action, reflects to a great extent the mixed character of its author, its merits as a code of laws, and as a system of religious teaching, must always be estimated by the changes which it introduced into the customs and beliefs of those who willingly or by compulsion received it. In the suppression of their idolatries, in the substitution of the worship of Allah for that of the powers of nature and genii with Him, in the abolition of child-murder, in the extinction of manifold superstitious usages, in the reduction of the number of wives to a fixed standard, Islam was to the Arabians an unquestionable blessing and an accession of Truth; and while every Christian must deplore the overthrow of so many flourishing Eastern churches by the arms of the victorious Muslims, it must not be forgotten that Europe, in the middle ages, owed much of her knowledge of dialectic philosophy, of medicine, and architecture, to Arabian writers, and that Muslims formed the connecting link between the West and the East for the importation of numerous articles of luxury and use. That much fable and legend has been built up upon the basis of the Korân is beyond a doubt; but for this Muhammad is not answerable, any more than he is for the wild and bloodthirsty excesses of his followers in after-ages. It is the remark of Sale that, "how criminal soever Muhammad may have been in imposing a false religion on mankind, the praises due to his real virtues ought not to be denied him" (Preface); and no reader of candid judgment can rise from the perusal of his Korân without agreeing with that motto from S. Augustin, which Sale has prefixed to his title-page, "Nulla falsa doctrina est, quæ non aliquid veri permisceat."—Quæst. Evang. ii. 40.

The Arabic text from which this translation has been made is that of Fluegel, Leips. 1841; and the commentaries consulted, those of Beidhâwi and Zamakshari. The translations of Sale, Ullmann, Wahl, Hammer-Purgstall in the *Fundgruben des Orients*, and M. Kasimirski, have been collated throughout; and above all, the great work of Father Maracci, to whose accuracy and research Sale's work mainly owes its merits. Sale has, however, followed Maracci too closely, especially by introducing his paraphrastic comments into the body of the text, as well as by his constant use of Anglicised Latin instead of English words. But to Sale's "Prelimi-

nary Discourse" the reader is referred, as a storehouse of valuable information; as well as to the works of Geiger, Gerock, and Freitag, and to the lives of Muhammad by Dr. Weil, Mr. Muir, and that of Dr. Sprenger in German, as well as Dr. Arnold's work entitled *Islam and Christianity*—a most valuable repertorium of all that is connected with the early history of Muhammad and the Korân, which ought to be in the hands of every student of its teachings and of every missionary to Muhammadans. 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 of the original. "Vel verbum e verbo," says S. Jerome (Præf. in Jobum) of versions, "vel sensum e sensu, vel ex utroque commixtum, et medie temperatum genus translationis." The proper names are usually given as in our Scriptures: the English reader would not easily recognize Noah as *Nâh*, Lot as *Lât*, Moses as *Musa*, Abraham as *Ibrahym*, Pharaoh as *Firaun* (from Syr. and Gr.), Aaron as *Harun* (from Hebr.), Jesus as *Isa*, John as *Yahia*, Job as *Ayyûb*, Elisha as *Al-Yasa*, Joseph as *Yâsuf*, Jonah as *Yânus*, Eblis as *Iblees*, etc.; and it has been thought best to give different renderings of the same constantly recurring words and phrases, in order more fully to convey their meaning. For instance, the Arabic words which mean *Companions of the fire*, are also rendered *inmates of*, etc., *given up to*, etc.; *the People of the Book*, i. e. Jews, Christians, and Sabeites, is sometimes retained, sometimes paraphrased. This remark applies to such words as *tanzyil*, lit. *downsending* or Revelation; *ayat*, a sign, miracle, verse, or Revelation; *dhikr*, the *remembrance* or constant *repetition* or *mention* of God's name as an act of devotion; *sa'ah*, the *Hour* of present or final judgment; and various epithets of Allah.

I have nowhere attempted to represent the rhymes of the original. The "Proben" of Hammer-Purgstall, in the *Fundgruben des Orients*, excellent as they are in many respects, show that this can only be done with a sacrifice of that which has been my aim throughout, namely, literal translation. I subjoin as a specimen, Captain Burton's version of the Fatthah, or opening chapter of previous editions. See Sura [viii.] p. 10.

1. In the Name of Allah, the Merciful, the Compassionate!
2. Praise be to Allah, who the three worlds made.
3. The Merciful, the Compassionate,
4. The King of the day of Fate.

5. Thee *alone* do we worship, and of thee *alone* do we ask aid.  
 6. Guide us to the path that is straight—  
 7. The path of those to whom thy love is great,  
 Not those on whom is hate,  
 Nor they that deviate. Amen.

“I have endeavoured,” he adds, “in this translation to imitate the imperfect rhyme of the original Arabic. Such an attempt, however, is full of difficulties. The Arabic is a language in which, like Italian, it is almost impossible not to rhyme.”—Pilgr. ii. 78.

J. M. RODWELL.

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## EL-KOR'ÂN, OR THE KORÂN.

[I.]

SURA<sup>1</sup> XCVI.—CLOTS OF BLOOD.

MECCA.—19 Verses.

*In the Name of God, the Compassionate, the Merciful.<sup>2</sup>*

READ!<sup>3</sup> in the name of thy Lord who created;—  
Created man from CLOTS OF BLOOD:—

<sup>1</sup> The word Sura occurs nine times in the Korân, viz. Sura ix. 65, 87, 125, 128; xxiv. 1, xlvii. 22 (twice), ii. 21, x. 39; but it is not easy to determine whether it means a whole chapter or part only of a chapter, or is used in the sense of "revelation." See Weil's *Mohammed der Prophet*, pp. 361-363. It is understood by the Muhammadan commentators to have a primary reference to the succession of subjects or parts, like the *rovs* of bricks in a wall. The titles of the Suras are generally taken from some word occurring in each, which is printed in large type throughout, where practicable. (Comp. the word *bow* in 2 Sam. i. 18, 22.)

<sup>2</sup> This formula—*Bismillahi 'rrahmani 'rraheem*—is of Jewish origin. It was in the first instance taught to the Koreish by Omayah of Taief, the poet (one of the *Hanyfs*, Sprenger, i. 76), who was a contemporary with, but somewhat older than, Muhammad, and who, during his mercantile journeys into Arabia Petrea and Syria, had made himself acquainted with the sacred books and doctrines of Jews and Christians. (*Kitab al-Aghâni*, 16. Delhi.) Muhammad adopted and constantly used it, and it is prefixed to each Sura except the ninth. The former of the two epithets implies that the mercy of God is exercised as occasions arise towards all his creatures; the latter, that the quality of mercy is inherent in God and permanent,—so that there is only a shade of difference between the two words. Maracci well renders, *In Nomine Dei Miseratoris, Misericordis*. The rendering I have adopted is that of Mr. Lane in his extracts from the Korân. (See also Freytag's *Lex* ii. p. 133.) Perhaps, *In the name of Allah, the God of Mercy, the Merciful*, would more fully express the original Arabic. The first five verses of this Sura are, in the opinion of nearly all commentators, ancient and modern, the earliest revelations made to Muhammad, in the 40th year of his life, and the starting-point of El-Islam. (See the authority quoted in detail in Nöldeke's *Geschichte des Qorâns*, p. 62, n.)

<sup>3</sup> This is the usual rendering, and has been understood (1) as a command

Read! For<sup>1</sup> thy Lord is the most beneficent,  
 Who hath taught the use of the pen;—  
 Hath taught Man that which he knew not.  
 ¶ Nay, verily,<sup>2</sup> Man is most extravagant in wickedness  
 Because he seeth himself possessed of wealth.  
 Verily unto the Lord is the return of *all*.  
 What thinkest thou of him who forbiddeth  
 10 A servant of God<sup>3</sup> when he prayeth?  
 What thinkest thou? that he hath followed the *true*  
 guidance<sup>4</sup> or enjoined piety?  
 What thinkest thou, if he hath treated the truth as a  
 lie and turned his back?

by Gabriel the Archangel to Muhammad to read the Revelation which he had brought from Heaven; or (2) as a command to recite publicly Suras prepared for rehearsal. But the word *Karâu* (which is the root of *Korân*) may also mean to address, cry aloud, proclaim. On this rendering of *Ikrâ* see a valuable amount of information supplied by M. Deutsch, *Quarterly Review*, No. 254, Art. Islâm. The passage will then mean, "Preach to thy fellow-men what thou believest to be true of thy Lord, who has created man from the meanest materials, and can in like manner prosper the truth which thou proclaimest. He has taught man the art of writing (recently introduced at Mecca), and in this thou wilt find a powerful help for propagating the knowledge of the divine Unity." The speaker in this, as in all the Suras, is Gabriel, of whom Muhammad had, as he believed, a vision on the mountain Hirâ, near Mecca. (See Note 3 on the next page.) The idea of receiving revelations from an Angel sent down from Heaven is Jewish. It had also been adopted by the Eblonites in the third century. Epiph. Hæc. 10.

<sup>1</sup> Or with Ullmann, *bei deinem Herrn*.

<sup>2</sup> This, and the following verses, may have been added at a later period, though previous to the Flight, and with special reference, if we are to believe the commentators Beidhawi, &c., to the opposition which Muhammad experienced at the hands of his opponent, Abu Jahl, who had threatened to set his foot on the Prophet's neck when prostrate in prayer. But the whole passage admits of application to mankind in general.

<sup>3</sup> Muhammad. Nöldeke, however, proposes to render "*a slave*." And it is certain that the doctrines of Islâm were in the first instance embraced by slaves, many of whom had been carried away from Christian homes, or born of Christian parents at Mecca. "Men of this description," says Dr. Sprenger (*Life of Mohammad*, Allahabad, p. 159), "no doubt prepared the way for the Islâm by inculcating purer notions respecting God upon their masters and their brethren. These men saw in Mohammad their liberator; and being superstitious enough to consider his fits as the consequence of an inspiration, they were among the first who acknowledged him as a prophet. Many of them suffered torture for their faith in him, and two of them died as martyrs. The excitement among the slaves when Mohammad first assumed his office was so great, that Abd Allah bin Jod'an, who had one hundred of these sufferers, found it necessary to remove them from Makkah, lest they should all turn converts." (See Sura xvi. 105, 111; ii. 220.)

<sup>4</sup> Lit. *hast thou seen if he be upon the guidance*.

Doth he not know that God seeth?  
 Nay, verily, if he desist not, We will assuredly seize  
 him by the forelock,  
 The lying sinful forelock!  
 Then let him summon his associates;<sup>1</sup>  
 We too will summon the guards of Hell:  
 Nay! obey him not; but adore, and draw nigh to God.<sup>2</sup>

[II.]

SURA LXXIV.—THE ENWRAPPED.<sup>3</sup>

MECCA.—55 Verses.

*In the Name of God, the Compassionate, the Merciful.*

O THOU ENWRAPPED in thy mantle!  
 Arise and warn!

<sup>1</sup> The principal men of the Koreish, who adhered to Abu Jahl.

<sup>2</sup> During a period variously estimated from six months to three years from the revelation of this Sura, or of its earliest verses, the prophetic inspiration and the revelation of fresh Suras is said to have been suspended. This interval is called the *Fatrah*, or *intermission*; and the Meccan Suras show that at or during this period Muhammad had gained an increasing acquaintance with the Jewish and Christian Scriptures. "The accounts, however," says Mr. Muir (vol. ii. 86), "are throughout confused, if not contradictory; and we can only gather with certainty that there was a time during which his mind hung in suspense, and doubted the divine mission." Muhammad's belief in the personality and influence of Satans and Djinn, the struggles of an earnest mind anxious to attain to truth, the morbid excitability of an epileptic subject, disgust at Meccan idolatry, and a desire to teach his countrymen the Divine Unity, sufficiently account for this period of indecision, and for the determination which led Muhammad, in all sincerity, to take upon himself the office and work of a Messenger from God. We may perhaps infer from such passages as Sura ii. 123, what had ever been the leading idea in Muhammad's mind.

<sup>3</sup> This Sura is placed by Muir in the "second stage" of Meccan Suras, and twenty-first in chronological order, in the third or fourth year of the Prophet's career. According, however, to the chronological list of Suras given by Weil (*Leben M.* p. 364) from ancient tradition, as well as from the consentient voice of traditionists and commentaries (v. Nöld. *Geschichte*, p. 69; Sprenger's *Life of Mohammad*, p. 111), it was the next revealed after the *Fatrah*, and the designation to the prophetic office. The main features of the tradition are, that Muhammad, while wandering about in the hills near Mecca, distracted by doubts and by anxiety after truth, had a vision of the Angel Gabriel seated on a throne between heaven and earth; that he ran to his wife, Chadijah, in the greatest alarm, and desired her, perhaps from superstitious motives (and believing that if



- And thy Lord—magnify Him!  
 And thy raiment<sup>1</sup>—purify it!  
 And the abomination<sup>2</sup>—flee it!  
 And bestow not favours that thou mayest receive again  
 with increase;  
 And for thy Lord wait thou patiently.  
 For when *there shall be* a trump on the trumpet,<sup>3</sup>  
 That then *shall be* a distressful day,  
 10 *A day*, to the unbelievers, devoid of ease.  
 Leave me alone to deal with him<sup>4</sup> whom I have created,  
 And on whom I have bestowed vast riches,  
 And sons dwelling before him,<sup>5</sup>  
 And for whom I have smoothed *all things* smoothly;—  
 Yet desireth he that I should add more!  
 But no! verily to our signs he is a foe—  
 I will lay grievous woes upon him.<sup>6</sup>  
 Lo! he plotted and he planned!  
 Then be he cursed! How he planned!  
 20 Again, may he be cursed! How he planned!  
 Then looked he around him,  
 Then frowned and scowled,  
 Then turned his back and swelled with disdain,  
 And said, “This is merely a tale of sorcery;<sup>7</sup>

covered with clothes he should be shielded from the glances of evil spirits—comp. Stanley on 1 Cor. xi. 10), to envelop him in his mantle, that then Gabriel came down and addressed him as in v. 1. This vision, like that which preceded Sura xcvi., may actually have occurred during the hallucinations of one of the epileptic fits from which Muhammad from early youth appears to have suffered. Hence Muhammad, in Sura lxxxii., appeals to it as a matter of fact, and such he doubtless believed it to be. It may here be observed, that however absurd the Muslim traditions may be in many of their details, it will generally be found that where there is an ancient and tolerably universal consent, there will be found at the bottom a residuum of fact and historical truth. At the same time there can be no doubt but that the details of the traditions are too commonly founded upon the attempt to explain or to throw light upon a dark passage of the Korân, and are pure inventions of a later age.

<sup>1</sup> This idea may have been derived from the religious washings of the Ebionites. Comp. Epiphân. Hær. 10, 2.

<sup>2</sup> Idolatry. See Ibn Ishâk, 253; Sura xxii. 31.

<sup>3</sup> The Arabic words are not those used in *later* Suras to express the same idea.

<sup>4</sup> Said to be Walid b. Mogheira, a person of note among the unbelieving Meccans. This portion of the Sura seems to be of a different date from the first seven verses, though very ancient, and the change of subject is similar to that at v. 9 of the previous Sura.

<sup>5</sup> Lit. *witnesses*; i. e. remaining in his presence.

<sup>6</sup> Lit. *I will force him to ascend*, i. e. the steeps of trial.

<sup>7</sup> Lit. *Sorcery that is related*.

- Verily, it is but the word of a man.”  
 We will surely cast him into Hell-fire to be burned.  
 And what shall teach thee what Hell-fire is?  
 It leaveth nought and spareth nought,  
 Blackening the *skin* of man.  
 30 Over it are nineteen *angels*.  
 None but angels have we made guardians of the fire;<sup>1</sup>  
 nor have we made *this to be* their number but to  
 perplex those who believe not, in order that they  
 to whom the Scriptures have been given may be  
 certain of *the truth of the Korân*, and in order to  
 increase the faith of those who believe;  
 And that they to whom the Scriptures have been given,  
 and the believers, may not be in doubt;  
 And that the infirm of heart and the unbelievers may  
 say, What meaneth God by this figure of speech?  
 Thus God misleadeth whom He will, and whom He  
 will doth He guide aright; and none knoweth  
 the armies of thy Lord but He; and this is no  
 other than a warning to mankind.  
 Nay, by the Moon!  
 And by the Night when it retreateth!  
 And by the Morn when it brighteneth!  
 Verily, Hell is one of the most grievous *woes*,  
 Fraught with warning to man,  
 40 To him among you who desireth to press forward, or  
 to remain behind.<sup>2</sup>  
 For its own works lieth every soul in pledge. But  
 they of *God's* right hand  
 In their gardens make inquiry of the wicked;—  
 “What hath cast you into Hell-fire?”<sup>3</sup>  
 They will say, “We were not of those who prayed,  
 And we were not of those who fed the poor,  
 And we plunged into vain disputes with vain disputers,  
 And we rejected as a lie the day of reckoning,

<sup>1</sup> This and the three following verses wear the appearance of having been inserted at a later period to meet objections respecting the number of the angels who guard hell, raised by the Jews; perhaps at Medina; as the four classes of persons specified are those whom Muhammad had to deal with in that city, viz. the Jews, Believers, the Hypocrites or undecided, and Idolaters. These are constantly mentioned together in the Medina Suras.

<sup>2</sup> That is, who believe, and do not believe.

<sup>3</sup> As the word *sakar* disturbs the rhyme, it may have been inserted by a mistake of the copyist for the usual word, which suits it.

- Till the Certainty<sup>1</sup> came upon us"—  
Therefore intercession of interceders shall not avail them.
- 50 What then hath come to them that they turn aside from the Warning  
As if they were affrighted asses fleeing from a lion?  
But every one of them would fain have open pages given to him *out of Heaven!*  
Nay, but they fear not the life to come.  
Nay, verily this *Korân* is a warning,<sup>2</sup> and whoso will, beareth it in mind;  
But not unless God please, will they bear it in mind.  
Meet is He to be feared, and meet is forgiveness in Him.

## [III.]

SURA LXXIII.—THE ENFOLDED.<sup>3</sup>

MECCA.—20 Verses.

*In the Name of God, the Compassionate, the Merciful.*

O THOU ENFOLDED *in thy mantle*,<sup>4</sup>  
Stand up all night, except a small portion of it, for prayer:  
Half; or curtail the half a little,—  
Or add to it: And with measured tone intone the Korân;<sup>5</sup>

<sup>1</sup> That is, death. Beidh. Comp. Sura xv. 99.

<sup>2</sup> Lit. *that which brings to mind, a remembrance*.

<sup>3</sup> From the first line of this Sura, and its expressions concerning the Korân, Prayer, and Future Punishment, from the similarity of the tradition with regard to its having been preceded by a vision of Gabriel (Beidh., &c.), it seems to belong to, or at least to describe, a period perhaps immediately succeeding the Fatrah, during which the hours of night were spent by Muhammad in devotion and in the labour of working up his materials in rhythmical and rhyming Suras, and in preparation for the public assumption of the prophetic office. Comp. especially verses 11, 19, 20, at the end, with 11, 54, 55 of the preceding Sura.

<sup>4</sup> This, as well as v. 1 of the preceding Sura, may be equivalent, notwithstanding the traditions, to *O thou sleeper*. The Oriental is content with a single covering for the head and body, as all his bedclothes.

<sup>5</sup> Singe den Koran laut. H. v. P. Psalle Alcoranum psallendo. Mar. Singe den Koran mit singender und lauter Stimme ab. Ullm. V. Sprenger's Leben Mohammad, i. 321, 322.

- Lo, We devolve on thee weighty words.  
Verily, the oncoming of night is most fitted for earnest devotion, and words are more collected;<sup>1</sup>  
(Verily in the daytime thou hast continual employ—)  
And commemorate the name of thy Lord, and devote thyself to Him with entire devotion;  
Lord of the East and of the West! No God is there but He! Take Him then for thy guardian,  
10 And endure what they say with patience, and depart from them with a decorous departure.  
And let me alone with the gainsayers, rich in the pleasures of *this life*; and bear thou with them *yet a little while*;—  
Verily with Us are strong fetters, and a flaming fire,  
And food that choketh, and a sore torment,  
On the day when the earth and the mountains shall tremble; and the mountains shall become a loose sand-heap.  
Verily, we have sent you an Apostle to bear witness to you, even as we sent an Apostle to Pharaoh:  
But Pharaoh rebelled against the Apostle, and we laid hold on him with a severe chastisement.  
And how, if ye believe not, will ye screen yourselves from the day that shall turn children grey-headed?  
The heaven shall be rent asunder by it: it is a threat that shall be carried into effect.  
Lo! this is a warning. Let him then who will, take the way to his Lord.  
¶ 20 Of a truth,<sup>2</sup> thy Lord knoweth that thou prayest almost two-thirds, or half, or a third of the night, as do

<sup>1</sup> Or, *for keeping down improper thought, and more suitable for correct pronunciation*.

<sup>2</sup> This verse, according to a tradition of Ayesha, was revealed one year later than the previous part of the Sura. Nöldeke says it is "offenbar ein Medinischer." V. Dr. Sprenger as above, note 5, p. 6. It need not, however, surprise us to find in the very outset of Muhammad's career a frequent mention of Alms, Prayer, Heaven, Hell, Judgment, Apostles, &c., in their usual sense, when we remember that Judaism was extensively naturalized in Arabia, and Christianity also, although to a smaller extent—in fact, only, says Mr. Muir, among "the Bani Hârith of Najran, the Bani Hanîfa of Yemâma, and some of the Bani Tay at Tayma, and hardly any more." The words and phrases of these religions were doubtless familiar to the Meccans, especially to that numerous body who were anxiously searching after something better than the idolatries of their fathers (v. on Sura iii. 19, 60), and provided Muhammad with a copious fund from which to draw his materials.

a part of thy followers. But God measureth the night and the day:—He knoweth that ye cannot count its hours aright, and *therefore* turneth to you mercifully. Recite then so much of the Korân as may be easy to you. He knoweth that there will be some among you sick, while others travel through the earth in quest of the bounties of God; and others do battle in his cause. Recite therefore so much of it as may be easy. And observe the Prayers and pay the legal Alms, and lend God a liberal loan: for whatever good works ye send on before for your own behoof, ye shall find with God. This will be best and richest in the recompense. And seek the forgiveness of God: verily, God is forgiving, Merciful.

## [IV.]

## SURA XCIII.—THE BRIGHTNESS.

MECCA.—11 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By the noon-day BRIGHTNESS,  
And by the night when it darkeneth!  
Thy Lord hath not forsaken thee, neither hath He  
hated thee,  
And surely the Future shall be better for thee than  
the Present,  
And thy Lord shall assuredly be bounteous to thee and  
thou be satisfied.  
Did He not find thee an orphan<sup>2</sup> and provide thee a  
home?

<sup>1</sup> This and the six following Suras are expressions of a state of deep mental anxiety and depression, in which Muhammad seeks to reassure himself by calling to mind the past favours of God, and by fixing his mind steadfastly on the Divine Unity. They belong to a period either before the public commencement of his ministry or when his success was very dubious, and his future career by no means clearly marked out.

<sup>2</sup> The charge of the orphaned Muhammad was undertaken by Abd-al-Mutalib, his grandfather, A.D. 576. Hishâmi, p. 35; Kitab al Wakidi, p. 22, have preserved traditions of the fondness with which the old man of fourscore years treated the child, spreading a rug for him under the shadow of the Kaaba, protecting him from the rudeness of his own sons, &c.

And He found thee erring and guided thee,<sup>1</sup>  
And found thee needy and enriched thee.  
As to the orphan therefore wrong him not;  
10 And as to him that asketh of thee, chide him not  
away;  
And as for the favours of thy Lord, tell them then  
abroad.

## [V.]

## SURA XCIV.—THE OPENING.

MECCA.—8 Verses.

*In the Name of God, the Compassionate, the Merciful.*

HAVE we not OPENED thy breast for thee?  
And taken off from thee thy burden,  
Which galled thy back?  
And have we not upraised thy name for thee?  
Then verily along with the difficulty cometh ease.  
Verily along with the difficulty cometh ease.  
But when thou art set at liberty,<sup>2</sup> be instant (in prayer),  
And seek thy Lord with fervour.

## [VI.]

## SURA CXIII.—THE DAYBREAK.

MECCA.—5 Verses.

*In the Name of God, the Compassionate, the Merciful.*

SAY: I betake me for refuge to the Lord of the DAY-  
BREAK  
Against the mischief of his creation;

<sup>1</sup> Up to his fortieth year Muhammad followed the religion of his countrymen. Waq. Tabari says that when he first entered on his office of Prophet, even his wife Chadijah had read the Scriptures, and was acquainted with the History of the Prophets. Spreng. p. 100. But his conformity can only have been partial.

<sup>2</sup> Lit. *hast ended* (*thy preaching*) or (*thy relaxation*).

And against the mischief of the first darkness when  
it overspreadeth ;<sup>1</sup>  
And against the mischief of enchantresses ;<sup>2</sup>  
And against the mischief of the envier when he envieth.

## [VII.]

## SURA CXIV.—MEN.

MECCA.—6 Verses.

*In the Name of God, the Compassionate, the Merciful.*

SAY : I betake me for refuge to the Lord of MEN,  
The King of men,  
The God of men,  
Against the mischief of the stealthily withdrawing  
whisperer,<sup>3</sup>  
Who whispereth in man's breast—  
Against djinn and men.

## [VIII.]

SURA<sup>4</sup> I.—THE OPENING.

MECCA.—7 Verses.

*In the Name of God, the Compassionate, the Merciful.*

PRAISE be to God, Lord of the worlds !  
The compassionate, the merciful !

<sup>1</sup> Or, of the moon when it is eclipsed.

<sup>2</sup> Lit. women who blow on knots. According to some commentators, an allusion to a species of charm. Comp. Virg. Ec. viii. 77. But the reference, more probably, is to women in general, who disconcert schemes as thread is disentangled by blowing upon it. Suras cxiii. cxiv. are called the *et mourwidhetani*, or preservative chapters, are engraved on amulets, &c.

<sup>3</sup> Satan ; who hides himself at the Name of God.

<sup>4</sup> This Sura, which Nöldeke places last, and Muir sixth, in the earliest class of Meccan Suras, must at least have been composed prior to Sura xxxvii. 182, where it is quoted, and to Sura xv. 87, which refers to it. And it can scarcely be an accidental circumstance that the words

King on the day of judgment !  
Thee *only* do we worship, and to Thee do we cry for  
help.  
Guide Thou us on the right path,<sup>1</sup>  
The path of those to whom Thou art gracious ;  
Not of those with whom Thou art angered, nor of  
those who go astray.<sup>2</sup>

## [IX.]

## SURA CIX.—UNBELIEVERS.

MECCA.—6 Verses.

*In the Name of God, the Compassionate, the Merciful.*

SAY : O ye UNBELIEVERS !  
I worship not what ye worship,

of the first, second, and fifth verses do not occur in any other Suras of the first Meccan period as given by Nöldeke, but frequently in those of the second, which it therefore, in Nöldeke's opinion, immediately precedes. But this may be accounted for by its having been recast for the purposes of private and public devotion by Muhammad himself, which is the meaning probably of the Muhammadan tradition that it was revealed twice. It should also be observed, that including the auspicious formula, there are the same number of petitions in this Sura as in the Lord's Prayer. It is recited several times in each of the five daily prayers, and on many other occasions, as in concluding a bargain, &c. It is termed "the Opening of the Book," "the Completion," "the Sufficing Sura," "the Sura of Praise, Thanks, and Prayer," "the Healer," "the Remedy," "the Basis," "the Treasure," "the Mother of the Book," "the Seven Verses of Repetition." The Muhammadans always say "Amen" after this prayer, Muhammad having been instructed, says the Sonna, to do so by the Angel Gabriel.

<sup>1</sup> Islam.

<sup>2</sup> The commentators refer the first clause of line 7 to the Jews, the latter to the Christians.

The following transfer of this Sura from the Arabic into the corresponding English characters may give some idea of the rhyming prose in which the Korân is written :—

Bismillahi 'rrahmani 'rrahmeem  
El-hamdo lillahi rabi 'lalameen  
Arrahmani raheem  
Maliki yowmi-d-deen  
Eyaka naboodoo, wa'eyaka nestaeen  
Ihdina 'ssirat almostakeem  
Sirat alezeena anhamta aleihim  
Gheiri-'l mughdoobi aleihim, wala dsaleen. Amen.

And ye are not worshippers of what I worship ;  
 And I am not a worshipper of what ye have wor-  
 shipped,  
 And ye are not worshippers of what I worship.  
 To you your religion ; and to me my religion.<sup>1</sup>

## [X.]

## SURA CXII.—THE UNITY.

MECCA.—4 Verses.

*In the Name of God, the Compassionate, the Merciful.*

SAY: He is one God :  
 God the everlasting !  
 He begetteth not, and He is not begotten ;  
 And there is none like unto Him.

## [XI.]

## SURA CXI.—ABU LAHAB.

MECCA.—5 Verses.

*In the Name of God, the Compassionate, the Merciful.*

LET the hands of ABU LAHAB perish,<sup>2</sup> and let him-  
 self perish !  
 His wealth and his gains shall avail him not.

<sup>1</sup> This Sura is said to have been revealed when Walid urged Muhammad to consent that his God should be worshipped at the same time with the old Meccan deities, or alternately every year. Hishâmi, p. 79 ; Tabari, p. 139. It is a distinct renunciation of Meccan idolatry, as the following Sura is a distinct recognition of the Divine Unity.

<sup>2</sup> Or *shall perish*. Undoubtedly one of the earliest Suras, and refers to the rejection of Muhammad's claim to the prophetic office by his uncle, Abu Lahab, at the instigation of his wife, Omm Djemil, who is said to have strewn the path of Muhammad on one occasion with thorns, and hence called, according to some, *the carrier of wood* in the text. But the rendering given above harmonizes best with the context. The following six Suras, like the two first, have special reference to the difficulties which the Prophet met with in the outset of his career, especially from the rich.

Burned shall he be at the fiery flame,<sup>1</sup>  
 And his wife laden with the fire-wood,—  
 On her neck a rope of twisted palm-fibre.

## [XII.]

## SURA CVIII.—THE ABUNDANCE.

MECCA.—3 Verses.

*In the Name of God, the Compassionate, the Merciful.*

TRULY we have given thee an ABUNDANCE ;<sup>2</sup>  
 Pray therefore to thy Lord, and slay *the victims*.<sup>3</sup>  
 Verily whoso hateth thee shall be childless.<sup>4</sup>

## [XIII.]

## SURA CIV.—THE BACKBITER.

MECCA.—9 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WOE to every BACKBITER, Defamer !  
 Who hath amassed wealth and stored it *against the*  
*future !*  
 He thinketh that his wealth hath made him immortal.  
 Nay ! he shall surely be flung into the Crushing Fire  
 (*Hotama*) ;  
 And what shall teach thee what the Crushing Fire is ?  
 It is God's kindled fire,  
 Which shall mount above the hearts *of the damned* ;  
 It *shall* verily rise over them like a vault,  
 On outstretched columns.

<sup>1</sup> In allusion to the meaning of Abu Lahab, *father of flame*.

<sup>2</sup> Comp. xciii. 6, p. 9.

<sup>3</sup> See Sura xxii. 38, n.

<sup>4</sup> A reply to those who had taunted Muhammad with the death of his sons Al-Kasim and Abd-Manaf, as a mark of the divine displeasure. Lit. *tail-less*. As Manaf is the name of a Meccan idol, Muhammad must have thus named his child long before he had conceived the idea of founding a new religion.

## [XIV.]

SURA CVII.—HELP, OR ALMS.

MECCA.—7 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHAT thinkest thou of him who treateth the day of  
 judgment as a lie?  
 He it is who thrusteth away the orphan,  
 And stirreth not *others* up to feed the poor.  
 Woe then to those who pray,  
 Who in their prayer are careless;  
 Who make a show of devotion,  
 But refuse help *to the needy*.<sup>1</sup>

## [XV.]

SURA CII.—DESIRE.

MECCA.—8 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THE DESIRE of increasing riches occupieth you,  
 Till ye come to the grave.  
 Nay! but in the end ye shall know—  
 Nay! once more; in the end ye shall know *your folly*.  
 Nay! would that ye knew it with knowledge of cer-  
 tainty!  
 Surely shall ye see hell-fire.  
 Then shall ye surely see it with the eye of certainty;  
 Then shall ye surely on that day be taken to task  
 concerning the pleasures of *this life*.

<sup>1</sup> Lit. *common necessities, or alms.*

## [XVI.]

SURA XCII.—THE NIGHT.

MECCA.—21 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By the NIGHT when she spreadeth her veil;  
 By the Day when it appeareth in glory;  
 By Him who made male and female;  
 Verily your aims are indeed different!  
 As then for him who giveth *alms* and feareth *God*,  
 And yieldeth assent to the Good;  
 To him will We therefore make easy the path to hap-  
 piness.  
 But as to him who is covetous and bent on riches,  
 And calleth the Good a lie,  
 10 To him will We make easy the path to distress;  
 And what shall his wealth avail him when he goeth  
 down headlong?  
 Truly man's guidance is with Us,  
 And Ours, the next Life and this life Present.  
 I warn you therefore of the flaming fire;  
 None shall be burned at it but the most wretched,—  
 Who hath called the truth a lie and turned his back.  
 But the greatly God-fearing shall escape it,—  
 Who giveth away his substance that he may become  
 pure;<sup>1</sup>  
 And who *offereth* not favours to any one for the sake  
 of recompense,  
 20 But only as seeking the face of his Lord the Most  
 High.  
 And assuredly in the end he shall be well content.

<sup>1</sup> Comp. Luke xi. 41. Muhammad perhaps derived this view of the meritorious nature of almsgiving from the Jewish oral law.

## [XVII.]

## SURA LXVIII.—THE PEN.

MECCA.—52 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- NUN.<sup>1</sup> By the PEN<sup>2</sup> and by what they write,  
 Thou, *O Prophet*; by the grace of thy Lord art not  
 possessed!<sup>3</sup>  
 And truly a boundless recompense doth await thee,  
 And verily thou art of a noble nature;<sup>4</sup>  
 And thou shalt see and they shall see  
 Which of you is the demented.  
 Now thy Lord! well knoweth He who erreth from his  
 path, and well doth He know who have yielded to  
 Guidance;  
 Give not place, therefore, to those who treat thee as a  
 liar:  
 They desire thee to deal smoothly with them: then  
 would they deal smoothly with thee:  
 10 But yield not to every man of oaths, despicable,  
 Defamer, going about with slander,

<sup>1</sup> It has been conjectured, that as the word Nun means *fish*, there may be a reference to the fish which swallowed Jonas (v. 48). The fact, however, is that the meaning of this and of the similar symbols throughout the Korân, though here it obviously points to the Rhyme, was unknown to the Muhammadans themselves, even in the first century. Possibly the letters *Ha*, *Mim*, which are prefixed to numerous *successive* Suras, were private marks, or initial letters, attached by their proprietor to the copies furnished to Said when effecting his recension of the text under Othman. In the same way, the letters prefixed to other Suras may be monograms, or abbreviations, or initial letters of the names of the persons to whom the copies of the respective Suras belonged. This subject is discussed by Beidhawi on Sura ii. (the Cow), and an excellent translation of his remarks is to be found in De Sacy's *Anthol. Arab.* pp. 1-10.

<sup>2</sup> This Sura has been supposed by ancient Muslim authorities to be, if not the oldest, the second revelation, and to have followed Sura xcvi. But this opinion probably originated from the expression in v. 1 compared with Sura xcvi. 4. Verses 17-33 read like a later addition, and this passage, as well as verses 48-50, has been classed with the Medina revelations. In the absence of any reliable criterion for fixing the date, I have placed this Sura with those which detail the opposition encountered by the Prophet at Mecca.

<sup>3</sup> By djinn. Comp. Sura xxxiv. 45.

<sup>4</sup> In bearing the taunts of the unbelievers with patience.

- Hinderer of good, transgressor, criminal,  
 Harsh—beside this, impure of birth,  
 Though a man of riches and with sons;  
 Who, when our wondrous verses (signs) are recited to  
 him saith—"Fables of the ancients"—  
 On the nostrils will we brand him.  
 Verily, we have proved them (the Meccans) as we  
 proved the owners of the garden, when they  
 swore that at morn they would cut its fruits;  
 But added no reserve;<sup>1</sup>  
 Wherefore an encircling desolation from thy Lord  
 swept round it while they slumbered,  
 20 And in the morning it was like a garden whose  
 fruits had all been cut.  
 Then at dawn they called to each other,  
 "Go out early to your field, if ye would cut your  
 dates."  
 So on they went and said to each other in a low voice,  
 "No poor man shall this day enter your garden for  
 you:"  
 And they went out at daybreak with this settled  
 purpose,  
 And when they beheld it, they said, "Truly we have  
 been in fault:  
 Yes! we are forbidden *our fruits*."  
 The most rightminded of them said, "Did I not say  
 to you, Will ye not give praise to God?"  
 They said, "Glory to our Lord! Truly we have done  
 amiss."  
 30 And they fell to blaming one another:  
 They said, "Oh woe to us! we have indeed trans-  
 gressed!  
 Haply our Lord will give us in exchange a better  
 garden than this: verily we crave it of our Lord."  
 Such our chastisement—but heavier assuredly shall  
 be the chastisement of the next world: did they  
 but know it.  
 Verily, for the God-fearing are gardens of delight in  
 the presence of their Lord.  
 Shall we then deal with those who have surrendered  
 themselves to God (Muslims), as with those who  
 offend Him?  
 What hath befallen you that ye thus judge?

<sup>1</sup> They did not add the restriction, *if God will*.

- Have ye a Scripture wherein ye can search out  
That ye shall have the things ye choose?  
Or have ye oaths which shall bind Us even until the  
day of the resurrection, that ye shall have what  
yourselves judge right?
- 40 Ask them which of them will guarantee this?  
Or is it that they have gods with God? let them pro-  
duce those associate-gods of theirs, if they be  
men of truth.
- On a certain day the leg shall be bared,<sup>1</sup> and men  
shall be called upon to bow in adoration, but  
shall not be able;
- Their looks downcast — shame shall cover them —  
because, while yet in safety, they were invited  
to bow in worship, *but would not obey.*
- Leave me alone therefore with him who chargeth this  
revelation with imposture. We will lead them  
by degrees to *their ruin* by ways which they  
know not;
- Yet will I bear long with them; for my plan is sure.
- ¶ Askest thou a recompense from them? But they are  
burdened with debt.
- Are the secret things within their ken so that they  
copy them *from the Book of God?*
- Patiently then await the judgment of thy Lord, and  
be not like him who was in the fish,<sup>2</sup> when in  
deep distress he cried *to God*;
- Had not favour from his Lord reached him, cast forth  
would he have been on the naked shore, dis-  
graced;
- 50 But his Lord chose him and made him of the just.  
And of a truth almost would the infidels strike thee  
down<sup>3</sup> with their looks when they hear the  
warning *of the Korân.* And they say, "Lo, he is  
certainly possessed;"
- Yet is it nothing less than a warning for all creatures.

<sup>1</sup> An expression implying a grievous calamity; borrowed probably from the action of stripping previous to flight, &c.

<sup>2</sup> Lit. *the companion of the fish.* Comp. on Jonah, Sura xxxvii. 139-148, and Sura xxi. 87.

<sup>3</sup> Lit. *cause thee to slip.*

## [XVIII.]

## SURA XC.—THE TERRITORY.

MECCA.—20 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- I SWEAR by this TERRITORY,  
And in this territory thou dost dwell,  
And by sire and offspring!<sup>1</sup>  
Surely in trouble have we created man.  
Thinketh he that no one hath any power over him?  
"I have wasted," saith he, "enormous riches!"  
Thinketh he that no one regardeth him?  
Have we not made him eyes,  
And tongue, and lips,
- 10 And guided him to the two highways?<sup>2</sup>  
Yet he attempted not the steep.  
And what shall teach thee what the steep is?  
It is to ransom the captive,<sup>3</sup>  
Or to feed in the day of famine  
The orphan who is near of kin, or the poor that lieth<sup>4</sup>  
in the dust;
- Beside this, to be of those who believe, and enjoin  
steadfastness on each other, and enjoin compas-  
sion on each other.
- These shall be the people of the right hand:  
While they who disbelieve our signs,  
Shall be the people of the left—
- 20 Over them shall be a vault of fire.<sup>5</sup>

<sup>1</sup> Lit. *and begetter and what he hath begotten.* The commentators state that what follows has reference to one of Muhammad's most determined Meccan opponents, Walid ben el Mogheira.

<sup>2</sup> Of good and evil.

<sup>3</sup> Thus we read in Hilchoth Matt'noth Anim, c. 8, "The ransoming of captives takes precedence of the feeding and clothing of the poor, and there is no commandment so great as this."

<sup>4</sup> Lit. *familiar with, possessed of nothing but (his mother earth).*

<sup>5</sup> Lit. *closed over, or vaulted.*



## [XIX.]

## SURA CV.—THE ELEPHANT.

MECCA.—5 Verses.

*In the Name of God, the Compassionate, the Merciful.*

HAST thou not seen<sup>1</sup> how thy Lord dealt with the army  
of the ELEPHANT?  
Did He not cause their stratagem to miscarry?  
And He sent against them birds in flocks,  
Claystones did they hurl down upon them,  
And He made them like stubble eaten down!

## [XX.]

## SURA CVI.—THE KOREISH.

MECCA.—4 Verses.

*In the Name of God, the Compassionate, the Merciful.*

FOR the union of the KOREISH :—  
Their union in equipping caravans winter and summer.  
Let them then worship the lord of this house, who  
provideth them with food against hunger,  
And secureth them against alarm.<sup>2</sup>

<sup>1</sup> This Sura is probably Muhammad's appeal to the Meccans, intended at the same time for his own encouragement, on the ground of their deliverance from the army of Abraha (strengthened by thirteen elephants), the Christian king of Abyssinia and Arabia Felix, said to have been lost in the year of Muhammad's birth in an expedition against Mecca for the purpose of destroying the Caaba. This army was cut off by small-pox (Wakidi; Hisham), and there is no doubt (as the Arabic word for small-pox also means "small stones," in reference to the hard gravelly feeling of the pustules) what is the true interpretation of the fourth line of this Sura, which, like many other poetical passages in the Korân, has formed the starting-point for the most puerile and extravagant legends. *Vide* Gibbon's *Decline and Fall*, c. l. The small-pox first showed itself in Arabia at the time of the invasion by Abraha. M. de Hammer *Gemal-desaal*, i. 24. Reiske, *opusc. Med. Arabum*. Hake, 1776, p. 8.

<sup>2</sup> In allusion to the ancient inviolability of the Haram, or precinct round Mecca. See Sura xcv. n. p. 25. This Sura, therefore, like the preceding, is a brief appeal to the Meccans on the ground of their peculiar privileges.

## [XXI.]

## SURA XCVII.—POWER, or AL KADR.

MECCA.—5 Verses.

*In the Name of God, the Compassionate, the Merciful.*

VERILY, we have caused It<sup>1</sup> to descend on the night of  
POWER.  
And what shall teach thee what the night of power is?  
The night of power is better than a thousand months:  
Therein descend the angels and the Spirit by per-  
mission of their Lord for every matter;<sup>2</sup>  
All is peace until the breaking of the morn.

## [XXII.]

## SURA LXXXVI.—THE NIGHT-COMER.

MECCA.—17 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By the heaven, and by the NIGHT-COMER!  
But what shall teach thee what the night-comer is?  
'Tis the star of piercing radiance.  
Verily every soul has of a surety a guardian over it.  
Let man then reflect out of what he was created.  
He was created of the poured-forth germs,  
Which issue from between the loins and breastbones:  
Well able truly is God to restore him to life,—  
On the day when all secrets shall be searched out,  
10 And he shall have no *other* might or helper.

<sup>1</sup> The Korân, which, so far as already revealed, is now pressed on the Meccans with increasing prominence, as will be seen in many succeeding Suras of this period.

<sup>2</sup> The night of Al Kadr is one of the last ten nights of Ramadhan, and, as is commonly believed, the seventh of those nights reckoning backward. See Sura xlv. 2. "Three books are opened on the New Year's Day,—one of the perfectly righteous, one of the perfectly wicked, one of the intermediate. The perfectly righteous are inscribed and sealed for life," &c. Bab. Talm. Rosh. Hash., § 1.

I swear by the heaven which accomplisheth its revolution,  
 And by the earth which openeth *her bosom*,  
 That this *Korân* is indeed a discriminating discourse,  
 And that it is not frivolous.  
 They verily plot a plot *against thee*,  
 And I will plot a plot *against them*.  
 Deal gently therefore with the infidels; grant them a gentle respite.

## [XXIII.]

## SURA XCI.—THE SUN.

MECCA.—15 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By the SUN and his (her) noonday brightness!  
 By the Moon when she followeth him!  
 By the Day when it revealeth his glory!  
 By the Night when it enshroudeth him!  
 By the Heaven and Him who built it!  
 By the Earth and Him who spread it forth!  
 By a Soul and Him who balanced it,  
 And breathed into it its wickedness and its piety,  
 Happy is he who hath kept it pure,  
 10 And undone is he who hath corrupted it!  
 Thamood<sup>1</sup> in his impiety rejected the message of the Lord,  
 When the greatest wretch among them rushed up:—  
 And the Apostle of God said to them,—“The Camel of God! and let her drink.”  
 But they treated him as an impostor and hamstrung her. So their Lord destroyed them for their crime, and visited all alike:  
 Nor feared He the issue.

<sup>1</sup> See Sura vii. 33, for the story of Thamood.

## [XXIV.]

## SURA LXXX.—HE FROWNED.

MECCA.—42 Verses.

*In the Name of God, the Compassionate, the Merciful.*

HE FROWNED, and he turned his back,<sup>1</sup>  
 Because the blind man came to him!  
 But what made thee know whether he would not aim at holiness,<sup>2</sup>  
 Or be warned, and the warning profit him?  
 As to him who has become wealthy—  
 Him therefore thou didst receive with honour:  
 Yet is it not thy concern that he endeavours not to be pure;<sup>3</sup>  
 But as to him who cometh to thee in earnest,  
 And full of fears—  
 10 Him dost thou neglect.  
 Do not so. Verily it (the Korân) is a warning;  
 (And whoso is willing beareth it in mind)  
 Written on honoured pages,  
 Exalted, purified,  
 By the hands of Scribes, honoured, righteous.  
 Cursed be man! What hath made him unbelieving?  
 Of what thing did God create him?  
 Out of moist germs.<sup>4</sup>  
 He created him and fashioned him,  
 20 Then made him an easy passage *from the womb*,  
 Then causeth him to die and burieth him;  
 Then, when He pleaseth, will raise him again to life.  
 Nay! but man hath not yet fulfilled the bidding of his Lord.  
 Let man then look at his food:  
 It was We who rained down the copious rains,

<sup>1</sup> We are told in the traditions, &c., that when engaged in converse with Walid, a chief man among the Koreish, Muhammad was interrupted by the blind Abdallah Ibn Omm Maktûm, who asked to hear the Korân. The Prophet spoke very roughly to him at the time, but afterwards repented, and treated him ever after with the greatest respect. So much so, that he twice made him Governor of Medina.

<sup>2</sup> Lit. *what lets thee know whether he will, &c.*

<sup>3</sup> That is, embrace Islam, and so become pure from sin.

<sup>4</sup> Ex spermate.

Then cleft the earth with clefts ;  
 So caused We the upgrowth of the grain,  
 And grapes and healing herbs,  
 And the olive and the palm,  
 30 And enclosed gardens thick *with trees*,  
 And fruits and herbage,  
 Provision for yourselves and for your cattle.  
 But when the stunning trumpet-blast shall arrive,<sup>1</sup>  
 On that day shall a man fly from his brother,  
 And his mother and his father,  
 And his wife and his children ;  
 For every man of them on that day *his own concern*  
 shall be enough.  
 There shall be faces on that day radiant,  
 Laughing and joyous :  
 40 And faces on that day with dust upon them :  
 Blackness shall cover them !  
 These are the Unbelievers, the Impure.

## [XXV.]

## SURA LXXXVII.—THE MOST HIGH.

MECCA.—19 Verses.

*In the Name of God, the Compassionate, the Merciful.*

PRAISE the name of thy Lord THE MOST HIGH,  
 Who hath created and balanced *all things*,  
 And who hath fixed their destinies and guided them ;  
 Who bringeth forth the pastures,  
 Then reduceth them to dusky stubble.  
 We will teach thee to recite *the Korân*, nor aught  
 shalt thou forget,  
 Save what God pleaseth ; He verily knoweth alike  
 the manifest and what is hidden ;  
 And we will make easy for thee the easiest way.<sup>2</sup>

<sup>1</sup> Descriptions of the Day of Judgment now become very frequent. See Suras pp. 28, 29, and almost every Sura to the fifty-fifth, after which they become gradually more historical. In the *early* part of his career, Muhammad appears to represent the day of doom as near at hand.

<sup>2</sup> *i. e.* in matters of faith.

Warn therefore ; verily the warning is profitable :  
 10 He that feareth God will receive the warning,—  
 And the greatest wretch only will turn aside from it,  
 Who shall be burned at the terrible fire ;  
 Then shall he not die therein, and shall not live.  
 Happy he who is purified *by Islam*,  
 And remembereth the name of his Lord and prayeth.  
 But ye prefer this present life,  
 Though the life to come is better and more enduring.  
 This truly is in the Books of old,  
 The Books of Abraham<sup>1</sup> and Moses.

## [XXVI.]

## SURA XCV.—THE FIG.

MECCA.—8 Verses.

*In the Name of God, the Compassionate, the Merciful.*

I SWEAR by the FIG and by the olive,  
 By Mount Sinai,  
 And by this inviolate soil !<sup>2</sup>  
 Of goodliest fabric have we created man,  
 Then brought him down to be the lowest of the low ;<sup>3</sup>—  
 Save who believe and do the things that are right, for  
 theirs shall be a reward that faileth not.  
 Then, what henceforth shall make thee treat the Judgment  
 as a lie ?  
 Is not God the most just of judges ?

<sup>1</sup> Thus the Rabbins attribute the Book Jezirah to Abraham. See Fabr. Cod. Apoc. V. T. p. 349.

<sup>2</sup> In allusion to the sacredness of the territory of Mecca. This valley, in about the fourth century of our era, was a kind of sacred forest of thirty-seven miles in circumference, and called Haram—a name applied to it as early as the time of Pliny (vi. 32). It had the privilege of asylum, but it was not lawful to inhabit it, or to carry on commerce within its limits, and its religious ceremonies were a bond of union to several of the Bedouin tribes of the Hejaz. The Koreish had monopolized most of the offices and advantages of the Haram in the time of Muhammad. See Sprenger's *Life of Mohammad*, p. 7-20.

<sup>3</sup> This may refer to the tradition of the judgment inflicted on the sinners mentioned Sura vii. 166.

## [XXVII.]

## SURA CIII.—THE AFTERNOON.

MECCA.—3 Verses.

*In the Name of God, the Compassionate, the Merciful.*

I SWEAR by the declining day!  
 Verily man's lot is one of loss,<sup>1</sup>  
 Save those who believe and do the things which be  
 right, and enjoin truth, and enjoin steadfastness  
 on each other.

## [XXVIII.]

## SURA LXXXV.—THE STARRY.

MECCA.—22 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By the star-bespangled Heaven!<sup>2</sup>  
 By the predicted Day!  
 By the witness and the witnessed!<sup>3</sup>  
 Cursed the masters of the trench<sup>4</sup>  
 Of the fuel-fed fire,  
 When they sat over against it  
 And were witnesses of what they inflicted on the  
 believers!

<sup>1</sup> This Sura is said to have been recited in the Mosque, shortly before his death, by Muhammad. See Weil, p. 328.

<sup>2</sup> Lit. by the Heaven furnished with towers; the signs of the Zodiac. See Sura xv. 15.

<sup>3</sup> That is, by Muhammad and by Islam; or, Muhammad and the Resurrection. See, however, v. 7.

<sup>4</sup> Prepared by Dhn Nowas, king of Yemen, A.D. 523, for the Christians. See Gibbon's Decline and Fall, chap. xii. towards the end. Pocock, Sp. Hist. Ar. p. 62. And thus the comm. generally. But Geiger (p. 192) and Nöldeke (p. 77 n.) understand the passage of Dan. iii. But it should be borne in mind that the Suras of this early period contain very little allusion to Jewish or Christian legends. A third interpretation is given by Dr. Sprenger, i. 465.

- Nor did they dislike them but for their faith in God,  
 the Mighty, the Praiseworthy:<sup>1</sup>  
 His the kingdom of the Heavens and of the Earth;  
 and God is the witness of everything.
- 10 Verily, those who vexed the believers, men and women,  
 and repented not, doth the torment of Hell, and  
 the torment of the burning, await.  
 Verily for those who shall have believed and done  
 the things that be right, are the Gardens beneath  
 whose shades the rivers flow. This the immense  
 bliss!
- Verily, right terrible will be thy Lord's vengeance!  
 Lo, He it is who produceth all things, and causeth  
 them to return;  
 And is He the Indulgent, the Loving;  
 Possessor of the Glorious throne;  
 Worker of that He willeth.  
 Hath the story reached thee of the hosts  
 Of Pharaoh and Thamood?  
 Nay! the infidels are all for denial;  
 20 But God surroundeth them from behind.  
 Yet it is a glorious Korân,  
 Written on the preserved Table.

## [XXIX.]

## SURA CI.—THE BLOW.

MECCA.—8 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THE BLOW! what is the Blow?  
 And what shall teach thee what the Blow is?  
 The Day when men shall be like scattered moths,  
 And the mountains shall be like carded dyed wool!  
 Then as to him whose balances are heavy—his shall  
 be a life that shall please him well:

<sup>1</sup> Verses 8-11 wear the appearance of a late insertion, on account of their length, which is a characteristic of the more advanced period. Observe also the changes in the rhymes.

And as to him whose balances are light—his dwelling-place<sup>1</sup> shall be the lowest pit of Hell.  
And what shall teach thee what that pit is?  
A raging fire!

[XXX.]

## SURA XCIX.—THE EARTHQUAKE.

MECCA.—8 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHEN the Earth is shaken with its shaking,<sup>2</sup>  
And (when) the Earth hath cast forth her burdens,  
And man shall say, What aileth her?  
On that day shall she tell out her tidings,  
Because thy Lord hath inspired her.  
On that day shall men come forward in bands to  
behold their works,  
And whosoever shall have wrought an atom's<sup>3</sup> weight  
of good shall behold it,  
And whosoever shall have wrought an atom's weight  
of evil shall behold it.

[XXXI.]

## SURA LXXXII.—THE CLOVEN.

MECCA.—19 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHEN the Heaven shall be CLOVEN asunder,  
And when the stars shall be scattered,  
And when the seas<sup>4</sup> shall be commingled,  
And when the graves shall be turned upside down,

<sup>1</sup> Lit. *Mother*.<sup>2</sup> *i. e.* the earthquake which is to follow the blast of the Archangel's trumpet.<sup>3</sup> Lit. *a single ant.*<sup>4</sup> Salt water and fresh water.

Each soul shall recognize its earliest and its latest actions.<sup>1</sup>

O man! what hath seduced thee from thy generous Lord,

Who created thee and moulded thee and disposed thee aright?

In the form which pleased Him hath He fashioned thee.

Nay! but ye treat the Judgment as a lie.

10 Yet truly there are guardians over you—

Illustrious recorders—

Cognisant of your actions.

Surely amid delights *shall* the righteous dwell,

But verily the wicked in Hell-fire:

They shall be burned at it on the day of doom,

And they shall not be hidden from it.

What shall teach thee what the day of Judgment is?

Once more. What shall teach thee what the day of

Judgment is?

It is a day when one soul shall be powerless for another soul; and all on that day shall be in the hands of God.<sup>2</sup>

[XXXII.]

## SURA LXXXI.—THE FOLDED UP.

MECCA.—29 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHEN the sun shall be FOLDED UP,<sup>3</sup>

And when the stars shall shoot downwards,

And when the mountains shall be set in motion,

And when the camels ten months gone with foal shall be abandoned,

And when the wild beasts shall be gathered together,<sup>4</sup>

And when the seas shall be swollen,

<sup>1</sup> Or, *what it hath done and left undone.*<sup>2</sup> Lit. *and the matter on that day to God.*<sup>3</sup> *Involutus fuerit tenebris.* Mar. Comp. ἐλιξεί in Heb. i. 12.<sup>4</sup> Thus Bab. Talm. Erchin. 3. "In the day to come (*i. e.* of judgment), all the beasts will assemble and come, &c."

And when souls shall be paired *with their bodies*,  
And when the damsel that had been buried alive shall  
be asked

For what crime she was put to death,<sup>1</sup>

10 And when the leaves of the Book shall be unrolled,  
And when the Heaven shall be stripped away,<sup>2</sup>  
And when Hell shall be made to blaze,  
And when Paradise shall be brought near,  
Every soul shall know what it hath produced.  
And I swear by the stars<sup>3</sup> of retrograde motion,  
Which move swiftly and hide themselves away,  
And by the night when it cometh darkening on,  
And by the dawn when it clears away the darkness by  
its breath,

That verily this is the word of an illustrious Messenger,<sup>4</sup>  
20 Powerful with the Lord of the throne, of established  
rank,

Obeded by *Angels*, faithful also to his trust,  
And your compatriot is not one possessed by djinn ;  
For he saw him<sup>5</sup> in the clear horizon :

Nor doth he keep back<sup>6</sup> *heaven's* secrets,<sup>7</sup>  
Nor doth he teach the doctrine of a cursed<sup>8</sup> Satan.

Whither then are ye going ?

Verily this Korân is no other than a warning to all  
creatures ;

To him among you who willeth to walk in a straight  
path :

But will it ye shall not, unless as God willeth it,<sup>9</sup> Lord  
of the worlds.

<sup>1</sup> See Sura xvi. 61 ; xvii. 33.

<sup>2</sup> Like the skin from a camel when flayed. The idea is perhaps borrowed  
from the Sept. V. of Psalm civ. 2. Vulg. *sicut pellem*.

<sup>3</sup> Mercury, Venus, Jupiter, Mars, Saturn.

<sup>4</sup> Gabriel ; of the meaning of whose name the next verse is probably a  
paraphrase.

<sup>5</sup> Gabriel.

<sup>6</sup> Lit. *grudge, niggard of*.

<sup>7</sup> Sura liii. 7.

<sup>8</sup> Lit. *stoned*. Sura iii. 31. This vision or hallucination is one of the  
few clearly stated miracles to which Muhammad appeals in the Korân.  
It is the tradition of Ibn-Abbas in Waquidi, that he was preserved by  
from committing suicide by throwing himself down from Mount Hira,  
and that after it, God cheered him and strengthened his heart, and one  
revelation speedily followed another.

<sup>9</sup> Comp. the doctrine of predestination in Sura lxxvi. v. 25 to end.

[XXXIII.]

SURA LXXXIV.—THE SPLITTING ASUNDER.

MECCA.—25 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHEN the Heaven hath been SPLIT ASUNDER  
And hath duteously obeyed its Lord :<sup>1</sup>  
And when Earth is stretched out *as a level plain*,  
And hath cast forth what was in her and become  
empty,

And duteously obeyed her Lord ;  
O man, thou verily hast laboured to reach thy Lord,  
and shalt meet Him.

He then into whose right hand his Book shall be given  
Shall be reckoned with in an easy reckoning,  
And shall turn back, rejoicing, to his kindred.

10 But he whose Book shall be given him behind his back<sup>2</sup>  
Shall invoke destruction,  
But at the fire shall he burn.

Verily he lived joyously among his kindred—  
Verily he thought that he should by no means return  
*to God*—

Nay, but verily his Lord beheld him.

And I swear by the sunset redness,

And by the night and its gatherings,<sup>3</sup>

And by the moon when at her full,

That state after state shall ye encounter.<sup>4</sup>

20 What then hath come to them that they believe not ?  
And that when the Korân is recited to them they  
adore not ?

Nay, rather the unbelievers treat it as a lie,  
But God well knoweth what they secrete *in their  
breasts*.

<sup>1</sup> Lit. *has hearkened to its Lord, and is verified (or known) as obedient*.

<sup>2</sup> That is, into his left hand. The Muhammadans believe that the right  
hand of the damned will be chained to the neck ; the left chained behind  
the back.

<sup>3</sup> Probably of the animal tribes.

<sup>4</sup> Lit. *be carried onward*—from Life to Death, from the Grave to  
Resurrection, thence to Paradise.

Let their tidings<sup>1</sup> then be those of painful punishment ;  
Save to those who believe and do the things that be  
right. An unfailing recompense shall be theirs.

[XXXIV.]

SURA C.—THE CHARGERS.

MECCA.—11 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By the panting CHARGERS !  
And those that dash off sparks of fire !  
And those that scour to the attack at morn !  
And stir therein the dust aloft ;  
And cleave therein their midway through a host !  
Truly, Man is to his Lord ungrateful,  
And of this he verily is himself a witness ;  
And truly he is vehement in the love of *this world's*  
good.

- Knoweth he not, then, that when that which is in the  
graves shall be torn forth,  
10 And that which is in men's breasts shall be brought  
out,  
Verily their Lord shall on that day be well informed  
concerning them ?

[XXXV.]

SURA LXXIX.<sup>2</sup>—THOSE WHO DRAG FORTH.

MECCA.—46 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By those *angels* who DRAG FORTH *souls* with vio-  
lence,  
And by those who with gentle release release *them* ;

<sup>1</sup> The expression is ironical. See Freyt. in Lex. on the word. Lit. *tell them glad tidings.*

<sup>2</sup> This Sura obviously consists of three portions, verses 1-14, 15-26,

By those who swim along with swimming motion ;  
By those who speed foremost with foremost speed ;<sup>1</sup>  
By those who conduct the affairs of *the universe* !  
One day, the disturbing *trumpet-blast* shall disturb it,  
Which the second *blast* shall follow :  
*Men's* hearts on that day shall throb :—  
*Their* looks be downcast.

- 10 *The infidels* will say, " Shall we indeed be restored to  
the former state ?

What ! when we have become rotten bones ? "

" This then," say they, " will be a return to loss." <sup>2</sup>

And it will be but a single blast,

And lo ! they are on the surface of the earth.

¶ Hath the story of Moses reached thee ?

When his Lord called to him in Toowa's holy vale :

" Go to Pharaoh ; lo, he hath burst all bounds :

And say, Wouldest thou become pure ?

Then I will guide thee to thy Lord that thou mayest  
*fear to sin.*"

- 20 And he showed him the great miracle,—

But he treated him as an impostor, and rebelled,—

Then turned his back all hastily,

And gathered an assembly and proclaimed,

And said, " I am your Lord supreme."

So God visited him with the punishment of the next  
life and of the present :<sup>3</sup>

Verily, herein is a lesson for him who hath the fear  
*of God.*

¶ Are ye the harder to create, or the heaven which He  
hath built ?

He reared its height<sup>4</sup> and fashioned it,

And gave darkness to its night, and brought out its  
sunshine,

- 30 And afterwards stretched forth the earth,  
Brought forth from it its waters and its pastures,

27-46, of which the third is the latest in point of style, and the second, more detailed than is usual in the Suras of the early period, which allude to Jewish and other legend only in brief and vague terms. It may therefore be considered as one of the short and early Suras.

<sup>1</sup> Or, *by those angels which precede, i. e.* the souls of the pious into Paradise. Or, are beforehand with the Satans and Djinn in learning the decrees of God.

<sup>2</sup> Lit. *which wanders from the right way.* *Hic sane reditus est falsus.*—Mar.

<sup>3</sup> It is curious to observe how this tale is amplified in Sura xxvi. 9-66.

<sup>4</sup> Or, *roof.*

And set the mountains firm,  
 For you and for your cattle a provision.  
 But when the grand calamity shall come,  
 The day when a man shall be reminded of all his aims,  
 And Hell shall be in full view of each beholder;  
 Then, as for him who hath transgressed  
 And hath chosen this present life,  
 Verily, Hell—that his dwelling-place:  
 40 But as to him who feared the majesty of his Lord, and  
 refrained his soul from lust,  
 Verily, Paradise—that his dwelling-place:  
 ¶ They will ask thee of "the Hour," when will be its  
 fixed time?  
 But what record hast thou of it?  
 Its appointed period is *known only* to thy Lord;—  
 Thou art only charged with the warning of those who  
 fear it;—  
 On the day when they shall see it, *it shall seem to them*  
 as though they had not tarried *in the tomb*, longer  
 than an evening or its morn.

[XXXVI.]

## SURA LXXVII.—THE SENT.

MECCA.—50 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By the train of THE SENT ones,<sup>1</sup>  
 And the impetuously swift in their swiftness;<sup>2</sup>  
 By the scatterers who scatter,  
 And the distinguishers who distinguish;  
 And those that give forth monition,  
 To excuse or warn;  
 Verily that with which ye are menaced is imminent.  
 When the stars, then, shall be blotted out,  
 And when the heaven shall be cleft,  
 10 And when the mountains shall be scattered in dust,

<sup>1</sup> Lit. *by the sent* (fem.) *one after another*. *Per missas*.—Mar. Either *angels* following in a continued series; or, *winds*, which disperse rain over the earth; or the successive verses of the Korân which *disperse* truth and *distinguish* truth from error.

<sup>2</sup> Lit. *stormy winds*.

And when the Apostles shall have a time assigned  
 them—  
 For what day is the fixed term appointed?  
 For the day of severing!  
 And who shall teach thee what the day of severing is?  
 Woe on that day to those who charged with imposture!  
 Have We not destroyed them of old?  
 We will next cause those of later times to follow them.<sup>1</sup>  
 Thus deal We with the evil doers.  
 Woe on that day to those who charged with imposture!  
 20 Have We not created you of a sorry germ,  
 Then laid it up in a secure place,  
 Till the term decreed *for birth*?  
 Such is our power! and, how excellent in power are  
 We!<sup>2</sup>  
 Woe on that day to those who charged with imposture!  
 Have We not made the earth a receptacle  
 For the living and the dead?  
 And placed on it the tall firm mountains, and given  
 you sweet water to drink?  
 Woe on that day to those who charged with imposture!  
 "Begone to that *Hell* which ye called a lie:—"  
 30 Begone to the shadows that lie in triple masses;<sup>3</sup>  
 But not against the flame shall they shade or help:—"  
 The sparks which it casteth out are like towers—  
 Like tawny camels.  
 Woe on that day to those who charged with imposture!  
 On that day they shall not speak,  
 Nor shall it be permitted them to allege excuses.  
 Woe on that day to those who charged with imposture!  
 This is the day of severing, when We will assemble you  
 and those of olden time.  
 If now ye have any craft try your craft on me.  
 40 Woe on that day to those who charged with imposture!  
 Lo, the God-fearing *shall be placed* amid shades and  
 fountains,  
 And fruits, whatsoever they shall desire:  
 "Eat and drink, with health,<sup>4</sup> as the meed of your toils"—

<sup>1</sup> Sura xlv. 40.

<sup>2</sup> Or, *and we determined it beforehand, and how excellent (are we) who determined!*

<sup>3</sup> Or, *forked branches*.  
<sup>4</sup> Maimonides says that the majority of the Jews hope that Messiah shall come and "raise the dead, and they shall be gathered into Paradise, and there shall eat and drink and be in good health to all eternity."  
 —Sanhedrin, fol. 119, col. 1.



Lo, thus recompense We the good.  
 Woe on that day to those who charged with imposture  
 "Eat ye and enjoy yourselves yet a little while. Verily,  
 ye are doers of evil."  
 Woe on that day to those who charged with imposture!  
 And when it is said to them, Bow down, they worship  
 not.  
 Woe on that day to those who charged with imposture!  
 50 And in what revelation after this will they believe?

## [XXXVII.]

## SURA LXXVIII.—THE NEWS.

MECCA.—41 Verses.

*In the Name of God, the Compassionate, the Merciful.*

CONCERNING what ask they one of another?  
 Of the great NEWS,<sup>1</sup>  
 The theme of their disputes.  
 Nay, they shall know its *truth*!  
 Again. Nay, but they shall know it!  
 Have We not made the Earth a couch?  
 And the mountains its tent-stakes?  
 And We have created you of two sexes,  
 And ordained your sleep for rest,  
 10 And ordained the night as a mantle,  
 And ordained the day for gaining livelihood,  
 And built above you seven solid<sup>2</sup> heavens,  
 And placed therein a brightly-burning lamp;  
 And We send down water in abundance from the rain-  
 clouds,  
 That We may bring forth by it corn and herbs,  
 And gardens thick with trees.  
 Lo! the day of Severance is fixed;

<sup>1</sup> Of the Resurrection. With regard to the date of this Sura, we can only be guided (1) by the general style of the earlier portion (to verse 37), which is analogous to that of the early Meccan Suras; (2) by verse 17, which presupposes lxxvii. 12; (3) by the obviously later style of verse 37 to the end.

<sup>2</sup> See Sura ii. 27. This is the title given by the Talmudists to the fifth of the seven heavens.

The day when there shall be a blast on the trumpet,  
 and ye shall come in crowds,  
 And the heaven shall be opened and be full of portals,<sup>1</sup>  
 20 And the mountains shall be set in motion, and become  
 thin vapour.  
 Hell truly shall be a place of snares,  
 The home of transgressors,  
 To abide therein ages;  
 No coolness shall they taste therein nor any drink,  
 Save boiling water and running sores;  
 Meet recompense!  
 Verily they looked not forward to their account;  
 And they gave the lie to our signs, charging them  
 with falsehood;  
 But We noted and wrote down all;  
 30 "Taste this then: and We will not give you increase  
 but of torment."  
 Lo! for the God-fearing is a blissful abode,  
 Enclosed gardens and vineyards;  
 And damsels with swelling breasts, their peers in age,  
 And a full cup:  
 There shall they hear no vain discourse nor any false-  
 hood:  
 A recompense from thy Lord—sufficing gift!—  
 Lord of the heavens and of the earth, and of all that  
 between<sup>2</sup> them lieth—the God of Mercy! But  
 not a word shall they obtain from Him.  
 On the day whereon the Spirit<sup>3</sup> and the Angels shall  
 stand ranged in order, they shall not utter a word,  
 save he whom the God of Mercy permits, and  
 who shall say that which is right.  
 This is the sure day. Whoso then will, let him take  
 the path of return to his Lord.  
 40 Verily, We warn you of a chastisement close at hand;  
 The day on which a man shall see the deeds which  
 his hands have sent before him; and when the  
 unbeliever shall say, "Oh! would I were dust!"

<sup>1</sup> For the Angels going and returning.

<sup>2</sup> This phrase is of constant recurrence in the Talmud. Maimonides, *Yad Hach. i. 3*, makes it one of the positive commands of the Rabbins to believe "that there exists a first Being . . . and that all things existing, Heaven and Earth, and whatever is between them, exist only through the truth of his existence."

<sup>3</sup> Gabriel.

## [XXXVIII.]

## SURA LXXXVIII.—THE OVERSHADOWING.

MECCA.—26 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- HAVE tidings of the *day* that shall OVERSHADOW  
reached thee?  
Downcast on that day shall be the countenances of  
*some,*  
Travailing *and* worn,  
Burnt at the scorching fire,  
Made to drink from a fountain fiercely boiling.  
No food shall they have but *the fruit* of Darih,<sup>1</sup>  
Which shall not fatten, nor appease their hunger.  
Joyous too, on that day, the countenances of *others,*  
Well pleased with their past efforts,  
10 In a lofty garden :  
No vain discourse shalt thou hear therein :  
Therein shall be a gushing fountain,  
Therein shall be raised couches,  
And goblets ready placed,  
And cushions laid in order,  
And carpets spread forth.  
Can they not then look up to the clouds, how they are  
created ;  
And to the heaven how it is upraised ;  
And to the mountains how they are rooted ;  
20 And to the earth how it is outspread ?  
Warn thou then ; *for* thou art a warner only :  
Thou hast no authority over them :  
But whoever shall turn back and disbelieve,  
God shall punish him with the greater punishment.  
Verily to Us is their return ;  
Then truly shall it be Ours to reckon with them.

<sup>1</sup> The name of a bitter, burning shrub growing in Hell.

## [XXXIX.]

## SURA LXXXIX.—THE DAYBREAK.

MECCA.—30 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- By the DAYBREAK and ten nights,<sup>1</sup>  
By the double and the single,<sup>2</sup>  
By the night when it pursues its course ;  
Is there not in this an oath for a man of sense ?  
Hast thou not seen how thy Lord dealt with Ad,  
At Irem adorned with lofty structures,  
Whose like have not been reared in the lands !  
And with Thamood who hewed out rocks in the valley ;  
And with Pharaoh the impaler ;<sup>3</sup>  
10 Who *all* committed excesses in the lands,  
And multiplied wickedness therein,  
Wherefore thy Lord let loose on them a mingled  
scourge of chastisement ;<sup>4</sup>  
Verily thy Lord is upon a watch-tower ;  
But as to man, when his Lord trieth him, and honoureth  
him, and is bounteous to him,  
Then saith he, " My Lord honoureth me : "  
But when He proveth him and limiteth his gifts to  
him,  
He saith, " My Lord despiseth me. "  
Nay, but ye honour not the orphan,  
Nor urge ye one another to feed the poor,  
20 And ye devour heritages, devouring greedily,  
And ye love riches with exceeding love.  
Nay, but when the earth shall be crushed with crushing  
on crushing,  
And thy Lord shall come and the angels rank on rank,  
And Hell on that day shall be moved up<sup>5</sup>—Man shall  
on that day remember himself—But how shall  
remembrance help him?

<sup>1</sup> Of the sacred month Dhu'l-hajja.

<sup>2</sup> *i. e.* things created in pairs, and the one Creator.

<sup>3</sup> Lit. *lord of the stakes*, to which Pharaoh is fabled to have fastened the Israelites and then subjected them to various torments.

<sup>4</sup> Or, *poured on them the mixed cup of chastisement.*

<sup>5</sup> The orthodox Muhammadans take this passage literally. Djelal says

He shall say, Oh! would that I had prepared beforehand for this my life! On that day none shall punish as God punisheth,  
 And none shall bind with such bonds as He.  
 Oh, thou soul which art at rest,  
 Return to thy Lord well-pleased, and pleasing Him :<sup>1</sup>  
 Enter thou then among my servants,  
 30 And enter thou my Paradise.

## [XL.]

## SURA LXXV.—THE RESURRECTION.

MECCA.—40 Verses.

*In the Name of God, the Compassionate, the Merciful.*

I SWEAR by the day of the RESURRECTION,  
 And I swear by the self-accusing soul.<sup>2</sup>  
 Thinketh man that We cannot re-unite his bones?  
 Aye! his very finger-bones are We able evenly to replace.  
 But man chooseth to go astray as to his future.<sup>3</sup>  
 He asketh, "When this day of Resurrection?"  
 When then the eyesight shall be dazzled,  
 And the moon shall be darkened,  
 And the sun and the moon shall be together,<sup>4</sup>  
 10 On that day man shall cry, "Where is there a place to flee to?"  
 But in vain—there is no place of refuge—  
 With thy Lord on that day shall be the sole asylum.  
 On that day shall man be told of all that he hath done first and last;<sup>5</sup>  
 Yea, a man shall be the evidence against himself:  
 And even if he put forth his pleas . . . .<sup>6</sup>

that hell will "be dragged up by 70,000 chains, each pulled by 70,000 angels," as if it were an enormous animal or locomotive engine. So Zamalshan, who attributes this idea to Muhammad himself.

<sup>1</sup> Lit. *content and accepted*.<sup>2</sup> Said to refer to Adam.<sup>3</sup> Lit. *that which is before him*.<sup>4</sup> Lit. *shall be united*. In the loss of light, or in the rising in the west.—Beidh.<sup>5</sup> Or, *done and left undone*.<sup>6</sup> Supply, *they shall not be accepted*.

(Move not thy tongue that thou mayest hurry over the revelation :<sup>1</sup>

We verily will see to the collecting and the recital of it ;  
 When therefore We recite it, then follow thou the recital,

Afterwards verily it shall be Ours to make it clear to thee.)

30 No, but ye love the transitory,  
 And ye neglect the life to come.  
 On that day shall faces beam with light,  
 Outlooking towards their lord ;  
 And faces on that day shall be dismal,  
 As if they thought that some calamity would therein befall them.  
 Assuredly when the soul shall come up to the breast-bone,  
 And there shall be a cry, "Who is the magician to restore him?"  
 And the man feeleth that the time of his departure is come,  
 And when one leg shall be enlaced with the other,<sup>2</sup>  
 30 To thy Lord on that shall he be driven on ;  
 For he believed not, and he did not pray,  
 But he called the truth a lie and turned away,  
 Then, walking with haughty mien, rejoined his people.  
 May (evil) draw nearer to thee and nearer,<sup>3</sup>  
 Then, may it draw nearer to thee and nearer still.  
 Thinketh man that he shall be left uncared for?  
 Was he not a mere embryo?<sup>4</sup>  
 Then he became thick blood of which God formed him and fashioned him ;  
 And made him twain, male and female.  
 40 Is not He powerful enough to quicken the dead ?

<sup>1</sup> Verses 16—19 are parenthetic, and either an address to Muhammad by Gabriel desiring him (1) not to be overcome by any fear of being unable to follow and retain the revelation of this particular Sura ; (2) or, not to interrupt him, but to await the completion of the entire revelation before he should proceed to its public recital. In either case we are led to the conclusion that, from the first, Muhammad had formed the plan of promulgating a written book. Comp. Sura xx. 112.

<sup>2</sup> In the death-struggle.<sup>3</sup> Or, *woe to thee, and woe! again, woe to thee, and woe!* Thus Sale, Ullm. Beidhawi ; who also gives a rendering (which is that of Maracci) referring to the approach of "the Hour," viz. *It is nearer to thee and nearer*.<sup>4</sup> Nonne fuit humor ex spermate quod spermatizatur.

## [XLI.]

## SURA LXXXIII.—THOSE WHO STINT.

MECCA.—36 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- WOE to those who STINT the measure:  
 Who when they take by measure from others, exact  
 the full;  
 But when they mete to them or weigh to them, minish—  
 Have they no thought that they shall be raised again  
 For a great day,  
 A day when mankind shall stand before *the* Lord of  
 the worlds?  
 Nay, verily, the register of the wicked is in Sidjîn;<sup>1</sup>  
 And what shall make thee understand what Sidjîn is?  
 It is a book distinctly written.
- 10 Woe, on that day, to those who treated *our signs* as lies,  
 Who treated the day of judgment as a lie!  
 But none treat it as a lie, save the transgressor, the  
 criminal,  
 Who, when our signs are rehearsed to him, saith,  
 "Tales of the Ancients!"  
 Nay, but their own works have got the mastery over  
 their hearts:  
 Yes; they shall surely be shut out as by a veil from  
 their Lord on that day;  
 Then shall they be surely burned in Hell-fire:  
 Then shall it be said *to them*, "This is what ye deemed  
 a lie."  
 Nay, verily the register of the righteous is in Illiyoun;  
 And what shall make thee understand what Illiyoun is?
- 20 A book distinctly written;  
*The angels* who draw nigh unto God attest it.  
 Surely among delights *shall* the righteous dwell!  
 Seated on bridal couches they will gaze around;  
 Thou shalt mark in their faces the brightness of delight;  
 Choice sealed wine shall be given them to quaff,—

<sup>1</sup> Sidjîn is a prison in Hell which gives its name to the register of actions there kept, as Illiyoun, a name of the *lofty* apartments of Paradise, is transferred to the register of the righteous.

The seal of musk.—For this let those pant who pant  
*for bliss*—

Mingled therewith shall be *the waters of Tasnîm*<sup>1</sup>—  
 Fount whereof they who draw nigh to God shall drink.  
 The sinners indeed laugh the faithful to scorn:

- 30 And when they pass by them they wink at one  
 another,—  
 And when they return to their own people, they re-  
 turn jesting,  
 And when they see them they say, "Verily these are  
 the erring ones."  
 And *yet* they have no mission to be their guardians.  
 Therefore, on that day the faithful shall laugh the  
 infidels to scorn,  
 As reclining on bridal couches they behold them.  
 Is there a repayment to the unbelievers in accordance  
 with their deeds?

## [XLII.]

## SURA LXIX.—THE INEVITABLE.

MECCA.—52 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THE INEVITABLE!<sup>2</sup>

What is the Inevitable?  
 And what shall make thee comprehend what the In-  
 evitable is?  
 Thamood and Ad treated the day of Terrors<sup>3</sup> as a lie.  
 So as to Thamood,<sup>4</sup> they were destroyed by a violent  
 thunderstorm;  
 And as to Ad, they were destroyed by a roaring furious  
 blast.

<sup>1</sup> Derived from the root *sanîma*, to be high: this water being conveyed to the highest apartments in the Pavilions of Paradise.

<sup>2</sup> *fatalis*.—Mar. Or, *the merited*, i. e. punishment.

<sup>3</sup> Thus Beidh., Sale, &c. But with reference to another sense of the root *karâa*, it may be rendered *the day of decision, the day on which man's lot shall be decided*.

<sup>4</sup> On Ad and Thamood, see Sura vii. 63-77.

It did the bidding of God<sup>1</sup> against them seven ill-omened nights and eight days together, in which thou mightest have seen the people laid low, as though they had been the roots of rotten palm-trees;—

And couldst thou have seen a remnant of them?  
Pharaoh also, and those who flourished before him, and the overthrown<sup>2</sup> cities, committed sin,—

10 And disobeyed the Sent one of their Lord: therefore did He lay hold on them with an accumulated chastisement.<sup>3</sup>

Verily, when the Flood rose high, We bare you in the Ark,<sup>4</sup>

That We might make *that event*<sup>5</sup> a warning to you, and that the retaining ear might retain it.

But when one blast shall be blown on the trumpet, And the earth and the mountains shall be lifted up, and shall both be dashed in pieces at a single stroke,

On that day the woe that must come suddenly shall suddenly come,<sup>6</sup>

And the heaven shall cleave asunder, for on that day it shall be reft;

And the angels shall be on its sides, and over them on that day eight shall bear up the throne of thy Lord.

On that day ye shall be brought before Him: no hidden deed shall remain hidden from you.

And as for him who shall have his book given to him into his right hand, he will then say *to his friends*,  
“Take ye *it*; read ye my book;

20 I verily thought that to my reckoning I should come.”

And his shall be a life that shall please him well,  
In a lofty garden,

Whose clusters shall be near at hand:

“Eat ye and drink with healthy relish, as the meed of what ye sent on beforehand in the days which are past.”

<sup>1</sup> Lit. *God subjected it to Himself*, availed Himself of it against them.

<sup>2</sup> Ar. *Mütäfikä*, a Hebrew word, used in Gen. xix. 25, of these cities. Comp. the Syriac version of 2 Pet. ii. 6.

<sup>3</sup> Lit. *grasp*.

<sup>4</sup> Lit. the (*sea*-)traversing.

<sup>5</sup> Or *it*, *i.e.* the Ark. See n. Sura ix. 71.

<sup>6</sup> *El-wakia*, the sudden event, the calamity; the woe that must break in upon Heaven and Earth. The same word is used, Sura lvi. 1, and ci. 1, for the Resurrection and Day of Judgment.

And as for him who shall have his book given into his left hand, he will then say, “O that my book had never been given me!

And that I had never known this *my* reckoning; <sup>1</sup>

O that death had made an end of me!

My wealth hath not profited me!

My power hath perished from me!”

30 “Lay ye hold on him and chain him,

Then at the Hell-fire burn him,

Then into a chain whose length in seventy cubits thrust him;

Verily he believed not in God, the Great,

And was not careful to feed the poor;

No friend therefore shall he have here this day,

Nor food, but corrupt sores,

Which none shall eat but the sinners.”

I swear by what ye see,

And by that which ye see not,

40 That this verily is the word of an apostle worthy of honour!

And that it is not the word of a poet—how little do ye believe!

Neither is it the word of a soothsayer—how little do ye receive warning!

It is a missive from *the* Lord of the worlds.

But if *Muhammad* had fabricated concerning us any sayings,

We had surely seized him by the right hand,

And cut through the vein of his heart,

Nor would We have withheld any one of you from him.

But verily, It (the Korân) is a warning for the God-fearing;

And, of a truth, We well know that there are of you who treat it as a falsehood;

50 But it shall be the very despair<sup>2</sup> of infidels,

For it is assuredly the truth of sure knowledge.

Praise, then, the name of thy Lord, the Great.

<sup>1</sup> In allusion to the mode of executing criminals in some Eastern countries.

<sup>2</sup> Lit. *cause of sighs*.

## [XLIII.]

## SURA LI.—THE SCATTERING.

MECCA.—60 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- By those<sup>1</sup> which scatter with SCATTERING,  
 And those which bear *their* load,  
 And those which speed lightly along,  
 And those who apportion by command!  
 Only with that which is true are ye threatened,  
 And lo! the judgment will surely come to pass.  
 By the star-tracked heaven!  
 Verily ye are discordant in what ye say;  
 But whoso is turned *from the truth*, is turned from it  
*by a divine decree.*
- 10 Perish the liars,  
 Who are forgetful in the depths of their *ignorance!*  
 They ask, "When this day of judgment?"  
 On that day they shall be tormented at the fire—  
 "Taste ye your torment; it is this whose speedy coming  
 ye challenged."  
 But the God-fearing *shall dwell* amid gardens and  
 fountains,  
 Enjoying what their Lord hath given them, for they  
 verily aforetime were doers of good:  
 But little of the night was it that they slept,  
 And at dawn they prayed for pardon,  
 And of their wealth a due share *was given* to the  
 suppliant and the outcast.
- 20 Moreover on earth are signs for men of firm belief,  
 And in your own selves: Will ye not then behold them?  
 And the Heaven hath sustenance for you, and that  
 which you are promised.  
 By *the* Lord then of heaven and earth, this is the very  
 truth, even as ye speak yourselves.<sup>2</sup>

<sup>1</sup> Lit. (*I swear*) by those which scatter (*i.e.* the rain) with a scattering, (2) and by those which carry a burden, (3) and by those which run lightly, (4) and by those which divide a matter, or, by command. The particles are all in the feminine: some interpret verse 1 of winds, verse 2 of clouds, verse 3 of ships, verse 4 of angels.

<sup>2</sup> *i.e.* This oath is for the confirmation of the truth, as ye are wont to confirm things one among another by an oath.

- ¶ Hath the story reached thee of Abraham's honoured  
 guests?<sup>1</sup>  
 When they went in unto him and said, "Peace!" he  
 replied, "Peace:—they are strangers."  
 And he went apart to his family, and brought a fatted  
 calf,  
 And set it before them. He said, "Eat ye not?"  
 And he conceived a fear of them. They said, "Fear  
 not;" and announced to him a wise son.  
 Then his wife came up with outcry, and smote her face  
 and said, "*What I*, old and barren!"
- 30 They said, "Thus saith thy Lord. He truly is the  
 Wise, the endued with knowledge."  
 Said he, "And what, O messengers, is your errand?"  
 They said, "Verily to a wicked people have we been  
 sent,<sup>2</sup>  
 To hurl upon them stones of clay,  
 Destined<sup>3</sup> by thy Lord for men guilty of excesses."  
 And we brought forth the believers who were in the  
 city:  
 But we found not in it but one family of Muslims.  
 And signs we left therein for those who dread the  
 afflictive chastisement,—  
 And in Moses: when we sent him to Pharaoh with  
 manifest power:  
 But together with his nobles he turned his back and  
 said, "Sorcerer, or Possessed."
- 40 So we seized him and his hosts and cast them into  
 the sea; for of all blame was he worthy—  
 And in Ad: when we sent against them the desolating  
 blast:  
 It touched not aught over which it came, but it turned  
 it to dust—  
 And in Thamood:<sup>4</sup> when it was said to them, "Enjoy  
 yourselves for yet a while;

<sup>1</sup> Comp. Sura xi. 72, and xv. 51. From the want of connection with what precedes, it is highly probable that the whole passage from verse 24-60 did not originally form a part of this Sura, but was added at a later period, perhaps in the recension of the text under Othman.

<sup>2</sup> In Sura xv. 61, Muhammad corrects the mistake into which he has here fallen in making the Angels come to Abraham after the destruction of the cities.

<sup>3</sup> Lit. *marked*, with the names of the individuals to be slain, say the commentators.

<sup>4</sup> For Ad and Thamood, see Sura xi.

But they rebelled against their Lord's command: so  
the tempest took them as they watched *its coming*,<sup>1</sup>  
So that they were not able to stand upright, and could  
not help themselves.

And *we destroyed* the people of Noah, before them: an  
impious people truly were they!

And the Heaven—with Our hands have We built it  
up, and we verily gave it its expanse;

And the Earth—We stretched it out like a carpet; and  
how pleasantly have We spread the couch!

And of everything have We created pairs: haply ye  
will reflect.

50 Fly then to God: verily I *come* to you from Him a  
manifest warner;

And set not up another god with God: verily I *come*  
to you from Him an open warner.

Even thus came there no apostle to those who flourished  
before them, but they exclaimed, "Sorcerer, or  
Possessed."

Have they made a legacy to one another<sup>2</sup> of this *scoff*?  
Yes, they are a rebel people.

Turn away, then, from them, and thou shalt not incur  
reproach:

Yet warn them, for, in truth, the warning will profit  
the believers.

Moreover I have not created Djinn and men, but that  
they should worship Me:

I require not sustenance from them, neither require I  
that they feed Me:

Verily, God is the sole sustainer: possessed of might,  
the powerful:

Therefore, of a truth, to the transgressors shall be a fate  
like the fate of their fellows *of old*—Let them not  
then challenge Me to hasten it.

60 And woe to the infidels, because of their threatened  
day.

<sup>1</sup> *i. e.* in broad daylight. Thus Beidh. Comp. Sura xlv. 22.

<sup>2</sup> Or, *recommended to one another.*

## [XLIV.]

## SURA LII.—THE MOUNTAIN.

MECCA.—49 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By the MOUNTAIN,

And by the Book<sup>1</sup> written

On an outspread scroll,

And by the frequented fane,<sup>2</sup>

And by *Heaven's* lofty roof,

And by the swollen sea,<sup>3</sup>

Verily, a chastisement from thy Lord is most im-  
minent,

And none shall put it back.

With reeling on that day the Heaven shall reel,

10 And with moving shall the mountains move,<sup>4</sup>

And woe, on that day, to those who called *the apostles*  
liars,

Who plunged for pastime into vain disputes—

On that day shall they be thrust with thrusting to the  
fire of Hell:—

"This is the fire which ye treated as a lie!

Is it magic, then? or, do ye not see it?

Burn ye therein: and bear it patiently or impatiently it  
will be the same to you: ye only receive the reward  
of your doings."

But 'mid gardens and delights *shall they dwell* who  
have feared God,

Rejoicing in what their Lord hath given them; and  
that from the pain of hell-fire hath their Lord  
preserved them.

"Eat and drink with healthy enjoyment, in recompense  
for your deeds."

20 On couches ranged in rows shall they recline; and to  
the damsels with large dark eyes will we wed  
them.

<sup>1</sup> Of the Korân; or of the Law; or of the register of human actions.

<sup>2</sup> Of the Caaba.

<sup>3</sup> Or, *poured forth (over the earth).*

<sup>4</sup> Comp. Psalm lxxviii, 9.

And to those who have believed, whose offspring have followed them in the faith, will We again unite their offspring; nor of the meed of their works will We in the least defraud them. Pledged to God is every man for his actions.<sup>1</sup>

And fruits in abundance will We bestow on them, and such flesh as they shall desire:

Therein shall they present to one another the cup which shall engender no light discourse, no motive to sin:<sup>2</sup>

And youths shall go round unto them beautiful as imbedded pearls:

And they shall accost one another and ask mutual questions.

"A time indeed there was," will they say, "when we were full of care as to the *future lot* of our families; But kind hath God been to us, and from the pestilential torment of the scorching wind<sup>3</sup> hath He preserved us;

Verily, heretofore we called upon Him—and He of a truth, He is the Beneficent, the Merciful."

Warn thou, then. For thou by the favour of thy Lord art neither soothsayer nor possessed.

30 Or will they say, "A poet! let us await some *adverse* turn of his fortune"<sup>4</sup>?

SAY, wait ye, and in sooth I too will wait with you. Or is it their dreams which inspire them with this? or is it that they are a perverse people?

Or say they, "He hath forged it (the Korân) himself"? Nay rather, they will not believe.

Let them then produce a discourse like it, if they speak the Truth.

Or were they created of nothing? or were they the creators of themselves?

Or created they the Heavens and Earth? Nay rather, they have no faith.

Or hold they thy Lord's treasures? or bear they the rule supreme?

<sup>1</sup> The more prosaic style of this verse indicates a later origin than that of the context. Muir places the whole Sura in what he terms the fourth stage of Meccan Suras.

<sup>2</sup> Or, *therein shall they present to one another a cup: in it (Paradise) is no vain discourse and no accusation of sin.*

<sup>3</sup> *The simoom.*

<sup>4</sup> Lit. *the calamity of times, or adverse fortune.*

Or have they a ladder for hearing *the angels*? Then let any one who hath heard them bring a clear proof of it.

Or hath God the daughters, and ye the sons?

40 Or askest thou pay of them? But they are themselves weighed down with debts.

Or have they *a knowledge* of the secret things? Then let them write them down.

Or desire they to lay snares for thee? But the snared ones are they who do not believe.

Or have they any god beside God? Glory be to God above what they join with Him.

And should they see a fragment of the heaven falling down, they would say, "It is only a dense cloud."

Leave them then until they come face to face with their day wherein they shall swoon away;

A day in which their snares shall not at all avail them, neither shall they be helped.

And verily, beside this is there a punishment for the evil-doers: but most of them know it not.

But wait thou patiently the judgment of thy Lord, for verily thou art in our eye; and celebrate the praise of thy Lord when thou risest up,

And in the night-season: and praise Him at the waning of the stars.<sup>1</sup>

[XLV.]

SURA LVI.—THE INEVITABLE.

MECCA.—96 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHEN the day that must come shall have come suddenly,<sup>2</sup>

None shall treat its sudden coming as a lie:

<sup>1</sup> This refers to certain observances after the morning prayer. Comp. Sura 50, 39.

<sup>2</sup> The renderings of Mar., *cum inciderit casura*, or, as in Sura lxix. 15, *ingruerit ingruens*, nearly express the peculiar force of the Arabic verb and of the noun formed from it; *i.e. a calamity that falls suddenly and surely.* Weil renders, *wenn der Anferstehung's Tag eintritt* (p. 389); Lane, *when the calamity shall have happened.*



- Day that shall abase! Day that shall exalt!  
 When the earth shall be shaken with a shock,  
 And the mountains shall be crumbled with a crumbling,  
 And become scattered dust,  
 And into three bands shall ye be divided;<sup>1</sup>  
 Then the people of the right hand<sup>2</sup>—how *happy* the  
 people of the right hand!  
 And the people of the left hand—how *wretched* the  
 people of the left hand!  
 10 And they who were foremost *on earth*—the foremost  
*still*.<sup>3</sup>  
 These are they who shall be brought nigh to God,  
 In gardens of delight;  
 A crowd from the ancients,  
 And few from later *generations*;  
 On inwrought couches  
 Reclining on them face to face:  
 Immortal youths go round about to them  
 With goblets and ewers and a cup from a fountain;  
 Their *brows* ache not from it, nor fails the sense:<sup>4</sup>  
 20 And with such fruits as they shall make choice of,  
 And with flesh of such birds as they shall long for:  
 And *theirs shall be* the Houris with large dark eyes like  
 close-kept pearls,  
 A recompense for their labours past.  
 No vain discourse shall they hear therein, nor charge  
 of sin,  
 But only the cry, "Peace! Peace!"  
 And the people of the right hand—how *happy* the  
 people of the right hand!  
 Amid thornless lote-trees<sup>5</sup>  
 And bananas clad with flowers,<sup>6</sup>  
 And extended shade,  
 30 And flowing waters,  
 And abundant fruits,<sup>7</sup>

<sup>1</sup> Comp. Tr. Rosch Haschanah, fol. 16, b.

<sup>2</sup> Lit. *the companions of the right hand, what (shall be) the companions of the right hand!* (and thus in verses 9, 37, 40); *i. e.* whose books, containing an account of their actions during life, shall be placed in their right or left hands.

<sup>3</sup> Lit. *the preceders, the precursors.* The meaning probably is that they who were first to embrace Islam shall be the first in Paradise.

<sup>4</sup> Lit. *they are not exhausted.*

<sup>5</sup> See Sura liii. 14.

<sup>6</sup> The Musa, or Banana; according to others, the *Acacia gummifera*.

<sup>7</sup> "A Muslim of some learning professed to me that he considered the

- Unfailing,<sup>1</sup> and unforbidden,  
 And lofty couches.  
 Verily of a *rare* creation have We created *the Houris*,  
 And We have made them *ever* virgins,  
 Dear to their spouses, of equal age *with them*,<sup>2</sup>  
 For the people of the right hand,  
 A crowd from the ancients,  
 And a crowd from later *generations*.<sup>3</sup>  
 40 But the people of the left hand—how *wretched* shall be  
 the people of the left hand!  
 Amid pestilential<sup>4</sup> winds and in scalding water,  
 And the shadow of a black smoke,  
 Not cooling, and not pleasant.  
 They truly, ere this, were blessed with worldly goods,  
 But persisted in heinous wickedness,  
 And were wont to say,  
 "When we have died, and become dust and bones,  
 shall we indeed be raised?  
 And our fathers the men of yore?"  
 SAY: Aye, the former and the latter:  
 50 Gathered shall they surely be for the time of a known  
 day.  
 Then verily ye, O ye the erring, the imputers of false-  
 hood,  
 Shall surely eat of the tree Zakkoum,  
 And fill your bellies with it,  
 And thereupon shall ye drink of the boiling water,  
 And ye shall drink as the thirsty camel drinketh.  
 This shall be their repast in the day of reckoning!  
 ¶ We created you; will ye not then credit Us?<sup>5</sup>  
 What think ye? The germs of life<sup>6</sup>—  
 Is it ye who create them? or are We their creator?  
 60 It is We who have decreed that death should be among  
 you;

descriptions of Paradise given in the Korân to be, in a great measure, figurative; 'like those,' said he, 'in the book of the Revelation of St. John'; and he assured me that many learned Muslims were of the same opinion."—Lane's *Modern Egyptians*, i. p. 75, note.

<sup>1</sup> Lit. *not cut off.*

<sup>2</sup> Like them, grow not old.

<sup>3</sup> This seems a direct contradiction to verse 14, unless we suppose, with Beidhawi, that an inferior and more numerous class of believers is here spoken of. The difficulty of reconciling the two passages must have been early felt, as Zamakshari mentions a tradition that verse 38 was specially revealed in answer to the Prophet's prayer, in explanation of 14, above.

<sup>4</sup> Or, *scorching*.

<sup>5</sup> As to the resurrection.

<sup>6</sup> Lit. *semen quod emittitis.*

Yet are We not *thereby* hindered<sup>1</sup> from replacing you with others, your likes, or from producing you again in a *form* which ye know not!

And already ye have known the first creation: will ye not then reflect?

What think ye? That which ye sow—  
Do ye cause its upgrowth, or are We the givers of it?  
If We pleased We surely could so make it so dry and brittle that ye would ever marvel *and say*,  
“We have been indeed at cost,<sup>2</sup> yet are we forbidden *harvest.*”

What think ye also of the water ye drink?  
Is it ye who send it down from the clouds, or send We it down?

Brackish could We make it, if We pleased: will ye not then be thankful?

70 What think ye too of the fire which ye obtain *by friction*—

Is it ye who rear its tree, or do We rear it?  
It is We who have made it for a memorial and a benefit to the dwellers in the desert;

Praise therefore the name of thy Lord, the Great.  
And I swear by the places where the stars do set,  
And that is surely a great oath, if ye (only) knew it;—

Verily it is the honourable Korân,  
*Written* in the preserved Book:<sup>3</sup>  
Let none touch it but the purified,<sup>4</sup>  
It is a revelation from *the* Lord of the worlds.

80 Such tidings then as these will ye disdain?  
And will ye make it your daily bread to gainsay them?  
Why then when *the soul of a dying man* has reached the throat,  
And ye then are looking on,—  
And We are nearer to him than ye, although ye see Us not:—

Why could ye not, if ye are to escape all retribution,

<sup>1</sup> Lit. *forestalled, anticipated.*

<sup>2</sup> Lit. *have incurred debt.*

<sup>3</sup> *i. e.* the Prototype of the Korân written down in the Book kept by God himself.

<sup>4</sup> This passage implies the existence of copies of portions at least of the Korân in common use. It was quoted by the sister of Omar when, at his conversion, he desired to take her copy of Sura xx. into his hands. Verses 77, 78 were directed by the Chalif Muhammad Abulcasim ben Abdallah to be inscribed on all copies of the Korân.

Cause that *soul* to return? *Tell me*, if ye speak the truth.

But if he be one of those permitted to draw near to God, His shall be repose and pleasure and a garden of delights;

And if he be of the people of the right hand—

90 From the people of the right hand *shall be the greeting*,  
“Peace be to thee:”

And if he be of those who treat the prophets as deceivers,

And of the erring,  
His entertainment shall be of scalding water,  
And the broiling of hell-fire.

Verily this is a certain truth;  
Praise therefore the name of thy Lord, the Great.

[XLVI.]

SURA<sup>1</sup> LIII.—THE STARS.

MECCA.—62 Verses.

*In the Name of God, the Compassionate, the Merciful.*

By the STARS when they set,  
Your compatriot<sup>2</sup> erreth not, nor doth he go astray,  
Neither speaketh he from mere impulse.  
Verily the *Korân* is no other than a revelation revealed  
*to him*:  
One terrible in power<sup>3</sup> taught it him,

<sup>1</sup> This Sura was revealed at about the time of the first emigration of Muhammad's followers to Abyssinia, A. 5. The manner in which the Prophet cancelled the objectionable verses 19, 20, is the strongest proof of his sincerity (as also is the opening of Sura lxxx.) at this period. Had he not done so, nothing would have been easier for him than to have effected a reconciliation with the powerful party in Mecca, who had recently compelled his followers to emigrate.

<sup>2</sup> Or, *associate, i. e.* of the Koreish.

<sup>3</sup> The Angel Gabriel, to the meaning of whose name, *as the strong one of God*, these words probably allude.

- Endued with understanding. With even balance stood he;<sup>1</sup>  
 And he was in the highest point of the horizon :  
 Then came he nearer and approached closely,  
 And was at the distance of two bows, or even closer,—  
 10 And he revealed to his servant what he revealed—  
 His heart falsified not what he saw :  
 Will ye then dispute with him as to what he saw ?  
 And he saw him once again,  
 Near the Sidrah-tree, which marks the boundary,<sup>2</sup>  
 Near which is the garden of the abode.  
 When that covered the Sidrah-tree<sup>3</sup> which covered it :<sup>4</sup>  
 His gaze turned not aside, nor did it wander :  
 For he saw the greatest of the signs of his Lord.  
 What think ye then of El-Lat and El'-Uzza,<sup>5</sup>  
 20 And Manat the third idol besides ?<sup>6</sup>  
 Shall ye have male progeny and God female ?

<sup>1</sup> Or, *he stood erect in his proper form*, according to some commentators.

<sup>2</sup> That is, Beyond which neither men nor angels can pass (Djelal). The original word is also rendered, the *Lote-tree of the extremity*, or of the loftiest spot in Paradise, in the seventh Heaven, on the right hand of the throne of God. Its leaves are fabled to be as numerous as the members of the whole human family, and each leaf to bear the name of an individual. This tree is shaken on the night of the 15th of Ramadan every year a little after sunset, when the leaves on which are inscribed the names of those who are to die in the ensuing year fall, either wholly withered, or with more or less green remaining, according to the months or weeks the person has yet to live.

<sup>3</sup> The Sidrah is a prickly plum, which is called *Ber* in India, the *Zizyphus jujuba* of Linnæus. A decoction of the leaves is used in India to wash the dead, on account of the sacredness of the tree.

<sup>4</sup> Hosts of adoring angels, by which the tree was masked.

<sup>5</sup> Al-Lat or El-Lat, probably the Alilat of Herodotus (iii. 8), was an idol at Nakhlah, a place east of the present site of Mecca. Al-Ozza was an idol of the Kinanah tribe; but its hereditary priests were the Banu Solaym, who were stationed along the mercantile road to Syria in the neighbourhood of Chaibar.

<sup>6</sup> When, at the first recital of this Sura, the Prophet had reached this verse, he continued,—

These are the exalted females [or, sublime swans, *i. e.* mounting nearer and nearer to God],

And truly their intercession may be expected.

These words, however, which were received by the idolaters with great exultation, were disowned by Muhammad in the course of a few days as a Satanic suggestion, and replaced by the text as it now stands. The probability is that the difficulties of his position led him to attempt a compromise of which he speedily repented. In the Suras subsequent to this period the denunciations of idolatry became much sterner and clearer. The authorities are given by Weil, Sprenger, and Muir. See Sura [lxvii.] xvii. 74-76.

- This then were an unfair partition !  
 Verily these are mere names, which ye and your fathers have given them : God hath not sent down any warranty in their regard. Aye, a mere conceit and their own impulses do they follow, though "the guidance" from their Lord hath come to them.  
 Shall man have whatever he wisheth ?  
 The future and the present<sup>1</sup> are in the hand of God :  
 And many as are the Angels in the Heavens, their intercession shall be of no avail<sup>2</sup>  
 Save after God hath permitted it to whom He shall please, and whom He will accept.  
 Verily, it is they who believe not in the life to come, who name the angels with names of females :  
 But herein they have no knowledge : Verily they follow a mere conceit ; and truly mere conceit can profit nothing against the truth.  
 30 Withdraw then from him who turneth his back on  
 Our warning and desireth only this present life.  
 This is the sum of their knowledge. Truly thy Lord best knoweth him who erreth from his way, and He best knoweth him who hath received guidance.  
 And whatever is in the Heavens and in the Earth is God's, that He may recompense those who do evil according to their deeds, and recompense those who do good with good things.  
 To those who avoid great crimes and scandals but commit only lighter faults, verily, thy Lord will be rich in forgiveness. He well knew you when He produced you out of the earth, and when ye were embryos in your mothers' womb. Assert not then your own purity. He best knoweth who feareth Him.  
 ¶ Hast thou considered him who turneth his back  
 And giveth little and is covetous ?  
 Is it that he hath the knowledge of the secret things, and doth he see them ?  
 Hath he not been told of what is in the pages of Moses,

<sup>1</sup> Lit. *the end and the first beginning*.

<sup>2</sup> Verses 26-33 are probably later than the previous part of the Sura, but inserted with reference to it. Some (as Omar b. Muhammad and Itq.) consider verse 33, or (as Itq. 36) verses 34-42, or (as Omar b. Muhammad) the whole Sura, to have originated at Medina.

- And of Abraham faithful to his engagement,<sup>1</sup>  
That no burdened soul shall bear the burdens of  
another,  
40 And that nothing *shall be reckoned* to a man but that  
for which he hath striven,  
And that his efforts shall at last be seen *in their true  
light* :  
Then he shall be recompensed with the most exact  
recompense—  
And that with thy Lord is the term *of all things*,  
And that it is He who causeth to laugh and to weep,  
And that He causeth to die and maketh alive,  
And that He hath created the sexes, male and female,  
From the diffused germs of life,<sup>2</sup>  
And that with Him is the second creation,<sup>3</sup>  
And that He enricheth and causeth to possess,  
50 And that He is the Lord of Sirius,<sup>4</sup>  
And that it was He who destroyed the ancient Adites,  
And the people of Thamood and left not *one survivor*,  
And before them the people of Noah? verily they were  
most wicked and most perverse.  
And He destroyed the cities that were overthrown,  
So that that which covered them<sup>5</sup> covered them.  
Which then of thy Lord's benefits wilt thou make a  
matter of doubt?<sup>6</sup>  
He who warneth you is one of the warners of old.  
The day that must draw nigh, draweth nigh—none  
but God can reveal *its time*.  
60 Is it at this saying that ye marvel,  
And that ye laugh, and weep not?  
And that ye are triflers?  
Prostrate yourselves then to God and worship.

<sup>1</sup> See Sura lxxxvii. 19, p. 25.

<sup>2</sup> Ex spermate cum seminatam fuerit.

<sup>3</sup> The Resurrection.

<sup>4</sup> The Dog-star, worshipped by the Arabians.

<sup>5</sup> The Dead Sea.

<sup>6</sup> Compare the refrain in Sura lv. p. 61.

## [XLVII.]

## SURA LXX.—THE STEPS OR ASCENTS.

MECCA.—44 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- AN inquirer inquired<sup>1</sup> concerning the punishment that  
shall light  
On the infidels:—none can hinder  
God from inflicting it, the master of those ASCENTS,  
By which the angels and the spirit ascend to Him in  
a day, whose length is fifty thousand years.<sup>2</sup>  
Be thou patient then with becoming patience:  
They indeed see *that day* as distant,  
But we see it nigh:  
The day when the heaven shall become as molten  
brass,  
And the mountains shall become like flocks of wool,—  
10 And friend shall ask no question of friend,  
Though they look at one another! Fain would the  
wicked redeem himself from punishment on that  
day at the price of his children,  
Of his spouse and his brother,  
And of his kindred who sheltered him,  
And of all who are on the earth *that* they might then  
deliver him.  
But no. Verily Hell-fire,  
Dragging by the scalps,  
Shall claim him who turned his back and went away,  
And amassed and hoarded.  
Man truly is by creation hasty;  
20 When evil befalleth him, impatient;  
But when good falleth to his lot, tenacious.  
Not so the prayerful,  
Who are ever constant at their prayers;

<sup>1</sup> Lit. *one asking asked*: probably some unbeliever, with reference to the opening of Sura lvi. p. 51, or like statements in some previous Sura.

<sup>2</sup> The expression is hyperbolic, and, as such, identical with Sura [lxx.] xxxii. 4. Compare also Sura xvii. p. 21, where the descent is said to take place in a single night.

And of whose substance there is a due and stated portion  
 For him who asketh, and for him who is ashamed<sup>1</sup>  
 to beg ;  
 And who own the judgment-day to be a truth,  
 And who thrill with dread at the chastisement of their  
 Lord—  
 (Verily there is none safe from the chastisement of  
 their Lord)—  
 And who control their desires,  
 30 Save with their wives or the slaves whom their right  
 hands have won,—in that case verily they shall  
 be blameless ;  
 (And whoever indulge their desires beyond this are  
 transgressors) ;  
 And who are true to their trusts and their engage-  
 ments,  
 And who witness uprightly,  
 And who keep strictly *the hours of prayer* :  
 These *shall dwell*, laden with honours, amid gardens.  
 But what hath come to the unbelievers that they run  
 at full stretch around thee,  
 On the right hand and on the left, in bands ?  
 Is it that every man of them would fain enter the  
 Garden of delights ?  
 Not at all. Verily We have created them, they know  
 of what !  
 40 And I swear by the Lord of the East and of the West<sup>2</sup>  
 that We truly have power  
 To replace them with better than themselves : neither  
 are We to be hindered.  
 Wherefore let them flounder on and disport themselves,  
 till they come face to face with their threatened  
 day,  
 The day on which they shall come forth out of their  
 graves in haste, as if they were rallying to a  
 standard :—  
 Their eyes downcast ; disgrace shall cover them. Such  
 their threatened day.

<sup>1</sup> Lit. *forbidden or prevented* by shame.

<sup>2</sup> See next Sura, v. 16.

## [XLVIII.]

## SURA LV.—THE MERCIFUL.

MECCA.—78 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THE God of MERCY hath taught the Korán,  
 Hath created man,  
 Hath taught him articulate speech.<sup>1</sup>  
 The Sun and the Moon have each their times,<sup>2</sup>  
 And the plants and the trees bend in adoration.  
 And the Heaven, He hath reared it on high ; and He  
 hath appointed the balance,  
 That in the balance ye should not transgress ;  
 Weigh therefore with fairness, and scant not the balance.  
 And the Earth, He hath prepared it for the living tribes :  
 10 Therein are fruits, and the palms with sheathed clusters,  
 And the grain with its husk, and the supports of life.  
 Which then of the bounties of your Lord will ye twain<sup>3</sup>  
 deny ?  
 He created man of clay like an earthen vessel,  
 And He created the djinn of pure<sup>4</sup> fire :  
 Which then of the bounties, &c.  
 He is Lord of the East,<sup>5</sup>  
 And He is Lord of the West :  
 Which, &c.  
 He hath let loose the two seas<sup>6</sup> which meet each other :  
 20 Yet between them is a barrier which they overpass not :  
 Which, &c.  
 From each He bringeth up the pearls both great and  
 small :<sup>7</sup>  
 Which, &c.

<sup>1</sup> Or, *clear demonstration, eloquence.*

<sup>2</sup> Lit. *cum computo* (i. e. certá regulá). Mar.

<sup>3</sup> Men and djinn. The verb is in the dual.

<sup>4</sup> Free from smoke.

<sup>5</sup> Lit. *of the two easts, of the two wests, i. e.* of all that lies between the extreme points at which the sun rises and sets at the winter and summer solstices.

<sup>6</sup> Lit. *he hath set at large*, poured forth over the earth the masses of fresh and salt water which are in contact at the mouths of rivers, &c. See Sura [lxviii.] xxvii. 62 ; [lxxxvi.] xxxv. 13.

<sup>7</sup> Or, *coral.*

And His are the ships towering up at sea like the tall mountains :

Which, &c.

All on the earth passeth away,

But the face of thy Lord abideth in its majesty and glory :

Which, &c.

To Him maketh suit all that is in the Heaven and the Earth ; every day doth He work :

30 Which, &c.

We will settle accounts with you, O ye men and djinn :<sup>1</sup>  
Which, &c.

O company of djinn and men, if ye can overpass the bounds of the Heavens and the Earth, then overpass them. But by *our* leave only shall ye overpass them :

Which, &c.

A bright flash of fire shall be hurled at you both, and molten brass, and ye shall not defend yourselves from it :

Which, &c.

And when the Heaven shall be cleft asunder, and become rose-red, like stained leather :

Which, &c.

On that day shall neither man nor djinn be asked of his sin :

40 Which, &c.

By their tokens shall the sinners be known, and they shall be seized by their forelocks and their feet :

Which, &c.

“This is Hell which sinners treated as a lie.”

To and fro shall they pass awhile between it and the boiling water :

Which, &c.

But for those who feared the majesty of their Lord shall be two gardens :

Which, &c.

With o'erbranching trees,

Which, &c.

50 And in each two fountains flowing :

Which, &c.

And in each two kinds of every fruit :

Which, &c.

<sup>1</sup> Or, lit. *we will finish with you, O ye two heavy ones, or weights, i. e.* any collective body of creatures or things.

On couches with linings<sup>1</sup> of brocade shall they recline, and the fruit of the two gardens shall be near at hand :

Which, &c.

Therein shall be the damsels with retiring glances, whom nor man nor djinn hath touched before them :

Which, &c.

Like jacinths and pearls :

Which, &c.

60 Shall the reward of good be aught but good ?

Which, &c.

And beside these shall be two *other* gardens :<sup>2</sup>

Which, &c.

Of a dark green :

Which, &c.

With gushing fountains in each :

Which, &c.

In each fruits and the palm and the pomegranate :

Which, &c.

70 In each, the exquisite, the beauteous ones :

Which, &c.

With large dark eyeballs, kept close in pavilions :

Which, &c.

Whom man hath not touched before them, nor any djinn :<sup>3</sup>

Which, &c.

*Their spouses* on soft green cushions and on rich carpets shall recline :

Which, &c.

Blessed be the name of thy Lord, full of majesty and glory.

<sup>1</sup> Or, *in vests.*

<sup>2</sup> One for men, the other for the Genii ; or, two for each man and Genius ; or, both are for the inferior classes of Muslims. Beidh.

<sup>3</sup> It should be remarked that these promises of the Houris of Paradise are almost exclusively to be found in Suras written at a time when Muhammad had only a single wife of sixty years of age, and that in all the ten years subsequent to the Hejira, women are only twice mentioned as part of the reward of the faithful. Suras ii. 23, and iv. 60. While in Suras xxxvi. 56, xliii. 70, xiii. 23, xl. 8, the proper *wives* of the faithful are spoken of as accompanying their husbands into the gardens of bliss.

## [XLIX.]

## SURA LIV.—THE MOON.

MECCA.—55 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THE hour hath approached and the MOON hath been cleft:<sup>1</sup>

But if *the unbelievers* see a miracle they turn aside and say, "Magic that shall pass away,"

And they treat *the prophets* as impostors, and follow their own lusts; but everything is unalterably fixed.

Yet messages of prohibition<sup>2</sup> had come to them—

Consummate wisdom—but warners profit them not.

Turn away then from them. On the day when the summoner shall summon to a horrible<sup>3</sup> affair,

With downcast eyes shall they come forth from their graves, as if they were scattered locusts,

Hastening with outstretched necks to the summoner.<sup>4</sup>

"This," the infidels say, "is the distressful day."

Before them the people of Noah treated *the truth* as a lie, and Our servant did they charge with falsehood, and said, "Demonic!" and he was scouted.

10 Then cried he to his Lord, "They prevail against me; come thou therefore to my succour."

So We opened the gates of Heaven with water which fell in torrents,

And We caused the earth to break forth with springs, and by settled decree did their waters meet,

And We bare him on a *vessel* made with planks and nails:

<sup>1</sup> Or, *will be cleft*, the future being expressed by the Prophetic preterite, and the reference being to one of the signs of the last day. The rendering *hath been cleft* is in accordance with a miracle said to have been wrought by Muhammad, who possibly may allude to some meteor or comet which he fancied to be a part of the moon.

<sup>2</sup> Or, *full of alarm*,—*abschreckende Beispiele*, Sprenger; Histories of Cities destroyed for their unbelief. Thus Kas.

<sup>3</sup> Lit. *strange, unheard of*.

<sup>4</sup> The angel Israfil.

Under Our eyes it sailed on: a recompense to him who had been rejected with unbelief—

And truly, We left it a sign:<sup>1</sup> but, who receives the warning?

And how great was my vengeance and my menace!

Easy now for warning have We made the Korân—but, who receives the warning?

The Adites called *the truth* a lie: but how great was my vengeance and my menace;

Lo, We sent against them a roaring wind on an ill-starred day, with bitter blast:

20 It tore men away as though they were uprooted palm-stumps.

And how great was my vengeance and my menace!

Easy now for warning have We made the Korân—but, who receives the warning?

*The tribe of Thamood* treated the threatenings as lies:

And they said, "Shall we follow a single man from among ourselves? Then verily should we be in error and in folly.

On him alone among us is *the office of warning* devolved? Nay rather, he is a liar, a vain-boaster."  
"To-morrow shall they learn who is the liar, the vain-boaster;

Verily We will send the she-camel to prove them: do thou mark them well, *O Saleh*, and be patient;

And foretell them that their waters shall<sup>2</sup> be divided between themselves and her, and that every draught shall come by turns to them."

But they called to their comrade, and he took *a knife* and ham-strung her—

30 And how great was my vengeance and my menace!  
We sent against them a single shout;<sup>3</sup> and they became like the dry sticks of the fold-builders.

<sup>1</sup> The traditions as to the collection of pitch from wood of the Ark, in the time of Berossus (B.C. 250 ?), for amulets, and of the wood itself, in the time of Josephus (Ant. i. 3, 6; c. Apion, i. 19), must have reached Muhammad through his Jewish informants. Fragments are said to have existed in the days of Benjamin of Tudela, and to have been carried away by the Chalif Omar from the mountain al Djoudi to the mosque of Gazyrat Ibu Omar.

<sup>2</sup> See Sura [lvi.] xxvi. 155; also Sura [lxxxvii.] vii. 71.

<sup>3</sup> Comp. Sura xli. 16, and vii. 76. The word *shout* may therefore be used here metaphorically for *tempest*.

- Easy now have We made the Korân for warning—but,  
 who receives the warning?  
 The people of Lot treated the warning as a lie;—  
 Lo, We sent a stone-charged wind against them all,  
 except the family of Lot, whom at daybreak We  
 delivered,  
 By our special grace—for thus We reward the thankful,  
 And he indeed had already warned them of our  
 severity, but of that warning they doubted;  
 Even his guests did they demand: therefore We de-  
 prived them of sight  
*And said, "Taste ye my chastisement and my  
 menace;"*  
 And in the morning an abiding punishment overtook  
 them: "Taste therefore my chastisement and my  
 menace."  
 40 Easy now have We made the Korân for warning—but,  
 who receives the warning?  
 To the people of Pharaoh also came the threatenings;  
 All our miracles did they treat as impostures; there-  
 fore punished We them as He only can punish, who  
 is the Mighty, the Strong.  
 Are your infidels, *O Meccans*, better men than these?  
 Is there an exemption for you in the *sacred*  
*Books?*  
 Will they say, "We are a host that can defend  
 itself"?  
 The host shall be routed, and they shall turn the  
 back.  
 But, "the Hour" is their threatened time,<sup>1</sup> and "the  
 Hour" shall be most severe and bitter;  
 Verily, the wicked are *sunk* in bewilderment and  
 madness;  
 On that day they shall be dragged into the fire on  
 their faces.—"Taste ye the touch of Hell."<sup>2</sup>  
 50 Lo, all things have We created after a fixed decree:  
 And Our command was but one word, swift as the  
 twinkling of an eye.  
 And already have We destroyed the like of you—yet is  
 any one warned?  
 And everything that they do is in the *sacred Books*;<sup>3</sup>

<sup>1</sup> Or, *time of their rendezvous*.

<sup>2</sup> This, and verse 7 above, may be insertions of a later period.

<sup>3</sup> Kept by the Guardian Angels, or, *in ancient Scriptures*, generally.

Each action, both small and great, is written down.  
 Verily, amid gardens<sup>1</sup> and rivers shall the pious  
 dwell,  
 In the seat of truth, in the presence of the potent  
 Monarch.

[L.]

SURA XXXVII.—THE RANKS.

MECCA.—182 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- By the *angels* who range themselves in rank for *Songs*  
*of Praise*,  
 And by those who repel *demons*,<sup>2</sup>  
 And by those who recite the *Korân* for warning,  
 Truly your God is One,  
 Lord of the Heavens and of the Earth, and of all that  
 is between them, and Lord of the East.<sup>3</sup>  
 Verily We have adorned the lower heaven with the  
 adornment of the stars;  
*They serve* also as a guard against every rebellious  
 Satan,  
 That they overhear not the exalted Chiefs,<sup>4</sup> for they  
 are darted at from every side,<sup>5</sup>  
 Driven off and consigned to a lasting torment;  
 10 While, if one steal a *word* by stealth, then a glistening  
 flame pursueth him.

<sup>1</sup> The Talmudic descriptions of the Gardens—for the later Jews believed in more than one Paradise—and of the rivers and trees therein, will be found in Schroeder Talm. Rabb. Judenthum, pp. 418-432.

<sup>2</sup> I have given in the text the sense of these first two verses according to Muhammadan commentators. The original, literally translated, would not convey an intelligible idea to the English reader. Mar. renders, *Per ordinantes ordinando et agitantes agitando*. Some understand the latter clause of the Angels who drive forward clouds, or, of those who keep men back from sin.

<sup>3</sup> Ar. *East*s. *Errat in pluralitate mundorum*. Mar. But the allusion probably is to the different points of the horizon at which the sun rises and sets in the course of the year.

<sup>4</sup> The Angels.

<sup>5</sup> See Sura [lviii.] xv. 18.



Ask the *Meccans* then, Are they, or *the angels* whom  
We have made, the stronger creation? Ay, of  
adhesive clay have We created them.

But thou marvellest<sup>1</sup> and they mock;  
And when they are warned, no warning do they take;  
And when they see a sign, they fall to mocking,  
And say, "Lo, this is no other than clear sorcery;  
What! when dead, and become dust and bones, shall  
we indeed be raised?

Our sires *also* of olden time?"

SAY, Yes; and ye shall be of no account,  
For, one shout<sup>2</sup> only, and lo! they gaze around them

20 And say, "Oh! woe to us! this is the day of  
reckoning;

This is the day of decision which ye gainsaid as an  
untruth."

"Gather together those who have acted unjustly, and  
their consorts,<sup>3</sup> and the gods whom they wor-  
shipped

Beside God; and guide them to the road for Hell.

Set them forth: verily they shall be questioned."

"How now, that ye help not one another?"

But on this day they shall submit themselves to God,  
And shall turn towards one another with mutual ques-  
tionings;

They say, "In sooth, ye came to us in well-omened  
sort:"<sup>4</sup>

But they answer, "Nay, it was ye who would not  
believe; and we had no power over you. Nay,  
ye were people given to transgress;

30 Just, therefore, is the doom which our Lord hath passed  
upon us.<sup>5</sup>—We shall surely taste it—

And we made you err, for we had erred ourselves."—  
Partners therefore shall they verily be in punishment  
on that day.

Lo, thus will We deal with the wicked

Who, when it was said to them, "There is no God but  
God," were proudful

<sup>1</sup> At their unbelief.

<sup>2</sup> The shout or cry (*inrepatio*, Mar.) of the Archangel Gabriel.

<sup>3</sup> Or, *comrades*, i. e. the demons.

<sup>4</sup> Lit. *from the right hand*, the side of good omen, i. e. with semblance  
of truth. Others render, *with force*; others, *with false oaths*, i. e. attested  
by raising the right hand.

<sup>5</sup> See Sura [lx.] xxxvi. 6.

And exclaimed, "Shall we in sooth abandon our gods  
for a crazed poet?"

Nay rather, he cometh with the Truth and confirmeth  
the Sent Ones *of old*.

Ye shall verily taste the painful punishment,  
And ye shall not be rewarded but as ye have wrought,  
But the sincere servants of God

40 Shall have a stated provision  
Of fruits; and honoured shall they be

In the gardens of delight,

Upon couches face to face;

A cup shall be borne round among them from a  
fountain,

Limpid, delicious to those who drink;

It shall not oppress the sense,<sup>1</sup> nor shall they therewith  
be inebriated;

And with them, the large-eyed ones with modest re-  
fraining glances, fair like the sheltered egg.<sup>2</sup>

And they shall address one another with mutual  
questions.

Saith one of them, "I truly had a bosom friend,

50 Who said, 'Art thou indeed of those who credit it?

When we are dead, and become dust and bones, shall  
we indeed be judged?'"<sup>3</sup>

He shall say *to those around him*, "Will ye look  
down?"

And he shall look down, and see him in the midst of hell.

He shall say *to him*, "By God, thou hadst almost  
brought me to destruction;

And, but for the favour of my Lord, I had surely been  
of those given over *into torment*."

"Are we not then liable to die," *say the blessed*,

"Any other than our first death? and have we escaped  
the torment?"<sup>4</sup>

Lo, this is indeed the great felicity!

For the like of this should the travellers travail!

60 Is this the better repast or the tree *Ez-zakkoum*?

Verily We have made it for a subject of discord to the  
wicked:

Lo, it is a tree which cometh up from the bottom of  
hell;

<sup>1</sup> Lit. *in it (is) no injurious force*.

<sup>2</sup> The ostrich egg carefully protected from dust.

<sup>3</sup> Or, *recompensed*.

<sup>4</sup> Lit. *and are we not among the punished?*

Its fruit is as it were the heads of Satans ;  
 And, lo ! the *damned* shall surely eat of it and fill their  
 bellies with it :  
 Then verily shall they have thereupon a mixture of  
 boiling water ;  
 Then verily shall they return to hell.  
 Lo, they found their fathers erring,  
 And they hastened on in their footsteps ;  
 Also before them the greater number of the ancients  
 had erred,  
 70 Though We had sent warners among them ;  
 See then what was the end of these warned ones,  
 Except of God's sincere servants.  
 ¶ Noah called on Us of old, and We returned a gracious  
 answer,  
 And We saved him and his family out of the great  
 distress,  
 And We made his offspring the survivors ;  
 And We left for him with posterity,  
 " Peace be on Noah throughout the worlds ! "  
 Thus verily do We reward the well-doers ;  
 Verily he was one of our believing servants ;—  
 80 Then the rest We drowned.  
 ¶ And truly, of his fellowship<sup>1</sup> was Abraham,  
 When he brought to his Lord a perfect heart,  
 When he said to his father and to his people, " What  
 is this ye worship ?  
 Prefer ye with falsehood gods to God ? "  
 And what deem ye of *the* Lord of the worlds ? "  
 So gazing he gazed towards the stars,  
 And said, " In sooth I am ill : " <sup>2</sup>  
 And they turned their back on him and departed.  
 Then he went aside to their gods and said, " Doye not eat ?  
 90 What aileth you that ye do not speak ? "  
 Then he turned upon them, with the right hand  
 striking :  
 Then *his tribesmen* rushed on him with hurried steps—  
 He said, " Worship ye what ye carve,  
 When God hath created you, and *the idols* ye make ? "  
 They said, " Build up a pyre<sup>4</sup> for him and cast him into  
 the glowing flame, "

<sup>1</sup> Lit. *sect, religion.*

<sup>2</sup> Or, *do ye choose a falsehood, gods in preference to God ?*

<sup>3</sup> And therefore unable to assist at your sacrifices.

<sup>4</sup> Lit. *a building.*

And they chose to plot against him, but We brought  
 them very low.  
 And he said, " Verily, I repair to my Lord who will  
 guide me :  
 O Lord give me *a son*, of the righteous"—  
 So We announced to him a gracious youth.  
 100 And when he attained to such an age that he could  
 assist him in work<sup>1</sup>  
*His father* said to him, " My son, I have seen in a  
 dream that I should sacrifice thee ; consider there-  
 fore what thou seest *right.* "  
 He said, " My father, do what thou art bidden ; of the  
 patient, if God please, shalt thou find me. "  
 And when they had surrendered themselves to the will  
 of God, he laid him down upon his forehead :  
 Then cried We unto him, " O Abraham !  
 Now hast thou satisfied the vision. " Lo, thus do We  
 recompense the righteous !  
 This was indeed a clear trial,  
 And We ransomed his *son* with a costly<sup>2</sup> victim,  
 And We left for him among posterity,  
 " PEACE BE ON ABRAHAM ! "  
 110 Thus do We reward the well-doers ;  
 Verily he was of our believing servants.  
 And We announced Isaac to him—a righteous Prophet—  
 And on him and on Isaac We bestowed our blessing.  
 And among their offspring was a righteous man  
 and one to his own hurt an undoubted sinner.<sup>3</sup>  
 ¶ And of old,<sup>4</sup> to Moses and to Aaron showed We favours :  
 And both of them, and their people, We rescued from  
 the great distress :  
 And We succoured them, and they became the con-  
 querors :  
 And We gave them (Moses and Aaron) each the lucid  
 book :  
 And We guided them each into the right way :  
 And We left for them among posterity,

<sup>1</sup> So, Beidh. Mar. Lane. The text seems to imply that this son was Ishmael ! See Geiger, pp. 131, 133.

<sup>2</sup> Brought, says Rabbi Jehoshua, from Paradise by an angel. Midr. fol. 28.

<sup>3</sup> Jacob and Esau primarily, but inclusive of their descendants.

<sup>4</sup> The Arabic particle which is here and elsewhere rendered, *of old* (also, *already, certainly*), serves to mark the position of a past act or event as prior to the time present, and in all such passages merely gives a fulness and intensity to our perfect, or pluperfect tense.

- 120 "PEACE BE ON MOSES AND AARON."  
 Lo, thus do We reward the well-doers ;  
 Verily they were two of our believing servants.  
 ¶ And Elias truly was of our Sent Ones,  
 When he said to his people, " Fear ye not *God* ?  
 Invoke ye Baal and forsake ye the most skilful  
 Creator,  
 God your Lord, and Lord of your sires of old ?"  
 But they treated him as a liar, and shall surely be  
 consigned to *punishment*,  
 Except the servants of God who kept the true faith.  
 And We left for him among posterity,  
 130 "PEACE BE ON ELIASIN !"<sup>1</sup> (Il yâsseen).  
 Lo, thus do We reward the well-doers ;  
 Verily he was one of our believing servants.  
 ¶ And Lot truly was of our Sent Ones,  
 When We rescued him and all his family,  
 Save an aged woman among those who tarried ;  
 Afterward We destroyed the others.  
 And, lo ! ye pass by their *ruined dwellings* in the  
 morning  
 And at night : will ye not then understand ?  
 ¶ And verily Jonas was one of the Apostles,  
 140 When he fled unto the laden ship,  
 And lots were cast,<sup>2</sup> and he was doomed,  
 And the fish swallowed him, for he was blameworthy.  
 But had he not been of those who praise Us,  
 In its belly had he surely remained, till the day of  
 resurrection.  
 And We cast him on the bare *shore*—and he was  
 sick ;—  
 And We caused a gourd-plant to grow up over him,  
 And We sent him to a hundred thousand persons, or  
 even more,  
 And because they believed, We continued their enjoy-  
 ments for a season.  
 ¶ Inquire then of the *Meccans* whether thy Lord hath the  
 daughters, and they, the sons ?  
 150 Have We created angels females ? and were they wit-  
 nesses ?  
 Is it not truly a falsehood of their own when they say,

<sup>1</sup> The form of this word is altered in the original, from the singular to the plural, for the sake of the rhyme.

<sup>2</sup> Lit. *he cast lots* (with the sailors).

- " God hath begotten " ? and they verily are the liars.  
 Hath He preferred daughters to sons ?  
 What reason have ye for thus judging ?  
 Will ye not then receive this warning ?  
 Have ye a clear authority ?  
 Bring forth your Book if ye speak truth.  
 And they make him to be of kin with the Djinn : but  
 the Djinn know that *these idolaters* shall be brought  
 up *before God* :  
 High be the glory of God above what they impute to  
 Him,  
 160 Except His servants, who are pure in their faith.  
 " Verily then, ye and what ye worship  
 Shall not stir up *any* against God,  
 Save him who shall burn in Hell.  
 And not one of us but hath his appointed place,  
 And verily we do range ourselves in order,  
 And verily we do celebrate His praises."<sup>1</sup>  
 But *the infidels* say,  
 " Had we a warning from our forefathers,<sup>2</sup>  
 We had surely been God's servants, pure in faith."  
 170 Yet they believe not *the Korân*—But they shall know  
*its truth* at last.  
 And our word came of old to our servants the Sent  
 Ones,  
 That they should surely be the succoured,  
 And that verily our armies should gain victory for  
 them.  
 Turn aside therefore from the *unbelievers* for a time,  
 And behold them, for they *too* shall in the end behold  
*their doom*.  
 Would they then hasten our vengeance ?  
 But when it shall come down into their courts, an evil  
 morning shall it be to those who have had their  
 warning :  
 Turn aside from them therefore for a time,  
 And behold them ; for they *too* shall in the end behold  
*their doom*.  
 180 Far be the glory of thy Lord, Lord of greatness, above  
 what they impute to Him !  
 And peace be on His Sent Ones !  
 And praise be to God, Lord of the worlds !

<sup>1</sup> This verse and the five preceding are the words of the Angel Gabriel.

<sup>2</sup> Compare verse 69.

[Ll.]

SURA LXXI.—NOAH.<sup>1</sup>

MECCA.—29 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- Lo, We sent NOAH to his people, *and said to him,*  
 “Warn then thy people ere there come on them  
 an afflictive punishment.”  
 He said, “O my people! verily I *come* to you an open  
 warner:  
 Serve God and fear Him, and obey me:  
 Your sins will He forgive you, and respite you till a  
 fixed Time—Verily when God’s Time arrives, it  
 shall not be put back—Would that ye knew  
 this!”  
 He said, “O my Lord, verily I have cried to my people  
 night and day; and my cry doth but make them  
 flee *from me* the more.  
 And verily, so oft as I cry to them, that Thou mayest  
 forgive them, they thrust their fingers into their  
 ears, and wrap themselves in their garments, and  
 persist *in their error*, and are disdainfully dis-  
 dainful:  
 Then verily I cried to them in public;  
 Then verily spake I openly, and in private did I secretly  
 address them:  
 And I said, ‘Implore forgiveness of your Lord; truly  
 He is ready to forgive:  
 10 He will send down the very Heaven upon you in  
 plenteous rains;  
 And will increase you in wealth and children; and will  
 appoint you gardens and watercourses:—  
 What *hath come* to you that ye hope not for kindness  
 from God?  
 For He it is who hath formed you by successive steps.<sup>2</sup>

- See ye not how God hath created seven heavens one  
 over the other?  
 And He hath placed therein the moon as a light, and  
 hath placed *there* the sun as a torch;  
 And God hath caused you to spring forth from the  
 earth like a plant;  
 Then will He turn you back into it *again*, and will  
 bring you forth anew—  
 And God hath spread the earth for you like a carpet,  
 That ye may walk therein along spacious paths.’”  
 20 Said Noah, “O my Lord! they verily rebel against  
 me, and they follow those<sup>1</sup> whose riches and  
 children do but aggravate their ruin.”  
 And they plotted a great plot;  
 And they said, “Forsake not your Gods; forsake not  
 Wadd nor Soowâ,  
 Nor Yaghooth and Ya’ook and Nasr;”  
 And they caused men to err;<sup>2</sup>—and thou, too, O  
 Muhammad! shalt be the means of increasing  
 only error in the wicked—  
 Because of their sins were they drowned, and made to  
 enter into the Fire;  
 And they found not for themselves any helper against  
 God.  
 And Noah said, “O my Lord, leave not any of the  
 unbelievers on Earth;  
 Verily, if Thou leave them they will beguile thy servants  
 and will beget only sinners, unbelievers.  
 O my Lord, forgive me, and my parents, and every  
 one who, being a believer, shall enter my house,  
 and believers men and women: and add to the  
 wicked nought but perdition.”

<sup>1</sup> This may refer to Walid b. Mogheira, who had seven sons as well as immense riches. Spreng. i. 360. Lit. *they follow him*.

<sup>2</sup> Or, *the idols had seduced many*. Thus Kas. Beidh. gives both interpretations.—See on these idols Freytag’s *Einleitung*, p. 349.

<sup>1</sup> Compare the later development of Noah’s history in Sura xi. 263. Nöldeke (p. 90) supposes this to be a fragment of some longer Sura.

<sup>2</sup> See Sura xxii. 5.

[LII.]

SURA LXXVI.—MAN.

MECCA.—31 Verses.

—

*In the Name of God, the Compassionate, the Merciful.*

—

DOTH not a space of time pass over MAN, during which  
he is a thing unremembered? <sup>1</sup>

Verily We have created man from the union of the  
sexes that We might prove him; and hearing,  
seeing, have We made him:

In a right way <sup>2</sup> have We guided him, be he thankful or  
ungrateful.

For the infidels We have got ready chains and collars  
and flaming fire.

Verily a wine-cup tempered with camphor <sup>3</sup> the just  
shall quaff:

Fount whence the servants of God shall drink, and  
guide by channels from place to place;

They who fulfilled their vows, and feared the day whose  
woes will spread far and wide;

Who though longing for it themselves, <sup>4</sup> bestowed their  
food on the poor and the orphan and the bonds-  
man:

“We feed you only for the sake of God: we seek from  
you neither recompense nor thanks:

10 Verily, a stern and calamitous day dread we from our  
Lord.”

From the evil therefore of that day hath God set them  
free, and cast on them brightness *of face* and joy:

And hath rewarded their constancy with Paradise and  
*silken robes*:

Reclining therein on bridal couches, nought shall they  
know <sup>5</sup> therein of sun or piercing cold: <sup>6</sup>

And its shades shall be close over them, and low shall  
its grape-clusters hang drooping:

<sup>1</sup> When in the womb.

<sup>2</sup> Lit. *the way*.

<sup>3</sup> With (the water of) Kafoor.—Lane. Or at the Camphor fountain.

<sup>4</sup> So Zamakshari; Maracci, *super amore ejus (i. e. qui ipsis erat gratus)*.  
—Mar. *For his (God's) sake*.—Sale. Uilm. But this sentiment is ex-  
pressed in the following verse.

<sup>5</sup> Lit. *see*.

<sup>6</sup> Or, *moon*.

And vessels of silver and goblets of glass shall be  
borne round among them:

Glass bottles like silver whose measure themselves  
shall mete.

And therein shall they be given to drink of the cup  
tempered with zandjabeel (ginger);

A fount *is* therein whose name is Salsabeel (the softly-  
flowing).

Immortal youths also go round among them. When  
thou lookest at them thou wouldest deem them  
scattered <sup>1</sup> pearls;

20 And when thou seest *this*, then thou seest delights and  
a vast domain:

Their clothing green silk robes and rich brocade,  
and with silver bracelets shall they be adorned,  
and drink of a pure beverage shall their Lord  
give them.

Lo, this shall be your recompense, and your efforts  
shall meet with thanks.

Of a truth We have sent down to thee the Korân as a  
missive from on high;

Await then with patience the judgment of thy Lord,  
and obey not the wicked among them or the  
unbelieving:

And make mention of the name of thy Lord at morn,  
at even,

And during the night. And adore Him, and praise  
Him the livelong night.

Of a truth these men love the fleeting present, and  
leave behind them the heavy day *of doom*.

We ourselves created them, and strengthened their  
joints; and when We please, with others like unto  
themselves will We replace them.

This truly is a warning: And whoso willeth, taketh  
the way to his Lord;

30 But will it ye shall not, unless God will it. Verily  
God is Knowing, Wise.

He causeth whom He will to enter into his mercy.  
But for the evil-doers, He hath made ready an  
afflictive chastisement.

<sup>1</sup> Or, *spread out*.

[LIII.]

## SURA XLIV.—SMOKE.

MECCA.—59 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- HA. MIM.<sup>1</sup> By the clear Book!  
Truly on a blessed night<sup>2</sup> have We sent it down (verily  
We warn *mankind*):  
On the night wherein all things are disposed in wisdom,<sup>3</sup>  
By virtue of our behest. Lo! We send forth Apostles,  
A mercy from thy Lord: He truly is the Hearing, the  
Knowing—  
Lord of the Heavens and of the Earth, and of all that is  
between them,—if ye be firm in faith—  
There is no God but He!—He maketh alive and  
killeth!—Your Lord and the Lord of your sires  
of old!  
Yet with doubts do they disport themselves.  
But mark them on the day when the Heaven shall give  
out a palpable SMOKE,  
10 Which shall enshroud mankind: this, an afflictive  
torment.  
*They will cry*, “O our Lord! relieve us from the tor-  
ment: verily we are believers.”  
But how did warning avail them, when an undoubted  
apostle came to them;  
Then turned they their backs on him, and said, “Taught  
by others, possessed!”  
Were We to relieve you from the punishment even a  
little, ye would certainly relapse:<sup>4</sup>  
*But* on the day when We shall severely put forth our  
great severity, We will surely take vengeance on  
them!

<sup>1</sup> See Sura lxviii. 1, n. 1, p. 16.

<sup>2</sup> Of the 23rd and 24th of Ramadhan, in which, according to the Muslim creed, all the events of the year subsequent are arranged. See Sura xcvi. n. 2, p. 21.

<sup>3</sup> Lit. *In it is settled each wise affair*—called *wise*, because proceeding direct from the will of Him who is absolute wisdom.

<sup>4</sup> Beidh. and others suppose this verse to have been revealed at Medina. This opinion, however, is based upon the supposition that it refers to the famine with which Mecca was visited after the Hejira.

- ¶ Of old, before their time, had We proved the people  
of Pharaoh, when a noble apostle came to  
them:—  
“Give up to me,” *cried he*, “the servants of God; for  
I am unto you an apostle worthy of all credit:”  
And “exalt not yourselves against God; verily I come  
to you with undoubted authority;  
And truly I take refuge with my Lord and your Lord,  
that ye stone me not:  
20 And if ye believe me not, then separate yourselves  
from me.”  
So he cried to his Lord, “That these are a wicked  
people.”  
“March forth then,” *said God*, “with my servants by  
night; verily ye will be pursued,  
And leave behind you the parted sea: they indeed  
are a host who shall be drowned.”  
How many a garden and fountain did they quit!  
And corn-fields and noble dwellings!  
And pleasures in which they rejoiced!  
So was it: and We gave them as a heritage to another  
people;  
Nor Heaven nor Earth wept for them, nor were they  
respited;  
And We rescued the children of Israel from a degrading  
punishment—  
30 From Pharaoh; verily he was haughty, one of those  
given to excess;  
And We chose them, in our prescience, above all  
peoples,<sup>1</sup>  
And We showed them miracles wherein was *their* clear  
trial.  
¶ Verily these *infidels* say,  
“There is but our first death, neither shall we be  
raised again;  
Bring back then our sires, if ye be men of truth.”  
Are they better than the people of Tobba,<sup>2</sup>  
And those who flourished before them whom We de-  
stroyed? Of a truth they were evil-doers.  
Moreover, We have not created the Heavens and the  
Earth and whatever is between them in sport:

<sup>1</sup> Comp. Ex. xx. 20; Deut. viii. 16. Lit. *over all the worlds*.

<sup>2</sup> Tobba, *i.e.* Chalif or successor, is the title of the kings of Yemen; or of Hadramont, Saba, and Hamyar.—See Pocock, Spec. Hist. Ar. p. 60.

- We have not created them but for a serious end:<sup>1</sup> but the greater part of men know it not.
- 40 Verily the day of severing<sup>2</sup> shall be the appointed time of all:  
 A day when master shall not at all be aided by servant,<sup>3</sup> neither shall they be helped;  
 Save those on whom God shall have mercy: lo, He is the mighty, the merciful.  
 Verily the tree of Ez-Zakkoum<sup>4</sup>  
 Shall be the sinner's<sup>5</sup> food:  
 Like dregs of oil shall it boil up in their bellies,  
 Like the boiling of scalding water.  
 "—Seize ye him, and drag him into the mid-fire;  
 Then pour on his head of the tormenting boiling water.  
 —'Taste this:' for thou, forsooth, art the mighty, the honourable!
- 50 Lo! this is that of which ye doubted."  
 Verily the pious shall be in a secure place,  
 Amid gardens and fountains,  
 Clothed shall they be in silk and brocade, facing one another:  
 Thus shall it be: and We will wed them to the *virgins* with large dark eyes:  
 Therein shall they call, secure, for every kind of fruit;  
 Therein, their first death past, shall they taste death no more; and He shall keep them from the pains of Hell:—  
 'Tis the gracious bounty of thy Lord! This the great felicity.
- ¶ We have only made this Korân easy for thee in thine own tongue, that they may haply be warned:  
 Therefore watch thou; they verily are watching.<sup>6</sup>

<sup>1</sup> Lit. *in truth*.

<sup>2</sup> That is, of the good from the bad.

<sup>3</sup> Thus Kas. Sale. Or, *when partner shall not be helped by his partner*.

<sup>4</sup> See Sura xxxvii. 60.

<sup>5</sup> The commentators suppose this *sinner* to be Abu Jahl, one of the chief of the Koreish, and the bitter enemy of Muhammad.

<sup>6</sup> To see the turn which events may take.

[LIV.]

SURAT L.—KAF.

MECCA.—45 Verses.

*In the Name of God, the Compassionate, the Merciful.*

- KAF.<sup>1</sup> By the glorious Korân!  
 But they marvel that one of themselves hath come to them charged with warnings. Then say the unbelievers, "This is a marvellous thing:  
 When dead and turned to dust shall we<sup>2</sup>.....? Far off is such a return as this!"  
 Now know We what part of them the earth consumeth, and with Us is a Book in which account is kept:  
 But they have treated the truth after its coming to them as falsehood; perplexed therefore is their state.  
 Will they not then look up to the heaven above them, *and consider* how We have reared it and decked it forth, and that there are no flaws therein?  
 And as to the earth, We have spread it out, and have thrown the mountains upon it, and have caused an upgrowth in it of all beauteous kinds<sup>3</sup> of *plants*,  
 For contemplation and an admonition to every servant who turneth to God:  
 And We send down rain from the heaven with its blessings,<sup>4</sup> by which We cause gardens to spring forth and grain of harvest,  
 10 And the tall palm-trees with date-bearing branches one above the other  
 For Our servants' nourishment; and life give We thereby to a dead land. Such shall be the resurrection.

<sup>1</sup> See Sura lxxviii. 1, p. 16.

<sup>2</sup> Supply, *be restored to life again*.

<sup>3</sup> In the commentary of Zamakshari on this verse, the Rabbinical tradition as to the imperishable nature of the *os coccygis* in the grave is put into the mouth of Muhammad.

<sup>4</sup> Or, *the blessed rain*.

¶ Ere *the days* of these (Meccans) the people of Noah, and the men of Rass<sup>1</sup> and Thamood, treated their prophets as impostors:  
 And Ad and Pharaoh, and the brethren of Lot and the dwellers in the forest,<sup>2</sup> and the people of Tobba,<sup>3</sup> all accused the apostles of imposture: justly therefore were the menaces inflicted.  
 Are We then wearied out with the first creation? Yet are they in doubt of a new creation!<sup>4</sup>  
 But of old We created man: and We know what his soul whispereth within him, and We are closer to him than his neck-vein.  
 When the two *angels* charged with taking account shall take it, one sitting on the right hand,<sup>5</sup> the other on the left:  
 Not a word doth he utter, but there is a watcher with him ready to *note it down*:  
 And the stupor of death cometh upon him in truth:—  
 “This is what thou wouldst have averted”—  
 And there shall be a blast on the trumpet,—it is the threatened day!  
 20 And every soul shall come,—an *angel* with it urging it along, and an *angel* to witness against it<sup>6</sup>—  
*Saith he*, “Of this day didst thou assuredly live in heedlessness: therefore have we stripped off thy veil from thee, and thy sight this day is sharp.”  
 And he who is at his side<sup>7</sup> shall say, “This is what I am prepared with *against thee* ;”  
 And God will say, “Cast into Hell, ye twain, every infidel, every hardened one,  
 The hinderer of the good, the transgressor, the doubter,  
 Who set up other gods with God; cast ye him therefore into the fierce torment.”  
 He who is at his side shall say, “O our Lord! I led

<sup>1</sup> See [lxvi.] xxv. 40.

<sup>2</sup> See xlii. 36, p. 79.

<sup>3</sup> Lit. *in confusion as to a new creation, i.e. the Resurrection.*

<sup>4</sup> Lit. *when the two learners learn.* But these two words may also be rendered with Ullim., *wenn die zwei Zusammentreffenden Engel dem Menschen begegnen.*

<sup>5</sup> Lit. *a driver and a witness.*

<sup>6</sup> Lit. *his companion*; the Satan who is chained to him. Sura [lxxi.] xli. 24.

<sup>7</sup> Aika or Midian.

him not astray; but he was in an error wide of *truth.*”  
 He shall say, “Wrangle not together in my presence, for I plied you beforehand with menaces:  
 My doom cannot be changed, and I am not unjust to my servants.”  
 On that day will We cry to hell, “Art thou full?”  
 And it shall say, “Are there more?”<sup>1</sup>  
 30 And not far from thence shall Paradise be brought near unto the Pious:  
 —“This is what ye have been promised: to every one who hath turned *in penitence to God* and kept his *laws* ;  
 Who hath feared the God of Mercy in secret, and come to Him with a contrite heart:  
 Enter it in peace: this is the day of Eternity.”  
 Therein shall they have all that they desire: and Ours will it be to augment *their bliss.*  
 ¶ But how many generations have We destroyed ere the days of these (Meccans), mightier than they in strength! Search ye then the land—was there any escape?  
 Lo! herein is warning for him who hath a heart, or lendeth the ear, and is himself an eye-witness.<sup>2</sup>  
 And of old We created the heavens and the earth and all that is between them in six days, and no weariness touched Us.<sup>3</sup>  
 Wherefore bear patiently with what they say, and celebrate the praise of thy Lord before sunrise and before sunset,  
 And in the night praise Him: and at the end of the adorations.<sup>4</sup>  
 40 And list for the day whereon the crier shall cry from a place near to *every one alike* :

<sup>1</sup> Lit. *is there any addition?* which some explain as if Hell inquired whether, being already full, any addition could be made to its size. Comp. Prov. xxx. 15, and Othioth Derabbi Akiba, 8, 1: “That the Prince of Hell saith daily, ‘Give me food enough,’ is clear from what is said (Is. v. 14). “Therefore Shaol hath enlarged herself, and opened her mouth without measure,” &c.

<sup>2</sup> That is, of the ruins of the destroyed cities, &c.

<sup>3</sup> This verse is said (by Omar b. Muhammad, Itq. 36, Djelal Eddin, ap. Maracc. and Beidh.) to have been revealed in answer to the Jews, who told the Prophet that if God rested on the Sabbath, it was because He was weary. But a connection with verse 14 seems more natural.

<sup>4</sup> This alludes to certain supererogatory devotions at the close of the prescribed prayers.



The day on which men shall in very truth hear that shout<sup>1</sup> will be the day of their coming forth from the grave.  
 Verily We cause to live, and cause to die; and to Us shall all return:  
 On the day when the earth shall swiftly cleave asunder from them (the *dead*) will this gathering be easy to Us.  
 We know best what the *infidels* say: and thou art not to compel them.  
 Warn then by the Korân those who fear My menace.

[LV.]

SURA XX.<sup>2</sup>—T. A. H. A.

MECCA.—135 Verses.

*In the Name of God, the Compassionate, the Merciful.*

T. A. H. A.<sup>3</sup> Not to sadden thee have We sent down this Korân to thee,  
 But as a warning for him who feareth;  
 A missive from Him who hath made the earth and the lofty heavens,  
 The God of Mercy who sitteth on his throne!  
 His, whatsoever is in the heavens and whatsoever is in the earth, and whatsoever is between them both, and whatsoever is beneath the humid soil!  
 And thou needest not raise thy voice in prayer:<sup>4</sup> He verily knoweth the secret *whisper*, and the yet more hidden!

<sup>1</sup> The Arabic *saihat*, *shout*, seems to change its meaning as the Korân progresses, and to pass from a poetical to a technical sense, as in this passage, and to be used of a present, or future judgment.

<sup>2</sup> The first fourteen or sixteen verses of this Sura are said to have induced Omar to embrace Islam (His. 226. Ibn Sâd, i. and v. Comp. Weil, p. 60. Causs. i. 396 ff.) in the sixth year before the Hejira.

<sup>3</sup> Freytag supposes these letters to mean, *Hush!* but see Sura lxxviii. 1, p. 16.

<sup>4</sup> Lit. *and if thou raise thy voice, yet verily He, &c.*

- God! There is no God but Him! Most excellent His titles!  
 ¶ Hath now the history of Moses reached thee?  
 When he saw a fire, and said to his family, "Tarry ye here; verily I perceive a fire:  
 10 Haply I may bring you a brand from it, or by the fire find guidance.<sup>1</sup>  
 And when he came to it, he was called to, "O Moses! Verily, I am thy Lord: therefore pull off thy shoes. Lo, thou art in the holy valley Toowa.<sup>2</sup>  
 And I have chosen thee; hearken then to what shall be revealed.  
 Verily, I am God: there is no God but Me: therefore worship Me, and observe prayer for a remembrance of Me.  
 Verily the hour is coming:—I all but manifest it— That every soul may be recompensed for its efforts— Nor let him who believeth not therein and followeth his lust, turn thee aside from this truth, and thou perish.  
 Now, what is that in thy right hand, O Moses?"  
 Said he, "It is my staff on which I lean, and by means of it I beat down leaves for my sheep, and I have other uses for it."  
 20 He said, "Cast it down, O Moses!"  
 So he cast it down, and lo! it became a serpent that ran along.  
 He said, "Lay hold on it, and fear not: to its former state will We restore it."  
 "Now draw thy hand close to thy side: it shall come forth white, but unhurt:—another sign!— That We may show thee of our great signs.  
 Go to Pharaoh; verily he hath burst all bounds."  
 He said, "O my Lord! enlarge my breast for me, And make my work easy for me, And loose the knot of my tongue,<sup>3</sup>  
 That they may understand my speech.  
 30 And give me a counsellor<sup>4</sup> from among my family,

<sup>1</sup> Moses had lost his way, say the commentators, when journeying to Egypt to visit his mother.

<sup>2</sup> A valley near Mount Sinai.

<sup>3</sup> The Mubammadan commentators tell how Moses, when a child, burnt his tongue with a live coal. The same story is found in Midr. Jalkut on Ex. c. 166, and in Shalsheth Hakabalah, p. 5, b. Ed. Amsterd.

<sup>4</sup> Lit. *vizier*, i. e. one who bears the burdens (of office).

Aaron my brother;  
 By him gird up my loins,<sup>1</sup>  
 And make him a colleague in my work,  
 That we may praise Thee oft and oft remember Thee;—  
 Of a truth Thou beholdest us.”  
 He said, “O Moses, now thou hast obtained thy suit:  
 Already, at another time, have We showed thee favour,  
 When We revealed unto thy mother what was re-  
 vealed:  
 ‘Cast him into the ark:<sup>2</sup> then cast him on the sea [the  
 river], and the sea shall throw him on the shore:  
 an enemy to me and an enemy to him shall take him  
 up.’ And I have made thee an object of my love,<sup>3</sup>  
 40 And that thou mightest be reared under mine eye,  
 When thy sister went and said, ‘Shall I show you one  
 who will nurse him?’<sup>4</sup> Then We returned thee to  
 thy mother that her eye might be cheered,<sup>5</sup> and  
 that she might not grieve. And *when* thou slewest  
 a person, We delivered thee from trouble, and We  
 tried thee with *other* trials.  
 For years didst thou stay among the people of  
 Midian; then camest thou *hither* by my decree,  
 O Moses,  
 And I have appointed thee to act for Me.  
 Go thou and thy brother with my signs and be not  
 slack to remember Me:  
 Go ye to Pharaoh, for he hath burst all bounds;  
 But speak ye to him with gentle speech; haply he may  
 be admonished or fear.”  
 They said, “O our Lord! verily we fear lest he break  
 forth against us, or act with exceeding injustice.”  
 He said, “Fear ye not; verily I will be with you both.  
 I will hearken and I will behold.  
 Go ye then to him and say, ‘Verily we are Sent ones  
 of thy Lord; send therefore the children of Israel  
 with us and vex them not: now are we come to  
 thee with signs from thy Lord, and Peace *shall be*  
 on him who followeth the *right* guidance.”

<sup>1</sup> Or, *strengthen my back.*

<sup>2</sup>The form of the word in the original is not the pure Hebraic, but the later Rabbinic form.

<sup>3</sup> Lit. *I have cast love from myself upon thee*; or, with Ullm., *Ich erregte liebevolle Gesinnungen gegen dich.*

<sup>4</sup> See Sura [lxxix.] xxviii. 11, 12.

<sup>5</sup> Lit. *be cool, refreshed.* Comp. Sur. xix. 26.

50 Verily now to us hath it been revealed that the chastise-  
 ment shall be on him who chargeth with falsehood,  
 and turneth away.’”  
 He said, “And who is the Lord of you twain, O  
 Moses?”  
 He said, “Our Lord is He who hath given to every-  
 thing its nature, and then guideth *it aright.*”  
 “But what,” said he, “was the state of generations  
 past?”<sup>1</sup>  
 He said, “The knowledge thereof is with my Lord in  
 the Book of *his decrees.* My Lord erreth not,  
 and doth not forget,  
 Who hath spread the earth for you *as a bed,*<sup>2</sup> and hath  
 made you to walk therein by paths, and hath sent  
 down rain from the heaven, and by it we bring  
 forth the kinds<sup>3</sup> of various herbs, *saying,*  
 ‘Eat ye, and feed your cattle’—Of a truth in this are  
 signs unto men endued with understanding—  
 From it have We created you, and into it will We re-  
 turn you, and out of it will We bring you forth a  
 second time.”<sup>4</sup>  
 Moreover we showed him all our signs, but he treated  
 them as falsehoods, and refused to *believe*:  
 He said, “Hast thou come to us, O Moses, to drive us  
 from our land by thine enchantments?”  
 60 Therefore will we assuredly confront<sup>5</sup> thee with like  
 enchantments: so appoint a meeting between us  
 and thee<sup>6</sup>—we will not fail it, and do not thou—  
*in a place alike for both.*”  
 He said, “On the feast day<sup>7</sup> be your meeting, and in  
 broad daylight let the people be assembled.”  
 Then Pharaoh turned away, and mustered his artifices  
 and came.  
 Said Moses to them, “Woe to you! devise not a lie  
 against God;

<sup>1</sup> What is their condition after their death as to happiness or misery? Beidh., whom Sale follows. But the word *state*, which Mar. renders *mens*, refers rather to their creed. “How,” inquires Pharaoh, “do you explain the fact that the past generations of men have always practised a different worship?”

<sup>2</sup> Lit. *hath made the earth a bed.*

<sup>3</sup> Lit. *pairs.*

<sup>4</sup> The Midrasch Tanchumah on Ex. vii. gives a very similar dialogue between Pharaoh and Moses.

<sup>5</sup> Lit. *come to.*

<sup>6</sup> Lit. *middle, i. e. halfway between you and us.*

<sup>7</sup> Lit. *the day of ornament*, when temples and altars were decked out with flowers, &c.

For then will He destroy you by a punishment. They who have devised *lies* have ever perished."

And *the magicians* discussed their plan among themselves, and spake apart in secret:

They said, "These two are surely sorcerers: fain would they drive you from your land by their sorceries, and lead away your most distinguished nobles:

So muster your craft: then come in order: and well now this day shall it be for him who shall gain the upper hand."

They said, "O Moses, wilt thou *first* cast down thy rod, or shall we be the first who cast?"

He said, "Nay, cast ye down *first*." And lo! by their enchantment their cords and rods were made to appear to him as if they ran along.

70 And Moses conceived a *secret* fear within him.

We said, "Fear not thou; verily thou shalt be the uppermost:

Cast forth then what is in thy right hand: it shall swallow up what they have produced: they have only produced the deceit of an enchanter: and come where he may, ill shall the enchanter fare."

Then the magicians fell down and worshipped. They said, "We believe in the Lord of Aaron and of Moses."

Said *Pharaoh*, "Believe ye on Him ere I give you leave? He in sooth is your Master who hath taught you magic. I will surely therefore cut off your hands and your feet on opposite sides, and crucify you on trunks of the palm, and assuredly shall ye learn which of us is severest in punishing, and *who is* the more abiding."<sup>1</sup>

They said, "We will by no means have more regard to thee than to the clear tokens which have come to us, or than to Him who hath made us: doom then the doom thou wilt: Thou canst only doom *as to* this present life: of a truth we have believed on our Lord that He may pardon us our sins and the sorcery to which thou hast forced us, for God is better, and more abiding *than thou*."<sup>2</sup>

<sup>1</sup> In punishing.—Beidh. *i.e.* God or Pharaoh.

<sup>2</sup> To recompense.—Beidh.

Lo, he who shall come to his Lord laden with crime—for him then verily is Hell: he shall not die in it and he shall not live;

But he who shall come to Him, a believer, with righteous works,—the loftiest grades await them:

Gardens of Eden, beneath *whose trees*<sup>1</sup> the rivers flow: therein shall they abide for ever. This, the reward of him who hath aimed to be pure."

Moreover We had revealed to Moses, "Go forth by night with my servants and cleave for them a dry path in the sea;

80 Thou art in no fear of being overtaken, neither be thou afraid."

Then *Pharaoh* followed them with his hosts, and the overwhelming billows of the sea overwhelmed them,<sup>2</sup> for Pharaoh misled his people, and did not guide them.

O children of Israel! We rescued you from your foes; and We appointed a meeting with you on the right side of the mountain; and We caused the manna and the quail to descend upon you:

"Eat," said We, "of the good things with which We have supplied you; but without excess, lest my wrath fall upon you; for on whom my wrath doth fall, he perisheth outright.

Surely however I am very forgiving to him who turneth to God and believeth, and worketh righteousness, and then yieldeth to guidance.

¶ But what hath hastened thee on apart from thy people,<sup>3</sup> O Moses?"

He said, "They are hard on my footsteps: but to Thee, O Lord, have I hastened, that Thou mightest be well pleased with me."

He said, "Of a truth now have We proved thy people since thou didst leave them, and Samiri<sup>4</sup> had led them astray."

<sup>1</sup> As the garden is said in Sura lxxxviii. to be lofty in point of situation, this frequently recurring phrase may mean that rivers run at its base. The commentators, however, generally understand it to imply that the rivers flow beneath its shades or pavilions.

<sup>2</sup> Lit. *and there overwhelmed them of the sea that which overwhelmed them.*

<sup>3</sup> The seventy elders who were to have accompanied him.

<sup>4</sup> That is, *the Samaritan*. This rendering, which is probably the true explanation of the word Samiri, involves a grievous ignorance of history on the part of Muhammad. Selden (*de Diis Syr. Syn. i. ch. 4*) supposes

Then Moses returned to his people, angered, sorrowful. He said, "O my people! did not your Lord promise you a goodly promise? Seemed then the time of *my absence* long to you? or desired ye that wrath from your Lord should light upon you, that ye failed in your promise to me?"

90 They said, "Not as far as lay in our power have we failed in the promise to thee, but we were made to bring loads of the people's trinkets, and we threw them *into the fire*—and Samiri likewise cast them in, and brought forth to them in bodily shape a lowing<sup>1</sup> calf: and they said, 'This is your God and the God of Moses, whom he hath forgotten.'"

Saw they not then that it returned them no answer, and could neither hurt nor help them?

And Aaron had before said to them, "O my people! by this *calf* are ye only proved: and verily your Lord is the Merciful: follow me therefore and obey my bidding."

They said, "We will by no means cease in our devotion to it, till Moses come back to us."

He said, "O Aaron! when thou sawest that they had gone astray, what hindered thee from following me? Hast thou then disobeyed my command?"

He said, "O Son of my mother! seize *me* not by my beard, nor by my head: indeed, I feared lest thou shouldst say, 'Thou hast rent the children

that Samiri is Aaron himself, the *Shomeer*, or keeper of Israel during the absence of Moses. Many Arabians identify him with the Micha of Judges xvii., who is said to have assisted in making the calf (Raschi, Sanhedr. 102, 2; Hottinger, Hist. Orient. p. 84). Geiger suggests that Samiri may be a corruption of Samael. See next note. But it is probable that the name and its application, in the present instance, is to be traced to the old national feud between the Jews and Samaritans. See De Sacy, Chrestom. i. p. 189, who quotes Abu Rihan Muhammad as stating that the Samaritans were called *Al-limsahsit*, the people who say, "Touch me not" (verse 97, below), and Juynboll Chron. Sam. (Leid. 1848), p. 113. Sale also mentions a similar circumstance of a tribe of Samaritan Jews dwelling on one of the islands in the Red Sea; and Josephus states that a colony of Samaritans were settled in Egypt by Ptolemy Lagus, Ant. xii. c. 1, some of whose descendants appear to have remained in Cairo so late as the time of Scaliger. Vide his De Emend. Temp. vii. p. 622.

<sup>1</sup> "The calf came forth (Ex. xxxii. 24) lowing, and the Israelites beheld it. R. Jehuda saith, Samael entered into it and lowed in order to mislead Israel."—Pirke R. Eliezer, § 45.

of Israel asunder, and hast not observed my saying,"

He said, "And what was thy design, O Samiri?" He said, "I saw what they saw not: so I took a handful of *dust* from the track<sup>1</sup> of the messenger of God, and flung it *into the calf*, for so my soul prompted me."

He said, "Begone then: and verily thy doom even in this life shall be to say, 'Touch me not.'<sup>2</sup> And verily there is a threat against thee, which thou shalt in no case escape *hereafter*. Now look at thy god to which thou hast continued so devoted: We will surely burn it and reduce it to ashes, which We will cast into the sea.

But your God is the God beside whom there is no God: In his knowledge He embraceth all things."

¶ Thus have We recited to thee histories of what passed of old; and from ourself have We now given thee admonition.

100 Whoso shall turn aside from it shall verily carry a burden on *the day* of the Resurrection:

Under it shall they remain for aye: and grievous the burden on the day of Resurrection!

On *that day* there shall be a blast on the trumpet, and We will gather the wicked together on that day with leaden<sup>3</sup> eyes:

They shall say in a low voice one to another,—“Verily ye tarried but ten *days on the earth*.”

We best know what they will say when the most veracious<sup>4</sup> of them will say, “Verily ye have not tarried above a day.”

¶ And they will ask thee of the mountains: Say then: scattering my Lord will scatter them in dust;<sup>5</sup>

<sup>1</sup> From the track of Gabriel's horse, or of Gabriel himself.

<sup>2</sup> Lit. *no touch*.

<sup>3</sup> I have adopted the word *leaden* as expressive of the *idea* implied in the original word, viz. *grey* or *greyish blue*; hence, *dulled*, *dimmed*. The Arabians have a great aversion to blue and grey eyes, as characteristic of their enemies the Greeks. The word, however, may also mean *blind*. Comp. v. 124, 5.

<sup>4</sup> Lit. *the most excellent or just of them in his way: dignitate*, Mar.; but Kam. in Freyt. (iii. 150), *justissimus eorum, simillimus veracibus*. The sense of the last clause is, "Ye have not tarried even so much as ten days, such, now that we look back upon it, is the brevity of life." See Sura [lxiv.] xxiii. 115.

<sup>5</sup> It is possible that the curiosity, or alarm, of the Meccans may have

And He will leave them a level plain: thou shalt see in them no hollows or jutting hills.

On that day shall *men* follow the Summoner<sup>1</sup>—he marcheth straight on:<sup>2</sup> and low shall be their voices (to) before the Merciful, nor shalt thou hear *aught* but the light footfall.

No intercession shall avail on that day, save his whom the Merciful shall allow to *intercede*, and whose words He shall approve.

He knoweth their past and their future; but in their own knowledge they comprehend it not:—

110 And humbled shall be their faces before Him that Liveth, the Self-subsisting: and undone he, who shall bear *the burden of iniquity*;

But he who has done the things that are right and is a believer, shall fear neither wrong nor loss.

¶ Even thus have We sent down to thee an Arabic Korân, and have set forth menaces diversely therein; haply they will fear *God*, or it may give birth to reflection in them.

Exalted then be *God*, the King, the Truth! Be not hasty in its recital<sup>3</sup> while the revelation of it to thee is incomplete, and say, “O my Lord, increase knowledge unto me.”

¶ And assuredly of old We made a covenant with Adam; but he forgot *it*; and We found no firmness of *purpose* in him.

And when We said to the angels, “Fall down in worship to Adam,” they worshipped *all*, save Eblis, *who* refused: And We said, “O Adam! this truly is a foe to thee and to thy wife. Let him not then drive you twain out of the garden, and thou become wretched:”<sup>4</sup>

Verily to thee *is it granted* that thou shalt not hunger therein, neither shalt thou be naked;

been excited by previous statements about the mountains, as in Suras lxxiii. lxxvii. lxxix., in which it is said that they will become *sandheaps*; in Sura lxxviii. p. 42, *thin vapour*; in lxx. p. 59, ci. p. 27, *wool-flocks*; while lxxx. p. 29, lvi. p. 52, describe their *motion*. <sup>1</sup> The angel Israfil.

<sup>2</sup> Lit. *there is no crookedness in him*. Ullm. renders, *from whom no one can escape, i. e. no receding*.

<sup>3</sup> Compare Sura lxxv. 16–19, p. 41. Or, *in regard to the Korân*.

<sup>4</sup> The number seems to be changed from the dual to the singular for the sake of the rhyme.

And that thou shalt not thirst therein, neither shalt thou parch with heat;”

But Satan whispered him: said he, “O Adam! shall I show thee the tree of Eternity,<sup>1</sup> and of the Kingdom that faileth not?”

And they both ate thereof, and their nakedness appeared to them, and they began to sew of the leaves of the Garden to cover them, and Adam disobeyed his Lord and went astray.

120 Afterwards his Lord chose him for himself, and relented towards him, and guided him.

And *God* said, “Get ye all down hence, and one of you a foe unto the other. And if hereafter guidance come unto you from Me;

Then whoso followeth My guidance shall not err, and shall not be wretched:

But whoso turneth away from My warning, his truly shall be a life of misery:

And We will raise him from the dead on *the day of the Resurrection*, blind.”<sup>2</sup>

He will say, “O my Lord! why hast Thou raised me blind? whereas I was endowed with sight.”

He will answer, “Thus: Our signs came unto thee and thou didst forget them, and thus art thou forgotten this day.”

Even thus will We recompense him who transgresseth and believeth not in the signs of his Lord; and assuredly the chastisement of the next world will be most severe and lasting.

Are not they then (the Meccans) who walk the very places where they dwelt, aware how many generations We have destroyed before them? Verily in this are signs for men of insight.

And had not a decree of *respite* from thy Lord first gone forth, *there would surely have been a lasting punishment*: Yet the time is fixed.

130 Endure then with patience what they say; and celebrate the praise of thy Lord before the sunrise, and before its setting; and at times in the night

<sup>1</sup> It should be observed that here and in Sura vii. 19, Muhammad seems unaware of the distinction between the tree of knowledge and the tree of life, as given in Gen. ii. 9 and iii. 5.

<sup>2</sup> From the intensity of the light, mentioned Sura [lxxx.] xxxix. 69.

do thou praise Him, and in the<sup>1</sup> extremes of the day, that thou mayest please Him.

And strain not thine eyes after what We have bestowed on divers of them—the braveries of this world—that We may thereby prove them. For the portion which thy Lord will give, is better and more lasting.

And enjoin prayer on thy family, and persevere therein thyself. We ask not of thee to make provision for thyself—We will provide for thee, and a *happy* issue shall there be to piety.

But they say, “If he come not to us with a sign from his Lord.....?” But hath not clear teaching come to them, in what is in the Books of old?

And had We destroyed them by a chastisement before his<sup>3</sup> time, they would surely say,<sup>4</sup> “O our Lord! How could we believe if Thou didst not send unto us an Apostle that we might follow thy signs ere that we were humbled and disgraced.”

SAY: Each one awaiteth *the issue of events*. Wait ye then, and ye shall know which of us have been followers of the even way, and who hath been the rightly guided.<sup>5</sup>

[LVI.]

SURA XXVI.—THE POETS.<sup>6</sup>

MECCA.—228 Verses.

*In the Name of God, the Compassionate, the Merciful.*

TA. SIN. MIM.<sup>7</sup> These are the signs of the lucid Book.

<sup>1</sup> In order to reconcile this passage with the prescribed hours, some understand *the extremes* to mean the *mid-day*, when the day is as it were divided.

<sup>2</sup> Supply, *we will not believe*.

<sup>3</sup> The Prophets; or, *before its time*, i. e. before its revelation.

<sup>4</sup> At the resurrection.

<sup>5</sup> See Sura xxv. 77 (n.) p. 190.

<sup>6</sup> This Sura belongs to about the seventh year of Muhammad's prophetic life.

<sup>7</sup> See Sura lxxviii. 1, p. 17.

Haply thou wearest thyself away with grief because they believe not.

Were it Our will, we could send down to them a sign from the Heaven, before which they would ever humbly bow.<sup>1</sup>

But from each fresh warning that cometh to them from the God of Mercy they have only turned aside,

And treated it as a lie: But tidings shall reach them which they shall not laugh to scorn.

Have they not beheld the earth—how We have caused to spring up therein of every noble sort?

Verily, in this is a sign: but most of them believe not. And truly, thy Lord!—He assuredly is the Mighty, the Merciful.

¶ And remember when thy Lord called to Moses, “Go to the wicked people,

10 The people of Pharaoh. Will they not fear Me?”

He said, “My Lord, in sooth I fear lest they charge me with imposture:

And my breast is straitened, and I am slow of speech;<sup>2</sup> send therefore to Aaron *to be my helpmate*:

And they have a charge<sup>3</sup> against me, and I fear lest they put me to death.”

He said, “Surely not. Go ye therefore with Our signs: We will be with you and will hearken.

And go to Pharaoh and say: ‘Verily we are a deputation from the Lord of the worlds—

Send forth with us the children of Israel.’”

He said, “Did we not rear thee among us when a child? And hast thou not passed years of thy life among us?

And yet what a deed is that which thou hast done!<sup>4</sup> and thou art one of the ungrateful.”

He said, “I did it indeed, but then I was one of those who were in error:

20 So I fled from you because<sup>5</sup> I feared you; but my Lord hath given me wisdom, and hath made me one of his Sent Ones:

<sup>1</sup> Lit. *to which their necks would humble themselves*.

<sup>2</sup> Lit. *my tongue is not free*. This verse appears to be a studied simplification of Ex. iv. 10-13.

<sup>3</sup> The murder of the Egyptian. See Geiger, 159.

<sup>4</sup> Lit. *and thou hast done thy deed which thou hast done*. See xxviii. 15.

<sup>5</sup> Lit. *after that*.

And is this the favour thou hast conferred on me, that thou hast enslaved the children of Israel?"

Said Pharaoh, "Who then is the Lord of the Worlds?"

He said, "The Lord of the Heavens and of the Earth and of all that is between them, if *only* ye believe it."

Said Pharaoh to those around him, "Hear not ye *this?*"

"Your Lord," said Moses, "and Lord of your sires of old."

"In sooth, your Sent One who hath been sent to you," said Pharaoh, "is certainly possessed."

He said, "Lord is He of the East and of the West, and of all that is between them, if ye understand."

He said, "If ye take any God beside me,<sup>1</sup> I will surely make thee of those in ward."

Said Moses, "What if I bring thee that which shall be a proof of my mission?"

30 He said, "Forth with it then, if thou art a man of truth."

Then threw he down his staff, and lo! an undoubted serpent:

And he drew out his hand, and lo! it was white<sup>2</sup> to the beholders.

He said to his nobles around him, "This truly is a right cunning sorcerer;

Fain would he drive you out of your land by his Sorcery—But what do ye suggest?"

They said, "Put him and his brother off awhile, and send summoners to all the cities,

Who shall bring to thee every cunning magician."

So the magicians were mustered at a set time, on a solemn<sup>3</sup> day:

And it was said to the people. "Are ye *all* assembled?"

—"Yes! and then perchance we will follow the magicians if they gain the day."

40 And when the magicians were arrived they said to Pharaoh, "Shall we have a reward if we gain the day?"

<sup>1</sup> See Sur. xxviii. 38.

<sup>2</sup> Thus Pirke R. Elieser, § 48. "He placed his hand in his bosom and drew it forth, white as snow with leprosy."

<sup>3</sup> Or, *known, predetermined.*

He said, "Yes. And verily in that case ye shall be of those who are near my person."

Moses said to them, "Throw down what ye have to throw."

So they cast down their ropes and rods, and said, "By Pharaoh's might! we shall surely win."

Then Moses threw down his rod, and lo! it swallowed up their lying inventions.

Then the magicians threw themselves down in worship:

They said, "We believe on the Lord of the Worlds, The Lord of Moses and of Aaron."

Said Pharaoh, "Have ye then believed on Him ere I gave you leave? He truly is your master who hath taught you magic.<sup>1</sup> But by-and-by ye shall surely know *my power.*

I will surely cut off your hands and feet on opposite sides, and will assuredly have you all crucified."

50 They said, "No harm; verily to our Lord shall we return:

Assuredly we trust that our Lord will forgive us our sins, since we are the first who believe."

Then revealed We this order to Moses: "Go forth by night with my servants, for ye will be pursued."

And Pharaoh sent summoners through the cities:—

"In sooth these *Israelites,*" said they, "are a scanty band;

And verily they are enraged against us—

But we truly are numerous, wary."

Thus We caused them to quit gardens and fountains, And treasures and splendid dwellings;

So was it; and We gave them to the children of Israel for an heritage.<sup>2</sup>

60 Then at sunrise the Egyptians followed them;

And when the hosts came in view of one another, the comrades of Moses said, "We surely are overtaken."

He said, "By no means:—verily my Lord is with me—He will guide me."

And We revealed this order to Moses, "Strike the sea with thy rod"; and it clave asunder, and each part became like a huge mountain.

<sup>1</sup> "The Pharaoh who lived in the days of Moses was a great magician." Mid. Jalkut, c. 182. Com. Sura xxviii. 38, where, in accordance with the Rabbinic traditions, Pharaoh claims to be a god.

<sup>2</sup> See ii. 58, and Midr. Jalkut on Ex. xii. c. 208.

Then made We the others to draw on;  
 And We saved Moses, and those who were with him, all;  
 Then drowned We the others.  
 Truly in this was a sign; but most of them were not  
 believers.  
 But verily thy Lord,—He truly is the Mighty, the  
 Merciful!

¶ And recite to them the story of Abraham

70 When he said to his father and to his people, "What  
 worship ye?"  
 They said, "We worship idols, and constant are we in  
 devotion to them."  
 He said, "Can they hear you when ye cry to them?  
 Or help you or do *you* harm?"  
 They said, "But we found our fathers do the like."  
 He said, "How think ye? They whom ye worship,  
 Ye and your fathers of old,  
 Are my foes: but not so <sup>1</sup> the Lord of the Worlds,  
 Who hath created me, and guideth me,  
 Who giveth me food and drink;

80 And when I am sick, then He healeth me,  
 And who will cause me to die and again quicken me,  
 And who, I hope, will forgive me my sins in the day of  
 reckoning.  
 My Lord! bestow on me wisdom and unite me to the  
 just,  
 And give me a good name <sup>2</sup> among posterity,  
 And make me one of the heirs of the garden of delight,  
 And forgive my father, for he was one of the erring,  
 And put me not to shame on the day when mankind  
 shall be raised up,  
 The day when neither wealth nor children shall avail,  
 Save to him who shall come to God with a sound heart,

90 And Paradise shall be brought near the pious,  
 And Hell shall be laid open <sup>3</sup> to those who have gone  
 astray,  
 And it shall be said to them, 'Where are they whom  
 ye worshipped  
 Beside God? Can they harm you or help themselves?'  
 And they shall be cast face downwards into it—the  
 seduced and the seducers,

<sup>1</sup> Lit. *except*.

<sup>2</sup> Lit. *a tongue of truth*, i.e. high repute. Or, *grant that my words may  
 be believed among posterity*. See [lviii.] xix. 47.

<sup>3</sup> i. e. to the view.

And the hosts of Eblis, all together.  
 They shall say, as they wrangle therein together,  
 'By God we were verily in a plain error,  
 When we equalled you with *the* Lord of the Worlds:  
 And none misled us but the wicked;

100 And we have none to plead for us,  
 Nor friend who careth for us,  
 And could we but return, we would be of the be-  
 lievers.'

Verily, in this was a sign: but most of them believed  
 not.  
 And truly thy Lord!—He assuredly is the Mighty, the  
 Merciful!

¶ The people of Noah gainsaid the Sent of God,  
 When their brother Noah said to them, "Will ye not  
 fear God?"  
 Of a truth am I your faithful Apostle;  
 Fear God then and obey me.  
 And I ask of you no reward for this, for my reward is  
 of the Lord of the Worlds alone:

110 Fear God then and obey me."  
 They said, "Shall we believe on thee when the meanest  
 only are thy followers?"  
 He said, "But I have no knowledge of that they did:<sup>1</sup>  
 To my Lord only must their account be given: would  
 that ye understood this!  
 And I will not thrust away those who believe,  
 Of a truth I am only an open warner."  
 They said, "Now unless thou desist, O Noah, one of  
 the stoned shalt thou surely be."  
 He said, "O my Lord! verily my people treat me as a  
 liar:  
 Decide Thou therefore a decision between me and them,  
 and rescue me and the faithful who are with me."  
 So We saved him, and those who were with him in the  
 fully-laden ark,—

120 Afterwards We drowned the rest.  
 Herein truly was a sign, but most of them believed  
 not.  
 But verily thy Lord!—He is the Mighty, the Merciful.  
 ¶ The Adites <sup>2</sup> treated the Sent Ones as liars,  
 When their brother Houd said to them, "Will ye not  
 fear God?"

<sup>1</sup> Of their motives in embracing my doctrine.

<sup>2</sup> The Adites are mentioned in vii. and xi.



- I truly am your Apostle, worthy of all credit;  
 Fear God then and obey me:  
 I ask of you no reward for this; for my reward is of  
 the Lord of the Worlds alone.  
 Build ye a landmark on every height, in pastime?<sup>1</sup>  
 And raise ye structures to be *your* lasting abodes?<sup>2</sup>
- 180 And when ye put forth your power do ye put it forth  
 with harshness?  
 Fear ye God then and obey me;  
 And fear ye Him who hath plenteously bestowed on  
 you ye well know what:  
 Plenteously bestowed on you flocks and children,  
 And gardens and fountains;  
 Indeed I fear for you the punishment of a great day."  
 They said, "It is the same to us whether thou warn or  
 warn us not;  
 Verily this is but a creation [tale] of the ancients,  
 And we are not they who shall be punished."  
 So they charged him with imposture; and We destroyed  
 them. Verily in this was a sign: yet most of them  
 believed not.
- 140 But verily thy Lord!—He is the Mighty, the Merciful!  
 ¶ The Thamoodites also treated the Sent Ones as liars,  
 When their brother Saleh said to them, "Will ye not  
 fear God?  
 I truly am your Apostle worthy of all credit:  
 Fear God, then, and obey me.  
 I ask of you no reward for this: my reward is of *the*  
 Lord of the Worlds alone.  
 Shall ye be left secure amid these things here?  
 Amid gardens and fountains,  
 And corn-fields and palm-trees, with sheaths thin and  
 smooth?<sup>3</sup>  
 And, insolent that ye are, hew ye out dwellings in the  
 mountains?
- 150 But fear God and obey me,  
 And obey not the bidding of those who commit excess,  
 Who act disorderly on the earth and reform *it* not."  
 They said, "Certainly thou art a person bewitched;  
 Thou art only a man like us: produce now a sign if  
 thou art a man of truth."

<sup>1</sup> Ullman, *ein götzendienstliches Zeichen um dort zu scherzen*.

<sup>2</sup> This may be understood of the small forts erected by the nomades of the Hejaz along the route of the caravans to guarantee their safety. Comp. Gen. xi. 1-10, and Sura lxxxix. 6, p. 45. Lit. *that ye may live for ever*.

<sup>3</sup> The spathe of the palm when distended with flowers.

- He said, "This she-camel—drink shall there be for  
 her, and drink shall there be for you, on a several  
 day for each;  
 But harm her not, lest the punishment of a great day  
 take you."  
 But they hamstrung her, and repented of it on the  
 morrow;  
 For the punishment *overtook* them. In this truly was  
 a sign, but most of them believed not.  
 But verily thy Lord!—He is the Powerful, the Mer-  
 ciful!
- 160 ¶ The people of Lot treated the Sent Ones as liars,  
 When their brother Lot said to them, "Will ye not  
 fear God?  
 I am your Apostle worthy of all credit:  
 Fear God, then, and obey me.  
 For this I ask you no reward: my reward is of *the*  
 Lord of the Worlds alone.  
 With men, of all creatures, will ye have commerce?<sup>1</sup>  
 And leave ye your wives whom your Lord hath created  
 for you? Nay! ye are an erring people!"  
 They said, "O Lot, if thou desist not, one of the  
 banished shalt thou surely be."  
 He said, "Verily I am of those who abhor your doings:  
 My Lord! deliver me and my family from what  
 they do."
- 170 So We delivered him and his whole family—  
 Save an aged one among those who tarried<sup>2</sup>—  
 Then We destroyed the rest—  
 And We rained a rain upon them, and fatal was the  
 rain to those who had received their warning.  
 In this truly was a sign; but most of them did not  
 believe.  
 But verily thy Lord! He is the Powerful, the Mer-  
 ciful!  
 ¶ The dwellers in the forest of *Madian*<sup>3</sup> treated the Sent  
 Ones as liars.

<sup>1</sup> Or, more literally, *Approach ye to men among mankind?*

<sup>2</sup> Here and in Sur. xxvi. and vii. 81, Dr. Sprenger renders *ghâbirym* by *Uebertreter*.

<sup>3</sup> The Madian and the El-Aika of this and other Suras, are unquestionably one and the same place, as they have the same prophet Sho'ayb (or Sho'eyb), the Jethro of Scripture—a name perhaps altered from Hobab (Numb. x. 29)—and because the same sin is laid to the charge of both. See Winer's Realwörterbuch on Jethro. The Midr. Rabbah on Ex. ii. 16, Par. I, makes Jethro renounce idolatry, and his office of Priest, and undergo banishment from the Midianites.

- When Shoaib their brother said to them, "Will ye not fear God?  
I truly am your trustworthy Apostle.  
Fear God, then, and obey me :  
180 No reward ask I of you for this : my reward is of the Lord of the Worlds alone.  
Fill the measure, and be not of those who minish :  
Weigh with exact balance :  
And defraud not men in their substance, and do no wrong on the earth by deeds of licence ;  
And fear Him who made you and the races of old."  
They said, "Certainly thou art one of the bewitched ;  
Thou art but a man like us, and in sooth we deem thee to be a liar—  
Make now a part of the heaven to fall down upon us, if thou art a man of truth."  
He said, "My Lord best knoweth your doings."  
And when they treated him as a liar, the chastisement of the day of cloud overtook them. This truly was the chastisement of a great day !  
190 Verily in this was a sign, but most of them believed not.  
But truly thy Lord !—He is the Mighty, the Merciful !  
¶ Verily from the Lord of the Worlds hath this *Book* come down ;  
The faithful spirit<sup>1</sup> hath come down with it  
Upon thy heart, that thou mightest become a warner—  
In the clear Arabic tongue :  
And truly it is *foretold* in the Scriptures of them of yore.<sup>2</sup>  
Shall it not be a sign to them<sup>3</sup> that the learned among the children of Israel recognized it ?  
If We had sent it down unto any foreigner,  
And he had recited it to them, they had not believed.  
200 In such sort have We influenced<sup>4</sup> the heart of the wicked ones,

<sup>1</sup> Gabriel. See Sura lxxxi. 19, p. 20.

<sup>2</sup> See Sura xiii. 36. This verse is said to have been revealed at Medina by Itq. 34.

<sup>3</sup> The unbelieving Meccans. Lit. *that the knowing (Doctors, Uhlemas) knew it.*

<sup>4</sup> Lit. *have introduced it*, i.e. infidelity : or the Korân.—Beidh. The latter interpretation seems most accordant with the context.

- That they will not believe it till they see the grievous chastisement.  
And it shall come upon them on a sudden when they look not for it :  
And they will say, "Can we be respited ?"  
Will they then seek to hasten on our chastisement ?  
How thinkest thou ? If *after* We have given them their fill for years,  
That with which they are menaced come upon them at last,  
Of what avail will their enjoyments be to them ?  
We have destroyed no city which had not *first* its warners  
With admonition ; nor did We deal unjustly.  
210 The Satans were not sent down with this *Korân* :  
It beseemed them not,<sup>1</sup> and they had not the power,  
For they are far removed from hearing<sup>2</sup> the *discourse* of Angels.  
¶ Call not thou then on any other god with God, lest thou be of those consigned to torment :  
But warn thy relatives of nearer kin,<sup>3</sup>  
And *kindly* lower thy wing over the faithful who follow thee,  
And if they disobey thee, then say : "I verily am clear of your doings ;"—  
And put thy trust in the Mighty, the Merciful,  
Who seeth thee when thou standest *in prayer*,  
And thy demeanour among those who worship ;  
220 Verily He is the hearer, the knower.  
Shall I tell you on whom the Satans descend ?  
They descend on every lying, wicked *person* :  
They impart what they have heard ;<sup>4</sup> but most of them are liars.  
¶ It is the POETS<sup>5</sup> whom the erring follow :

<sup>1</sup> *Neque competit illis (hoc).*—Mar. *It is not for their purpose.*—Sale.

<sup>2</sup> Comp. Sura xxxvii. 7, 8, p. 67.

<sup>3</sup> It is probable that within three or four years from his entry upon the prophetic office, Muhammad had made about 40 converts. Some biographers refer to this passage, and not to Sura lxxiv. 1, as the first call to preach. But this Sura bears evidence of the opposition to which the prophet had become exposed, and of adherents to his cause, now become numerous. The diffuseness and feebleness of the style clearly point to a later origin.

<sup>4</sup> They impart to their votaries on earth what they have learned by stealth and partially, in heaven.

<sup>5</sup> Muhammad found it necessary to employ the pens of certain poets to

Seest thou not how they rove distraught in every valley?  
 And that they say that which they do not?  
 Save those who believe and do good works, and oft remember God;  
 And who defend themselves when unjustly treated.  
 But they who treat *them* unjustly shall find out what a lot awaiteth them hereafter.<sup>1</sup>

## [LVII.]

SURA XV.—HEDJR.<sup>2</sup>

MECCA.—99 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. RA.<sup>3</sup> These are the signs of the Book, and of the lucid Korân.  
 Many a time will those who have not believed wish that they had been Muslims!  
 Let them feast and enjoy themselves, and let hope beguile them: but they shall know *the truth* at last.  
 We never destroyed a city whose term was not prefixed:<sup>4</sup>  
 No people can forestall or retard its destiny.<sup>5</sup>

defend himself and his religion from the ridicule and satire of other poets, whose productions were recited at the great annual fair held at Okatz, the Olympia of the Hejaz. The poems which were judged the best were written up in letters of gold, or suspended (hence called Moallakat) in the Caaba. These poetical contests were subsequently suppressed by Muhammad, as offering openings for discussions which might prove inconvenient, and dangerous to his rising claims.

<sup>1</sup> Lit. *with what return they shall return (to God)*.

<sup>2</sup> Hedjr, a valley in the route between Medina and Syria, originally the country of the Thamoodites, the Egra of Ptolemy and the Petra of Strabo. Hedjr is literally *a stone*; in Æth. *a city*.

<sup>3</sup> See Sura lxviii. p. 16.

<sup>4</sup> Lit. *but also to it a known writing*.

<sup>5</sup> *Can precede its term or remain behind it.*

And they say: "O thou to whom the warning hath been sent down, surely thou art possessed by a djinn:  
 Why dost thou not bring the angels to us if thou art of those who assert the truth?"  
 —We send not down angels without due cause,<sup>1</sup> and *the Infidels* would not in that case have been respited;  
 Verily, We have sent down "the Warning," and verily We will be its guardian;  
 10 And already have We sent *Apostles*, before thee, among the sects of the ancients;  
 But never came Apostles to them whom they did not deride.  
 In like manner have We caused *unbelief* to enter the hearts of the sinners of *Mecca*:  
 They will not believe on him, though the example of those of old hath gone before.  
 Even were We to open above them a gate in Heaven, yet all the while they were mounting up *to it*,  
 They would surely say: "It is only that our eyes are bewildered: nay, we are a people enchanted."  
 ¶ We have set the signs of the zodiac<sup>2</sup> in the Heavens, and decked them forth for the beholders,  
 And We guard them from every stoned<sup>3</sup> Satan,  
 Save such as steal a hearing:<sup>4</sup> and him do visible flames pursue.  
 And the Earth have We spread forth, and thrown thereon the mountains, and caused everything to spring forth in it in balanced measure:  
 20 And We have provided therein sustenance for you, and for creatures which not ye sustain:  
 And no one thing is there, but with Us are its store-houses; and We send it not down but in settled degree:  
 And We send forth the fertilizing<sup>5</sup> winds, and cause the rain to come down from the heaven, and

<sup>1</sup> That is, not merely to gratify the curiosity of the doubting, but to execute prompt punishment. It might also be rendered, *save with justice*.

<sup>2</sup> Ar. *bowrdj*, Gr. *πυργοι*, towers, *i.e.* Signs of the Zodiac.

<sup>3</sup> See v. 34; and note.

<sup>4</sup> Comp. Sura xxxvii. 6, p. 67. In Chagiga 16, 1, the Demons (*schedim*) are said to learn the secrets of the future by listening behind the veil (*pargód*).

<sup>5</sup> *i.e.* which fertilize or impregnate the clouds.

give you to drink of it; and it is not ye who are its storers:

And verily We, We cause to live, and We cause to die,<sup>1</sup> and We are the heir of *all things*:

And of a certainty We know those of you who desire to advance, and of a truth We know those who tarry behind:

And truly thy Lord will gather them together again, for He is Wise, Knowing.

¶ And verily We created man of dried clay, of dark loam moulded;

And the djinn had We before created of subtile fire.<sup>2</sup> Remember when thy Lord said to the Angels, "I create man of dried clay, of dark loam moulded:

And when I shall have fashioned him and breathed of my spirit into him, then fall ye down to him in worship."

30 And the Angels bowed down in worship, all of them, all together,

Save Eblis: he refused to be with those who bowed in worship.

"O Eblis,"<sup>3</sup> said God, "wherefore art thou not with those who bow down in worship?"

He said, "It beseemeth not me to bow in worship to man whom Thou hast created of clay, of moulded loam."

He said, "Begone then hence; thou art a stoned one,<sup>4</sup> And verily the curse shall be on thee till the day of judgment."

He said, "My Lord! respite me then till the day when they shall be raised *from the dead*."

He said, "One then verily of the respited shalt thou be Till the day of the predestined time."

<sup>1</sup> Compare precisely a similar association of subjects, the Rain, Food, God, as Lord of life and death, in Tr. Taanith, fol. 1 a.

<sup>2</sup> Or, *fire of the Simoom*, the pestilential scorching wind of the desert.

<sup>3</sup> Comp. Sura [xci.] ii. 32. There is much in this dialogue between Eblis and Allah which reminds of the dialogue between Jehovah and Satan in the opening of the Book of Job.

<sup>4</sup> That is, accursed. According to the Muhammadan tradition, Abraham drove Satan away with stones when he would have hindered him from sacrificing Ismael. Hence the custom during the pilgrimage of throwing a certain number of stones—the Shafeis, 49; the Hanafis, 70—as if at Satan, in the valley of Mina, near Mecca. The spot where the apparition of Satan to Abraham took place is marked by three small pillars, at which the stones are now thrown. Comp. Gen. xv. 11.

He said, "My Lord! because Thou hast beguiled me, I will surely make *all* fair seeming to them<sup>1</sup> on the earth; and I will surely beguile them all;

40 Except *such* of them as shall be thy sincere servants."

He said, "This is the right way with Me;

Verily over none of my servants shalt thou have power, save those beguiled ones who shall follow thee."

And verily, Hell is the promise for them one and all—It hath seven Portals;<sup>2</sup> at each Portal is a separate band—

Truly 'mid gardens and fountains *shall* the pious dwell:

"Enter ye it in peace, secure."

And We will remove what is in their breasts of rancour as brethren face to face on couches:

Therein no weariness shall touch them, nor forth from it shall they be taken.

Announce to my servants that I am the Gracious, the Merciful,

50 And that my chastisement is the grievous chastisement.

¶ And tell them of Abraham's guests.

When they entered in unto him, and said, "Peace;"

"Verily," said he, "We fear you."

They said, "Fear not, for of a sage son we bring thee tidings."

He said, "Bring ye me such tidings though<sup>3</sup> old age be come upon me? What, therefore, are your tidings?"

They said, "Our tidings to thee are in very truth. Be not then one of the despairing."

"And who," said he, "despaireth of the mercy of his Lord, but they who err?"

He said, "What is your business then, O ye Sent Ones?"

They said, "Truly We are sent unto a people who are sinners,

Except the family of Lot, whom verily We will rescue all,

<sup>1</sup> Or, *I will embellish, prepare*.

<sup>2</sup> Thus, in Sota, 10, David is said to have rescued Absalom from "the seven dwellings of Hell;" in Midr. on Ps. xi. "There are seven houses of abode for the wicked in Hell;" and in Sohar ii. 150, "Hell hath seven gates."

<sup>3</sup> Lit. *upon that*. Non obstante quòd.—Mar.

- 60 Except his wife. We have decreed that she shall surely be of those who linger."<sup>1</sup>  
 So when the Sent Ones reached the family of Lot  
 He said, "Ye are verily strange to me."  
 They said, "Nay; but We have come to thee for a purpose about which *thy people* doubt:  
 And We have brought thee the truth, and We are truthful *envoys*.  
 Lead forth therefore thy family in the dead of the night; and follow thou on their rear; and let no one of you turn round, but pass ye on whither ye are bidden."  
 And this command We gave him because to the last man should these people be cut off at morning.  
 Then came the people of the city rejoicing at the news<sup>2</sup>—  
 He said, "These truly are my guests: therefore disgrace me not,  
 And fear God and put me not to shame."  
 70 They said, "Have we not forbidden thee to entertain any one whatever?"<sup>3</sup>  
 He said, "Here are my daughters, if ye will *thus* act."  
 As thou livest, *O Muhammad*, verily they wandered distractedly in their drunkenness of *lust*.  
 So a blast<sup>4</sup> overtook them at sunrise,  
 And We turned the city upside down, and We rained stones of baked clay upon them.  
 Verily, in this are signs for those who scan heedfully;  
 And truly these *cities* are permanent on the high road.<sup>5</sup>  
 Verily, in this is a sign for the faithful.  
 ¶ The inhabitants also of El Aika<sup>6</sup> were sinners:  
 So We took vengeance on them, and they both<sup>7</sup> became a plain example.  
 80 ¶ And the people of HEDJR had treated *God's* messengers as liars,

<sup>1</sup> Or, an *evil-doer*, *transgressor*.<sup>2</sup> At the arrival of strangers.<sup>3</sup> Comp. Midr. Rabbah on Gen. Par. 50.<sup>4</sup> Or, *cry*, the shout of Gabriel.<sup>5</sup> From Arabia to Syria. The pronoun in the fem. sing. may refer to the Pentapolis as to a single city, or to Sodom alone. Or, *serve to confirm men in the right way*.<sup>6</sup> See Sura [lvi.] xxvi. 176.<sup>7</sup> Sodom and El-Aika.

- And We brought forth our signs to them, but they drew back from them;  
 And they hewed them out secure abodes in the mountains;  
 But a blast<sup>1</sup> surprised them at early morn,  
 And their labours availed them nothing.  
 Moreover We have not created the heavens and the earth and all that between them is, but for a worthy end.<sup>2</sup> And verily, "the hour" shall surely come. Wherefore do thou, *Muhammad*, forgive with decorous forgiveness,  
 For thy Lord! He is the Creator, the Knowing.  
 ¶ We have already given thee the seven *verses* of repetition<sup>3</sup> and the great<sup>4</sup> Korân.  
 Strain not thine eyes after the good things We have bestowed on some of the *unbelievers*; and afflict not thyself on their account; and lower thy wing to the faithful,<sup>5</sup>  
 And say: I am only the plain-spoken warner.  
 90 We will punish them as We punished those who divide,<sup>6</sup>  
 Who take the Korân to pieces:  
 And by thy Lord! We will surely reckon with them one and all,  
 For that which they have done!  
 Profess publicly then what thou hast been bidden,<sup>7</sup> and withdraw from those who join gods to God.

<sup>1</sup> Or, *cry*, *shout*, as above, v. 73.<sup>2</sup> See Sura [lxxiii.] xvi. 3. Or, after a settled plan.<sup>3</sup> That is, the seven verses of Sura I, p. 10. Others understand, the seven long Suras; or, the fifteen Suras which make a seventh of the whole; or, this Sura (Hedjr) as originally the seventh. *Mathani* is an allusion, according to some, to the frequency with which the *fatihah* is to be repeated; or, to the frequent repetitions of great truths, etc., in order to impress them on the memory of the hearer and reader; or, to the manner in which *waid* and *waid*, promises and threatenings, alternate and balance each other in the same or subsequent verses and Suras, in pairs. This verse and Sura x. 10 show that a part at least of the Korân was known under that name and existed as a whole in the time of Muhammad. Geiger's interpretations at pp. 59, 60 (and in the note) seem very forced. Dr. Sprenger understands, *erneuerte*, *offenbarungen*, but it seems difficult to reconcile this rendering with the epithet *seven*.<sup>4</sup> *Sale*, *glorious*. But it may simply mean *in full*, i.e. as far as now revealed.<sup>5</sup> Comp. Sura [lvi.] xxvi. 215, i.e. *demean thyself gently*.<sup>6</sup> Lit. *as we sent down upon the dividers*, i.e. those who receive part of the Korân and reject part, and try to show its weak points.<sup>7</sup> In this, the fourth year of his mission, Muhammad is said to have hazarded the step of mounting the Safa, a slight eminence in one of the

Verily, We will maintain thy cause against those who deride thee,  
 Who set up other gods with God: and at last shall they know their folly.  
 Now know We that thy heart is distressed<sup>1</sup> at what they say;  
 But do thou celebrate the praise of thy Lord, and be of those who bow down in worship;  
 And serve thy Lord till the certainty<sup>2</sup> overtake thee.

## [LVIII.]

SURA XIX.<sup>3</sup>—MARY.

MECCA.—98 Verses.

*In the Name of God, the Compassionate, the Merciful.*

KAF. HA. YA. AIN. SAD.<sup>4</sup> A recital of thy Lord's mercy to his servant Zachariah;  
 When he called upon his Lord with secret<sup>5</sup> calling.  
 He said: "O Lord, verily my bones are weak, and the hoar hairs glisten on my head,

streets of Mecca, and publicly preached to the Koreish. The authorities are given in Sprenger, *Leben*, i. 525, and p. 177 of the *Life* (Allahabad).

<sup>1</sup> Lit. *contracted*.<sup>2</sup> Death.<sup>3</sup> Comp. the first 37 verses of this Sura with Sura iii. 35-57, with reference to the different style adopted by Muhammad in the later Suras, probably for the purpose of avoiding the imputation of his being merely a poet, a sorcerer, or person possessed. Sura iii. 29, 30; xxi. 5; lxxviii. 2, 51.—This Sura is one of the fullest and earliest Koranic Gospel Histories, and was recited to the Nagash or King of Æthiopia, in the presence of the ambassadors of the Koreish. His. 220; Caussin, i. 322; Sprenger (*Life of M.*), p. 193.<sup>4</sup> See Sura lxxviii. 1, p. 16. Golius conjectured that these letters represent *coh ya'as*, thus he counselled, and that they were added by some Jewish scribe. Sprenger (*Journ. of As. Soc. of Bengal*, xx. 280) arranges them as Ain, Sad, Kaf, Ha, Ya, and supposes them to be taken from the Arabic words for *Aisa* (*Jesus*) of the *Nazorenes*, *King of the Jews*. But we can hardly imagine that Muhammad would ascribe such a title to our Lord, and the word which Dr. Sprenger uses for *Jews* is not the form peculiar to the Korân.<sup>5</sup> Lit. *in secret*.

And never, Lord, have I prayed to Thee with ill success.  
 But now I have fears for my kindred after me;<sup>1</sup> and my wife is barren:  
 Give me, then, a successor as thy special gift,<sup>2</sup> who shall be my heir and an heir of the family of Jacob: and make him, Lord, well-pleasing to Thee."

—O Zachariah! verily We announce to thee a son,—his name John:

That name We have given to none before him."<sup>3</sup>

He said: "O my Lord! how when my wife is barren shall I have a son, and when I have now reached old age, failing in my powers?"

10 He said: "So shall it be. Thy Lord hath said, Easy is this to Me, for I created thee aforetime when thou wast nothing."

He said: "Vouchsafe me, O my Lord! a sign." He said: "Thy sign shall be that for three nights, though sound in health, thou speakest not to man."

And he came forth from the sanctuary to his people, and made signs to them as though he would say, "Praise God at morn and even."

We said: "O John! receive the Book with purpose of heart:"<sup>4</sup>—and We bestowed on him wisdom while yet a child;

And mercifulness from Ourselves, and purity; and pious was he, and duteous to his parents; and not proud, rebellious;

And peace was on him on the day he was born, and the day of his death, and shall be on the day when he shall be raised to life!

¶ And make mention in the Book, of Mary, when she went apart from her family to a place eastward,<sup>5</sup>

<sup>1</sup> Lest they should desert the worship of the God of Israel.<sup>2</sup> Lit. *from before thee*.<sup>3</sup> Ar. *Yahia*. It may be true that the name in this form had never been given. Otherwise, we have in this passage a misunderstanding of Luke i. 61, as well as ignorance of the Jewish Scriptures. Comp. 2 Kings xxv. 23; 1 Chron. iii. 16; Ezra viii. 12; Jerem. xl. 8. Some commentators try to avoid the difficulty by rendering *samiyan*, *deserving of the name*. But the word means literally a *namesake*.<sup>4</sup> Or, *with firm resolve*. See Sura [xvii.] iii. 36. The speaker is God.<sup>5</sup> To an eastern chamber in the temple to pray. Or it may mean, to some place eastward from Jerusalem, or from the house of her parents.

And took a veil to shroud herself from them :<sup>1</sup> and We sent our spirit<sup>2</sup> to her, and he appeared before her like a perfect man.<sup>3</sup>

She said : " I fly for refuge from thee to the God of Mercy, if thou fearest Him ! "

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

20 She said : " How shall I have a son, when man hath not 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 assuredly make him a sign to mankind, and a mercy from Us. For it is a thing decreed. "

And she conceived him,<sup>4</sup> and retired with him to a far-off place.

And the throes came upon her<sup>5</sup> at 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 :<sup>6</sup> " Grieve not thou, thy Lord hath provided a streamlet at thy feet :—

And shake the trunk of the palm-tree toward thee :<sup>7</sup> it will drop fresh ripe dates ready gathered upon thee.

Eat then and drink, and be of cheerful eye :<sup>8</sup> and shouldst thou see any one of mankind,

Then say,—Verily, I have vowed a fast unto the God of mercy ; to no one therefore will I speak this day. "

<sup>1</sup> Thus the Protev. Jac. c. 12 says that Mary, although at a later period, *ἔκρυβεν ἑαυτὴν ἀπὸ τῶν υἱῶν Ἰσραήλ.*—But Wahl, *she laid aside her veil.*

<sup>2</sup> Gabriel.

<sup>3</sup> See Sura [lxxxix.] vi. 9. Or, *he appeared to her a man, perfect in form.* Ullm. *schöngelbildet.*

<sup>4</sup> It is quite clear from this passage, and from verse 36, that Muhammad believed Jesus to have been conceived *by an act of the divine will.* Comp. Sura [xcvii.] iii. 52 ; see also note at Sura [xci.] ii. 81.

<sup>5</sup> Or, *the throes urged her to the trunk of,* etc.

<sup>6</sup> This was either the Infant which spoke as soon as born, or Gabriel. Comp. Thilo Cod. Apoc. 136–139 on this passage. Beidhawi explains : *from behind the palm-tree.*

<sup>7</sup> See Thilo Cod. Apoc. N.T. p. 138, and the Hist. Nat. Mar. c. 20, which connects similar incidents with the flight into Egypt. Thus also Latona, *Ἄμφι δὲ φοίνικι βάλε πῆχσε,* Call. H. in Apoll. and *ἐκδίθη φοίνικος ποτὶ πρέμνον,* H. in Delum.

<sup>8</sup> Lit. *cool thine eye ;* i.e. probably, by not inflaming it with tears. The birth of a son is still called *korrat of ain.*

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

O sister of Aaron !<sup>1</sup> thy father was not a wicked man, nor unchaste thy mother. "

30 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,<sup>2</sup> " 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 duteous to her that bare me : and He hath not made me proud, wretched.

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. "

This is Jesus,<sup>3</sup> the son of Mary ; *this is* a statement of the truth concerning which they doubt.

It becometh not God to beget a son. Glory be to Him ! when He decreeth a thing, He only saith to it, Be, and it Is.<sup>4</sup>

And verily, God is my Lord and your Lord ; adore Him then. This is a right way.

But The Sects<sup>5</sup> have fallen to variance among themselves *about Jesus :* and woe, because of the witnessing-place of a great day, to those who believe not !

Make them hear, and make *them* behold a day when they shall come before Us ! But the offenders this day are in a manifest error.

40 And warn them of a day of sighing when the decree

<sup>1</sup> The anachronism is probably only apparent. See Sura iii. 1, n. Muhammad may have supposed that this Aaron (or Harun) was the son of Imran and Anna. Or, if Aaron the brother of Moses be meant, Mary may be called his sister, either because she was of the Levitical race, or by way of comparison.

<sup>2</sup> See Sura [cxiv.] v. 109.

<sup>3</sup> Ar. *Isa,* the letters of the Hebrew form of the word being reversed and slightly altered so as to make the name nearly identical with *Esau.* Judæi scelestissimi fuerunt in hoc Mahumeto magistri, Judæis vero Diabolus ! says Maracci.

<sup>4</sup> From the change in the rhyme, and from the more polemical tone of the following five verses, it may be inferred that they were added at a somewhat later period.

<sup>5</sup> Or, *the Heathen.*

shall be accomplished, though they are *sunk* in heedlessness and believe not.  
 Verily, We will inherit the earth and all who are upon it, and to Us shall they return.  
 ¶ Make mention also in the Book, of Abraham; for he was a man of truth, a Prophet.<sup>1</sup>  
 When he said to his father, "O my father! why dost thou worship that which heareth not, neither seeth, nor profiteth thee aught?  
 O my father! verily now hath a knowledge come to me which hath not come to thee. Follow me therefore—I will guide thee into the right path;  
 O my father! worship not Satan; verily Satan was a rebel against the God of Mercy;  
 O my father! indeed I fear lest a chastisement from the God of Mercy light upon thee, and thou become Satan's vassal."  
 He said, "Art thou about to forsake<sup>2</sup> my Gods, O Abraham? If thou forbear not, I will surely stone thee. Begone from me for a length of time."  
 He said, "Peace be on thee! I will pray my Lord for thy forgiveness; verily He is gracious to me:  
 But I will separate myself from you, and the gods ye call on beside God, and on my Lord will I call.  
 Haply, in my prayers to my Lord I shall not be disappointed."  
 50 And when he had separated himself from them and that which they worshipped beside God, We bestowed on him Isaac and Jacob, and each of them We made a prophet:  
 And We bestowed *gifts* on them of our mercy, and gave them the lofty tongue of truth.<sup>3</sup>  
 ¶ And commemorate Moses in "the Book;" he of a truth was sincere in his faith and became an Apostle, a Prophet:  
 From the right side of the mountain We called to

<sup>1</sup> The title *Nabi*, prophet, is used of Abraham, Isaac, and Jacob, as depositaries of the worship of the one true God, but with a mission restricted to their own families; whereas Houd, Saleh, Shoaib, etc., are designated as (*Resoul*) apostles and envoys, charged with a more extended mission to the tribes of Arabia. In Moses, Jesus, and Muhammad, etc., are united the office and gift both of prophet (*nabi*) and apostle (*resoul*).

<sup>2</sup> Lit. *art thou averse from*.

<sup>3</sup> Made them to be highly praised.—Beidh.

him, and caused him to draw nigh to Us for secret converse:  
 And We bestowed on him of our mercy his brother Aaron, a Prophet.  
 ¶ And commemorate Ismael in "the Book;" he verily was true to his promise, and became an Apostle, a Prophet;  
 And used to enjoin prayer and almsgiving on his people, and was well-pleasing to his Lord.  
 ¶ And commemorate Edris<sup>1</sup> in "the Book;" verily he was a man of truth, a Prophet:  
 And We uplifted him to a place on high.<sup>2</sup>  
 These are they among the prophets of the posterity of Adam, and among those whom We bare with Noah, and among the posterity of Abraham and Israel, and among those whom We have guided and chosen, to whom God hath showed favour. When the signs of the God of Mercy were rehearsed to them, they bowed down worshipping and weeping.  
 60 But a succeeding generation have come in their place after them: they have been unmindful of prayer, and have gone after *their own* lusts; and in the end they shall meet with destruction,  
 Save those who have turned to God and believed and done that which is right, these shall enter the Garden, and in nought shall they be wronged:  
 Gardens<sup>3</sup> of Eden, which the God of Mercy hath promised to his servants, though yet unseen:<sup>4</sup> truly his promise shall come to pass:  
 No vain discourse shall they hear therein, *but* only "Peace;" and their food shall therein be given them at morn and even:

<sup>1</sup> Enoch. Beidhawi derives the name Edris from the Ar. *darasa*, to search out, with reference to his knowledge of divine mysteries. The Heb. *Enoch*, in like manner, means *initiated*.

<sup>2</sup> Comp. Gen. v. 24, and the tract Derek Erez in Midr. Jalkut, c. 42, where Enoch is reckoned among the *nine*—according to other Talmudists, *thirteen*—(Schroeder's Talm. und Rabb. Judentum)—individuals who were exempted from death and taken straight to Paradise. It should be observed that both here and Sura xxi. 85, Edris is named after Ismael.

<sup>3</sup> Im plural ohnstreitig, um die Grösse zu bezeichnen.—Freyt. Einl. p. 479. On the word Eden see Geiger, p. 47-8.

<sup>4</sup> Maracci and Beidhawi, in *absentiâ*. Sale, as an object of faith. Beidhawi ad f., in reward for their secret faith. Ullmann, für die verborgene Zukunft.



This the Garden which We will make the heritage of those our servants who have feared Us.

¶ Moreover We<sup>1</sup> come not down *from Heaven* but by thy Lord's command. His, whatever is before us and whatever is behind us, and whatever is between the two! And thy Lord is not forgetful,—

Lord of the Heavens and of the Earth, and of all that is between them! Worship Him, then, and abide thou steadfast in his worship. Knowest thou any other of the same name?<sup>2</sup>

Man saith: "What! after I am dead, shall I indeed be brought forth alive?"

Doth not man bear in mind that We made him at first, when he was nought?

And I swear by thy Lord, We will surely gather together them and the Satans: then will We surely set them on their knees round Hell:

70 Then will We surely take forth from every band those of them who have been stoutest in proud rebellion against the Merciful;

Then shall We know right well to whom its burning is most due:

And verily no one is there of you who shall not go down<sup>3</sup> unto it—This is a settled decree with thy Lord—

Then will We deliver those who feared *God*, and the wicked will We leave in it on their knees.

And when our clear signs are rehearsed to them, the unbelievers say to those who have believed, "Which of the two parties<sup>4</sup> is in the best plight? and which is the most goodly company?"

But how many generations have We brought to ruin before them, who surpassed them in riches and in splendour!

SAY: As to those who are in error, the God of Mercy will surely lengthen out to them a length of days, Until when they have seen that with which they are threatened, whether it be *some present chas-*

<sup>1</sup> This verse is to be understood as an answer on the part of Gabriel to Muhammad's complaints of the long intervals between the revelations.

<sup>2</sup> The idolaters called their deities *Gods*, but as Polytheists were unused to the singular *Allah, God*. Lit. *a namesake*.

<sup>3</sup> Even the pious on their way to Paradise are to pass the confines of Hell.

<sup>4</sup> The Koreish, or the Muslims.

tisement, or whether it be "the Hour,"<sup>1</sup> they shall then know which is in the worse state, and which the more weak in forces:

But God will increase the guidance of the already guided.

And good works which abide, are in thy Lord's sight better in respect of guerdon, and better in the issue *than all worldly goods*.

80 Hast thou marked him who hath disbelieved our signs, and said, "I shall surely have riches and children bestowed upon me"?

Hath he mounted up into the secrets of God? Hath he made a compact with the God of Mercy?

No! We will write down what he saith, and will lengthen the length of his chastisement:

And We will cause him to inherit what he spake of, and he shall come before Us all alone.

Also they have taken other gods beside God to be their help:<sup>2</sup>

But it shall not be; those *gods* will disavow their worship and will become their enemies.

Seest thou not that We send the Satans against the unbelievers to urge them *into sin*?

Wherefore be not thou in haste with them;<sup>3</sup> only a small number of *days* do We number to them.

One day We will gather the *God-fearing* unto the God of Mercy with honours due:<sup>4</sup>

But the sinners will We drive into Hell, like flocks driven to the watering.

90 None shall meet with intercession save he who hath entered into covenant<sup>5</sup> with the God of Mercy.

¶ And they say: "The Merciful hath begotten offspring." Now have ye asserted a monstrous thing!

Almost might the Heavens be rent thereat, and the Earth cleave asunder, and the mountains fall down in fragments,

That they ascribe a son to the Merciful when it be- seemeth not the Merciful to beget a son!

<sup>1</sup> Used here of the judgment. This use of the word is, of course, due to Christian influence. See xxii. 54.

<sup>2</sup> Or, *glory, strength*.

<sup>3</sup> To call down judgments upon them.

<sup>4</sup> As ambassadors come into the presence of a prince.—Sale. This is implied in the original.

<sup>5</sup> Or, *save he who hath entered into (lit. taken) alliance*.

Verily there is none in the Heavens and in the Earth but shall approach the God of Mercy as a servant. Already hath He taken note of them, and numbered them with *exact* numbering:  
 And each of them shall come to Him, on the day of Resurrection, singly:  
*But* verily love will the God of Mercy vouchsafe to those who have believed and done the things that be right.  
 ¶ And We have made this *Korân* easy and in thine own tongue, only that thou mayest announce glad tidings by it to the God-fearing, and that thou mayest warn the contentious by it.  
 And how many generations have We destroyed before them! Canst thou search out any one of them? or canst thou hear a whisper from them?

[LIX.]

SURA XXXVIII.—SAD.

MECCA.—88 Verses.

*In the Name of God, the Compassionate, the Merciful.*

SAD.<sup>1</sup> By the Korân full of warning! But the unbelievers are *absorbed* in pride and in contention with thee.  
 How many generations have We destroyed before them! And they cried *for mercy*, but no time was it of escape!  
 And they marvel that a warner from among themselves hath come to them; and the unbelievers say,  
 “This is a sorcerer, a liar:  
 Maketh he the gods to be but one god? A strange thing forsooth is this!”  
 And their chiefs went their way: “Go,” said they,

<sup>1</sup> The letter S. See Sura lxxviii. p. 16.

“and cleave steadfastly<sup>1</sup> to your gods—Ye see the thing aimed at<sup>2</sup>—  
 We heard not of this in the last religion;<sup>3</sup> verily it is but a lying device:  
 To him alone among us hath the *book of warning* been sent down?”—Nay, they are in doubt as to my warnings! Nay, they have not yet tasted my chastisement!  
 Are the treasures of the mercy of thy Lord, the Mighty, the bounteous, in their hands?  
 Is the kingdom of the heavens and of the earth and of all that is between them theirs? Then let them mount up into the tracts of *Heaven*!  
 10 Any army of confederates<sup>4</sup> shall here be routed.  
 Before them the people of Noah and Ad and Pharaoh the impaler<sup>5</sup> treated *their prophets* as impostors;  
 And Thamood, and the people of Lot, and the dwellers in the forest; these were the confederates;  
 All verily did naught but charge the apostles with falsehood: Just therefore my retribution.  
 And these (Meccans) await but one single *trumpet* blast—There shall be no delaying it—  
 Yet they say, “O our Lord! hasten our sentence to us, before the day of reckoning.”  
 Put thou up with what they say: and remember our servant David, a man strong of hand;<sup>6</sup> one verily who turned to Us in penitence:  
 Lo, We constrained the mountains<sup>7</sup> to join with him in lauds at even and at sunrise;  
 And the assembled birds which would all return to him;  
 And We established his kingdom: and wisdom, and skill to pronounce clear decisions, did We bestow on him.

<sup>1</sup> These verses are said to have been revealed when, upon the conversion of Omar, the Koreish went in a body to Abu Talib and requested him to withdraw his protection from Muhammad; but being put to silence by the latter, departed in great confusion. Wah. Beidh.

<sup>2</sup> Lit. *Verily this is the thing desired*, viz. to withdraw you from them.

<sup>3</sup> That is, in the Christian religion, which teaches, Muhammad ironically implies, a plurality of Gods.

<sup>4</sup> This may allude to the so-called “confederacy” of the Koreish against Muhammad; or, more generally, the *heathen, Idolaters*. Thus v. 12.

<sup>5</sup> See Sura lxxxix. 9, p. 39.

<sup>6</sup> *Præditi (manibus) virtute*.—Mar.

<sup>7</sup> Comp. Ps. cxlviii. 9, 10.

20 And hath the story of the two pleaders<sup>1</sup> reached thee, O Muhammad, when they climbed over the wall of the private apartment?  
 When they entered in upon David and he was frightened at them, they said, "Be not afraid, we are two opposing parties: one of us hath wronged the other. Judge therefore with truth between us, and be not unjust, but guide us to the right way."  
 Now this my brother had ninety and nine ewes, and I had but a single ewe, and he said, 'Commit her to my care;' and he prevailed over me in the dispute."  
 He said, "Certainly he hath wronged thee in asking for thine ewe to add her to his own ewes: and truly many who are mixed up in business do one another wrong—except those who believe and do the things that are right; and few is it that they are!" And David perceived that it was himself We proved, and asked pardon of his Lord, and fell down bowing and repented.  
 So We forgave him that his sin; and truly he shall have with Us a near approach, and an excellent retreat in Paradise.  
 "O David! verily We have made thee a vicegerent upon earth. Judge therefore between men with truth, and follow not thy passions, lest they cause thee to err from the way of God. Verily they who err from the way of God shall meet with severe chastisement, for that they have forgotten the day of reckoning.  
 We have not created the heaven and the earth and what is between them for nought. That is the thought of unbelievers; but woe to those who believe not, because of the fire!  
 Shall We treat those who believe and do the things that are right like those who propagate evil on the earth? Shall We treat the God-fearing like the impious?  
 A blessed Book<sup>2</sup> have We sent down to thee, that men may meditate its verses, and that those endued with understanding may be admonished."

<sup>1</sup> Two angels who pretended to appeal to David in order to convince him of his sin in the matter of Uriah's wife. Comp. 1 Sam. xii.

<sup>2</sup> The Psalms, if we suppose with Nöldeke, p. 99, that David is still addressed: the Korân, if with Sale we refer the passage to Muhammad.

¶ And Solomon gave We unto David,—an excellent servant—verily he was one who turned Godward.  
 30 Remember when at eventide the prancing<sup>1</sup> coursers were set before him,  
 And he said, "Truly I have loved the good of this world so as to neglect all thought of my Lord, till the sun hath been hidden by the veil of darkness.<sup>2</sup> Bring them back to me"—And he began to sever the legs and necks.  
 We also made trial of Solomon, and placed a phantom<sup>3</sup> on his throne: whereupon he returned to Us in penitence.  
 He said, O my Lord! pardon me, and give me a dominion that may not be meet for any one beside me; for Thou verily art the liberal giver.  
 So We subjected the wind to him; it ran softly at his bidding, whithersoever he directed it:  
 And the Satans—every builder and diver—  
 And others bound in chains:<sup>4</sup>  
 "This," said We, "is our gift: be bounteous then, or withhold thy favours; no account shalt thou render"—  
 And verily with Us shall he have a near access and an excellent retreat.  
 40 ¶ And remember our servant Job when he cried to his Lord, "Satan hath laid on me<sup>5</sup> disease and pain."  
 "Stamp," said We, "with thy foot. This<sup>6</sup> is a place to wash in, cool, and a beverage."

<sup>1</sup> The Commentators say that the word used in the original implies that the mares stood on three feet, and touched the ground with the edge of the fourth foot. Lit. so as to neglect the thought of, &c.

<sup>2</sup> Solomon, in his admiration of these horses, the result, we are told, of David's or his own conquests, forgot the hour of evening prayer, and when aware of his fault commenced their slaughter. The Tr. Sanhedr. fol. 21, mentions Solomon's love for horses, and that he determined to have a large stud; yet not to send the people to Egypt (Deut. xvii. 16), but to have them brought to him out of Egypt (1 Kings x. 28).

<sup>3</sup> Lit. a body. One of the Djinn. The absurd fiction may be seen in extenso in Sale. Compare Tr. Sanhedr. fol. 20, b, and Midr. Jalkut on 1 Kings vi. § 182.

<sup>4</sup> Thus the second Targum on Esther i. 2, mentions the four different kinds of Demons which were "given into the hand" of Solomon,—a legend derived from a misunderstanding of Eccl. ii. 8.

<sup>5</sup> Hath touched me with.

<sup>6</sup> The fountain which had sprung up. To this history the Talmudists have no allusion.

And We gave him back his family, and as many more with them, in our mercy; and as a monition to men of understanding.

And *We said*, "Take in thine hand a rod, and strike<sup>1</sup> with it, nor break thine oath." Verily, We found him patient!

How excellent a servant! Verily, he was one who turned to Us!

¶ And remember our servants Abraham and Isaac and Jacob, men of might and vision;<sup>2</sup>

Verily with this cleansing did We cleanse them—the remembrance of the abode of *Paradise*.<sup>3</sup>

And verily, they were, in our sight, of the elect and of the best.

And remember Ishmael and Elisha and Dhoulkefi,<sup>4</sup> for all these were of the best.

This is a monition: and verily, for the Godfearing is a goodly retreat:

50 Gardens of Eden—its portals opened to them—  
Therein reclining, they call therein for many a fruit and drink:

And with them, are the *virgins* of their own age, with modest retiring glances:—

"This is what ye were promised at the day of reckoning;

Lo! this is our provision: it shall never fail."

Even so. But verily, for the evil-doers is a wretched home—

Hell—wherein they shall be burned: how wretched a bed!

Even so. Let them then taste it—boiling water and gore,

And other *things* of like kind in union *therewith*!

*To their leaders it shall be said*, "This company shall rush in headlong with you: No welcomes await them! Lo, they shall be burned in the fire."

60 They shall say: "But ye! no welcome for you! It

<sup>1</sup> Thy wife—on whom he had sworn that he would inflict an hundred blows, because she had absented herself from him when in need of her assistance, or for her words (Job ii. 9). The oath was kept, we are told, by his giving her one blow with a rod of a hundred stalks. This passage is often quoted by the Muslims as authorizing any similar manner of release from an oath inconsiderately taken.

<sup>2</sup> Lit. *men of hand and of sight*. Sale, *strenuous and prudent*.

<sup>3</sup> *i. e.* by their frequently calling to mind the life to come.

<sup>4</sup> V. n. on Sur. xxi. 85.

was ye who brought it upon us, and wretched is the abode!"

They will say: "O our Lord: increase then twofold in the fire, the punishment of him who hath brought it upon us."

And they will say: "Why see we not the men whom we numbered among the wicked—

Whom we treated with ridicule? Have they escaped our eyes?"<sup>1</sup>

Verily this is truth—the wrangling of the inmates of the fire.

¶ SAY: I am but a warner; and there is no God but God the One, the Almighty!

Lord of the Heavens and of the Earth, and of all that is between them,<sup>2</sup> the Potent, the Forgiving!

SAY: It is a weighty message,<sup>3</sup>

From which ye turn aside!

No knowledge had I of *what passed* among the celestial chiefs when they disputed,<sup>4</sup>

70 —Verily, it hath been revealed to me only because I am a public preacher—

When thy Lord said to the angels, "I am about to create man of clay;<sup>5</sup>

When therefore I have formed him and breathed of my spirit into him, then worshipping fall down before him."

And the angels prostrated themselves, all of them in a body,

Save Eblis. He swelled with pride, and became an unbeliever.

"O Eblis," said God, "what hindereth thee from prostrating thyself before him whom I have created with mine own hands?

Is it that thou art puffed up with pride? or art thou of the lofty ones?"

He said: "I am more excellent than he: me hast Thou

<sup>1</sup> Lit. *or do the eyes wander from them?*

<sup>2</sup> See verses 9, 26, above. It seems to have been one of the peculiarities of Muhammad, as a person very deficient in imagination, to dwell upon and repeat the same ideas with an intensity which is at once an evidence of deep personal conviction and consciousness, and well suited to impress the mind and memory, of the simple Arabian especially.

<sup>3</sup> The connection between the concluding episode and the preceding part of the Sura does not seem very clear. It probably originated at a different but uncertain period.

<sup>4</sup> About the creation of man.

<sup>5</sup> Comp. Sura [xcii.] ii. 28, ff.

created of fire:<sup>1</sup> but of clay hast Thou created him."

He said: "Begone then hence: lo! thou art accursed,<sup>2</sup> and lo! my ban shall be on thee till the day of the reckoning."

80 He said: "O my Lord! respite me then till the day of Resurrection."

He said, "One then verily of the respited shalt thou be, Till the day of the predetermined time."

He said: "I swear therefore by thy glory, that all of them will I surely lead astray,

Save thy servants among them the pure in faith."

He said: "It is truth then, and the truth I speak.

With thee will I surely fill Hell, and with such of them as shall follow thee, one and all."

¶ SAY: I ask no wage of you for this, nor am I one of the specious pretenders.

Of a truth *the Korân* is no other than a warning to all creatures,

And after a time shall ye surely know its message.

[LX.]

SURA XXXVI.—YA. SIN.

MECCA.—83 Verses.

*In the Name of God, the Compassionate, the Merciful.*

YA. SIN.<sup>3</sup> By the wise Korân!

Surely of the Sent Ones, Thou,

Upon a right path!

A revelation of the Mighty, the Merciful,

That thou shouldst warn a people whose fathers were not warned and who *live* in heedlessness!

<sup>1</sup> Comp. Ps. civ. 4.

<sup>2</sup> Lit. *stoned*. See Sura xv. 34, p. 123.

<sup>3</sup> This Sura is said to have been termed by Muhammad "the heart of the Korân." It is recited in all Muhammadan countries to the dying, at the tombs of saints, &c. On Ya Sin, see Sura lxviii. p. 16.

Just, now, is our sentence<sup>1</sup> against most of them; for they will not believe.

Verily on their necks have We placed chains which reach the chin, and forced up are their heads:

And before them have We set a barrier and behind them a barrier, and We have shrouded them *in a veil*, so that they shall not see:

And alike is it to them if thou warn them or warn them not: they will not believe.

10 Him only shalt thou *really* warn, who followeth the monition and feareth the God of mercy in secret: to him then announce tidings of pardon, and of a noble recompense.

Verily, it is We who will quicken the dead, and We write down the works which they send on before, and the traces which they leave behind:<sup>2</sup> and everything do We set down in the clear Book of our decrees.<sup>3</sup>

¶ And set forth to them the instance of the people of the city<sup>4</sup> when the Sent Ones came to it;

When We sent two unto them and they charged them both with imposture—therefore with a third We strengthened them: and they said, "Verily we are the Sent unto you *of God*."

They said, "Ye are only men like us: Nought hath the God of Mercy sent down; In sooth ye do but lie."

They said, "Our Lord knoweth that we are indeed sent unto you;

And to proclaim a clear message is our only duty."

They said, "Of a truth we augur ill from you:<sup>5</sup> if ye desist not we will surely stone you, and a grievous punishment will surely befall you from us."

They said, "Your augury of ill is with yourselves. Will ye be warned?<sup>6</sup> Nay, ye are an erring people."

<sup>1</sup> Sura xxxviii. 85, p. 124.

<sup>2</sup> Lit. *what they have done before, and their traces*.

<sup>3</sup> Lit. *in the clear prototype*, that is, in the Preserved Table, on which all the actions of mankind are written down.

<sup>4</sup> Antioch, to which Jesus is said to have sent two disciples to preach the unity of God, and subsequently Simon Peter. This vague story, and that of the seven sleepers in Sura xviii. are the only traces to be found in the Korân of any knowledge, on the part of Muhammad, of the history of the Church subsequent to the day of Pentecost.

<sup>5</sup> Comp. Sura xxvii. 48; vii. 128, where, as in this passage, the word *augur* refers to the mode of divination practised previous to Islam, by the flight of birds.

<sup>6</sup> Lit. *if ye have been warned (will ye still disbelieve?)*.

Then from the end of the city a man came running :<sup>1</sup>  
 He said, "O my people ! follow the Sent Ones ;  
 20 Follow those who ask not of you a recompense, and who  
 are rightly guided ;  
 And why should I not worship Him who made me, and  
 to whom ye shall be brought back ?  
 Shall I take gods beside Him ? If the God of Mercy  
 be pleased to afflict me, their intercession will not  
 avail me at all, nor will they deliver me ;  
 Truly should I in that case be in a manifest error.—  
 Verily, in your Lord have I believed ; therefore hear  
 me."<sup>2</sup>  
 —It was said to him, "Enter thou into Paradise :"  
 And he said, "Oh that my people knew  
 How gracious God hath been to me, and that He hath  
 made me one of *His* honoured ones."  
 But no army sent We down out of heaven after his  
*death* against his people, or in such manner as  
 We are wont to send ;  
 Verily, there was but one shout *from Gabriel*, and lo !  
 they were extinct.  
 Alas for my servants ! No apostle cometh to them but  
 they laugh him to scorn.  
 30 See they not how many generations We have destroyed  
 before them ?  
 That not to *false gods* shall they be brought<sup>3</sup> back ?  
 But verily, when all gathered together, they shall be  
 set before Us.  
 Moreover, the dead earth is a sign to them : We quicken  
 it and bring forth the grain from it, and they eat  
 thereof :  
 And We make in it gardens of the date and vine ; and  
 We cause springs to gush forth in it ;  
 That they may eat of its fruits and of the labour of their  
 hands. Will they not therefore be thankful ?  
 Glory be to Him, who hath created all the sexual  
 pairs of such things as Earth produceth,<sup>4</sup> and of

<sup>1</sup> Habib, the carpenter, who, as implied at verse 25, was martyred, and whose tomb at Antioch is still an object of veneration to the Muhammadans.

<sup>2</sup> Ullm. following Wahl, renders, *Als sie (die Stadtleute) darauf ihm schändlich behandelten*. The verb in the original is thus used in the 4th conj. Nöldeke supposes that words to this effect have been lost from the text. But of this there is no trace in the Commentators.

<sup>3</sup> Or, *the Apostles shall not return to them again*.—Ullm.

<sup>4</sup> For instance, date-trees, the female blossoms of which were carefully

*mankind* themselves, and of things beyond their ken !  
 A sign to them also is the Night. We withdraw the  
 day from it, and lo ! they are plunged in darkness ;  
 And the Sun hasteneth to her place of rest—This, the  
 ordinance of the Mighty, the Knowing !—  
 And as for the Moon, We have decreed stations for it,  
 till it change like an old withered palm-branch :—  
 40 To the Sun it is not given that she overtake the Moon,  
 nor doth the night outstrip the day ; but each in  
*its own* sphere doth move onwards.  
 It is also a sign to them that We bare their posterity  
 in the full-laden Ark ;  
 And that We have made for them *vessels* like it on  
 which they embark ;  
 And if We please, We drown them, and there is none  
 to help them, and they are not rescued,  
 Unless through our mercy, and that they may enjoy  
 themselves for yet awhile.  
 And when it is said to them, "Fear what is before you  
 and what is behind you ;<sup>1</sup> haply ye may obtain  
 mercy. . . ."  
 Aye, not one sign from among the signs of their Lord  
 dost thou bring them, but they turn away from it !  
 And when it is said to them, Give alms of what God  
 hath bestowed on you,<sup>2</sup> they who believe not say  
 to the believers, "Shall we feed him whom God  
 can feed if He will ? Truly ye are in no other than  
 a plain error."  
 And they say, "When *will* this menace *be fulfilled*, if  
 what ye say be true ?"  
 They await but a single blast :<sup>3</sup> as they are wrangling  
 shall it assail them ;  
 50 And not a bequest shall they be able to make, nor to  
 their families shall they return ;  
 And the trumpet shall be blown, and, lo ! they speed  
 out of their sepulchres to their Lord :  
 They shall say, "Oh ! woe to us ! who hath roused us  
 from our sleeping-place ? 'Tis what the God of

impregnated, when requisite, by branches of the male plant. See Freyt. Einl. p. 271.

<sup>1</sup> The chastisements of this world and of the next.

<sup>2</sup> On account of this precept, Itq. 35, and Omar b. Muhammad suppose the verse to have originated at Medina.

<sup>3</sup> Of the trumpet. Lit. *cry* or *shout* of Gabriel.

Mercy threatened; and the Apostles spake the truth"—

But one blast shall there be,<sup>1</sup> and, lo! they are assembled before Us, all together;

And on that day shall no soul be wronged in the least; neither shall ye be recompensed but as ye shall have wrought.

Verily, joyous on that day the inmates of Paradise, in their employ;

In shades, on bridal couches reclining, they and their spouses:

Fruits have they therein, and whatever they call for—"Peace!" shall be the word of a merciful Lord.

"But be ye separated this day, O ye sinners!

60 Did I not enjoin on you, O sons of Adam, 'Worship not Satan, for that he is your declared foe,'

But 'Worship Me: this is the right path'?

But now hath he led a vast host of you astray. Did ye not then comprehend?

This is Hell with which ye were threatened:

Endure its burning this day, for that ye believed not."

On that day will We set a seal upon their mouths; yet shall their hands speak unto Us, and their feet<sup>2</sup> shall bear witness of that which they have done.

And, if We pleased, We could surely have put out their eyes: yet even then would they speed on with rivalry in their path: but how should they see?

And, if We pleased, We could surely have transformed them as they stand,<sup>3</sup> so that they would not be able to move onward, or to return:

And him cause We to stoop *through age* whose days We lengthen. Will they not then understand?

¶ We have not taught him (Muhammad) poetry,<sup>4</sup> nor would it beseem him. This *Book* is no other than a warning and a clear Korân,

70 To warn whoever liveth; and, that against the unbelievers sentence may be justly given.

<sup>1</sup> The Muhammadans affirm that a space of forty years will intervene between two blasts of the Trumpet. Maracci suggests that the idea of the two blasts is derived from 1 Thess. iv. 16, "the voice of the archangel and . . . the trump of God."

<sup>2</sup> Thus Chagiga, 16; Taanith, 11. "The very members of a man bear witness against him, for thus is it written (Is. xliii. 12), Ye yourselves are my witnesses, saith the Lord." See also Sura [lxxi.] xli. 19, 20.

<sup>3</sup> Lit. *in their place*.

<sup>4</sup> See Sura xxvi. 225.

See they not that We have created for them among the things which our hands have wrought, the animals of which they are the masters?

And that We have subjected them unto them? And on some they ride, and of others they eat;

And they find in them profitable uses and beverages will they not therefore be thankful?

Yet have they taken other gods beside God, *that* they may haply be helped by them:

No power have they to help them: yet are *their votaries* an army at their service.<sup>1</sup>

Let not then their speech grieve thee: Verily, We know what they hide and what they bring to light.

Doth not man perceive that We have created him of the moist germs of life? Yet lo! is he an open caviller;

And he meeteth Us with arguments,<sup>2</sup> and forgetteth his creation: "Who," saith he, "shall give life to bones when rotten?"

SAY: He shall give life to them who gave them being at first, for in all creation is He skilled:

80 Who out of the green tree hath given you fire,<sup>3</sup> and lo! ye kindle flame from it.

Must not He who hath created the Heavens and the Earth be mighty enough to create your likes? Yes! and He is the skilful creator.

His command when He willeth aught, is but to say to it, BE, and IT IS.

So glory be to Him in whose hand is the sway over all things! And to Him shall ye be brought back.

<sup>1</sup> Lit. *made present*.

<sup>2</sup> Lit. *he setteth forth to us comparisons*.

<sup>3</sup> The form of the Arabic word is Rabbinic.

[LXI.]

## SURA XLIII.—ORNAMENTS OF GOLD.

MECCA.—89 Verses.

*In the Name of God, the Compassionate, the Merciful.*

HA. MIM.<sup>1</sup> By the clear Book!

Verily, We have made it an Arabic Korân that ye may haply understand:

And it truly is a transcript of the archetypal Book,<sup>2</sup> kept by Us, the sublime, the wise:

Shall We then turn aside this warning from you as if with repulsion, because ye are a people who transgress?

Yet how many prophets sent We among those of old! But no prophet came to them whom they made not the object of their scorn:

Wherefore We destroyed nations mightier than these *Meccans* in strength. Yet the example of those of old had gone before!

And truly, if thou ask them who created the Heavens and the Earth, they will assuredly say: "The Mighty, the Sage, created them both"—

Who hath made the Earth as a couch for you, and hath traced out for you routes therein that haply ye might be guided:

10 And who sendeth down from Heaven the rain in due degree, by which We quicken a dead land; (thus shall ye be brought forth *from the grave* :)

And who hath created the sexual couples, all of them, and hath made for you the ships, and beasts whereon ye ride,

That ye may sit balanced on their backs, and remember the goodness of your Lord as ye sit so evenly

<sup>1</sup> See Sura lxviii. 1, p. 16.

<sup>2</sup> Lit. *it is in the Mother of the Book*, i.e. the original of the Korân, preserved in the presence of God. Comp. Ps. cxxxix. 16.

thereon, and say: "Glory to Him who hath subjected these to us! for we could not have attained to it of ourselves:

And truly, unto our Lord shall we return."

Yet do they assign to Him some of his own servants for offspring! Verily man is a manifest ingrate!

Hath God adopted daughters from among those whom He hath created, and chosen sons for you?<sup>1</sup>

But when that<sup>2</sup> is announced to any one of them, which he imputeth to the God of Mercy, as his likeness, his face setteth into darkness and he is silent-sad.

And *make them a female to be the offspring of God*, one who is brought up among trinkets, and is contentious without reason?

And they make the angels who are the servants of the God of Mercy, females! Did they witness their creation? Their witness shall be taken down, and they shall *hereafter* be inquired at.

And they say: "Had the God of Mercy so willed it we had not worshipped them." No knowledge have they in this: verily they only lie.

20 Have we ere this given them a Book?<sup>3</sup> and do they possess it still?

But say they: "Verily we found our fathers of a religion; and behold, along their footsteps are we guided."

Even thus, never before thy time did We send a warner to any city, but its wealthy ones said: "Verily we found our fathers with a religion, and behold, on their tracks we tread."

SAY (*such was our command to that apostle*): "What! even if I bring you a religion more right<sup>4</sup> than that in which ye found your fathers?" And they said: "Verily we believe not in your message."

Wherefore We took vengeance on them, and behold what hath been the end of those who treated our messengers as liars!

¶ And *bear in mind* when Abraham said to his father and to his people, "Verily I am clear of what ye worship.

<sup>1</sup> Lit. *and chosen you for the sons*, i.e. to have them.

<sup>2</sup> *i.e.* the birth of a female.

<sup>3</sup> To authorize angel-worship.

<sup>4</sup> Lit. *even if I come to you as having followed a better direction*.



I only *worship* Him who hath created me; and He truly will vouchsafe me guidance.”  
 And this he established as a doctrine that should abide among his posterity, that haply to *God* they might return.  
 But to these *idolatrous Arabians* and to their fathers did I allow their full enjoyments, till the truth should come to them, and an undoubted apostle:  
 And now that the truth hath come to them, they say, “’Tis sorcery, and in sooth we believe it not.”  
 30 And they say, “Had but this Korân been sent down to some *great* one of the two cities<sup>1</sup> . . . !”  
 Are they the distributors of thy Lord’s mercy? It is We who apportion their supports of life among them in this world’s life; and We raise some of them by grades above others, that the one may take the other to serve him:<sup>2</sup> but better is the mercy of thy Lord than all their hoards.  
 And were it not that all mankind would have become a single people of *unbelievers*, We would certainly have given to those who believe not in the God of Mercy roofs of silver to their houses, and *silver* stairs to ascend by;  
 And doors of *silver* to their houses, and couches of *silver* to recline on;  
 And ORNAMENTS OF GOLD: yet verily all these are merely the good things of the present life; but the next life doth thy Lord reserve<sup>3</sup> for those who fear Him.  
 And whoso shall withdraw from the Warning of the God of Mercy, we will prepare a Satan for him, and he shall be his fast companion:  
 For the *Satans* verily will turn men aside from the Way, who yet shall deem themselves in sooth rightly guided;  
 Until when man shall come before Us, he shall say, “O *Satan*, would that between me and thee were the distance of the East and West.”<sup>4</sup> A wretched companion, then, *is a Satan!*  
 But it shall not avail you on that day, when ye have

<sup>1</sup> Supply, *Mecca and Taieef, we would have received it.*

<sup>2</sup> *i. e.* without payment.

<sup>3</sup> Lit. (*is*) with thy Lord.  
<sup>4</sup> Lit. *the two Easts*, by which some understand the distance between the two solstices.

been transgressors, that partners shall ye be in the torment.  
 Canst thou then make the deaf to hear, or guide the blind, and him who is in palpable error?  
 40 And if We take thee away *by death*, surely will We avenge ourselves on them;  
 Or if We make thee to behold *the accomplishment* of that with which We threatened them, We will surely gain the mastery over them.<sup>1</sup>  
 Hold thou fast therefore what hath been revealed to thee: verily thou art on a right path:  
 For truly to thee and to thy people it is an admonition; and ye shall have an account to render for it at last.<sup>2</sup>  
 And ask our Sent Ones whom We have sent before thee, “Appointed We gods beside the God of Mercy whom they should worship?”<sup>3</sup>  
 ¶ And of old sent We Moses with our signs to Pharaoh and his nobles: and he said, “I truly am the Apostle of the Lord of the Worlds.”  
 And when he presented himself before them with our signs, lo! they laughed at them,  
 And We did not show them any sign that was not greater than its fellow:<sup>4</sup> and therefore did We lay hold on them with chastisement, to the intent that they might haply turn to *God*.  
 Then they said, “O Magician! call on thy Lord on our behalf to do as He hath engaged with thee, for truly we would fain be guided.”  
 But when We relieved them from the chastisement, lo! they broke their pledge.  
 50 And Pharaoh made proclamation among his people. Said he, “O my people! is not the kingdom of Egypt mine, and these rivers which flow at my feet?<sup>5</sup> Do ye not behold?  
 Am I not mightier than this despicable fellow—

<sup>1</sup> Comp. Suras xl. 77; xxiii. 97; x. 47; xxix. 53; xxxvii. 179; xiii. 42. These passages clearly show that Muhammad had at this period—towards the close of his Meccan period—full faith in his ultimate success, and in the fulfilment of his menaces against the unbelievers.

<sup>2</sup> Lit. *ye shall be examined in the end.*

<sup>3</sup> This verse is said (see Nöld. p. 100, n.) to have been revealed in the temple at Jerusalem on the occasion of the night journey thither. See also Weil’s *Muhammed der Prophet*, p. 374.

<sup>4</sup> Lit. *sister.*

<sup>5</sup> See Sura [lxxix.] xxviii. 39, n.

And who scarce can speak distinctly?  
 Have bracelets of gold<sup>1</sup> then been sent down upon him,  
 or come there with him a train of Angels?"  
 And he inspired his people with levity, and they obeyed  
 him; verily they were a perverse people:  
 And when they had angered Us, We took vengeance  
 on them, and We drowned them all;  
 And We made them a precedent and instance of *divine*  
*judgments* to those who came after them.  
 ¶ And when the Son of Mary was set forth as an instance  
 of *divine power*, lo! thy people cried out for joy  
 thereat:  
 And they said, "Are our gods or is He the better?"<sup>2</sup>  
 They put this forth to thee only in the spirit of  
 dispute—But they are a contentious people.  
 Jesus is no more than a servant whom We favoured,  
 and proposed as an instance of *divine power* to the  
 children of Israel.  
 60 (And if We pleased, We could certainly from your-  
 selves bring forth Angels to succeed you on  
 earth):<sup>3</sup>  
 And he verily shall be a sign of the *last hour*; <sup>4</sup> doubt  
 not then of it, and follow ye me: this is the right  
 way;  
 And let not Satan turn you aside from it; verily he is  
 your manifest foe.  
 And when Jesus came with manifest proofs, he said,  
 "Now am I come to you with wisdom, and to clear  
 up to you a part of those things about which ye  
 are at variance; fear ye God, therefore, and obey  
 me;  
 Verily, God is my Lord and your Lord; wherefore  
 worship ye Him: this is a right way."  
 But the different parties<sup>5</sup> fell into disputes among  
 themselves; but woe to those who *thus* trans-  
 gressed, because of the punishment of an afflictive  
 day!

<sup>1</sup> Comp. Gen. xli. 42.

<sup>2</sup> This was a captious objection made to Muhammad by the idolaters of Mecca when he condemned their gods (Sura xxi. 98), as if they had said, "Jesus is worshipped as a God by the Christians: does he come under your anathema equally with our idols?"

<sup>3</sup> That is, as we caused Jesus to be born without a human father.

<sup>4</sup> At his return to this earth. Some refer this to the Korân as revealing the last Hour. Lit. *He is for knowledge, or a means of knowing.*

<sup>5</sup> Jewish and Christian sects; or *pagans*.

For what wait they but for "the Hour" to come sud-  
 denly on them, while they expect it not?<sup>1</sup>  
 Friends on that day shall become foes to one another,  
 except the God-fearing:—  
 "O my servants! on this day shall no fear come upon  
 you, neither shall ye be put to grief,  
 Who have believed in our signs and become Muslims:  
 70 Enter into Paradise, ye and your wives, delighted."  
 Dishes and bowls of gold shall go round unto them:  
 there shall they enjoy whatever their souls desire,  
 and whatever their eyes delight in: and therein  
 shall ye abide for ever,  
 For this is Paradise, which ye have received as your  
 heritage in recompense for your works;  
 Therein shall ye have fruits in abundance, of which ye  
 shall eat.  
 But in the torment of Hell shall the wicked remain for  
 ever:  
 It shall not be mitigated to them, and they shall be  
 mute for despair therein,  
 For it is not We who treated them unjustly, but it was  
 they who were the unjust:  
 And they shall cry, "O Malec!<sup>2</sup> would that thy Lord  
 would make an end of us!" He saith: "Verily  
 here must ye tarry."  
 ¶ We have come to you with the truth (O Meccans), but  
 most of you abhor the truth.  
 Have they drawn tight *their toils for thee*?<sup>3</sup> Verily,  
 then, will We tighten ours.  
 80 Think they that We hear not their secrets and their  
 private talk? Nay rather, our angels also who are  
 at their sides write them down.  
 SAY: If the God of Mercy had a son, the first then  
 would I be to worship him:  
 Glory be to the Lord of the Heavens and of the Earth,  
 the Lord of the Throne, above that which they  
 impute to Him!  
 Wherefore let them alone, to plunge on and sport, until  
 they meet their day with which they are menaced.

<sup>1</sup> Thus, "the Son of Man shall come in an hour when ye think not of it." Comp. xli. 47.

<sup>2</sup> Malec is one of the keepers of Hell, who specially presides over the torments of the damned.

<sup>3</sup> Lit. *if they have twisted tight or set firmly the affair*, i. e. their plots against thee and the truth.

He who is God in the Heaven is God in earth also : and  
He is the Wise, the Knowing.

And blessed be He whose is the kingdom of the Heavens  
and of the Earth and of all that is between them ;  
and with Him is the knowledge of the Hour, and  
to Him shall ye return.

The gods whom they call upon beside Him shall not  
be able to intercede for others : they only shall be  
able who bore witness to the truth<sup>1</sup> and knew it."

If thou ask them who hath created them, they will be  
sure to say, "God." How then hold they false  
opinions ?

And one<sup>2</sup> saith, "O Lord ! verily these are people who  
believe not."

Turn thou then from them, and say, "Peace : " in the  
end they shall know *their folly*.

[LXII.]

SURA LXXII.—DJINN.

MECCA.—28 Verses.

*In the Name of God, the Compassionate, the Merciful.*

SAY : It hath been revealed to me that A company of  
DJINN<sup>3</sup> listened, and said,—“ Verily, we have  
heard a marvellous discourse (Korân),

It guideth to the truth ; wherefore we believed in it,  
and we will by no means join any *being* with our  
Lord ;

He,—may the majesty of our Lord be exalted !—hath  
taken no spouse nor *begotten* offspring ;

<sup>1</sup> The Commentators say that Jesus, Ezra, and the angels, will be allowed to intercede.

<sup>2</sup> Muhammad. Lit. *and the saying (of the prophet) is*.

<sup>3</sup> This interview with the Djinn took place at Nakhla, probably the "Wady Mohram" of Burckhardt, midway between Mecca and Taief, when Muhammad was driven from Mecca, A.D. 620. Each verse, to 19, is a separate step in this revelation, and is prefaced in the original by *And that*. V. Wright's Ar. Grammar, vol. i. § 367, f.

A foolish one among us<sup>1</sup> spoke an untruth concerning  
God ;

And we verily had thought that neither man nor Djinn  
would have uttered a lie against God :

There are people among men who have sought for  
refuge unto people among Djinn : but they only  
increased their folly :

They thought, as ye thought,<sup>2</sup> that God would by no  
means raise any from the dead ;

The Heaven did we essay, but found it filled with a  
mighty garrison, and with darting flames ;

We sat on some of its seats to listen, but whoever now  
listeneth findeth a darting flame in ambush for  
him ;

10 We know not whether evil be meant for them that are  
on earth, or whether their Lord meaneth true  
guidance for them ;

There are among us the good, and *others* among us of  
another kind ;<sup>3</sup>—we *follow* various ways ;

We judged that we could not at all frustrate God on  
earth, neither could we at all frustrate Him by  
flight ;

As soon as we had heard 'the guidance' we believed  
in it ; and whoever believeth in his Lord, need  
not fear either loss or wrong ;

There are some among us who have resigned them-  
selves to God (Muslims), and there are others of  
us who have gone astray ; and whoso resigneth  
himself to God pursueth the true guidance ;

But as for those who swerve from it, they shall be fuel  
for Hell ;

If they walk uprightly in the *right* path, We will surely  
give them to drink of abundant waters,

That We may prove them thereby : but whoso with-  
draweth from the remembrance of his Lord, him  
will He send into a severe torment ;

It is unto God *that* the temples *are set apart* : call not  
then on any other *therein* with God."

When the servant of God<sup>4</sup> stood up to call upon Him,  
the *djinn* almost jostled him<sup>5</sup> by their crowds.

<sup>1</sup> Iblees, or as it is commonly written, Eblis.

<sup>2</sup> The words of the Djinn to their fellow Djinn.—Zamakshari.

<sup>3</sup> Intermediate between good and bad.—Zamakshari.

<sup>4</sup> Abd-Allah. This may be an allusion to Muhammad's name.

<sup>5</sup> Lit. *were almost upon him*.

20 SAY: I call only upon my Lord, and I join no other being with Him.

SAY: No power have I for your hurt or benefit.

SAY: Verily none can protect me against God,

Neither shall I find any refuge beside Him:

*My sole work* is preaching from God, and His message: and for such as rebel against God and his apostle verily is the fire of Hell! they shall abide therein for ever!

Until they see the vengeance with which they were threatened, *they will continue perverse!* but then shall they know who was the weakest in a protector and the fewest in number!

SAY: I know not whether that with which ye are threatened be nigh, or whether my Lord hath assigned it to a *distant* period: He knoweth the secret, nor doth He divulge his secret to any,

Except to that Apostle who pleaseth Him;<sup>1</sup> and verily before him and behind him He maketh watchers to march:<sup>2</sup>

That He may know that *his Apostles* have delivered the message of their Lord: and He embraceth in *his knowledge* all their ways, and taketh account of everything by number.

[LXIII.]

SURA LXVII.—THE KINGDOM.

MECCA.—30 Verses.

*In the Name of God, the Compassionate, the Merciful.*

BLESSED be He in whose hand is the KINGDOM! and over all things is He potent;  
Who hath created death and life to prove which of you

<sup>1</sup> Jesus.—See xliii. 161.

<sup>2</sup> Zamakshari gives his readers the choice of the battle of Bedr or of the Resurrection, as the interpretation of this verse.

will be most righteous in works; and He is the Mighty, the Forgiving!

Who hath created seven Heavens one above another: No defect<sup>1</sup> canst thou see in the creation of the God of Mercy: Repeat the gaze: Seest thou a single flaw?

Then twice more repeat the gaze: thy gaze returns to thee dull and wearied.

And of a surety We have decked the lower heaven with lights, and have placed them *there* to be hurled at the Satans, for whom We have prepared the torment of the flaming fire.

And for those who believe not in their Lord is the torment of Hell; and horrid the journey thither!

When they shall be thrown into it, they hear it braying:<sup>2</sup> and it shall boil—

Almost shall it burst for fury! So oft as a crowd shall be thrown into it, its keepers ask them, “Came not the warner to you?”

They shall say, “Yes! there came to us one charged with warnings; but we treated him as a liar, and said, ‘No revelation hath God sent down: lo, ye are only in a vast delusion.’”

10 And they shall say, “Had we but hearkened or understood, we had not been among the dwellers in the flames”—

And their sin shall they acknowledge: Far then be *pardon* from the dwellers in the flame!

Verily there is pardon and a great reward for those who fear their Lord in secret!

And be your converse hidden or open, He verily knoweth the inmost recess of your breasts!

Shall He not know who hath created? for He is the Subtil,<sup>3</sup> the Cognizant.

It is He who hath made the earth commodious for you: traverse then its broad sides, and eat of what He hath provided—unto Him shall be the resurrection.

<sup>1</sup> Lit. *disparity, want of proportion.*

<sup>2</sup> Thus Shakespeare uses the word *braying* of clamours of Hell; and Milton speaks of *braying horrible discord.* Comp. Sura xxv. 12-21.

<sup>3</sup> *Der alles durchdringt*, Ullm.; *perspicax*, Mar.; *sagacious*, Sale. The primary meaning of the Arabic root is *to draw near*; hence the above signification, in the sense of God's presence as *interpenetrating all things*; hence also the other sense of *benign*, as in Sura [lxxxiii.] xlii. 18.

- Are ye sure that He who is in Heaven will not cause the earth to swallow you? And lo, it shall quake!
- Or are ye sure that He who is in Heaven will not send against you a stone-charged whirlwind? Then shall ye know all that my warning meant!
- And of a surety, those who flourished before them treated their prophets as liars: and how grievous my wrath!
- Behold they not the birds over their heads, outstretching and drawing in their wings? None, save the God of Mercy, upholdeth them: verily, He regardeth all things.
- 20 Who is he that can be as an army to you, to succour you, except the Merciful? Truly the unbelievers are in the merest delusion.
- Who is he that will furnish you supplies, if He withhold His supplies? Yet do they persist in pride and in fleeing from Him!
- Is he who goeth along grovelling on his face better guided than he who goeth along evenly on a right path?
- SAY: It is He who hath brought you forth, and gifted you with hearing and sight and heart: yet how few are grateful!
- SAY: It is He who hath sown you in the earth, and to Him shall ye be gathered.
- But they say, "When shall this threat be put in force, if ye speak the truth?"
- SAY: This knowledge is with God alone; and I am only a plain warner:
- But when they shall see it nigh, sad shall wax the countenances of the unbelievers: and it shall be said, "This is what ye called for."
- SAY: What think ye? Whether God destroy me or not and those who follow me, or whether He have mercy on us, yet who will protect the unbelievers from a woeful torment?
- SAY: He is the God of Mercy: in Him do we believe, and in Him put we our trust; and ye shall know hereafter who is in a manifest error.
- 30 SAY: What think ye? If at early morn your waters have sunk away, who then will give you clear-running water?

[LXIV.]

## SURA XXIII.—THE BELIEVERS.

MECCA.<sup>1</sup>—118 Verses.

—

*In the Name of God, the Compassionate, the Merciful.*

—

- HAPPY now the BELIEVERS,  
 Who humble themselves in their prayer,  
 And who keep aloof from vain words,<sup>2</sup>  
 And who are doers of alms-deeds,  
 And who restrain their appetites,  
 (Save with their wives, or the slaves whom their right hands possess: for *in that case* verily they shall be free from blame:  
 But they whose desires reach further than this,—these! transgressors they!)  
 And who tend well their trusts and their covenants,  
 And who keep strictly to their prayers:
- 10 These shall be the heritors,  
 Who shall inherit the paradise,<sup>3</sup> to abide therein for ever.
- ¶ And verily of particles of clay did We create man;  
 Then We placed him, a moist germ, in a safe abode:  
 Then made We the moist germ a clot of blood; then made the clotted blood into a piece of flesh; then made the piece of flesh into bones; and We clothed the bones with flesh: then brought forth man of

<sup>1</sup> This Sura is said by Wahidi Intr, and by Assuyúti, 55, to be the last Meccan revelation. But there seems to be no reason for this opinion.

<sup>2</sup> In prayer. Eccl. v. 1; Matt. vi. 7. But it may be understood of *idle talk* generally.

<sup>3</sup> The original meaning of this word, which occurs only twice in the Korán, is a garden or park planted with trees. The Greek *παράδεισος*, as well as the Ar. *firdoos*, pl. *faradiso*, and the late Hebr. *parêdes*, are to be traced, through the old Persian, to the Sanskrit *paradîsa*.

yet another make<sup>1</sup>—Blessed therefore be God, the most excellent of Makers<sup>2</sup>—

Then verily after this ye shall die;

Then shall ye be waked up on the day of resurrection.

And We have created over you seven heavens,<sup>3</sup> and

We are not careless of the creation;

And We send down water from the Heaven in its due degree, and We cause it to settle on the earth, and truly We have power for its withdrawal:—

And by it We cause gardens of palm-trees to spring forth for you, and vineyards for you, in which ye have plenteous fruits, and whereof ye eat;

20 And the tree that groweth up on Mount Sinai, which yieldeth oil and a juice for those who eat.

And verily there is a lesson for you in the cattle. We give you to drink of what is in their bellies, and many advantages do ye derive from them, and for food they serve you;

And on them and on the ships are ye borne.

¶ We sent Noah heretofore unto his people, and he said, “O my people! serve God: ye have no other God than He: will ye not therefore fear *Him*?”

Then said the chiefs of the people who believed not, “This is but a man like yourselves: he fain would raise himself above you: but had it pleased God to send, He would have sent angels: we heard not of this with our sires of old;—

Verily he is but a man possessed; leave him alone<sup>4</sup> therefore for a time.”

He said, “O my Lord! help me against their charge of imposture.”

So We revealed unto him, “Make the ark under our eye and as We have taught, and when our doom shall come on, and the earth’s surface shall boil up,<sup>5</sup>

Then bring into it of every kind a pair, and thy family, save him among them on whom sentence hath

<sup>1</sup> That is, a perfect man at last, composed of soul and body. The verb *halaka*, to create, is used throughout, for which I have necessarily substituted to make, in order to retain the same word throughout the verse.

<sup>2</sup> These words are said by most commentators on Sura vi. 93, to have been uttered by Muhammad’s scribe, Abdallah, on hearing the previous part of this verse, and to have been adopted by the prophet, at the same moment, as identical with his own inspirations.

<sup>3</sup> Lit. seven paths—a Talmudic expression.

<sup>4</sup> Lit. await him.

<sup>5</sup> See Sura [lxv.] xi. 42, n.

already passed: and plead not with Me for the wicked; verily they shall be drowned.

And when thou, and they who are with thee, shall have gone up into the ark; say, ‘Praise be unto God, who hath rescued us from the wicked folk;’

30 And say, ‘O my Lord! disembark<sup>1</sup> me with a blessed disembarking: for Thou art the best to disembark.’”

Verily in this were signs, and verily We made proof of man.

We then raised up other generations after them;

And We sent among them an apostle from among themselves, with, “Worship ye God! ye have no other God than He: will ye not therefore fear Him?”

And the chiefs of his people who believed not, and who deemed the meeting *with Us* in the life to come to be a lie, and whom We had richly supplied in this present life, said, “This is but a man like yourselves; he eateth of what ye eat,

And he drinketh of what ye drink:

And if ye obey a man like yourselves, then ye will surely be undone.

Doth he foretell<sup>2</sup> you, that after ye shall be dead and become dust and bones, ye shall be brought forth?

Away, away with his predictions!<sup>3</sup>

There is no life beyond our present life; we die, and we live, and we shall not be quickened again!

40 This is merely a man who forgeth a lie about God: and we will not believe him.”

He said, “O my Lord! help me against this their charge of imposture.”

He said, “Yet a little, and they will surely repent them!”

Then did the shout of the destroying angel in justice surprise them, and We made them like leaves swept down by a torrent. Away then with the wicked people!

Then raised We up other generations after them—

Neither too soon nor too late shall a people reach its appointed time<sup>4</sup>—

<sup>1</sup> Lit. cause me to descend.

<sup>2</sup> Or, promise; or, threaten. Thus in the verse following.

<sup>3</sup> Lit. that ye are threatened with.

<sup>4</sup> Lit. no nation shall anticipate its time, nor shall they be delayed.

Then sent We our apostles one after another. Oft as their apostle presented himself to a nation, they treated him as a liar; and We caused one nation to follow another; and We made them the burden of a tale. Away then with the wicked people!

¶ Then sent We Moses and his brother Aaron, with our signs and manifest power,  
To Pharaoh and his princes; but they behaved themselves proudly, for they were a haughty people.  
And they said, "Shall we believe on two men like ourselves, whose people are our slaves?"

50 And they treated them both as impostors; wherefore they became of the destroyed.

And We gave Moses the Book for *Israel's* guidance.

¶ And We appointed the Son of Mary and his mother for a sign; and We prepared an abode for both in a lofty spot,<sup>1</sup> secure, and watered with springs.

"O ye apostles! eat of things that are good; and do that which is right: of your doings I verily am cognizant.

And truly this your religion is the one religion;<sup>2</sup> and I am your Lord: therefore fear Me."

But men have rent their great concern, one among another, into sects; every party rejoicing in their own peculiar;

Wherefore leave them till a certain time, in their depths<sup>3</sup> of error.

Think they what We largely bestow on them of wealth and children,  
We hasten to them as good things? Nay, they have no knowledge;

Verily they who are awed with the dread of their Lord,  
60 And who believe in the signs of their Lord,  
And who join not *other gods* with their Lord,  
And who give what they have to give with hearts thrilled with dread because they must return unto their Lord,  
These hasten emulously after good things, and they are the first to win them.

And We will not burden a soul beyond its power: and with Us is a book, which speaketh the truth; and they shall not be wronged:

<sup>1</sup> Comp. Sura xix. 22 ff. Wahl understands this passage of Paradise.  
<sup>2</sup> Comp. Sura xxi. 92. <sup>3</sup> Lit. *flood, or confused mass.*

But as to this *Book*,<sup>1</sup> their hearts are plunged in error, and their works are far other than those of *Muslims*,<sup>2</sup> and they will work those *works*,  
Until when We lay hold on their affluent ones with punishment; lo! they cry for help:  
—"Cry not for help this day: verily by Us ye shall not be succoured:  
Of a surety my signs were rehearsed to you, but ye turned back on your heels,  
Puffed up with pride, discoursing foolishly by night."  
70 Do they not then consider the things spoken—whether that hath come to them which came not to their fathers of old?  
Or do they not recognize their apostle; and therefore disavow him?  
Or say they, "A Djinn is in him"? Nay! he hath come to them with the truth; but the truth do most of them abhor.  
But if the truth had followed *in the train* of their desires, the heavens and the earth, and all that therein is, had surely come to ruin! But We have brought them their warning; and from their warning they withdraw.  
Dost thou ask them for remuneration? But, remuneration from thy Lord is best; and He is the best of providers.  
And of a truth thou dost surely bid them to a right path;  
But verily they who believe not in the life to come, from that path do surely wander!  
And if We had taken compassion on them, and relieved them from their trouble, they would surely have persisted in their wickedness, wildly wandering.<sup>3</sup>  
We formerly laid hold on them with chastisement, yet they did not humble themselves to their Lord, nor did they abase themselves;  
Until, when We opened upon them the door of a severe punishment, lo! they were in despair at it.  
80 It is He who hath implanted in you<sup>4</sup> hearing, and sight, and heart; how few of you give thanks!  
It is He who hath created you on the earth: and unto Him shall ye be gathered.

<sup>1</sup> Or, *Religion.* <sup>2</sup> Lit. *and they have works other than this.*  
<sup>3</sup> There is no reliable tradition as to the nature of the visitation here alluded to. <sup>4</sup> Lit. *produced for you.*

And it is He who maketh alive and killeth, and of Him is the change of the night and of the day: will ye not then understand?

But they say, as said those of old:—

They say, "When we have died, and become dust and bones, shall we indeed be raised to life?"

This have we been promised, we and our fathers aforetime: but it is only fables of the ancients."

SAY: Whose is the earth, and all that is therein;—if ye know?

They will answer "God's." SAY: Will ye not then reflect?

SAY: Who is the Lord of the seven heavens, and the Lord of the glorious throne?

They will say, "They are God's." SAY: Will ye not then fear *Him*?

90 SAY: In whose hand is the empire of all things, who protecteth, but is not protected?<sup>1</sup> if ye know:

They will answer, "In God's." SAY: How, then, can ye be so spell-bound?

Nay, We have brought them the truth; but of a truth they are surely liars:

God hath not begotten offspring; neither is there any other God with Him: else had each god assuredly taken away that which he had created,<sup>2</sup> and some had assuredly uplifted themselves above others! Far from the glory of God be what they affirm of Him!

He knoweth *alike* the unseen and the seen: far be He uplifted above *the gods* whom they associate with Him!

SAY: O my Lord! If Thou shalt cause me to witness *the infliction of that* with which they have been threatened,

O my Lord! then place me not among the unjust people.

Verily, We are well able to make thee see *the punishment with which* We have threatened them.

Turn aside evil with that which is better: We best know what they utter *against thee*;

<sup>1</sup> The passive verb is used impersonally. Lit. *neither is it protected over him.*

<sup>2</sup> *i.e.* each would have formed a separate and independent kingdom. Lit. *would have gone off with.*

And SAY: "O my Lord: I take refuge with Thee, against the promptings of the Satans;

100 And I betake me to Thee, O my Lord! that they gain no hurtful access to me;"<sup>1</sup>

Until when death overtaketh one of the *wicked*, he saith, "Lord, send me back again *to life*,

Haply I shall do the good which I left undone."<sup>2</sup>

"By no means." Lo, this is the very sentence which He shall pass: and behind them shall be a barrier, until the day when they shall be raised again.

And when the trumpet shall be sounded, the ties of kindred between them shall cease on that day;<sup>3</sup> neither shall they make inquiries of one another.<sup>4</sup>

They whose balances shall be heavy, shall be the blest.

But they whose balances shall be light, these are they who shall lose their souls, abiding in hell for ever:

The fire shall scorch their faces, and they shall show their teeth as they gnash them:—

—"Were not my signs rehearsed unto you? and did ye not treat them as lies?"

They shall say, "O our Lord! our ill-fortune prevailed against us, and we became an erring people.

O our Lord! Bring us forth hence: if we go back again *to our sins*, we shall indeed be evil-doers."

110 He will say, "Be ye driven away into it; and address Me not."

A part truly of my servants was there, who said, "O our Lord! we believe: forgive us, then, and be merciful to us, for of the merciful art Thou the best."

But ye received them with scoffs until ye forgot my warnings, and laughed them to scorn.

Verily this day will I reward them for their patient endurance: the blissful ones shall they be!

He will say, "What number of years tarried ye on earth?"

<sup>1</sup> Lit. *that they be not present with me.*

<sup>2</sup> Or, *in (the world) which I have left.*

<sup>3</sup> Lit. *relationships (are) not on that day.*

<sup>4</sup> *i.e.* every one will be preoccupied with his own fate.



They will say, "We tarried a day, or part of a day;<sup>1</sup>  
 but ask the recording *angels*."<sup>2</sup>  
 God will say, "Short indeed was the time ye tarried,  
 if that ye knew it.  
 Did ye then think that We had created you for pastime,  
 and that ye should not be brought back again to  
 Us?" Wherefore let God be exalted, the King,  
 the Truth! There is no God but He! Lord of  
 the stately throne! And whoso, together with  
 God shall call on another god, for whom he hath  
 no proof, shall give account only to his Lord. Aye,  
 it shall fare ill with the infidels.  
 And say: "O my Lord, pardon, and have mercy; for  
 of those who show mercy art Thou the best."

[LXV.]

## SURA XXI.—THE PROPHETS.

MECCA.—112 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THIS people's reckoning draweth nigh, yet, *sunk* in  
 carelessness they turn aside:  
 Every warning that cometh to them from their Lord  
 they hear only to mock,<sup>3</sup>—  
 Jestings in their hearts: and they who do *this* wrong  
 say in secret discourse, "Is he more than a man  
 like yourselves? Will ye, then, with your eyes  
 open,<sup>4</sup> accede to sorcery?"  
 SAY: "My Lord knoweth what is spoken in the hea-  
 ven and on the earth: He it is who heareth,  
 knoweth."  
 "Nay," say they, "it is the medley of dreams: nay,  
 he hath forged it: nay, he is a poet: let him then

<sup>1</sup> i.e. our past life seems brevity itself in comparison with eternal tor-  
 ment.

<sup>2</sup> Lit. *those who number, or keep account*, i.e. our torments distract us  
 too much to allow us to compute.

<sup>3</sup> Lit. *but they hear it and they mock.*      <sup>4</sup> Lit. *while ye see (it to be such).*

come to us with a sign as *the prophets* of old were  
 sent."  
 Before their time, none of the cities which We have  
 destroyed, believed: will these men, then, believe?  
 And we sent none, previous to thee, but men to whom  
 We had revealed ourselves—Ask ye, then, the  
 people who are warned by Scriptures,<sup>1</sup> if ye know  
 it not—  
 And We gave them not bodies which could dispense  
 with food,—and they were not to live for ever;  
 Then made We good our promise *to them*, and We  
 delivered them and whom We pleased, and We  
 destroyed the transgressors.  
 10 Assuredly now have We sent down to you "the Book,"  
 in which is your warning: Will ye not then un-  
 derstand?  
 And how many a guilty city have We broken down,  
 and raised up after it other peoples:  
 Then when they felt our vengeance, lo! they fled *from*  
*it*—  
 "Flee not," said the *angels* in mockery, "but come  
 back to that wherein ye revelled and to your  
 abodes! Questions will haply be put to you."  
 They said, "Oh, woe to us! Verily we have been  
 evil-doers;"  
 And this their cry ceased not, until We made them  
 like reaped corn, extinct.  
 Also We created not the heaven and the earth, and  
 what is between them, for sport:  
 Had it been our wish to find a pastime, We had surely  
 found it in ourselves;—if to do so had been our  
 will.  
 Nay, We will cast the truth over falsehood, and it shall  
 smite it and lo, it vanisheth! But woe to you for  
 what ye utter *of God*.  
 And all beings in the heavens and on the earth are His:  
 and they who are in his presence disdain not his  
 service, neither are they wearied:  
 20 They praise Him night and day: they are not worn  
 out with weariness.<sup>2</sup>

<sup>1</sup> Lit. *the people or family of the admonition*. Itq. 34 considers this  
 verse to have been revealed at Medina. Dr. Sprenger understands this,  
 and v. 2 of the Schof' or sacred books of the Hanyfs, i. p. 553.

<sup>2</sup> Comp. Rev. iv. 8. Or, *they invent not (concerning Him)*. So Kas.

Have they taken gods from the earth *who* can quicken the dead?

Had there been in either *heaven or earth* gods besides God, both surely had gone to ruin. But glory be to God, the Lord of the throne, beyond what they utter!

He shall not be asked of his doings, but they shall be asked.

Have they taken other gods beside Him? SAY: Bring forth your proofs *that they are gods*. This is the warning<sup>1</sup> of those who are *living* with me, and the warning of those who were before me: but most of them know not the truth, and turn aside.

And no apostle have We sent before thee to whom We did not reveal that "There is no God beside Me: therefore worship Me."

Yet they say, "The God of Mercy hath begotten issue (*the angels*)."<sup>2</sup> Glory be to Him! Nay, they are *but* his honoured servants;

They speak not till He hath spoken,<sup>2</sup> and they do his bidding;

He knoweth what is before them and what is behind them;<sup>3</sup> and no plea shall they offer

Save for him with whom He is pleased, and they tremble for fear of Him;

30 And him among them who saith "I am a god beside Him,"—that then will We recompense with hell: in such sort will We recompense the offenders.

Do not the unbelievers see that the heavens and the earth were both a solid mass, that then We clave them asunder, and that by means of water We gave life to everything?<sup>4</sup> Will they not then believe?

And We set mountains on the earth lest it should move with them, and We made on it broad passages between them as routes: Haply they will be guided aright;

And We made the heaven a roof strongly upholden;<sup>5</sup> yet turn they away from its signs;

And He it is who hath created the night and the day,

<sup>1</sup> *i. e.* the doctrine of the unity of God.

<sup>2</sup> Lit. *they precede him not in speech*.

<sup>3</sup> What they have done and shall do.

<sup>4</sup> This is one of the principles of the Ebionite doctrine. Spr. i. 30, n.

<sup>5</sup> Or, *well-guarded*.

and the sun and the moon, each rolling onwards in its sphere.

And at no time<sup>1</sup> have We granted to man a life that shall last for ever: if thou then die, shall they live ever?

Every soul shall taste of death:<sup>2</sup> and for trial will We prove you with evil and with good, and unto Us shall ye be brought back.

And when the infidels see thee they verily receive thee only with scoffs:—"Is this he who maketh *such* mention of your gods?" Yet they, at mention of the God of Mercy, believe not.

Man is made up of precipitation.<sup>3</sup> But I will show you my signs:<sup>4</sup>—desire them not then to be hastened:—

Yet they say, "When will this threat *be made good*? Tell us, if ye be men of truth."

40 Did those who disbelieve but know the time when they shall not be able to keep off the fire *of hell* from their faces or from their backs, neither shall they be helped!

But it shall come on them suddeuly and confound them, and they shall not be able to put it back, neither shall they be respite.

And truly apostles have been scoffed at before thee: and then that *doom* at which they mocked encompassed the scoffers.

SAY: Who shall protect you by night and by day from the God of Mercy? Yet turn they away from the warning of their Lord.

Have they gods beside Us who can defend them? For their own succour have they no power; neither shall the gods they join with God screen them from Us.<sup>5</sup>

Nay! We have given these men and their fathers enjoyments so long as their life lasted. See they

<sup>1</sup> Lit. *before thee*, which might seem to imply that the grant of immortality had been made to Muhammad. I have therefore rendered, as in the text, to avoid the ambiguity. Comp. Suras [xcvii.] iii. 182; [lxxxii.] xxix. 57, and Weil's Life of Mohammad, p. 350.

<sup>2</sup> Comp. Matt. xvi. 28; Heb. ii. 9. Hist. Josephi Fabr. Lign. c. 22, at the end.

<sup>3</sup> See the index under the word *Man*. The Rabbins teach that man was created with innate evil propensities. See Schroeder's Talm. Rabb.-Judentum, p. 378.

<sup>4</sup> *i. e.* my teaching as to the future lot of the infidels, etc.

<sup>5</sup> Lit. *neither shall they be preserved from us*.

not then that We come to a land and straiten its borders?<sup>1</sup> Is it they then who prevail?

SAY: I only warn you by what hath been revealed to me: but the deaf will not hear the call, whenever they are warned;

Yet assuredly if a breath of thy Lord's chastisement touch them, they will certainly exclaim, "Oh! woe to us! we have indeed been offenders."

And just balances will We set up for the day of the resurrection, so that no soul be wronged in aught; and if a *work* were but the weight of a grain of mustard-seed, We would bring it forth to be weighed: and our reckoning will suffice.<sup>2</sup>

¶ We gave of old to Moses and Aaron the illumination,<sup>3</sup> and a light and a warning for the God-fearing.

50 Who dread their Lord in secret, and who tremble because of "the Hour."

And this *Korân* which We have sent down is a blessed warning: will ye then disown it?

And We gave unto Abraham his direction aforetime,<sup>4</sup> for We knew him to be worthy;

When he said to his father and to his people, "What are these images to which ye show devotion?"

They said, "We found our fathers worshipping them;"

He said, "Truly ye and your fathers have been in a plain mistake:"

They said, "Hast thou come unto us in earnest,<sup>5</sup> or art thou of those who jest?"

He said, "Nay, your Lord is Lord of the Heavens and

<sup>1</sup> Muhammad appeals to the rapid progress of Islam as a proof of his divine mission. A *land* must be here understood of the land of unbelievers.

<sup>2</sup> Lit. *we are sufficient as an accomptant*.

<sup>3</sup> Ar. *furquan*—a word derived by Muhammad from the Jews, constantly used in the Talmud as the equivalent of פרה and נאל, and meaning, as in Syr. and Æth., *deliverance, liberation*. Thus, Sura viii. 29, 42; and hence, *illumination, revelation, generally*. Another interpretation here and in other passages is *the distinction*, i.e. between good and evil, lawful and unlawful. The title is applied to the Korân and Pentateuch alike.

<sup>4</sup> This story is taken in part verbatim from Midr. Rabbah on Gen. par. 17. See also Schalseleth Hakabala, 2; Maimon de Idol. ch. 1; and Yad Hachazakah, vii. 6, who makes Abraham—in his 40th year—renounce star-worship, break images, escape the wrath of the king by a miracle, and preach that there is one God of the whole universe.

<sup>5</sup> Or, *hast thou brought us the truth*.

of the Earth, both of which He hath created; and of this am I one of those who witness to you;

—And, by God, I will certainly lay a plot against your idols, after ye have retired and turned your backs."

So he broke them *all* in pieces, except the largest of them, that haply on it they might lay the blame:

60 They said, "Who hath done this to our gods? Verily he is *one* of the unjust."

They said, "We heard a youth make mention of them who is called Abraham."

They said, "Then bring him before the people's eyes; haply they will witness *against him*."

They said, "Hast thou done this to our gods, O Abraham?"

He said, "Nay, this their chief hath done it: but ask ye them, if they can speak."

So they returned to their senses, and said of themselves, "Ye truly are the impious persons."

Then became headstrong in their former error<sup>1</sup> and exclaimed, "Thou knowest that these speak not."

He said, "Do ye then worship, instead of God, that which cannot profit you at all, nor injure you? Fie on you and on that ye worship instead of God! Will ye not then understand?"

They said:<sup>2</sup> "Burn him, and succour your gods: if ye will be men of action."

We said, "O fire! be thou cold, and to Abraham a safety!"<sup>3</sup>

70 And they sought to lay a plot against him, but We made them the greatest losers:

And We brought him and Lot in safety to the land which We have blessed for all human beings:

<sup>1</sup> Lit. *sie neigten sich nach ihren Kopfen*. They were turned down upon their heads.—Ullm. and Sale in notes. But Ullm. in the text, *verfielen sie wieder in ihren Aberglauben*.

<sup>2</sup> The Rabbins make Nimrod to have been the persecutor of Abraham. Comp. Targ. Jon. on Gen. xv. 7; Tr. Bava Bathra, fol. 91 a; Maimon. More Nevochim, iii. 29; Weil, Legenden, p. 74.

<sup>3</sup> Or, *let peace be upon Abraham*. Comp. Targ. Jon. on Gen. xi. 28, from the mistranslation of which this legend took its rise, the word *ur* in Heb. meaning *fire*. See also Targ. Jon. on Gen. xv. 7. The legend was adopted by some of the Eastern Christians; and commemorated in the Syrian Calendar on Jan. 29 (Hyde de Rel. V. Pers. 74). Comp. the Abyssinian Calendar on Jan. 25 (Ludolf. Hist. p. 409).

- And We gave him Isaac and Jacob as a *farther* gift, and We made all of them righteous ;
- We also made them models who should guide *others* by our command, and We inspired them with good deeds, and the observance of prayer, and almsgiving, and they worshipped Us.
- ¶ And unto Lot We gave wisdom and knowledge ; and We rescued him from the city which wrought filthiness ; aye, they were a people, evil, perverse.
- And We caused him to enter into our mercy : verily he was of the righteous.
- ¶ And *remember* Noah when aforetime he cried to Us and We heard him, and delivered him and his family from the great calamity ;
- And We helped him against the people who treated our signs as impostures. An evil people verily were they, and We drowned them all.
- ¶ And David and Solomon ; when they gave judgment concerning a field when some people's sheep had caused a waste<sup>1</sup> therein ; and We were witnesses of their judgment.
- And We gave Solomon insight into the *affair* ; and on both of them We bestowed wisdom and knowledge. And We constrained the mountains and the birds to join with David in our praise : And Our doing was it !
- 80 And We taught David the art of making mail<sup>2</sup> for you, to defend you from each other's violence : will ye then be thankful ?
- And to Solomon We *subjected* the strongly-blowing wind : it sped at his bidding to the land We had blessed ; for We know all things :
- And sundry Satans<sup>3</sup> to dive for him and perform other work beside : and We kept watch over them.
- ¶ And *remember* Job : When he cried to his Lord, " Truly evil hath touched me : but Thou art the most merciful of those who show mercy."

<sup>1</sup> Or, *strayed for pasture*.

<sup>2</sup> It has been observed that the blacksmith has ever been looked upon with awe by barbarians, on the same principle that made Vulcan a deity. In Abyssinia all artisans are Budah, sorcerers, especially the blacksmith, and he is a social outcast, as among the Somal ; . . . Throughout the rest of El-Islam, the blacksmith is respected as treading in the path of David, the father of the craft.—Burton : First Footsteps in E. Africa, p. 33. The numerous wars in which David was engaged may have given rise to the myth of his being the inventor of mail. <sup>3</sup> See Sura xxxviii. 37, p. 140.

- So We heard him, and lightened the burden of his woe ; and We gave him back his family, and as many more with them,—a mercy from Us, and a memorial for those who serve Us.
- And Ismael, and Edris<sup>1</sup> and Dhoulkef<sup>2</sup>—all steadfast in patience—
- And We caused them to enter into our mercy ; they truly were of the righteous :
- And Dhouloun ;<sup>3</sup> when he went on his way in anger, and thought that We had no power over him. But in the darkness he cried, " There is no God but Thou : Glory be unto Thee ! Verily, I have been one of the evil-doers."
- So We heard him and rescued him from misery : for thus rescue We the faithful :
- And Zacharias ; when he called upon his Lord saying, " O my Lord, leave me not childless : but there is no better heir than Thyself :"<sup>4</sup>
- 90 So We heard him, and gave him John, and We made his wife fit for child-bearing :—Verily these vied in goodness, and called upon Us with love and fear, and humbled themselves before Us :—
- And her who kept her maidenhood, and into whom We breathed of our spirit, and made her and her son a sign to all creatures.
- Of a truth, this your religion is the one<sup>6</sup> Religion, and I your Lord ; therefore serve Me :
- But they have rent asunder this their *great* concern among themselves *into sects*. All of them shall return to Us.
- And whoso doth the things that are right, and he a

<sup>1</sup> See Sura xix. 55-6, p. 115.

<sup>2</sup> The man of the *lot* or *portion*. Or, of *care, support*. According to some, Elias, as others say, Isaiah. It is more probable, however, that he is the Obadiah of 1 Kings xviii. 4, who *supported* 100 prophets in the cave ; or Ezechiel, who is called Kephil by the Arabs. See Niebuhr, Travels, ii. 265.

<sup>3</sup> The man of the fish—Jonah.

<sup>4</sup> See Suras [xcvii.] iii. 33 ; xix. p. 110, for the story of Zacharias in full. The concluding sentence of this clause is obscure. It probably means that even if no heir were vouchsafed to Zacharias, yet since God will be the heir of all things, he would take Zacharias to himself, and thus abundantly recompense him. See Sura [lxxix.] xxviii. 58.

<sup>5</sup> See Sura [cix.] lxvi. 12. It is quite clear from these two passages that Muhammad believed in the Immaculate and miraculous conception of Jesus.

<sup>6</sup> *i.e.* identical with that of the previous prophets, etc.

believer, his efforts shall not be disowned:<sup>1</sup> and truly We write them down for him.

There is a ban on every city which we have destroyed, that they shall not arise again,

Until Gog and Magog<sup>2</sup> have had a way opened for them, and they shall hasten from every high land,

And this sure promise draweth on. And lo! the eyes of the infidels shall stare amazedly; *and they shall say*, "Oh, our misery! of this were we careless! nay, we were impious persons."

Verily, ye, and what ye worship beside God,<sup>3</sup> shall be fuel for hell: ye shall go down into it.

Were these gods, they would not go down into it; but they shall all abide in it for ever—

100 Therein shall they groan; but nought therein shall they hear *to comfort them*.

Verily they for whom We have before ordained the good *reward* shall be far away from it;

Its slightest sound they shall not hear: and in that which their souls longed for, shall they abide for ever:

The great terror shall not trouble them; and the angels shall meet them with, "This is your day which ye were promised."

On that day We will roll up the heaven as one rolleth up<sup>4</sup> written scrolls. As We made the first creation, so will We bring it forth again. This promise bindeth us; verily, We will perform it.

And now, since the Law was given, have We written in the Psalms that "my servants, the righteous, shall inherit the earth."<sup>5</sup>

Verily, in this *Korân* is teaching for those who serve *God*.

<sup>1</sup> Lit. *there shall not be a denial to his effort*.

<sup>2</sup> See Sura [lxix.] xviii. 93. Thus, the ancient Jewish and Christian legend connects Gog and Magog with the end of the world (Rev. xx. 8). Pseudojon. on Lev. xxvi. 44. Comp. Numb. xi. 27. Gog, however, is probably the mountain Ghef or Ghogh (see Reinegg's Beschreib. der Caucasus, ii. 79), and the syllable Ma in Magog, the Sanscrit *mah, maha*, great.

<sup>3</sup> "Whenever a people is punished (for idolatry), the beings honoured by them as gods shall also be punished, for so it is written; on all the gods also of Egypt will I inflict judgments" (Sakkah, 29).

<sup>4</sup> Ar. *Sidjill*, which is supposed by some to be the name of the angel who writes down the actions of every man's life upon a scroll, which is *rolled up* at his death (comp. Isai. xxxiv. 4); by others, to be the name of one of Muhammad's secretaries. But in one dialect, *sidjill* means *vir*.—Kam. The text may be rendered literally—*as the rolling up a scroll for writings*.

<sup>5</sup> Ps. xxxvii. 29. This is the only text quoted in the *Korân* from the Holy Scriptures.

We have not sent thee otherwise than as mercy unto all creatures.

SAY: Only hath it been revealed to me that your God is one God; are ye then resigned to Him? (Muslims.)

But if they turn their backs, then SAY: I have warned you all alike; but I know not whether that with which ye are threatened be nigh or distant.

110 God truly knoweth what is spoken aloud, and He knoweth that which ye hide.

And I know not whether haply this *delay* be not for your trial, and that ye may enjoy yourselves for a time.

SAY: O my Lord,<sup>1</sup> judge Thou with truth; and our Lord is the God of Mercy—whose help is to be sought against what ye utter.

[LXVI.]

SURA XXV.—AL FURKAN.

MECCA.—77 Verses.

*In the Name of God, the Compassionate, the Merciful.*

BLESSED be He who hath sent down AL FURKAN (the illumination) to his servant, that to all creatures<sup>2</sup> he may be a warner.

His the Kingdom of the Heavens and of the Earth! No son hath He begotten! No partner hath He in his Empire! And all things hath He created, and decreeing hath decreed their destinies.

Yet have they adopted gods beside Him, which have created nothing, but were themselves created:

And no power have they for themselves of evil or of

<sup>1</sup> Thus Ullmann. Or (*my Lord*) *saiith*.

<sup>2</sup> See Sura [lxv.] xxi. 49, p. 152.

<sup>3</sup> Lit. *to the worlds*, i.e. the three classes of rational creatures, men, genii, and angels.

good, nor have they power of death, or of life, or of raising the dead.

And the unbelievers say, "Verily this *Korân* is a mere fraud of his own devising, and others have helped him with it,<sup>1</sup> who had come *hither* by outrage and lie."<sup>2</sup>

And they say, "Tales of the ancients that he hath put in writing! and they were dictated to him morn and even."

SAY: He hath sent it down who knoweth the secrets that are in the Heavens and of the Earth. He truly is the Gracious, the Merciful.

And they say, "What sort of apostle is this? He eateth food and he walketh the marts! Unless an angel be sent down and take part in his warnings,

Or a treasure be thrown down to him, or he have a garden that supplieth him with food....."<sup>3</sup> and those unjust persons say, "Verily ye follow but a man enchanted."

10 See, how they strike out likenesses for thee! But they err, and cannot find the way.

Blessed be He who if He please can give thee better than that of which they speak—Gardens, 'neath which the rivers flow: and pavilions will He assign thee.

Aye, they have treated the coming of "the Hour" as a lie: But a flaming fire have We got ready for those who treat the coming of the Hour as a lie.

When it shall see them from afar, they shall hear its raging and roaring,—

And when they shall be flung into a narrow space thereof bound together, they shall invoke destruction on the spot:

—"Call not this day for one destruction, but call for destructions many."

SAY: Is this, or the Paradise of Eternity which was

<sup>1</sup> Comp. Sura [lxxiii.] xvi. 105. The frequency with which Muhammad feels it necessary to rebut this charge by mere denial is strongly indicative of its truth.

<sup>2</sup> "The meaning may possibly be, that the teachers of Muhammad were persons who had taken refuge in Arabia for offences and heresies."—Sprenger, *Life of M.*, p. 96, n. Or, *but they utter an injustice and a falsehood.* Nöldeke combats Dr. Sprenger's supposition that "Tales of the ancients" (verse 6) is a book. *Hist. of Qorân*, p. 13.

<sup>3</sup> Supply, *we will not believe.*

promised to the God-fearing best? Their recompense and retreat!

Abiding therein for ever, they shall have in it all that they desire! It is a promise to be claimed of thy Lord.

And on the day when He shall gather them together, and those whom they worshipped beside God, He will then say, "Was it ye who led these my servants astray, or of themselves strayed they from the path?"

They will say, "Glory be to Thee! It beseemed not us to take other lords than Thee. But Thou gavest them and their fathers their fill of good things, till they forgot the remembrance<sup>1</sup> of Thee, and became a lost people."

20 Then will God say to the Idolaters, "Now have they made you liars in what ye say,<sup>2</sup> and ye have no power to avert *your doom*, or for succour."

And whosoever of you *thus* offendeth, We will make him taste a great punishment.

Nor have We sent Apostles before thee who verily ate not *common* food, and walked not the marts. And We test you by means of each other. Will ye be steadfast? Thy Lord is looking on!

¶ They who expect not to meet Us say, "If the angels be not sent down to us, or unless we behold our Lord . . . ." Proud are they now of heart,<sup>3</sup> and exceed with great excess!

On the day when they shall see the angels, no good news shall there be for the guilty ones, and they shall cry out, "A barrier that cannot be passed!"<sup>4</sup>

Then will We proceed to the works which they have wrought, and make them as scattered dust.

Happy, on that day, the inmates of the Garden as to abode, and as to the most excellent place of noon-tide slumber!

And on that day shall the heaven with its clouds be cleft, and the angels shall be sent down, descending:

<sup>1</sup> Or, *the admonition (of the truth or Korân).*

<sup>2</sup> In your ascriptions of divinity to them.—Beidh.

<sup>3</sup> Lit. *in their souls*, i. e. *within themselves.*

<sup>4</sup> Or, *far, far be they removed.* The same words occur at the end of verse 55. The Commentators doubt whether they are spoken by the wicked of the impossibility of their attaining Paradise, or by the angels to the wicked.

On that day shall all empire be, as is justly due, with the God of Mercy, and a hard day shall it be for the Infidels.

And on that day shall the wicked one<sup>1</sup> bite his hands, and say, "Oh! would that I had taken the same path with the Apostle!

30 "Oh! woe is me! would that I had not taken such an one<sup>2</sup> for my friend!

It was he verily who led me astray from the Warning which had reached me! and Satan is man's betrayer."<sup>3</sup>

Then said the Apostle, "O my Lord! truly my people have esteemed this Korân to be vain babbling."

Even thus have We given to every Prophet an enemy from among the wicked ones—But thy Lord is a sufficient guide and helper.

And the unbelievers say, "Unless the Korân be sent down to him all at once . . . ." In this way would We stablish thy heart by it; and slowly and distinctly have We repeated it.<sup>4</sup>

Nor shall they come to thee with puzzling questions,<sup>5</sup> but We will bring thee the truth, and the best solution.

They who shall be gathered upon their faces to hell, shall have the worst place, and be farthest from the path of happiness.

Heretofore We gave the law to Moses, and appointed his brother Aaron to be his counsellor:<sup>6</sup>

And We said, "Go ye to the people who treat our signs as lies." And We destroyed them with utter destruction.

And as to the people of Noah! when they treated their Apostles as impostors, We drowned them, and We made them a sign to mankind: and a grievous chastisement have We prepared for the wicked!

<sup>1</sup> Said by Beidh. to be the polytheist Okbeh, the son of Abu Mo'eyt, who by Muhammad's persuasion professed Islam, but afterwards retracted to please Ubei ben Khalaf. See Gagnier's Vie de Mahom. i. 362.

<sup>2</sup> Ar. *fulani* (whence the Spanish *fulano*), identical with the Heb. פלני; used of a person only in Ruth iv. 1, but by the Rabbinic writers, constantly.

<sup>3</sup> Or, *abandoner*.

<sup>4</sup> Or, *we have parcelled it out*. This verse seems to show that the Korân was of gradual growth in the time of Muhammad himself.

<sup>5</sup> Lit. *parables, similitudes*.

<sup>6</sup> Lit. *vizier*.

40 And Ad and Thamood, and the men of Rass,<sup>1</sup> and many generations between them;

Unto each of them did We set forth parables for warnings, and each of them did We utterly exterminate:

And verily these unbelieving Meccans have passed by the city on which was rained a fatal rain. Have they not seen it? But they did not dread the resurrection!

¶ And when they see thee, verily they do but take thee as the subject of their railleries. "Is this he whom God hath sent as an Apostle?

Indeed he was nigh leading us astray from our gods, had we not persevered steadfastly in their service."

But they shall know, when they see the punishment, who hath most strayed from the path.

What thinkest thou? He who hath taken his passions for a god—wilt thou then be a guardian over him?

Thinkest thou that the greater part of them hear or understand? Verily, they are just like the brutes! Yes! they stray even further from the right way.

Hast thou not seen how thy Lord lengtheneth out the shadow?<sup>2</sup> Had He pleased He had certainly made it motionless.<sup>3</sup> Then We make the sun to be a means of showing it;

Then draw it in unto Us with easy indrawing.

And He it is who hath ordained the night as a garment, and sleep for rest, and ordained the day for waking up to life:

50 He too it is who sendeth the winds as the glad herald of his mercy (rain); and pure water send We down from Heaven,

That We may revive by it a dead land: and We give it for drink to our creation, beasts and men in numbers;

And verily We cause it to flow among them in order that they may bear Us in mind: but most men refuse to be aught but thankless.

<sup>1</sup> It is uncertain whether *Rass* is the name of a city in Yemama; or, merely, as some interpret it, of a well near Midian; or, according to others, in the territory of Hadramont.

<sup>2</sup> This passage probably alludes to 2 Kings xx. 9-12.

<sup>3</sup> Lit. *quiescent*, i.e. always the same.

Moreover, had We pleased, We had certainly raised up a warner in every city; Give not way then to the unbelievers, but by means of this *Korân* strive against them with a mighty strife.

And He it is who hath let loose the two seas,<sup>1</sup> the one sweet, fresh; and the other salt, bitter; and hath put an interspace between them, and a barrier which it is forbidden them to pass.

And it is He who hath created man of water,<sup>2</sup> then made him capable of the ties of kindred and affinity: and potent is thy Lord.

Yet beside God do they worship what can neither help nor hurt them: and the unbeliever is *Satan's* helper against his Lord:

Yet We have sent thee only as a herald and a warner. SAY: I ask of you no other recompense for it,<sup>3</sup> than that he who will should take the way to his Lord.<sup>4</sup>

60 And put thou thy trust in Him that liveth and dieth not, and celebrate his praise—(He fully knoweth the faults of his servants)—who in six days created the Heavens and the Earth, and whatever is between them, then seated Himself firmly on his Throne—the God of Mercy! Ask now of the Wise concerning Him.

But when it is said to them, "Bow down to the God of Mercy," they say, "And who is the God of Mercy? Shall we bow down to what thou biddest us?" And they fly from thee the more.

Blessed be He who hath placed in the Heaven the signs of the Zodiac!<sup>5</sup> who hath placed in it the Lamp of the Sun, and the light-giving Moon!

And it is He who hath ordained the night and the day to succeed one another for those who desire to think on God or desire to be thankful.

<sup>1</sup> According to some commentators, Muhammad here speaks of the waters of the Tigris, which do not mingle with the salt water of the sea till they have reached a considerable distance from the river-mouth. See Zech. xiv. 8. But it more probably refers to the great and ever-separate bodies of fresh and salt water.

<sup>2</sup> See Sura [cv.] xxiv. 44, n.

<sup>3</sup> "Thou art taught that whoever would make a profit by the Law deprive himself of life."—Pirke Aboth, i. 4. This precept is of frequent occurrence in the Talmud.

<sup>4</sup> *i. e.* become a Muslim.

<sup>5</sup> Comp. Sura [xc.] xiii. 29; and the following Sura xvii. 109, n.

And the servants of the God of Mercy are they who walk upon the earth softly; and when the ignorant<sup>1</sup> address them, they reply, "Peace!"—

And they that pass the night in the adoration of their Lord, prostrate, and standing for prayer:—

And that say, "O our Lord! turn away from us the torment of Hell; verily its torment is endless; verily it is indeed an ill abode and resting-place!"—

And those who when they spend are neither lavish nor niggard, but keep the mean:—

And those who call on no other gods with God, nor slay whom God hath forbidden to be slain, except for a just cause, and who commit not fornication (for he who doth this shall find a recompense for his sin);

Doubled to him shall be the chastisement on the day of Resurrection; and in it shall he remain, disgraced, for ever:—

70 (Save those who have repented and believed and done righteous works—as to them, God will change their evil things into good things, for God is Gracious, Merciful—

And whoso hath repented and done what is right, he verily it is who turneth to God with a true conversion):—

And they who bear not witness to that which is false, and when they pass by frivolous talkers,<sup>2</sup> pass on with dignity:—

And they who, when monished by the revelations of their Lord, fall not down thereat, *as if* deaf and blind:—

And who say, "O our Lord! give us in our wives and offspring the joy of our eyes, and make us examples to those who fear Thee:"

These shall be rewarded with the High Places of Paradise for their steadfast endurance, and they shall be accosted therein with—Salutation and Peace:—to live therein for ever: a fair abode and resting-place!

SAY:<sup>3</sup> Not on your account doth my Lord care if ye

<sup>1</sup> The idolaters.

<sup>2</sup> Lit. *vain*, or *obscene*, *discourse*.

<sup>3</sup> This verse seems to be misplaced. Dr. Sprenger conjectures that it followed Sur. xx. 134, p. 108; but was suppressed by Muhammad, and preserved by the industry of the compilers.—Leben, i. p. 562.



call not on Him! Ye have treated his Apostle as an impostor: but in the end shall be an abiding punishment.

[LXVII.]

SURA XVII.—THE NIGHT JOURNEY.

MECCA.<sup>1</sup>—111 Verses.

*In the Name of God, the Compassionate, the Merciful.*

(I DECLARE) the Glory of Him who transported his servant by night<sup>2</sup> from the sacred temple at Mecca to the temple<sup>3</sup> that is more remote, whose precinct We have blessed, that We might show him of our Signs! He verily is the Hearer, the Beholder. And<sup>4</sup> We gave the Book to Moses, and ordained it for guidance to the children of Israel—"that ye take no other Guardian than Me." O posterity of those whom We bare with Noah! He truly was a grateful servant! And We solemnly declared to the children of Israel in the Book, "Twice surely will ye enact crimes in the earth, and with great loftiness of pride will ye surely be uplifted." So when the menace for the first crime<sup>5</sup> came to be inflicted, We sent against you our servants endued

<sup>1</sup> Verses 12, 23-41, 75-82, 87, are supposed by many commentators to have originated at Medina.

<sup>2</sup> Waquidy says the night-journey took place on the 17th of Rabby' 1, a twelvemonth before the Hejira.

<sup>3</sup> Of Jerusalem; and thence through the seven heavens to the throne of God on the back of *Borak*, accompanied by Gabriel, according to some traditions; while others, and those too of early date, regard it as no more than a vision, which is probably the meaning of verse 62 below. It was, however, in all probability, a dream. Muir, ii. 219; Nöld. p. 102, who give the Muhammadan sources of information.

<sup>4</sup> It is probable that, as this verse has no real or apparent connection with the preceding, a verse may have been lost, and that verse 1 has been placed at the head of the Sura merely because the night-journey is elsewhere alluded to in it.

<sup>5</sup> According to the commentators, the slaughter of Isaiah and the imprisonment of Jeremiah, punished by the invasion of the Assyrians.

with terrible prowess; and they searched the inmost part of your abodes, and the menace was accomplished.

Then We gave you the mastery over them<sup>1</sup> in turn, and increased you in wealth and children, and made you a most numerous host.

*We said*, "If ye do well, to your own behoof will ye do well: and if ye do evil, against yourselves will ye do it. And when the menace for your latter crime<sup>2</sup> came to be inflicted, *then we sent an enemy* to sadden your faces, and to enter the temple as they entered it at first, and to destroy with utter destruction, that over which they had gained the upper hand.

Haply your Lord will have mercy on you! but if ye return We will return:<sup>3</sup> and We have appointed Hell to be the prison of the infidels.

Verily, this Korân guideth to what is most upright; and it announceth to believers

10 Who do the things that are right, that for them is a great reward;

And that for those who believe not in the life to come, We have got ready a painful punishment.

¶ Man prayeth for evil as if he were praying for good; for man is hasty.

¶ We have made the night and the day for two signs: the sign of the night do We obscure, but the sign of the day cause We to shine forth visibly, that ye may seek plenty from your Lord, and that ye may know the number of the years and the reckoning of time; and We have explained everything with clear explanation.

And every man's fate<sup>4</sup> have We fastened about his neck: and on the day of Resurrection will We bring forth to him a book which shall be proffered to him wide open:

—"Read thy Book:<sup>5</sup> there needeth none but thyself to make out an account against thee this day."

For his own good only shall the guided yield to guid-

<sup>1</sup> Over Sennacherib.

<sup>2</sup> The slaying Zacharias, John Baptist, and Jesus, punished by the destruction of Jerusalem by the Romans. Comp. Tr. Gittin, fol. 57, where we read of the sufferings drawn down upon the Jews in consequence of the former of these crimes.

<sup>3</sup> That is, if ye return to sin, we will return to punish.

<sup>4</sup> Lit. *bird*.

<sup>5</sup> Comp. Mischnah Aboth, 3, 20.

ance, and to his own loss only shall the erring err ; and the heavy-laden shall not be laden with another's load. And We punished not until We had first sent an apostle :

And when We willed to destroy a city, to its affluent ones did We address our bidding, because they acted criminally therein ; just therefore was its doom, and We destroyed it with an utter destruction.

And since Noah, how many nations have We exterminated ! And of the sins of his servants thy Lord is sufficiently informed, observant.

Whoso chooseth this quickly-passing life, quickly will We bestow on him therein that which We please—even on him We choose ; afterward We will appoint hell for him, in which he shall burn—disgraced, outcast :

20 But whoso chooseth the next life, and striveth after it as it should be striven for,<sup>1</sup> being also a believer, —these, then ! their striving shall be acceptable : To all—both to these and those—will we prolong the gifts of thy Lord ; and the gifts of thy Lord shall not be hindered.

See how We have caused some of them to excel others !<sup>2</sup> but the next life shall be greater in its grades, and greater in excellence.

Set not up another god with God, lest thou set thee down disgraced, helpless.<sup>3</sup>

Thy Lord hath ordained that ye worship none but Him ; and, kindness to your parents, whether one or both of them attain to old age with thee : and say not to them “ Fie ! ” neither reproach them ; but speak to them both with respectful speech ;

And defer humbly to them<sup>4</sup> out of tenderness ; and say, “ Lord, have compassion on them both, even as they reared me when I was little.”

Your Lord well knoweth what is in your souls ; *He knoweth* whether ye be righteous,

And verily gracious is He to those who return to Him in penitence.

And to him who is of kin render his due, and also to the poor and to the wayfarer ; yet waste not wastefully ;

<sup>1</sup> Lit. as Mar. *et cucurrerit ad eam cursu ejus.*

<sup>2</sup> *i. e.* in the good things of this world.

<sup>3</sup> Comp. in Heb. Isai. liii. 3.

<sup>4</sup> Lit. *lower a wing of humility.*

Truly, the wasteful are brethren of the Satans, and Satan was ungrateful to his Lord :

30 But if thou turn away from them, while thou thyself seekest mercy from thy Lord for which thou hopest, at least speak to them with kindly speech :

And let not thy hand be tied up to thy neck ; nor yet open it with all openness, lest thou sit thee down in rebuke, in beggary.

Verily, thy Lord will provide with open hand for whom He pleaseth, and will be sparing. His servants doth He scan, inspect.

Moreover, kill not your children for fear of want :<sup>1</sup> for them and for you will We provide. Verily, the killing them is a great wickedness.

Have nought to do with adultery ; verily it is a foul thing and an evil way :

Neither slay any one whom God hath forbidden you to slay, unless for a just cause : and whosoever shall be slain wrongfully, to his heir<sup>2</sup> have We given powers ; but let him not outstep bounds in putting *the manslayer* to death ; he verily will be assisted and avenged.

And touch not the substance of the orphan, unless in an upright way, till he attain his age of strength : And perform your covenant ; verily the covenant shall be inquired of :

And give full measure when you measure, and weigh with just balance ; this will be better, and fairest for settlement.

And follow not that of which thou hast no knowledge ;<sup>3</sup> verily the hearing and the sight and the heart,—each for this shall be inquired of :

And walk not proudly on the earth : truly thou canst by no means cleave the earth, neither canst thou reach to the mountains in height :

40 All this is evil with thy Lord, odious.

This is a part of the wisdom which thy Lord hath revealed to thee. And set not up any other god with God, lest thou be cast into Hell, rebuked, castaway.

<sup>1</sup> Comp. Sura [lxxxix.] vi. 151 ; lxxxi. 8, p. 30. Zaid, the sceptical seeker after truth, is reported to have discouraged the killing of daughters, saying, “ I will support them.”—Kitâb al Wackidi, p. 255. See note at Sura [xcvii.] iii. 18.

<sup>2</sup> Or, *next of kin.*

<sup>3</sup> Or, *accuse not any of a crime if thou art not sure of his guilt.*

Hath, then, your Lord preferred you for sons, and taken for Himself daughters from among the angels? Indeed, ye assuredly say a dreadful saying.<sup>1</sup>

Moreover, for *man's* warning have we varied<sup>2</sup> this Korân: Yet it only increaseth their flight *from it*.

SAY: If, as ye affirm, there were other gods with Him, they would in that case seek occasion against the occupant of the throne:

Glory to Him! and let Him be exalted far above what they utter by a great exaltation.

The seven heavens<sup>3</sup> praise Him, and the earth, and all who are therein; neither is there aught which doth not celebrate his praise; but their utterances of praise ye understand not. Verily He is kind, indulgent.

When thou recitest the Korân We place between thee and those who believe not in the life to come, an enshrouding veil;

And We put coverings over their hearts, lest they should understand it, and in their ears a heaviness;

And when in the Korân thou namest thy One Lord, they turn their backs in flight.

50 We well know why they hearken, when they hearken unto thee, and when they whisper apart; when the wicked say, "Ye follow no other than a man enchanted."

See what likenesses they strike out for thee! But they go astray, neither can they find a path.

They also say, "After we shall have become bones and dust, shall we in sooth be raised a new creation?"

SAY: "Though ye were stones or iron or any other created matter, to your seeming most hard to raise to life."<sup>4</sup> But they will say, "Who shall bring us back?" SAY: "He who created you at first." And they will wag their heads at thee, and say, "When shall this be?" SAY: "Haply it is nigh"—

A day when God shall call you forth, and ye shall

<sup>1</sup> V. Sur. 16, 59, 60, n.

<sup>2</sup> Used a variety of arguments and illustrations.

<sup>3</sup> Thus Tr. Chagiga, fol. 9 b. "There are seven heavens (*raikian*): the veil, the firmament, the clouds, the habitation, the abode, the fixed seat, the araboth." See Wetst. on 2 Cor. xii. 2.

<sup>4</sup> Lit. *Be ye stones or iron, or a creature from that which shall be hard, in your breasts.*

answer by praising Him; and ye shall think that ye have tarried but a little while.

¶ Enjoin My servants to speak in kindly sort: Verily Satan would stir up strifes among them; aye, Satan is man's avowed foe.

Your Lord well knoweth you: if He please He will have mercy on you; or if He please he will chastise you: and We have not sent thee to be a guardian over them.

Thy Lord hath full knowledge of all in the heavens and the earth. And truly higher gifts have We given to some of the prophets than to others, and the Book of Psalms We gave to David.

SAY: Call ye upon those whom ye fancy to be gods beside Him; yet they will have no power to relieve you from trouble, or to turn it away.

Those whom ye call on, themselves desire union with their Lord,<sup>1</sup> *striving* which of them shall be nearest to Him: they also hope for his mercy and fear his chastisement. Verily the chastisement of thy Lord is to be dreaded.

60 There is no city which We will not destroy before the day of Resurrection, or chastise it with a grievous chastisement. This is written in the Book.

Nothing hindered Us from sending *thee* with the power of working miracles, except that the peoples of old treated them as lies. We gave to Thamood<sup>2</sup> the she-camel before their very eyes,<sup>3</sup> yet they maltreated her! We send not a prophet with miracles but to strike terror.

And remember when We said to thee, Verily, thy Lord is round about mankind; and We ordained the vision<sup>4</sup> which We showed thee, and likewise the cursed tree of the Korân, only for men to dispute of; moreover, We will strike them with terror; but it shall only increase in them enormous wickedness:

¶ And when We said to the Angels, "Prostrate yourselves before Adam:" and they all prostrated

<sup>1</sup> In obvious allusion to the saint-worship of the Christians.

<sup>2</sup> See Sura [lxxxvii.] vii. 71.

<sup>3</sup> Lit. *the visible she-camel.*

<sup>4</sup> See note on v. 1. The tree is Zakkoum (Sura [xiv.] lvi.). The Rabbits teach that food of the bitterest herbs is one of the punishments of Hell. See Schröder's Rabb. und Talm. Judenthum, p. 403.

themselves save Eblis. "Shall I," said he, "bow down before him whom Thou hast created of clay?"

He also said, "Seest Thou this *man* whom Thou hast honoured above me? Verily, if Thou respite me till the day of Resurrection, I will surely destroy his offspring, except a few."

He said, "Begone; but whosoever of them shall follow thee, then, verily Hell shall be your recompense; an ample recompense!

And entice such of them as thou canst by thy voice; and assault them with thy horsemen and thy footmen;<sup>1</sup> and be thou their partner<sup>2</sup> in their riches and in their children, and make them promises. But Satan shall make them only deceitful promises!

Verily, as to my servants, no power over them shalt thou have; and thy Lord *will be their sufficient guardian.*"

¶ It is your Lord who speedeth onward the ships for you in the sea, that ye may seek of his abundance; verily He is merciful towards you.

And when a mishap befalleth you at sea, they whom ye invoke beside Him are not to be found:<sup>3</sup>

70 Then when He bringeth you safe to dry land, ye place yourselves at a distance from Him. Ungrateful is man.

Are ye sure that He will not cleave the sides of the earth for you? or that He will not send against you a whirlwind charged with sands? Then shall ye find for yourselves no protector.

Or are ye sure that He will not cause you to put back to sea a second time, and send against you a storm-blast, and drown you, for that ye have been thankless? Then shall ye find no helper against Us therein.

And now have We honoured the children of Adam: by land and by sea have We carried them: food have We provided for them of good things, and with endowments beyond many of our creatures have We endowed them.

¶ One day We will summon all men with their leaders:<sup>4</sup>

<sup>1</sup> That is, with all thy might.

<sup>2</sup> Mar. *impertire*. But this sense is only usual in the 4th conj. Sale, *partake with them in.*

<sup>4</sup> *Imams*, i. e. prophets, etc.

<sup>3</sup> Or, *are forgotten.*

then they whose book shall be given into their right hand, shall read their book, and not be wronged a thread:

And he who has been blind here, shall be blind hereafter, and wander yet more from the Way.

And, verily, they had well-nigh beguiled thee from what We revealed to thee, and caused thee to invent something else in our name:<sup>1</sup> but in that case they would surely have taken thee as a friend;<sup>2</sup>

And had We not settled thee, thou hadst well-nigh leaned to them a little:

In that case We would surely have made thee taste an equal share (of the punishment) of life and death:<sup>3</sup> then thou shouldst not have found for thyself a helper against Us.

And truly they had almost caused thee to quit the land, in order to drive thee forth from it:<sup>4</sup> and in that case they would not have tarried but a little after thee.

80 *This was our way with our Apostles whom We have already sent before thee, and in this our way thou shalt find no change.*

¶ Observe prayer at sunset, till the first darkening of the night, and, the daybreak-reading: truly the daybreak-reading hath its witnesses:

And watch unto it in a portion of the night: this shall be an excess in thy service;<sup>5</sup> it may be that thy Lord will raise thee to a glorious station:

<sup>1</sup> Lit. *upon*, or, *concerning Us*.

<sup>2</sup> Zamakshari relates that this passage was revealed when the Thaqyfites, in framing the document of agreement between themselves and Muhammad, required that the words requiring the prostrations in worship should not be added. The writer looked at the prophet, who stood by in silence, when Omar stood up and drew his sword with menacing words. They replied, "We speak not to thee, but to Muhammad." Then this verse was revealed. Thus Dr. Sprenger, *Life*, p. 186. He renders the last clause, *but at the right moment a friend reprehended thee.*

<sup>3</sup> i. e. a double punishment.

<sup>4</sup> "The Jews, envious of Muhammad's good reception and stay there, told him, by way of counsel, that Syria was the land of the Prophets, and that if he was really a prophet, he ought to go there."—Sale, from Djelal Eddin, ap. Mar. Geiger, p. 12, quotes a Talmudical saying to the same effect, but without any reference.

<sup>5</sup> A work of supererogation, and therefore doubly meritorious. Thus Tr. Berachoth, fol. 4. The word station (*mekam*) is still used of the nearness to God, attained in spiritual ecstasies, etc.

And SAY, "O my Lord, cause me to enter<sup>1</sup> with a perfect entry, and to come forth with a perfect forthcoming, and give me from thy presence a helping power."

And SAY: Truth is come, and falsehood is vanished. Verily, falsehood is a thing that vanisheth.

And We send down of the Korán that which is a medicine and a mercy to the faithful: But it shall only add to the ruin of the wicked.

And when We bestow favours on man, he withdraweth and goeth aside; but when evil toucheth him, he is despairing.

SAY: Every one acteth after his own manner: but your Lord well knoweth who is best guided in his path.

¶ And they will ask thee of the Spirit.<sup>2</sup> SAY: The Spirit *proceedeth* at my Lord's command: but of the knowledge *hereof* only a little is given to you.

And assuredly, if We pleased, We could take away what We have revealed to thee: none couldst thou then find for thyself to undertake thy cause therein with Us,<sup>3</sup>

90 Save as a mercy from thy Lord; great, verily, is his favour towards thee.

¶ SAY: Assuredly if mankind and the Djinn should conspire to produce the like of this Korán, they could not produce its like, though the one should help the other.

And of a truth now have We set out to men every kind of similitude in this Korán, but most men only reject it with ingratitude.

And they say, "By no means will we believe on thee till thou cause a fountain to gush forth for us from the earth;

Or, till thou have a garden of palm-trees and grapes, and thou cause forth-gushing rivers to gush forth in its midst;<sup>4</sup>

Or thou make the heaven to fall on us, as thou hast

<sup>1</sup> That is, to enter the Grave, or Mecca. Lit. *with an entry of truth*.

<sup>2</sup> The word *spirit* is probably to be understood of the Angel Gabriel. Comp. 1 Kings xxii. 21. Others understand it of the immaterial soul of man. See note on Sura [xci.] ii. 81. *Der Geist ist geschaffen auf den Befehl meines Herrn.*—Ullm. So Kas.

<sup>3</sup> Or, to help thee therein against Us.

<sup>4</sup> Ar. as Mar. *flumina erumpere facias erumpendo.*

given out, in pieces; or thou bring God and the angels to vouch for thee;

Or thou have a house of gold; or thou mount up into Heaven; nor will we believe in thy mounting up, till thou send down to us a book which we may read." SAY: Praise be to my Lord! Am I more than a man, an apostle?

And what hindereth men from believing, when the guidance hath come to them, but that they say, "Hath God sent a *mere* man as apostle?"

SAY: Did angels walk the earth as its familiars,<sup>1</sup> We had surely sent them an angel-apostle out of Heaven.

SAY: God is witness enough between you and me. His servants He verily scanneth, eyeth.

100 And he whom God guideth is guided indeed; and for whom He misleadeth thou shalt find no helper but Him: and We will gather them together for the day of the Resurrection on their faces, blind and dumb and deaf: Hell shall be their abode: so oft as its fires die down, We will rekindle the flame.

This shall be their reward for that they believed not our signs, and said, "When we have become bones and dust, shall we indeed be raised a new creation?"

Do they not perceive that God, who created the Heavens and the Earth, is able to create their like? And He hath ordained them a term; there is no doubt of it: but the wicked only regard this *truth* with ingratitude.

SAY: If ye had power over the treasures of my Lord's mercy, ye would in that case assuredly retain *them* through fear of spending them, for man is niggardly.

¶ We heretofore gave to Moses nine clear signs. Ask thou, therefore, the children of Israel *how it was* when he came unto them, and Pharaoh said to him, "Verily, I deem thee, O Moses, a man enchanted."

Said *Moses*, "Verily thou knowest that none hath sent down these clear signs but the Lord of the Heavens and of the Earth; and I assuredly deem thee, O Pharaoh, a person lost."

<sup>1</sup> Lit. *enjoying security; vertraulich*, Ullm.

So Pharaoh sought to drive them out of the land ; but We drowned him and all who sided with him.

¶ And after *his death*,<sup>1</sup> We said to the children of Israel, "Dwell ye in the land : " and when the promised term of the next life shall have come to pass, We will bring you up in a mingled crowd *to judgment*. Moreover, in truth have We sent down *the Korân*, and in truth hath it descended, and We have only sent thee to announce and to warn.

And We have parcelled out the Korân into sections, that thou mightest recite it unto men by slow degrees ; and We have sent it down piecemeal.

SAY : Believe ye therein or believe ye not ? They verily to whom knowledge had been given previously, fall down on their faces worshipping when it is recited to them, and say : " Glory be to God ! verily the promise of our Lord is indeed made good ! "

110 And they fall down on their faces weeping, and it increaseth their humility.

¶ SAY : Call upon God (Allah),<sup>2</sup> or call upon the God of Mercy (Arrahman), by whichsoever ye will invoke Him, for He hath most excellent names. And be not loud in thy prayer, neither pronounce it too low ;<sup>3</sup> but between these follow a *middle* way :

And say : Praise be to God, who hath not begotten a son, who hath no partner in the Kingdom, nor any protector on account of weakness. And magnify Him by proclaiming his greatness.<sup>4</sup>

<sup>1</sup> Lit. *after him*.

<sup>2</sup> The infidels hearing Muhammad say, Ya Allah ! Ya Rahman ! in his prayers, imagined that he was addressing two Deities ; hence this passage. Comp. [lxxiii.] xvi. 52 ; [lxvi.] xxv. 61. As this title of God (Rahman) disappears from the later Suras, it has been inferred that Muhammad's original intention was to have combined it with Allah, but that through fear lest Allah and Arrahman should be supposed to be two Gods, he dropped the latter. This title was applied to their deities by the Himyarites ; and it occurs in Ps. lxxviii. 38, and Ex. xxxiv. 6. The root is not found in Æthiopic.

<sup>3</sup> The Talm. Tr. Berachoth, 31-2, forbids loudness in prayer by the example of Hannah.

<sup>4</sup> Lit. *magnify Him by magnifying*. This is understood by the Muslim as a *command* to magnify God by repeating, *Allah akbar*.

[LXVIII.]

SURA XXVII.—THE ANT.

MECCA.—95 Verses.

*In the Name of God, the Compassionate, the Merciful.*

TA. SAD.<sup>1</sup> These are the signs (verses) of the Korân and of the lucid Book ;

Guidance and glad tidings to the believers who observe prayer and pay the stated alms, and believe firmly—do they—in the life to come.

Verily, as to those who believe not in the life to come, We have made their own doings fair-seeming to them, and they are bewildered *therein*.

These are they whom the woe of chastisement awaiteth ; and in the next life they shall suffer—yes shall they—greatest loss ;

But of a truth thou hast certainly received the Korân from a Wise, a Knowing *God*.

¶ *Bear in mind* when Moses said to his family, " Lo ! I perceive a fire ;

I will bring you tidings from it, or will bring you a blazing brand, that ye may haply warm you."

And when he came to it, he was called to, " Blessed, He who is in the fire, and He who is about it ; and glory be to God, Lord of the worlds !

O Moses ! verily, I am God, the Mighty, the Wise !

10 Throw down now thy staff." And when he saw that it moved itself as though it were a serpent, he retreated backward and returned not. " O Moses, fear not ; for the Sent Ones fear not in my presence,

Save he who having done amiss shall afterwards exchange the evil for good ; for verily I am Forgiving, Merciful.

Put now thy hand into thy bosom : it shall come forth

<sup>1</sup> See Sura lxxviii. p. 16, n.

white, yet free from hurt: <sup>1</sup> one of nine signs to Pharaoh and his people; verily, a perverse people are they."

And when our signs were wrought in their very sight, <sup>2</sup> they said, "This is plain magic."

And though in their souls they knew them to be true, yet in their wickedness and pride they denied them. But see what was the end of the corrupt doers!

¶ And of old We gave knowledge to David and Solomon: and they said, "Praise be to God, who hath made us to excel many of his believing servants!"

And *in knowledge* Solomon was David's heir. And he said, "O men, we have been taught the speech of birds, <sup>3</sup> and are endued with everything. Lo! this is indeed a clear boon *from God*."

And to Solomon were gathered his hosts of Djinn <sup>4</sup> and of men and of birds, and they were marched on in order,

Until when they reach the Valley of Ants, saith AN ANT, "O ye ants, enter your dwellings, lest Solomon and his army crush you and know it not."

Then smiled *Solomon*, laughing at her words, and he said, "Stir me up, O Lord, to be thankful for thy favour which Thou hast showed upon me and upon my parents, and to do righteousness that shall be well pleasing to Thee, and bring me in, by thy mercy, among thy servants the righteous."

20 And he reviewed the birds, and said, "How is it that I see not the hoopoe? Is it one of the absent? Surely with a severe chastisement will I chastise it, or I will certainly slaughter it, or it shall surely bring me a clear excuse."

Nor tarried it long *ere it came* and said, "I know what thou knowest not, and with sure tidings have I come to thee from Saba:

<sup>1</sup> Not really leprous.

<sup>2</sup> Lit. *when our visible signs came to them*.

<sup>3</sup> This tradition may be derived from 1 Kings iv. 33. Comp. Geiger, p. 185. The legend of Solomon's power over the Genii originates in a mistranslation of Eccl. ii. 8. Comp. also for other points in this story Prov. vi. 6; 1 Kings x. 1-10.

<sup>4</sup> "Demons obeyed him (Solomon).....and evil spirits were subjected to him" (Targ. 2 on Esther, c. i. 2). From the same source Muhammad has adopted, with slight variations, the whole story of Solomon's intercourse with the Queen of Saba. Comp. also Tr. Gittin, fol. 68, and Midr. Jalkut on 1 Kings vi. ch. 182.

Lo, I found a woman reigning over them, gifted with everything, and she hath a splendid throne;

And I found her and her people worshipping the sun instead of God; and Satan hath made their works fair-seeming to them, and turned them from the Way; wherefore they are not guided

To <sup>1</sup> the worship of God, who bringeth to light the secret things of heaven and earth, and knoweth what *men* conceal and what they manifest:

God! there is no God but He! Lord of the glorious throne!"

He said, "We shall see whether thou hast spoken truth, or whether thou art of them that lie.

Go with this my letter and throw it down to them: then turn away from them and await their answer."

She said, "O my nobles! verily an honourable letter hath been thrown down to me:

30 Of a truth it is from Solomon; and lo! it is 'In the name of God, the Compassionate, the Merciful!

Set not up yourselves against me, but come to me submitting (Muslims).'"

She said, "O ye nobles, advise me in mine affair: I decide not an affair without your concurrence." <sup>2</sup>

They said, "We are endued with strength and are endued with mighty valour.—But to command is thine: See therefore what thou wilt command us."

She said, "Verily kings, when they enter a city, spoil it, and abase the mightiest of its people: and in like manner will *these also* do.

But I will send to them a gift, and await what the envoys bring back."

And when *the messenger* came to Solomon, he said, "Would ye increase my riches? But what God hath given to me is better than what He hath given you: yet ye glory in *these* your gifts:

Return to them: for we will surely come to them with forces which they cannot withstand, and we will assuredly drive them from *their land* humbled; and they shall become contemptible."

Said he, "O nobles, which of you will bring me her throne before they come to me, submitting? (Muslims)."

<sup>1</sup> Lit. *so that they do not worship*.

<sup>2</sup> Lit. *until ye bear witness*.

An Efreet<sup>1</sup> of the Djinn said: "I will bring it thee ere thou risest from thy place: for verily I have power for this, *and am trusty.*"

40 And one who had the knowledge of Scripture said, "I will bring it to thee in the twinkling of an eye."<sup>2</sup> And when he saw it set down before him, he said, "This is of the favour of my Lord, to try me whether I will be thankful or unthankful. And he who is thankful is only thankful to his own behoof; and as for him who is unthankful—truly then my Lord is self-sufficient, bounteous!"

Said he, "Make her throne so that she know it not: we shall see whether she hath or hath not Guidance."

And when she came, it was asked, "Is thy throne like this?" She said, "As though it were the same." "And we," said he, "have had knowledge given us before her, and have become Muslims;

But the gods she has worshipped instead of God have led her astray: verily she is of a people who believe not."

It was said to her, "Enter the Palace:" and when she saw it, she thought it a lake of water, and bared her legs. He said, "Lo! it is a palace smoothly paved with glass."

She said, "O my Lord! verily I have acted wickedly<sup>3</sup> (by worshipping idols), and I resign myself, with Solomon, to God, Lord of the Worlds."

¶ And truly of old We sent to Thamood their brother Saleh, with "Serve ye God:" then lo! they became two sets of disputants wrangling with each other.

He said, "O my people, why will ye hasten on evil rather than good? will ye not ask pardon of God? perhaps ye may find mercy."

They said, "We augur<sup>4</sup> ill concerning thee and those who are with thee." He said, "The ills of which ye augur<sup>5</sup> depend on God. But ye are a people on your trial."<sup>5</sup>

<sup>1</sup> That is, *malignant*. "The Efreets are generally believed to differ from the other Djinn in being very powerful and always malicious; but to be in other respects of a similar nature" (Lane's *Modern Egyptians*, i. 285). "The ghosts of dead persons are also called by this name" (*ib.* 289).

<sup>2</sup> Or, *before thy glance can be withdrawn from any object*.

<sup>3</sup> Lit. *I have wronged my soul (myself)*.

<sup>4</sup> Lit. *we have consulted the flight of birds*: hence *presage*.

<sup>5</sup> Lit. *your birds (auguries) are with God*.

And there were in the city nine persons of a family who committed excesses in the land, and did not that which is right.

50 They said, "Swear ye to one another by God that we will surely fall on him and on his family by night: then will we declare to the avenger of blood, 'we witnessed not the destruction of his family: and verily we speak only truth.'"

And they devised a device, and We devised a device, and they were not aware of it—

But see what was the end of their device! We destroyed them and their whole people:

So that for their sin, these their houses are empty ruins: Verily in this is a sign to those who have knowledge;

But We delivered those who believed and were God-fearing.

¶ Remember also Lot, when he said to his people, "Proceed ye to such filthiness with your eyes open?

Come ye indeed with lust unto men rather than to women? Nay, ye are an ignorant people."

And the answer of his people was but to say, "Cast out the family of Lot from your city: they, forsooth, are men of purity!"

So We rescued him and his family; except his wife, whom We decreed to be of them that lingered:<sup>1</sup>

And We rained a rain upon them, and fatal was the rain to those who had received their warning.

60 ¶ SAY: Praise be to God, and peace be on His servants whom He hath chosen! Is God the more worthy, or the gods they join with Him?

Who hath made the Heavens and the Earth, and sendeth down the rain to you from Heaven, by which We cause luxuriant groves to spring up? Not in your power is it to cause its trees to spring up! *What!* A god with God? Yet they are a people who find equals<sup>2</sup> for Him!

Who hath made the earth firm, and made rivers in its midst, and placed mountains upon it, and put a barrier between the two seas?<sup>3</sup> A god with God? Yet the greater part of them have no knowledge! Who answereth the oppressed when they cry to him,

<sup>1</sup> See Sur. xxvi. 171, p. 101.

<sup>2</sup> Or, *Nay, these are a people who go astray, swerve from justice*.

<sup>3</sup> Comp. Sura [lxvi.] xxv. 55, p. 162.



and taketh off their ills, and hath made you to succeed *your sires*<sup>1</sup> on the earth? A god with God? How few bear *these things* in mind!<sup>2</sup>

Who guideth you in the darkness of the land and of the sea? and who sendeth forth the winds as the forerunners of his mercy? A god with God? High be God exalted above what ye join with Him!

Who createth a Being, then reneweth it? and who supplieth you out of the Heaven and the Earth? A god with God? SAY: Bring forth your proofs if you speak the truth.

SAY: None either in the Heavens or in the Earth knoweth 'the secret' but God. And they know not when they shall be raised;

—Yet their knowledge has comprehended (somewhat) of the life to come:<sup>3</sup>—yet are they in doubt about it:—yet are they blind about it!

And the unbelievers say: "When we and our fathers have become dust, shall we indeed be taken forth from the grave?"

70 Of old have we been promised this, we and our sires of old: verily this is but fables of the ancients."

SAY: Go ye through the land, and see what hath been the end of the wicked;

And grieve not thou for them, nor be in distress at their devisings *against thee*.

And they say, "When will this promise be made good, if ye speak true?"

SAY: Haply a part of what ye desire to be hastened may be close upon you.

And truly thy Lord is full of goodness towards men: But most of them are not thankful.

And verily thy Lord knoweth well what their breasts enshroud, and what they bring to light,

And there is no secret thing in the Heaven or on the Earth, but it is in the perspicuous Book.

Truly this Korân declareth to the children of Israel most things wherein they disagree:

And it is certainly a guidance and a mercy to the faithful.

80 Verily, by his wisdom will thy Lord decide between them: for He is the Mighty, the Knowing.

<sup>1</sup> Or, (*His*) *Viceregents*.

<sup>2</sup> Or, *little do ye reflect*.

<sup>3</sup> Or, *still less have they comprehended, &c.*

Put thou then thy trust in God: for thou hast clear truth on thy side.<sup>1</sup>

Verily thou shalt not make the dead to hear; neither shalt thou make the deaf to hear the call, when they turn their backs upon thee;

Neither art thou the guide of the blind out of their errors: none shalt thou make to hear but those who believe our signs: and they are Muslims.

And when the doom shall light upon them, We will cause a monster<sup>2</sup> to come forth to them out of the earth, and cry to them, that "mankind have not firmly believed our signs" (revelations).

And on that day will We gather out of every nation a company of those who have gainsaid our signs, and they shall be kept marching in ranks

Till they come *before God*, who will say, "Treated ye my signs as impostures, although ye embraced them not in your knowledge? What is it that ye have done?"

And doom shall light upon them for their evil deeds, and nought shall they have to plead.<sup>3</sup>

See they not that We have ordained the night that they may rest in it, and the day with its gift of light? Of a truth herein are signs to people who believe.

On that day there shall be a blast on the trumpet, and all that are in the heavens, and all that are on the earth, shall be terror-stricken, save him whom God pleaseth to *deliver*; and all shall come to Him in humble guise.

90 And thou shalt see the mountains, which thou thinkest so firmly fixed, pass away with the passing of a cloud! 'Tis the work of God, who ordereth all things! Lo! He is well aware of your actions.

He who shall present himself with good works, shall reap the benefit therefrom, and they shall be secure from terror on that day;

And they who shall present themselves with evil shall therefore be flung face downwards into the fire. Shall ye be recompensed but as ye have wrought?

SAY: Specially am I commanded to worship the Lord of this land, which He hath sanctified. And all things are his: and I am commanded to be one

<sup>1</sup> Lit. *verily thou art on the clear truth*.

<sup>2</sup> *Al Jassasa*, the Spy.

<sup>3</sup> Lit. *and they shall not speak*.

of those who surrender themselves to God (a Muslim),  
 And to recite the Korân : and whoever is rightly guided, will be rightly guided only to his own behoof; and as to him who erreth, then SAY, I truly am a warner only.  
 95 And SAY, Praise be to God! He will show you his signs, and ye shall acknowledge them : and of what ye do, thy Lord is not regardless.

## [LXIX.]

## SURA XVIII.—THE CAVE.

MECCA.—110 Verses.

*In the Name of God, the Compassionate, the Merciful.*

PRAISE be to God, who hath sent down the Book to his servant, and hath not made it tortuous<sup>1</sup>  
 But direct; that it may warn of a grievous woe from Him, and announce to the faithful who do the things that are right, that a goodly reward wherein they shall abide for ever, awaiteth them;  
 And that it may warn those who say, "God hath begotten a Son."  
 No knowledge of this have either they or their fathers!  
 A grievous saying to come out of their mouths!  
 Verily they speak no other than a lie!  
 Haply, then, if they believe not in this new revelation, thou wilt fret thyself to death on their very footsteps, out of vexation.  
 Verily, We have made all that is on earth as its adornment, that We might make trial who among mankind<sup>2</sup> would excel in works :  
 But verily We are about to reduce all that is thereon to dust bare of herbage!

<sup>1</sup> Lit. *hath not put crookedness into it.*<sup>2</sup> Or, lit. *them.*

¶ Hast thou reflected that the Inmates of THE CAVE and Er-Rakeem<sup>1</sup> were one of our wondrous signs?  
 When the youths betook them to the cave, they said, "O our Lord! grant us mercy from before Thee, and order for us our affair aright."  
 10 Then struck We upon their ears *with deafness* in the cave for many a year:  
 Then We awaked them that We might know which of the two parties could best reckon the space of their abiding.  
 We will relate to thee their tale with truth. Verily they were youths who believed in their Lord, and in Guidance had We increased them;  
 And We made them stout of heart when they stood up and said, "Our Lord is Lord of the Heavens and of the Earth; by no means will we call on any other God than Him; for then we had said a thing outrageous.  
 These our people have taken other gods beside Him, though they bring no clear authority for them; but, who more iniquitous than he who deviseth a lie concerning God?  
 So when ye have separated yourselves from them and from that which they worship beside God, then betake you to the cave: Your Lord will unfold his mercy to you, and will order your affair for you for the best."  
 And thou mightest have seen the sun when it arose, pass on the right of their cave, and when it set, leave them on the left, while they were in its spacious chamber. This is one of the signs of God. Guided indeed is he whom God guideth, but for him whom He misleadeth, thou shalt by no means find a patron, a guide.  
 And thou wouldst have deemed them awake,<sup>2</sup> though they were sleeping: and We turned them to the right and to the left. And at the threshold lay

<sup>1</sup> The valley, or mountain, in which the cave of the Seven Sleepers of Ephesus was situated. Comp. Fundgruben des Orients, iii. 347-381; Gibbon's Decline and Fall, ch. xxxiii., especially the concluding sentences. Others, however, interpret Er-Rakeem of a leaden plate inscribed with the names of the Seven Sleepers.

<sup>2</sup> Because they slept with their eyes open.—Beidh.

their dog with paws outstretched.<sup>1</sup> Hadst thou come suddenly upon them, thou wouldst surely have turned thy back on them in flight, and have been filled with fear at them.

So We awaked them that they might question one another. Said a speaker among them, "How long have ye tarried here?" They said, "We have tarried a day or part of a day." They said, "Your Lord knoweth best how long ye have tarried: Send now one of you with this your coin into the city, and let him mark who therein hath purest food, and from him let him bring you a supply; and let him be courteous, and not discover you to any one:

Of a truth they, if they find you out, will stone you or turn you back to their faith, and in that case it will fare ill with you for ever."

20 And thus made We their adventure known to *their fellow citizens*, that they might learn that the promise of God is true, and that as to "the Hour" there is no doubt of its coming. When they disputed among themselves concerning what had befallen them, some said, "Build a building over them; their Lord knoweth best about them." Those who prevailed in their matter said, "A place of worship will we surely raise over them." They will say, "They were three; their dog the fourth:" and they will say, "Five; their dog the sixth," doubtfully guessing at the secret: and they will say, "Seven; and their dog the eighth." SAY: My Lord best knoweth the number: none, save a few, shall know them.

Therefore be clear in thy discussions about them,<sup>2</sup> and ask not any one concerning them.

And say not thou of a thing, "I will surely do this to-morrow;" without, "If God will."<sup>3</sup> And when thou hast forgotten, call thy Lord to mind; and

<sup>1</sup> The Muhammadans believe that this dog will be admitted into Paradise. One of its traditional names is Katmir, a word whose consonants, it has been observed, are, with one exception, identical with those of Rakim.

<sup>2</sup> Lit. *dispute not about them unless with clear disputation.*

<sup>3</sup> Muhammad had omitted to use the qualifying phrase when, in reply to the Jews who asked for the History of the Seven Sleepers, he simply promised to give it on the morrow; hence, this verse. Comp. James iv. 13-15.

say, "Haply my Lord will guide me, that I may come near to *the truth* of this *story* with correctness."

And they tarried in their cave 300 years, and they underwent an increase of nine.<sup>1</sup>

SAY: God best knoweth how long they tarried: With Him are the secrets of the Heavens and of the Earth: Look thou and hearken unto Him *alone*.<sup>2</sup> Man hath no guardian but Him, and none may bear part in his judgments:—

And publish what hath been revealed to thee of the Book of thy Lord—none may change his words,—and thou shalt by no means find a place of refuge other than Him:

And be thou patient with those who call upon their Lord at morn and even, seeking his face: and let not thine eyes be turned away from them in quest of the pomp of this life;<sup>3</sup> neither obey him<sup>4</sup> whose heart We have made careless of the remembrance of Us, and who followeth his own lusts, and whose ways are unbridled.<sup>5</sup>

And SAY: The truth is from your Lord: let him then who will, believe; and let him who will, be an unbeliever. Verily for *these* offenders We have got ready the fire whose smoke shall enwrap them: and if they implore help, helped shall they be with water like molten brass which will scald their faces! Wretched the drink! and evil the couch!

As to those who have believed and done the things that are right,—Verily We will not suffer the reward of him whose works were good, to perish!

30 For them, the gardens of Eden: at their feet<sup>6</sup> shall rivers flow: decked shall they be therein with bracelets of gold, and green robes of silk and

<sup>1</sup> They entered the cavern under Decius, and awoke in the time of Theodosius, according to the tradition; which cannot be reconciled with the number of years given in the text.

<sup>2</sup> Thus Ullm. But the words may be taken, with Beidh. and Sale, as ironical. *Make thou Him to see and hear.* Maracci, *fac videre in eo et fac audire.*

<sup>3</sup> Said to have been promulgated at Medina.—Nöld. p. 106.

<sup>4</sup> Omayya Ibn Chalf, who advised Muhammad to cast off all his poorer followers, out of respect to the Koreish.

<sup>5</sup> Lit. *whose affair is in advance of (the truth)*, i. e. he casts the truth of Religion behind his back. The word properly applies to a horse which outstrips others.

<sup>6</sup> Lit. *beneath them.*

rich brocade shall they wear, reclining therein on thrones. Blissful the reward! and a pleasant couch!<sup>1</sup>

¶ Now set forth to them as a parable two men; on one of whom We bestowed two gardens of grape vines, and surrounded both with palm-trees, and placed corn-fields between them: Each of the gardens did yield its fruit, and failed not thereof at all:

And We caused a river to flow in their midst: And the *one* man received his fruit, and said to his companion, disputing with him, "More have I than thou of wealth, and my family is mightier."

And he went into his garden—to his own soul unjust. He said, "I do not think that this will ever perish:

And I do not think that 'the Hour' will come: and even if I be taken back to my Lord, I shall surely find a better than it in exchange."

His fellow said to him, disputing with him, "What! hast thou no belief in Him who created thee of the dust, then of the germs of life,<sup>2</sup> then fashioned thee a man?

But God is my Lord; and no other being will I associate with my Lord.

And why didst thou not say when thou enteredst thy garden, 'What God willeth! There is no power but in God.' Though thou seest that I have less than thou of wealth and children,

Yet haply my Lord may bestow on me better than thy garden, and may send his bolts upon it out of the Heaven, so that the next dawn shall find it barren dust;

Or its water become deep sunken, so that thou art unable to find it."

40 And his fruits were encompassed *by destruction*. Then began he to turn down the palms of his hands at what he had spent on it; for its vines were falling

down on their trellises, and he said, "Oh that I had not joined any other god to my Lord!"

And he had no host to help him instead of God, neither was he able to help himself.

Protection in such a case is of God—the Truth: He is the best rewarder, and He bringeth to the best issue.<sup>1</sup>

¶ And set before them a similitude of the present life. It is as water which We send down from the Heaven, and the herb of the Earth is mingled with it, and it becometh dry stubble which the winds scatter: for God hath power over all things.

Wealth and children are the adornment of this present life: but good works, which are lasting, are better in the sight of thy Lord as to recompense, and better as to hope.

¶ And *call to mind* the day when We will cause the mountains to pass away,<sup>2</sup> and thou shalt see the earth a level plain, and We will gather *mankind* together, and not leave of them any one.

And they shall be set before thy Lord in ranks:—"Now are ye come unto us as We created you at first: but ye thought that We should not make good to you the promise."

And each shall have his book put *into his hand*: and thou shalt see the wicked in alarm at that which is therein: and they shall say, "O woe to us! what meaneth this Book? It leaveth neither small nor great unnoted down!" And they shall find all that they have wrought present to them, and thy Lord will not deal unjustly with any one.

¶ When We said to the angels, "Prostrate yourselves before Adam," they all bowed down save Eblis, who was of the Djinn,<sup>3</sup> and revolted from his Lord's behest.—Will ye then take him and his offspring as patrons rather than Me, and they your enemies? Sad exchange for the ungodly!

I made them not witnesses of the creation of the Hea-

<sup>1</sup> Lit. *the best as to success*.

<sup>2</sup> Comp. Isai. xl. 4, etc.

<sup>3</sup> Muhammad appears, according to this text, to have considered Eblis as one of the number of the Djinn. The truth appears to be that Muhammad derived his doctrines of the Genii from the Persian and Indian mythologies, and attempted to identify them with the Satan and demons of the Semitic races. Both the Satans and Djinn represent in the Korân the principle of Evil. See Sura [xci.] ii. 32, n.

<sup>1</sup> It is probable that this and the numerous similar descriptions of the enjoyments in Paradise are based upon Muhammad's knowledge, or possibly personal observation, of the luxurious habits of the Persians, to whom many Arabian tribes owed allegiance, and with whom they had mercantile transactions by means of caravans. The word *Paradise*, the names of *cups* and *brocade*, and the word *sundus* in this passage, are all Persian.

<sup>2</sup> Lit. *ex spermate*.

- vens and of the Earth, nor of their own creation, neither did I take seducers as my helpers.
- 50 On a certain day, God shall say, "Call ye on the companions ye joined with Me, deeming them to be gods:" and they shall call on them, but they shall not answer them: then will We place a valley of perdition between them:
- And the wicked shall see the fire, and shall have a foreboding that they shall fall into it, and they shall find no escape from it.
- And now in this Korân We have presented to man similitudes of every kind: but, at most things is man a caviller.
- And what, now that guidance is come to them, letteth men from believing and from asking forgiveness of their Lord—unless they wait till that the doom which befell the ancients overtake them, or the chastisement come upon them before their very eyes.<sup>1</sup>
- We send not our Sent Ones but to announce and to warn: but the infidels cavil with vain words in order to refute the truth; and they treat my signs and their own warnings with scorn.
- But who is worse than he who, when told of the signs of his Lord, turneth away and forgetteth what in time past his hands have wrought? Truly We have thrown veils over their hearts lest they should understand this *Korân*, and into their ears a heaviness:
- And if thou bid them to "the guidance," yet will they not even then be guided ever.
- The gracious one, full of compassion, is thy Lord! had He willed to chastise them for their demerits, He would doubtless have hastened their chastisement. But they have a time fixed<sup>2</sup> for the accomplishment of our menaces: and beside God they shall find no refuge.
- And those cities did We destroy when they became impious; and of their coming destruction We gave them warning.
- ¶ Remember when Moses said to his servant, "I will not stop till I reach the confluence of the two seas,<sup>3</sup> or for years will I journey on."

<sup>1</sup> Or, lit. publicly.

<sup>2</sup> Or, a promise (of respite).

<sup>3</sup> The sea of Greece and the sea of Persia. But as no literal interpreta-

- 60 But when they reached their confluence they forgot their fish, and it took its way in the sea at will.<sup>1</sup>
- And when they had passed on, Moses said to his servant, "Bring us our morning meal; for now we have incurred weariness from this our journey."
- He said, "What thinkest thou? When we repaired to the rock for rest, then verily I forgot the fish; and none but Satan made me forget it, so as not to mention it; and it hath taken its way in the sea in a wondrous sort."
- He said, "It is this we were in quest of."<sup>2</sup> So they both went back retracing their footsteps.
- Then found they one of our servants to whom We had vouchsafed our<sup>3</sup> mercy, and whom We had instructed with our<sup>4</sup> knowledge;
- Moses said to him, "Shall I follow thee that thou teach me, for guidance, of that which thou too hast been taught?"
- He said, "Verily, thou canst by no means have patience with me;
- And how canst thou be patient in matters whose meaning thou comprehendest not?"
- He said, "Thou shalt find me patient if God please, nor will I disobey thy bidding."
- He said, "Then, if thou follow me, ask me not of aught until I have given thee an account thereof."
- 70 So they both went on, till they embarked in a ship, and he—the unknown—staved it in. "What!" said Moses, "hast thou staved it in that thou mayest drown its crew? a strange thing indeed now hast thou done!"
- He said, "Did I not tell thee that of a truth thou couldst no way have patience with me?"

tion of the passage seems satisfactory, the Commentators have devised a spiritual or metaphorical one, and explain it of the two oceans of natural and supernatural knowledge. There is no trace of this legend in the Rabbinic writings.

<sup>1</sup> Or, by a channel (underground).

<sup>2</sup> The loss of our fish is a sign to us of our finding him whom we seek, namely, El-Khidr, or El-Khadir, the reputed vizier of Dhoulkarnain, and said to have drunk of the fountain of life, by virtue of which he still lives, and will live till the day of judgment. He is also said to appear, clad in green robes, to Muslims in distress; whence his name. Perhaps the name *Khidr* is formed from *Jethro*.

<sup>3</sup> Lit. from with Us.

<sup>4</sup> Lit. from before Us.

He said, "Chide me not that I forgot, nor lay on me a hard command."<sup>1</sup>

Then they went on until they met a youth, and he slew him. Said Moses, "Hast thou slain him who is free from guilt of blood? Assuredly now hast thou wrought an unheard-of thing!"

He said, "Did I not tell thee that verily thou couldst by no means have patience with me?"

Moses said, "If after this I ask thee aught, then let me be thy comrade no longer; now hast thou my excuse."

Then went they on until they came to the people of a city. Of its people they asked food, but they refused them for guests. And they found in it a wall that was about to fall, and he set it upright. Said Moses, "If thou hadst wished, for this thou mightest certainly have obtained pay."

He said, "This is the parting point between me and thee. But I will first tell thee the meaning of that with which thou couldst not have patience.

"As to the vessel, it belonged to poor men who toiled upon the sea, and I was minded to damage it, for in their rear was a king who seized on every ship by force;

And as to the youth, his two parents were believers, and we feared lest he should trouble them by error and unbelief;

80 So we desired that their Lord might give them in his place a child, better than he in virtue, and nearer to filial affection.

And as to the wall, it belonged to two orphan youths in the city, and beneath it was a treasure of theirs: and their father was a righteous man: and thy Lord desired that they should reach the age of strength, and take forth their treasure as a mercy from thy Lord. And not of mine own will have I done this. This is the interpretation of that which thou couldst not bear with patience."

¶ They will ask thee of Dhoulkarnain [the two-horned<sup>2</sup>].  
SAY: I will recite to you an account of him.

<sup>1</sup> Lit. and do not lay on me a difficulty in my command, or in what I am commanded.

<sup>2</sup> Probably Alexander the Great, called *Dhoulkarnain*, i.e. *He of the two horns* (with which he is represented on his coins), from his expeditions to the East and West. He seems to be regarded in this passage as in-

Verily We established his power upon the earth, and We gave him a means to accomplish every end, so he followed his way,

Until when he reached the setting of the sun, he found it to set in a miry fount; and hard by he found a people.

We said, "O Dhoulkarnain! whether thou chastise or whether thou treat them generously"—

"As for him who is impious," said he, "we will chastise him;" then shall he be taken back to his Lord, and He will chastise him with a grievous chastisement.

But as to him who believeth and doeth that which is right, he shall have a generous recompense, and We will lay on them our easy behests.

Then followed he a route,

Until when he reached the rising of the sun he found it to rise on a people to whom We had given no shelter from it.

90 Thus it was. And We had full knowledge of the forces that were with him.

Then followed he a route,

Until he came between the two mountains, beneath which he found a people who scarce understood a language.

They said, "O Dhoulkarnain! verily, Gog and Magog<sup>1</sup> waste this land; shall we then pay thee tribute, so thou build a rampart<sup>2</sup> between us and them?"

He said, "Better than your tribute is the might wherewith my Lord hath strengthened me; but help me strenuously, and I will set a barrier between you and them.

Bring me blocks of iron,"—until when it filled the space between the mountain sides—"Blow," said he, "upon it,"—until when he had set it on fire, he said,—"Bring me molten brass, that I may pour upon it."

vested with a divine commission for the extirpation of impiety and idolatry. Comp. Dan. viii. and Tr. Tanith, fol. 32. Hottinger, *Bibl. Orient.* 109.

<sup>1</sup> Ar. *Yadjoudj* and *Madjoudj*, the barbarous people of E. Asia. See Ibn Batoutah's *Travels*, iv. p. 274 (Par. ed.); and Rosenmüller on *Ezek.* xxxviii. 1. See also note at p. 156, above.

<sup>2</sup> This rampart has been identified with fortifications which extended from the W. shore of the Caspian Sea to the Pontus Euxinus, made, as it is said, by Alexander, and repaired by Yezdegird II. Caussin de Perceval, vol. i. p. 66. See Sura [lxv.] xxi. 96.

And Gog and Magog were not able to scale it, neither were they able to dig through it.

"This," said he, "is a mercy from my Lord : But when the threat of my Lord cometh to pass, He will turn it to dust; and the threat of my Lord is a truth."

On that day We will let them dash like billows one over another; and there shall be a blast on the trumpet, and We will gather them together in a body.

100 And We will set Hell on that day close before the infidels

Whose eyes were veiled from my warning, and who had no power to hear.

Do the infidels think that they can take my servants as their patrons, beside Me? Verily, We have got Hell ready as the abode of the infidels.

SAY: Shall We tell you who they are that have lost their labour most;

Whose efforts in the present life have been mistaken, and who deemed that what they did was right?

They are those who believed not in the signs of the Lord, or that they should ever meet Him. Vain, therefore, are their works; and no weight will We allow them on the day of Resurrection.

This shall be their reward—Hell.<sup>1</sup> Because they were unbelievers, and treated my signs and my Apostles with scorn.

But as for those who believe and do the things that are right, they shall have the gardens of Paradise<sup>2</sup> for their abode:

They shall remain therein for ever: they shall wish for no change from it.

SAY: Should the sea become ink for the words of my Lord, the sea would surely fail ere the words of my Lord would fail, though We brought its like in aid.<sup>3</sup>

110 SAY: I am only a man like you. It is only revealed to me that your God is one God: let him then who

<sup>1</sup> The form of this word in the Arabic, with the *h* in the second syllable and the final *m*, shows that the word was borrowed from the Hebrew, and not from the Greek or Syriac.

<sup>2</sup> Observe in this expression the same admixture of the Semitic and Indo-Persian elements as was noticed above in the identification of Satans and Djinn, verse 48.

<sup>3</sup> Comp. St. John xxi. 25.

hopeth to meet his Lord work a righteous work: nor let him give any other creature a share in the worship of his Lord.

[LXX.]

SURA XXXII.—ADORATION.

MECCA.—30 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. MIM.<sup>1</sup> This Book is without a doubt a Revelation sent down from the Lord of the Worlds. Will they say, He hath forged it? Nay, it is the truth from thy Lord, that thou mayest warn a people to whom no warner hath come before thee. Haply they will be guided.

God it is who hath created the Heavens and the Earth and all that is between them in six days; then seated Himself upon his throne. Save Him ye have no patron, and none to plead for you. Will ye not then be admonished?

From the Heaven to the Earth He governeth all things: hereafter shall they come up to Him on a day whose length shall be a thousand of such years as ye reckon.<sup>2</sup>

This is He who knoweth the unseen and the seen; the Mighty, the Merciful,

Who hath made everything which He hath created most good; and began the creation of man with clay;

Then ordained his progeny from germs of life,<sup>3</sup> from sorry water:

<sup>1</sup> See Sura lxxviii. 1, p. 16. Lit. *the sending down of the Book, there is no doubt thereof (is), &c.*

<sup>2</sup> Comp. Sura [cvii.] xxii. 46, and Ps. xc. 4, which is taken literally by many of the Talmudists. Comp. e.g. Sanhed. 96, 2.

<sup>3</sup> Lit. *ex spermate genituli.*

- Then shaped him, and breathed of His Spirit into him, and gave you hearing and seeing and hearts: what little thanks do ye return!
- And they say, "What! when we shall have lain hidden in the earth, shall we become a new creation?"
- 10 Yea, they deny that they shall meet their Lord.
- SAY: The angel of death who is charged with you shall cause you to die: then shall ye be returned to your Lord.
- Couldst thou but see when the guilty shall droop their heads before their Lord, *and cry*, "O our Lord! we have seen and we have heard: return us then to life: we will do that which is right. Verily we believe firmly!"
- (Had We pleased We had certainly given to every soul its guidance. But true shall be the word which hath gone forth from Me—I will surely fill hell with Djinn and men together.)
- "Taste then the recompense of your having forgotten the meeting with this your day. We, verily, We have forgotten you: taste then an eternal punishment for that which ye have wrought."
- They only believe in our signs,<sup>1</sup> who, when mention is made of them, fall down in ADORATION, and celebrate the praise of their Lord, and are not puffed up with disdain:
- Who, as they arise<sup>2</sup> from their couches, call on their Lord with fear and desire, and give alms of that with which We have supplied them.
- No soul knoweth what joy<sup>3</sup> of the eyes is reserved for the good in recompense of their works.
- Shall he then who is a believer be as he who sinneth grossly? they shall not be held alike.
- As to those who believe and do that which is right, they shall have gardens of eternal abode as the meed of their works:
- 20 But as for those who act wickedly, their abode therefore the Fire! so oft as they shall desire to escape out of it, back shall they be turned into it. And it shall be said to them, Taste ye the torment of the Fire, which ye treated as a lie.
- And We will surely cause them to taste a punishment

<sup>1</sup> i. e. verses, revelations.

<sup>2</sup> Lit. *their sides are removed*.

<sup>3</sup> Lit. *coolness*, i. e. not heated by tears.

- yet nearer at hand, besides the greater punishment, that haply they may turn to us *in penitence*.
- Who acteth worse than he who is warned by the signs of his Lord, then turneth away from them? We will surely take vengeance on the guilty ones.
- We heretofore gave the Book of the law to Moses: have thou no doubt as to the meeting with him:<sup>1</sup> and We appointed it for the guidance of the children of Israel.
- And We appointed Imâms from among them who should guide after our command, when they had themselves endured with constancy, and had firmly believed in our signs.
- Now thy Lord! He will decide between them on the day of Resurrection as to the subject of their disputes.
- Is it not notorious to them how many generations, through whose abodes they walk, We have destroyed before them? Truly herein are signs: will they not then hear?
- See they not how We drive the rain to some parched land, and thereby bring forth corn, of which their cattle and themselves do eat? Will they not then behold?
- They say, "When will this decision take place? Tell us, if ye are men of truth?"
- SAY: On the day of that decision, the faith of infidels shall not avail them, and they shall have no further respite.
- 30 Stand aloof from them, and wait thou, for they verily wait.<sup>2</sup>

<sup>1</sup> Nöldeke thinks that the word for *meeting* is used here in the same sense as in v. 10 above and Sura [lxxi.] xli. 54, and that the clause does not belong to this verse. The passage is interpreted either of an interview between Moses and Muhammad, or of the Revelation of the Korân to Muhammad, or of the meeting between God and Moses.

<sup>2</sup> Wait thou for their punishment as they wait for thy downfall.



[LXXI.]

SURA<sup>1</sup> XLI.—THE MADE PLAIN.

MECCA.—54 Verses.

*In the Name of God, the Compassionate, the Merciful.*

HA. MIM.<sup>2</sup> A Revelation from the Compassionate, the Merciful!

A Book whose verses (signs) are MADE PLAIN—an Arabic Korân, for men of knowledge;

Bearer of glad tidings and charged with warnings! But most of them withdraw and hearken not:

And they say, "Our hearts are under shelter from thy teachings, and in our ears is a deafness, and between us and thee there is a veil. Act thou thy part: we verily shall act ours."

SAY: I am only a man like you.<sup>3</sup> It is revealed to me that your God is one God: act uprightly then with Him, and implore his pardon. And woe to those who join gods with God;

Who give not alms, and in the life to come believe not!

Verily they who believe and do the things that are right shall receive an uninterrupted (everlasting) recompense.

SAY: Do ye indeed disbelieve in Him who in two days created the earth? and do ye assign Him peers? The Lord of the worlds is He!

And He hath placed on the earth the firm mountains which tower above it;<sup>4</sup> and He hath blessed it,

<sup>1</sup> In some MSS. this Sura is entitled *Adoration*. Thus Beidh. According to His. 186, comp. Caussin, i. 375 f., Muhammad's aim in this Sura was the conversion of a noble Meccan, Utba ben Rabia, to Islam. The precise year is uncertain.

<sup>2</sup> Thus SS. Paul and Barnabas, Acts xiv. 15.

<sup>3</sup> Lit. *from above it, or from its surface*.

and distributed its nourishments throughout it, for the cravings of all alike, in four days:

- 10 Then He applied himself to the Heaven, which was but smoke: and to it and to the Earth He said, "Come ye, in obedience or against your will;" and they both said, "We come obedient."

And He completed them as seven heavens in two days, and in each heaven made known its office; and We furnished the lower heaven with lights and guardian angels. This the disposition of the Almighty, the All-knowing.

But if they turn away, then SAY: I warn you of a tempest, like the tempest of Ad and Thamood!

When the apostles came to them on every side,<sup>1</sup> *saying*, "Worship none but God," they said, "Had our Lord been pleased to send down, He had surely sent down angels; and in sooth, your message We do not believe."

And as to Ad, they demeaned themselves proudly and unjustly in the land, and said, "Who mightier than we in prowess?" Saw they not that God their creator was mightier than they in prowess? And they rejected our signs.

Therefore on ill-omened days did We send against them an impetuous blast that We might make them taste the chastisement of shame in this world:—but more shameful surely shall be the chastisement of the life to come; and they shall not be protected.

And as to Thamood, We vouchsafed them also guidance; but to guidance did they prefer blindness; wherefore the tempest of the shameful punishment overtook them for their doings;

But We rescued the believing and the God-fearing.

And one day the enemies of God shall be gathered<sup>2</sup> unto the fire, urged on in bands:

Until when they reach it, their ears and their eyes and their skins shall bear witness against them of their deeds:

- 20 And they shall say to their skins, "Why have ye borne witness against us?" They answer, "God, who giveth a voice to all things, giveth us a voice: He

<sup>1</sup> Lit. *from before them and from behind them*.

<sup>2</sup> See Sura [lx.] xxxvi. 64, n.

created you at first, and to Him are ye brought back.

And ye could not hide yourselves so that neither your ears nor your eyes nor your skins should witness against you: but ye thought that God knew not many a thing that ye did!

And this your thought which ye did think of your Lord hath ruined you, so that ye are become of those who perish."

And be they patient, still the fire shall be their abode: or if they beg for favour, yet shall they not be of the favoured.

For We prepared *Satans* to be their fast companions; and it was they who made their present and future state seem fair and right to them;<sup>1</sup> and the sentence passed on the peoples of Djinn and men who flourished before them hath justly lighted on them, that verily they shall perish.

Yet the unbelievers say, "Hearken not to this Korân, but talk aloud therewith: perchance ye may overpower *the voice of the reader*:"

Surely therefore will We cause the unbelievers to taste a terrible punishment,

And recompense them according to the worst of their actions.

This the reward of the enemies of God,—the Fire! it shall be their eternal abode, in requital for their rejecting our revelations (signs).

And they who believed not shall say, "O our Lord! show us those of the Djinn and men who led us astray, that we may put them under our feet, in order that they may be of the humbled."

30 Verily those who say, "Our Lord is God," and who walk uprightly,<sup>2</sup> the angels shall descend to them and say, "Fear ye not, neither be ye grieved, but rejoice ye in the paradise which ye have been promised;

We are your guardians in this life and in the next: yours therein shall be your soul's desire, and yours therein whatever ye shall ask for,

The hospitality of a Gracious, a Merciful One."<sup>3</sup>

And who speaketh fairer than he who biddeth to God

<sup>1</sup> Lit. *and they adorned that which was before them and behind them.*

<sup>2</sup> Comp. Sura [lxxxviii.] xlvi. 12.

and doth the thing that is right, and saith, "Lo! I am of the Muslims."

Moreover, good and evil are not to be treated as the same thing. Turn away *evil* by what is better, and lo! he between whom and thyself was enmity, shall be as though he were a warm friend;

But none attain to this save men steadfast in patience, and none attain to it except the most highly favoured;<sup>1</sup>

And if an enticement from Satan entice thee, then take refuge in God: He truly is the Hearing, the Knowing.

And among his signs are the night, and the day, and the sun, and the moon. Bend not in adoration to the sun or the moon, but bend in adoration before God, who created them both, if ye would serve Him.

But if they are too proud *for this*, yet they who are with thy Lord do celebrate his praises night and day,<sup>2</sup> and weary not.

And among his signs *is this*, that thou seest the earth drooping: but, when We send down the rain upon it, it is stirred and swelleth; verily He who giveth it life, will surely give life to the dead; lo! his might extendeth over all things.<sup>3</sup>

40 They truly who with obloquy disown our signs are not hidden from Us. Is he then who shall be cast into the fire, or he who shall come forth secure on the day of Resurrection, in the better position? Do what ye will: *but* surely He is beholding what ye do.

Verily, they who believe not in "the warning," after it hath come to them . . . . . yet verily *the Korân* is a glorious book!

Falsehood, from whatever side it cometh, shall not come nigh it;<sup>4</sup> it is a missive from the Wise, the Praiseworthy.

Nothing hath been said to thee which hath not been said of old to apostles before thee. Verily with thy Lord is forgiveness, and with Him is terrible retribution.

And had We made it a Korân in a foreign tongue, they

<sup>1</sup> Lit. *the possessor of great good fortune.*

<sup>2</sup> Comp. Rev. iv. 8 in the original.

<sup>3</sup> Thus Tr. Taanith (init.).

<sup>4</sup> Lit. *vanity shall not come to it from before it, or from behind it.*

had surely said, "Unless its verses be made clear . . . . .<sup>1</sup>! *What!* in a foreign tongue? and he (the prophet) Arabian?" SAY: It is to those who believe a guide and a medicine; but as to those who believe not, there is a thickness in their ears, and to them it is a blindness: they are *like* those who are called to from afar.<sup>2</sup>

Of old We gave the Book to Moses, and disputes arose about it: and if a decree of *respite* from thy Lord had not gone before, there would surely have been a decision between them: for verily great were their doubts and questionings about it.<sup>3</sup>

He who doth right—it is for himself:<sup>4</sup> and he who doth evil—it is for himself: and thy Lord will not deal unfairly with his servants.

To Him *alone* is reserved the knowledge of "the Hour." No fruit cometh forth from its coverings, neither doth any female conceive nor is she delivered, but with his knowledge. And on that day He shall call to them, "Where are the companions ye gave Me?" They shall say, "We assure Thee that no one of us can witness *for them*;"

For *the gods* whom they erst called on have passed away from them, and they perceive that there will be no escape for them.

Man is never weary of praying for good; but if evil betide him he is then desponding, despairing.

50 And if We cause him to taste our mercy after affliction hath touched him, he is sure to say, "This is my due: and I do not think that 'the Hour' is certain to come; and if I be brought back to my Lord, verily I shall only receive good at his hands." But We will *then* certainly declare their doings to the unbelieving, and cause them to taste a stern punishment.

When We are gracious to man, he withdraweth and turneth him aside: but when evil toucheth him, he is a man of many prayers.

SAY: What think ye? If this *Book* be from God and

<sup>1</sup> We will not receive it. The literal rendering of the following words is *foreign and Arabian?*

<sup>2</sup> *i. e.* they shall not hear.

<sup>3</sup> Lit. *verily they were in suspicious or disquieting doubts about it.*

<sup>4</sup> Lit. *for his soul.* See next Sura, v. 14.

ye believe it not, who will have gone further astray than he who is in wide separation *from it?*

We will shew them our signs in *different* countries and among themselves, until it become plain to them that It is the truth. Is it not enough *for them* that thy Lord is witness of all things?

Is it not that verily they have doubts as to a meeting with their Lord? Is it not *true* that verily He encompasseth all things?

[LXXII.]

SURA XLV.—THE KNEELING.

MECCA.—36 Verses.

*In the Name of God, the Compassionate, the Merciful.*

HA. MIM.<sup>1</sup> This Book is sent down<sup>2</sup> from God, the Mighty, the Wise!

Assuredly in the Heavens and the Earth are signs for those who believe firmly;

And in your own creation, and in the beasts which He hath dispersed abroad are signs to the firm in faith:

And *in* the succession of night and day, and *in* the supply which God sendeth down from the Heaven whereby after its death He giveth life to the earth, and in the change of the winds, are signs for people of discernment.

Such are the signs of God: with truth have We recited them to thee. But in what teaching will they believe, if they reject<sup>3</sup> God and his signs?

Woe to every liar, a wicked person, Who heareth the signs of God recited to him, and then, as though he heareth them not, persisteth

<sup>1</sup> See Sura Ixviii. p. 16.

<sup>2</sup> Lit. *a sending down*, *i. e.* the revelation of the Book.

<sup>3</sup> Lit. *after God.*

in proud disdain!—Apprise him therefore of an afflictive punishment;—  
 And when he hath become acquainted with any of our signs he turneth them into ridicule. These! a shameful punishment for them!  
 Hell is behind them! and neither their doings nor the lords whom they have adopted beside God shall avail them aught: and theirs, a great punishment!  
 10 This is the “Guidance:” and for those who have disbelieved the signs of their Lord, the punishment of an afflictive torment.  
 It is God who hath subjected the sea to you that the ships may traverse it at his bidding, and that ye may go in quest of his bounties, and that ye may haply be thankful.  
 And He hath subjected to you whatever is in the Heavens and whatever is on the Earth: all is from Him. Verily, herein are signs for those who reflect.  
 Tell those who have believed to pardon those who hope not for the days of God<sup>1</sup> in which He purposeth to recompense<sup>2</sup> men according to their deserts.  
 He who doeth that which is right, doeth it to his own behoof, and whoso doeth evil, doeth it to his own hurt. Hereafter, to your Lord shall ye be brought back.  
 Also to the children of Israel gave We of old the Book and the Wisdom, and Prophecy, and We supplied them with good things, and privileged them above all peoples:  
 And We gave them clear sanctions for our behests:<sup>3</sup> neither did they differ, through mutual envy, till after they had become possessed of ‘the knowledge’; verily thy Lord will judge between them on the day of Resurrection, as to the subject of their disagreements.  
 Afterwards We put thee in the right way concerning the faith:<sup>4</sup> follow it then: and follow not the wishes of those who are devoid of knowledge.

<sup>1</sup> That is, the days of victory. In Scripture phrase, “the days of the right hand of the Most High.”

<sup>2</sup> Lit. *that He may recompense*.

<sup>3</sup> Lit. *evidence of the affair (of religion)*.

<sup>4</sup> The Arabic *amri* may be rendered either *command* or *business*, i.e. of religion. Lit. *constituimus te super legem circa negotium (religionis)*.—Mar.

For against God they will verily stand thee in no stead. And in sooth the doers of evil are one another’s patrons; but the patron of them that fear Him is God himself.

This *Book* is clear teaching for mankind, and a Guidance and Mercy to a people who are firm in faith.  
 20 Deem they who seek to do evil, that We will deal with them as with those who have believed and wrought righteousness, so that their lives and deaths shall be alike? Ill do they judge.

And in truth<sup>1</sup> hath God created the Heavens and the Earth, and He will recompense every soul according to its deserts; and they shall not be wronged. What then thinkest thou? He who hath made a god of his passions, and whom God causeth to err of his own previous knowledge, and whose ears and whose heart He hath sealed up, and over whose sight He hath placed a veil—who, after *his rejection* by God, shall guide such a one? Will ye not then bear it in mind?

And they say, “There is only this our present life: we die and we live, and nought but time destroyeth us.” But in this they have no knowledge: verily it is but their own conceit.

And when our clear signs are recited to them, their only argument is to say, “Bring back our fathers, if ye speak the truth.”

SAY: God giveth you life, then causeth you to die: then will He assemble<sup>2</sup> you for the day of Resurrection: there is no doubt of it: but most men have not this knowledge.

And God’s is the kingdom of the Heavens and of the Earth; and on the day when the Hour shall arrive, on that day shall those<sup>3</sup> who treated the Korân as a vain thing perish.

And thou shalt see every nation KNEELING: to its own book shall every nation be summoned:—

“This day shall ye be repaid as ye have wrought. This our Book will speak of you with truth: verily We have written down whatever ye have done;”

And as to those who have believed and wrought right-

<sup>1</sup> i.e. for a serious end.

<sup>2</sup> Matt. xxiv. 31.

<sup>3</sup> Lit. *the makers vain, i.e. vanitatis arguentes alcoranum*.—Mar.; or *dealers in vanities*.

- 30 But as to the Infidels — “Were not then my signs recited to you? but ye were proud, and were a sinful people.”
- And when it was said, “Verily the Promise of God is truth; and as to the Hour,<sup>1</sup> there is no doubt of it;” ye said, “We know not what the hour is—we conceive it to be a mere conceit, and we have no assurance of it.”
- And the evils they have wrought shall rise up into their view, and that at which they mocked shall hem them in on every side.
- And it shall be said to them, “This day will We forget you as ye forgot the meeting with this your day, and your abode shall be the fire, and none shall there be to succour you:—
- This, because ye received the signs of God with mockery, and this present life deceived you.” On that day therefore they shall not be brought out from it; and they shall not be asked to win the favour of God.
- Praise then be to God, Lord of the Heavens and Lord of the Earth; Lord of the worlds!
- And his be the greatness in the Heavens and on the Earth; and He is the Mighty, the Wise!

[LXXIII.]

SURA XVI.—THE BEE.

MECCA.—128 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THE doom of God cometh to pass. Then hasten it not. Glory be to Him! and high let Him be exalted above what they join with Him!

<sup>1</sup> This use of the word Hour is of Christian origin; the Meccans would therefore not be likely to understand it. See Sur. xix. 77, p. (117).

- By his own behest He causeth the angels to descend with the Spirit on whom He pleaseth among his servants, *bidding them*, “Warn that there is no God but Me; therefore fear Me.”
- He hath created the Heavens and the Earth to set forth his truth; high let Him be exalted above the gods they join with Him!
- Man hath He created from a moist germ;<sup>1</sup> yet lo! man is an open caviller.
- And the cattle! for you hath He created them: in them ye have warm garments and gainful uses; and of them ye eat:
- And they beseem you well<sup>2</sup> when ye fetch them home and when ye drive them forth to pasture:
- And they carry your burdens to lands which ye could not else reach but with travail of soul: truly your Lord is full of goodness, and merciful:
- And *He hath given you* horses, mules, and asses, that ye may ride them, and for your ornament: and things of which ye have no knowledge hath He created.
- And of God it is to point out “the Way.”<sup>3</sup> Some turn aside from it: but had He pleased, He had surely guided you all aright.
- 30 It is He who sendeth down rain out of Heaven: from it is your drink; and from it are the plants by which ye pasture *your flocks*.
- By it He causeth the corn, and the olives, and the palm-trees, and the grapes to spring forth for you, and all kinds of fruits: verily, in this are signs for those who ponder.
- And He hath subjected to you the night and the day; the sun and the moon and the stars too are subjected to you by his behest; verily, in this are signs for those who understand:

<sup>1</sup> *Ex gutta spermatis*. Pirke Aboth iii. *Unde venisti? ex gutta factida.*  
 ረጠርጠኒ : አምንሰቲት : ነጠብጣብ : ዘይጥቀር :  
 Thus the Æth. Hours (MS. F. Bib. Soc. *in medio*): “Thou hast created me from a little drop, wrapped up in the womb,” &c. This verse is said to be an allusion to a difficulty proposed by an idolatrous Arab, who brought a carious leg-bone to Muhammad, and asked whether it could be restored to life. Compare a similar argument for the Resurrection, Tr. Sanhedrin, fol. 91a.

<sup>2</sup> Lit. *there is beauty in them for you*, i.e. they win you credit.

<sup>3</sup> Lit. *from God is the right way*.

And all of varied hues that He hath created for you over the earth: verily, in this are signs for those who remember.

And He it is who hath subjected the sea to you, that ye may eat of its fresh fish, and take forth from it ornaments to wear—and thou seest the ships ploughing its billows—and that ye may go in quest of his bounties, and that ye might give thanks.

And He hath thrown firm mountains on the earth, lest it move with you; and rivers and paths for your guidance,

And way-marks. By the stars too are men guided. Shall He then who hath created be as he who hath not created? Will ye not consider?

And if ye would reckon up the favours of God, ye could not count them. Aye! God is right Gracious, Merciful!

And God knoweth what ye conceal, and what ye bring to light,

20 While the gods whom they call on beside God, create nothing, but are themselves created:

Dead are they, lifeless! and they know not when they shall be raised!

Your God is the one God: and they who believe not in a future life, have hearts given to denial, and are men of pride:—

Beyond a doubt God knoweth what they conceal and what they manifest:—

He truly loveth not the men of pride.

For when it is said to them, "What is this your Lord hath sent down?" they say, "Fables of the ancients,"—

That on the day of Resurrection they may bear their own entire burdens, and of the burdens of those whom they, in their ignorance, misled. Shall it not be a grievous burden to them?

They who were before them did plot of old. Then God attacked their building at its foundation—then the roof fell on them from above; and, whence they looked not for it, punishment overtook them:<sup>1</sup>

Then on the day of Resurrection will He shame them,

<sup>1</sup> In allusion to Gen. xi. 1-10.

and will say, "Where are the gods the subject of your disputes, whom you associated with Me?" They to whom "the knowledge" hath been given will say, Verily, this day shall shame and evil fall on the infidels.

30 The sinners against their own souls whom the angels cause to die will proffer the submission, "No evil have we done." Nay! God knoweth what ye have wrought:

Enter ye therefore the gates of Hell to remain therein for ever: and horrid the abiding-place of the haughty ones!

But to those who have feared God it shall be said, "What is this that your Lord hath awarded?"<sup>1</sup> They shall say, "That which is best." To those who do good, a good reward in this present world; but better the mansion of the next, and right pleasant the abode of the God-fearing!

Gardens of Eden into which they shall enter; rivers shall flow beneath *their shades*; all they wish for shall they find therein!<sup>2</sup> Thus God rewardeth those who fear Him;

To whom, as righteous persons,<sup>3</sup> the angels shall say, when they receive their souls,<sup>4</sup> "Peace be on you! Enter Paradise as the meed of your labours."

What can the infidels expect but that the angels of death come upon them, or that a sentence of thy Lord come to pass? Thus acted they who flourished before them. God was not unjust to them, but to their own selves were they unjust;

And the ill which they had done recoiled upon them, and that which they had scoffed at encompassed them round about.

They who had joined other gods with God say, "Had He pleased, neither we nor our fathers had worshipped aught but Him; nor had we, apart from Him,<sup>5</sup> declared anything unlawful." Thus acted they who were before them. Yet is the duty of the apostles other than public preaching?

<sup>1</sup> Lit. sent down.

<sup>2</sup> Lit. for them therein what they wish.

<sup>3</sup> Or, favourable, kind, as epithet of the Angels.

<sup>4</sup> Lit. when they cause them to die.

<sup>5</sup> i. e. without his permission.

And to every people have We sent an apostle, *saying* :  
—“Worship God and turn away from Tâghoot.<sup>1</sup>  
Some of them there were whom God guided, and  
there were others decreed to err.<sup>2</sup> But go through  
the land and see what hath been the end of those  
who treated my apostles as liars !

If thou art anxious for their guidance, *know* that God  
will not guide him whom He would lead astray,  
neither shall they have any helpers.

40 And they swear by God with their most sacred oath  
that “God will never raise him who once is  
dead.” Nay, but on Him is a promise binding,  
though most men know it not,—

That He may clear up to them the subject of their  
disputes, and that the infidels may know that  
they are liars.

Our word to a thing when we will it, is but to say,  
“Be,” and it is.<sup>3</sup>

And as to those who when oppressed have fled their  
country for the sake of God, We will surely  
provide them a goodly abode in this world, but  
greater the reward of the next life, did they but  
know it.

They who bear ills with patience and put their trust in  
the Lord !

None have We sent before thee but men inspired—ask  
then of those who have *Books of Monition*,<sup>4</sup> if ye  
know it not—

With proofs of *their mission* and Scriptures : and to  
thee have We sent down a *Book of Monition* that  
thou mayest make clear to mankind what hath  
been sent down to them, and that they may  
ponder it.

*What!* Are they then who have plotted mischiefs  
sure that God will not cause the earth to cleave  
under them ? or that a chastisement will not come  
upon them whence they looked not for it ?

Or that He will not visit upon them in their employ-  
ments, and they shall not be able to resist  
Him ?<sup>5</sup>

<sup>1</sup> The idols worshipped by the Meccans.

<sup>2</sup> Or, *worthy of error*.

<sup>4</sup> Lit. *the family of the admonition*, i.e. Jews and Christians versed in  
the Pentateuch and Gospel.

<sup>5</sup> Or, *find Him weak*.

<sup>3</sup> Ps. xxxv. 9.

Or that He will not visit them with some slowly-  
wasting scourge ? But verily your Lord is Good,  
Gracious.

50 Have they not seen how everything which God  
hath created turneth its shadow right and left,  
prostrating itself before God in abasement ?<sup>1</sup>

And all in the Heavens, and all on the Earth, each  
thing that moveth, and the very angels, prostrate  
themselves in adoration before God, and are free  
from pride ;

They fear their Lord who is above them, and do what  
they are bidden :

For God hath said, “Take not to yourselves two gods,  
—He is only one God : Me, therefore ! yea, Me  
revere !”

And all in the Heavens and in the Earth is His ! and  
His due unceasing service ! Will ye then fear  
any other than God ?

And ye have no blessing but it is from God : then,  
when trouble befalleth you, to Him ye turn for  
help :

Then when He relieveth you of the trouble, lo ! some  
of you join associates with your Lord :—

So as to be thankless for our gifts ! Enjoy yourselves  
then : but in the end ye shall know *the truth*.

And for *idols*, of which they know nothing, they set  
apart a share of our bounties ! By God ye shall  
surely be called to account for your devices !

And they ascribe daughters unto God ! Glory be to  
Him ! But they desire them not for themselves :<sup>2</sup>

60 For when the birth of a daughter is announced to any  
one of them, dark shadows settle on his face, and  
he is sad :

He hideth himself from the people because of the bad  
news : shall he keep it with disgrace or bury it in  
the dust ?<sup>3</sup> Are not their judgments wrong ?

To *whatever is evil* may they be likened who believe

<sup>1</sup> Or, *even though they be of no account, or small*.

<sup>2</sup> The idolatrous Arabians regarded Angels as females and daughters of  
God. But their own preference was always for male offspring. Thus  
Rabbinism teaches that to be a woman is a great degradation. The mo-  
dern Jew says in his Daily Prayers, fol. 5, 6, “Blessed art thou, O Lord  
our God ! King of the Universe ! who hath not made me a woman.”

<sup>3</sup> See Sura lxxxi. 8, p. 30. It is said that the only occasion on which  
Othman ever shed a tear was when his little daughter, whom he was bury-  
ing alive, wiped the dust of the grave-earth from his beard.

not in a future life;<sup>1</sup> but God is to be likened to whatever is loftiest: for He is the Mighty, the Wise.

And should God punish men for their perverse doings, He would not leave on earth a moving thing! but to an appointed term doth He respite them; and when their term is come, they shall not delay or advance it an hour.

Yet what they loathe *for themselves* do they assign to God; and their tongues utter the lie, that theirs shall be a goodly lot. But beyond a doubt is it that Hell-fire awaiteth them, and that they shall be hastened into it.

By God We have sent Apostles to nations before thee, but Satan prepared their works for them, and this day is he their liege; and a woeful punishment doth await them.

And We have sent down the Book to thee only that thou mightest clear up to them the subject of their wranglings, and as a guidance and a mercy to those who believe.

And God sendeth down water from Heaven, and by it giveth life to the Earth after it hath been dead: verily, in this is a sign to those who hearken.

And lo, ye have teaching from the cattle. We give you drink of the pure milk, between dregs and blood, which is in their bellies; the pleasant beverage of them that quaff it.

And among fruits ye have the palm and the vine, from which ye get wine and healthful nutriment: in this, verily, are signs for those who reflect.

70 And thy Lord hath taught the BEE:—"Provide thee houses in the mountains, and in the trees, and in the hives which men build thee:

Feed moreover on every kind of fruit, and walk the easy<sup>2</sup> paths of thy Lord." From its belly cometh forth a fluid of varying hues,<sup>3</sup> which yieldeth medicine to man. Verily in this is a sign for those who consider.

And God hath created you: by and by will He take

<sup>1</sup> Lit. *an evil comparison to those, &c.*; but to God the most exalted similitude; i.e. He is above all comparison.  
<sup>2</sup> Lit. *the commodious*.  
<sup>3</sup> The Arabs are curious in and fond of honey: Mecca alone affords eight or nine varieties—green, white, red, and brown.—Burton's Pilgr. iii. 110.

you to Himself; but some among you will He carry on to abject old age, when all that once was known is known no longer. Aye, God is Knowing, Powerful.

And God hath favoured some of you more than others in the supplies of life; yet they who have been made superior *to others* give not back their wealth to the slaves whom their right hands possess, so that they may share alike. Will they deny then that these boons are from God?

God, too, hath given you wives of your own race, and from your wives hath He given you sons and grandsons, and with good things hath He supplied you. What, will they then believe in vain idols? And for God's boons they are ungrateful!

And they worship beside God those who neither out of the Heavens or the Earth can provide them aught, and have no power in themselves!

Propound not comparisons, therefore, for God.<sup>1</sup> Verily, God hath knowledge, but ye have no knowledge.

God propounds a comparison between a slave<sup>2</sup> the property of his lord, who hath no power over anything, and a *free* man whom We have ourselves supplied with goodly supplies, and who giveth alms therefrom both in secret and openly. Shall they be held equal? No: praise be to God! But most men know it not.

God also propounds a comparison between two men, one of whom is dumb *from his birth*, and hath no power over anything, and is a burden to his lord: direct him where he will, he cometh not back with success. Shall he and the man who enjoineth what is just, and keepeth in the straight path, be held equal?

God's too are the secrets of the Heavens and of the Earth! and the business of the last hour will be but as the twinkling of an eye, or even quicker. Yes! for all things is God Potent.

80 And God hath brought you out of your mothers' wombs devoid of all knowledge; but hath given you hearing, and sight, and heart: haply ye will render thanks.

Do they not behold the birds subjected to Him in

<sup>1</sup> Ex. xx. 4.

<sup>2</sup> The *slave*, and the *dumb* in verse following, are the idols.



Heaven's vault? None holdeth them in hand<sup>1</sup> but God! Verily in this are signs for those who believe.

And God hath given you tents to dwell in: and He hath given you the skins of beasts for tents, that ye may find them light when ye shift your quarters, or when ye halt; and from their wool and soft fur and hair, *hath He supplied you with furniture and goods for temporary use.*

And from the things which He hath created, hath God provided shade for you, and hath given you the mountains for places of shelter, and hath given you garments to defend yourselves from heat, and coats of mail to defend you in your wars. Thus doth He perfect his goodness towards you: haply ye will resign yourselves to Him.

Then if they turn their backs, still thy office is only plain-spoken preaching.

They own the goodness of God—afterwards disown it—and most of them are infidels.

But one day We will raise up a witness out of every nation: then shall the infidels have no permission to *make excuses*, and they shall find no favour.

And when they who have acted wickedly behold their torment, it shall not be made light to them, nor shall they be regarded *by God.*

And when they who had joined associates with God see those their associate-gods, they shall say, "O our Lord! these are our associate-gods whom we called upon beside Thee." And they shall aver<sup>2</sup> to them, "Verily, ye are liars."

And on that day shall they aver submission to God; and the *deities* of their own invention shall leave them in the lurch.

90 As for those who were infidels and turned others aside from the way of God, We will add to them a punishment in addition to the punishment for their evil doings.

And one day We will summon up in every people a witness against them from among themselves; and We will bring thee as a witness against these *Mec-cans*: for to thee have We sent down the Book which cleareth up everything, a guidance, and

<sup>1</sup> Sale, *supporteth*; Mar. *retinebit eas (ne volent)*.  
<sup>2</sup> Lit. *throw out, utter, the declaration.*

mercy, and glad tidings to those who resign themselves to God (to Muslims).

Verily, God enjoineth justice and the doing of good, and bestowment of gifts to kindred; and He forbiddeth wickedness and wrong and oppression. He warneth you *that* haply ye may be mindful.

And be faithful in the covenant of God when ye covenant, and break not your oaths after ye have pledged them: for now have ye made God to *stand* surety for you. Verily, God taketh knowledge of what ye do.

And, because you are a more numerous people than other people,<sup>1</sup> be not like her who unravelleth into strands the thread which she had strongly spun, by taking your oaths with mutual perfidy. God truly is making trial of you in this: and in the day of Resurrection He will assuredly clear up to you that concerning which ye are now at variance.

And had God pleased, He had surely made you one people: but He causeth whom He will to err, and whom He will He guideth: and ye shall assuredly be called to account for your doings.

Therefore take not your oaths with mutual fraud, lest the foot slip after it hath been firmly fixed, and ye taste of evil because ye have turned others aside from the way of God, and great be your punishment.

And barter not the covenant of God for a mean price; for with God is that which is better for you, if ye do but understand.

All that is with you passeth away, but that which is with God abideth. With a reward meet for their best deeds will We surely recompense those who have patiently endured.

Whoso doeth that which is right, whether male or female, if a believer, him will We therefore quicken to a happy life, and assuredly recompense them with a reward meet for their best deeds.

¶ 100 When thou readest the Korân, have recourse to God for help against Satan the stoned,<sup>2</sup>

For no power hath he over those who believe, and put their trust in their Lord,

<sup>1</sup> Or, *party*. The Arabs, who regarded treaties as binding only when they were weaker in numbers, are here rebuked.

<sup>2</sup> See Sura [xcvii.] iii. 34, and n. 4, p. 106.

But only hath he power over those who turn away from God, and join other deities with Him.

And when we change one (sign) verse for another, and God knoweth best what He revealeth, they say, "Thou art only a fabricator." Nay! but most of them have no knowledge.

SAY: The Holy Spirit<sup>1</sup> hath brought it down with truth from thy Lord, that He may stablish those who have believed, and as a guidance and glad tidings to the Muslims.

We verily also know that they say, "Surely a person teacheth him." But the tongue of him at whom they hint<sup>2</sup> is foreign, while this *Korân* is in the plain Arabic.

As for those who believe not in the signs of God, God will not guide them, and a sore torment doth await them.

Surely they invent a lie who believe not in the signs of God—and those—they are the liars.

Whoso after he hath believed in God denieth Him, if he were forced to it and if his heart remain steadfast in the faith, *shall be guiltless*:<sup>3</sup> but whoso openeth his breast to infidelity—on them in that case shall be wrath from God, and a severe punishment awaiteth them.

This, because they have loved this present life beyond the next, and because God guideth not the unbelievers!

110 These are they whose hearts and ears and eyes God hath sealed up: these are the careless ones: in the next world shall they be the losers beyond a doubt. To those also who after their trials fled their country,<sup>4</sup>

<sup>1</sup> Gabriel. Compare the expressions Sur. lxxxix. 21, p. 30; liii. 5, p. 55; xxvi. 193, p. 102.

<sup>2</sup> Or, *wickedly incline*. This passage has been supposed to refer to Salman the Persian. He did not, however, embrace Islam till a much later period, at Medina.—Nöld. p. 110. Mr. Muir thinks that it may refer to Suheib, son of Sinan, "the first fruits of Greece," as Muhammad styled him, who, while yet a boy, had been carried off by some Greeks as a slave, from Mesopotamia to Syria, bought by a party of the Beni Kalb, and sold to Abdallah ibn Jodda'an of Mecca. He became rich, and embraced Islam. Dr. Sprenger thinks the person alluded to may have been Addas, a monk of Nineveh, who had settled at Mecca (Life of M. p. 79).

<sup>3</sup> This is to be understood of the persecutions endured by the more humble and needy Muslims from their townspeople of Mecca.

<sup>4</sup> From Mecca to Medina, *i. e.* the Mohadjers, to whom also verse 43 refers. Both passages, therefore, are of a later date than the rest of this

then fought and endured with patience, verily, thy Lord will afterwards be forgiving, gracious.

On a certain day shall every soul come to plead for itself, and every soul shall be repaid according to its deeds; and they shall not be wronged.

God proposeth the instance of a city,<sup>1</sup> secure and at ease, to which its supplies came in plenty from every side. But she was thankless for the boons of God; God therefore made her taste the woe<sup>2</sup> of famine and of fear, for what they had done.

Moreover, an apostle of their own people came to them, and they treated him as an impostor. So chastisement overtook them because they were evil-doers.

Of what God hath supplied you eat the lawful and good, and be grateful for the favours of God, if ye are his worshippers.

He hath forbidden to you that only which dieth of itself, and blood, and swine's flesh, and that over which invocation hath been made to any other than God: but if any be forced, and neither lust for it nor wilfully transgress, then verily God is forgiving, gracious.<sup>3</sup>

And say not with a wilful lie upon your tongues, "This is lawful and this is forbidden;" so as to invent a lie concerning God: verily they who invent a lie concerning God shall not prosper:

Brief their enjoyment, but sore their punishment!

Moreover, to the Jews<sup>4</sup> We have forbidden that of which We before told thee; and We injured them not, but they injured themselves.

120 Then indeed to those who have done evil in ignorance, then afterwards have repented and amended, verily thy Lord will, after this, be gracious, merciful.

Verily, Abraham was a leader in religion:<sup>4</sup> obedient

Sura. Thus Nöldeke. Sprenger, however (Life, p. 159), explains this passage of the seven slaves purchased and manumitted by Abu Bekr. They had been tortured for professing Islam, shortly after Muhammad assumed the Prophetic office.

<sup>1</sup> Mecca.

<sup>2</sup> Comp. Sura [lxxxix.] vi. 119.

<sup>3</sup> Comp. Sura [lxxxix.] vi. 147. This verse as well as the verse following, and verse 125, were probably added at Medina.

<sup>4</sup> *Antistes*, Maracci. Or the text may be literally rendered *Abraham was a people*, *i. e.* even when he had no followers like thee, O Muhammad.

<sup>2</sup> Lit. *the garment*.

to God, sound in faith: <sup>1</sup> he was not of those who join gods with God.  
Grateful was he for His favours: *God* chose him and guided him into the straight way;  
And We bestowed on him good things in this world: and in the world to come he shall surely be among the just.

Then We revealed to thee, "follow the religion of Abraham, the sound in faith,<sup>2</sup> for he was not of those who join gods with God."

The Sabbath was only ordained for those who differed about it:<sup>3</sup> and of a truth thy Lord will decide between them on the day of Resurrection as to the subject of their disputes.

Summon thou to the way of thy Lord with wisdom and with kindly warning: dispute with them in the kindest manner: thy Lord best knoweth those who stray from his way, and He best knoweth those who have yielded to his guidance.

If ye make reprisals,<sup>4</sup> then make them to the same extent that ye were injured: but if ye can endure patiently, best will it surely be for the patiently enduring:

Endure then with patience. But thy patient endurance *must be sought* in none but God. And be not grieved about the infidels, and be not troubled at their devices; verily God is with those who fear *Him* and who do good deeds.

<sup>1</sup> Ar. a *Hanyf*. According to a tradition in Waquidi, fol. 255, Zaid (who died only five years before Muhammad received his first inspiration, and undoubtedly prepared the way for many of his subsequent announcements) adopted this term at the instance of a Christian and a Jew, who exhorted him to become a *Hanyf*. Zaid having at this time renounced idolatry, and being unable to receive either Judaism or Christianity, "What," said he, "is a *Hanyf*?" They both told him, it was the religion of Abraham, who worshipped nothing but God. On this Zaid exclaimed, "O God, I bear witness that I follow the religion of Abraham." The root, whence *Hanyf* is derived, means generally to *turn* from good to bad, or *vice versâ*, and is equivalent to the verbs *convert* and *pervert*.

<sup>2</sup> Or, as a *Hanyf*.

<sup>3</sup> i.e. only for the Jews.

<sup>4</sup> All Muhammadan commentators explain this verse as a prohibition to avenge the death of Hamza on the Meccans with too great severity.

## [LXXIV.]

## SURA XXX.—THE GREEKS.

MECCA.—60 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. MIM.<sup>1</sup> THE GREEKS have been defeated<sup>2</sup> In a land hard by:<sup>3</sup> But after their defeat they shall defeat *their foes*,

In a few years.<sup>4</sup> First and last is the affair with God. And on that day shall the faithful rejoice In the aid of their God: He aideth whom He will; and He is the Mighty, the Merciful.

It is the promise of God: To his promise God will not be untrue: but most men know it not;—

They know the outward shows of this life present, but of the next life are they careless.

Have they not considered within themselves that God hath not created the Heavens and the Earth, and all that is between them but for a serious end, and for a fixed term? But truly most men disbelieve a meeting with their Lord.

Have they never journeyed through the land, and seen what hath been the end of those who were before them? Mightier were they than these<sup>5</sup> in strength;

<sup>1</sup> See Sura lxviii. 1, p. 16.

<sup>2</sup> By the Persians; probably in Palestine in the 6th year before the Hejira, under Khosrou Parviz (ann. 615. See Gibbon's *Decline and Fall*, ch. xlvi.). The sympathies of Muhammad would naturally be enlisted on the side of the Christians rather than on that of the idolatrous fire-worshippers, with whom Islam had nothing in common.

<sup>3</sup> Lit. *in the nearest part of the Earth*.

<sup>4</sup> This alludes to the defeat of the Persians by Heraclius, ann. 625. The Muhammadans appeal to this passage as a clear proof of the inspiration of their prophet. But it should be borne in mind that the vowel points of the consonants of the Arabic word for *defeated* in verse 1, not being originally written, and depending entirely on the speaker or reader, would make the prophecy true in either event, according as the verb received an active or passive sense in pronunciation. The whole passage was probably constructed with the view of its proving true in any event.

<sup>5</sup> Meccans.

and they broke up the land, and cultivated it more than these cultivated it; and their apostles came to them with proofs of their mission: and it was not God who would wrong them, but they wronged themselves:

Then evil was the end of the evil-doers, because they had treated the signs of God as lies, and laughed them to scorn.

10 God bringeth forth the creation—then causeth it to return again—then to Him shall ye come back.<sup>1</sup>

And on the day when the Hour shall arrive, the guilty shall be struck dumb for despair,

And they shall have no intercessors from among the gods whom they have joined with God, and they shall deny the gods they joined with Him.

And on that day when 'the Hour' shall arrive, shall men be separated one from another;

And as for those who have believed and done the things that are right, they shall be made joyful in a flowery mead;

But as for those who have not believed, but treated our signs and the meeting of the next life as lies, these shall be given over to the torment.

Glorify God therefore when ye reach the evening, and when ye rise at morn:

And to Him be praise in the Heavens and on the Earth; and at twilight, and when ye come to noon-tide.

He bringeth forth the living out of the dead, and He bringeth forth the dead out of the living: and He quickeneth the earth after its death. Thus is it that ye too shall be brought forth.<sup>2</sup>

And one of his signs it is that He hath created you out of dust; then lo! ye *become* men who spread themselves far and wide:

20 And one of his signs it is, that He hath created wives for you of your own species,<sup>3</sup> that ye may dwell with them, and hath put love and tenderness between you. Herein truly are signs for those who reflect.

<sup>1</sup> Comp. Psalm xc. 30, in the Arabic version.

<sup>2</sup> The Talmudists apply the description of God as the *sender of the rain* to the divine command which shall cause the dead to arise.—Taanith (init.).

<sup>3</sup> Lit. *from yourselves*, i.e. either from the side of Adam or of human, and no other kind of being.—Beidh.

And among his signs are the creation of the Heavens and of the Earth, and the variety of your tongues and of your colours. Herein truly are signs for all creatures.

And of his signs are your sleep by night and day, and your going in quest of his bounties. Herein truly are signs for those who hearken.

And of his signs are, that He sheweth you the lightning, a *source of awe and hope*;<sup>1</sup> and that He sendeth down rain from the heaven and giveth life by it to the earth after its death. Herein truly are signs to those who understand.

And of his signs also one is that the Heaven and the Earth stand firm at his bidding: hereafter, when by a summons He shall summon you out of the earth,—lo! forth shall ye come.

And his, whatsoever is in the Heavens and on the Earth: all are obedient to Him.

And He it is who bringeth forth *his* creation, then causeth it to return again, and to Him is this most easy: and to whatever is loftiest in heaven and earth is He to be likened;<sup>2</sup> and He is the Mighty, the Wise.

He setteth forth to you an instance *drawn* from yourselves. Have ye among the slaves whom your right hands have won, any partner in what We have bestowed on you, so that ye share therein alike? Fear ye them as ye fear each other?—Thus make We the signs clear to men of understanding—

Nay rather, the wicked, devoid of knowledge, follow their own desires:<sup>3</sup> and those whom God misleadeth, who shall guide? and they shall have no helper.

Set thou thy face then, as a true convert,<sup>4</sup> towards the Faith, the creation of God,<sup>5</sup> for which He hath created man, (No change is there in the creation of God: this is the right Faith, but the greater part of mankind know it not,)

30 Turning with repentance to Him; and fear ye Him,

<sup>1</sup> i.e. of rain. Thus in Ps. cxxxv. 7: "He sendeth forth lightnings with the rain."

<sup>2</sup> Lit. *His is the most exalted likeness*.

<sup>3</sup> By worshipping idols conjointly with God.

<sup>4</sup> Lit. *as a Hanif*. See note on the preceding Sura, 121, p. 215.

<sup>5</sup> It may also mean "a religious frame of mind inspired by God."

and observe prayer, and be not of those who unite gods with God:  
 Of those who have split up their religion, and have become sects, *where* every party rejoices in what is their own.<sup>1</sup>  
 When some evil hath touched men, they turn to their Lord and call upon Him: then when He hath made them taste his mercy, lo! a part of them join other gods with their Lord,  
 Ungrateful for our gifts to them! Enjoy yourselves then—But in the end ye shall know *your folly*.  
 Have We sent down to them any mandate which uttereth a word *in favour* of what they habitually join with God?  
 Moreover, when We have caused men to taste mercy they rejoice in it; but if, for that which their hands have aforetime wrought, evil befall them, lo! they despair.  
 See they not that God bestoweth full supplies on whom He pleaseth, and giveth sparingly to whom He pleaseth? Signs truly are there herein to those who believe.  
 To him then who is of kin *to thee* give his due, and to the poor and to the wayfarer: this is best for those who seek the face of God; and with them it shall be well.  
 And whatever ye put out at usury to increase it with the substance of others shall have no increase from God:<sup>2</sup> but whatever ye give in alms, as seeking the face of God—these are they to whom it shall be doubled.  
 It is God who created you—then fed you—then will cause you to die—then will make you alive. Is there any of your companion-gods who can do aught of these things for you? Praise be to Him! and far be He exalted above the gods they join with Him.  
 40 ¶ Violence hath appeared by land and by sea on account of what men's hands have wrought, that it might

<sup>1</sup> Peculiar to and distinctive of themselves. Muhammad had a just appreciation of that narrowness of mind which is the characteristic of sectarians in every age, who seize upon some one point of truth, through inability to grasp the whole in its due proportions and bearing, and glory in it, as if the fragment were the whole.

<sup>2</sup> Comp. Ps. xv. 5.

make them taste somewhat of *the fruit* of their doings: haply they will return *to God*.  
 SAY: Journey through the land, and see what hath been the end of those who were before you! The greater part of them joined other gods with God.  
 Set thy face then towards the right faith, ere the day come which none can hinder God from bringing on.<sup>1</sup> On that day shall they be parted in twain—Unbelievers on whom shall be their unbelief, and they who have wrought righteousness: verily they shall spread for themselves couches of repose;  
 That of his bounty He may reward those who have believed and wrought righteousness: verily the unbelievers He loveth not.  
 ¶ And one of his signs is that He sendeth the winds with glad tidings of *rain*, both that He may cause you to taste his mercy, and that ships may sail at his command, that out of his bounties ye may seek *wealth*: and haply ye will render thanks.  
 Moreover, We have sent apostles before thee to their peoples, and they presented themselves to them with clear proofs of their mission; and while it behoved Us to succour the faithful, We took vengeance on the guilty.  
 It is God who sendeth the winds and uplifteth the clouds, and, as He pleaseth, spreadeth them on high, and breaketh them up; and thou seest the rain issuing from their midst; and when He poureth it down on such of his servants as He pleaseth, lo! they are filled with joy,  
 Even they who before it was sent down upon them, were erst in mute despair.  
 Look then at the traces of God's mercy—how after its death He quickeneth the earth! Lo! this same *God* will surely quicken the dead, for to all things his might is equal.  
 50 Yet should We send a blast, and they see their *harvests* turn yellow, they would surely afterwards continue ungrateful.  
 Verily then thou canst not make the dead to hear, neither canst thou make the deaf to hear the call, when they withdraw and turn their backs:  
 Neither canst thou guide the blind out of their error:

<sup>1</sup> Lit. *there is no averting it from God*.

none verily shalt thou make to hear, save him who shall believe in our signs: for they are resigned to our will (Muslims).

It is God who hath created you in weakness, then after weakness hath given you strength: then after strength, weakness, and grey hairs: He createth what He will: and He is the Wise, the Powerful.

And on the day whereon 'the Hour' shall arrive, the wicked will swear

That not above an hour have they waited: Even so used they to utter lies *on earth*:

But they to whom knowledge and faith have been given will say, "Ye have waited now, in accordance with the book of God, till the day of Resurrection: for this is the day of the Resurrection—but ye knew it not."

And on that day their excuse shall not avail the wicked, neither shall they again be bidden to seek acceptance *with God*.

And now have We set before mankind, in this Korân, every sort of parable: yet if thou bring them but a single verse, the unbelievers will surely say, "Of a truth ye are only followers of vain things."

Thus God setteth a seal upon the hearts of those who are devoid of knowledge.

60 But do thou, *Muhammad*, bear with patience: verily the promise of God is true, and let not those who have no firm belief, unsettle thee.<sup>1</sup>

<sup>1</sup> Lit. *induce levity in thee*.

[LXXV.]

SURA XI.—HOUD.

MECCA.—123 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. RA.<sup>1</sup> A book whose verses are stablished in wisdom<sup>2</sup> and then set forth with clearness—from the Wise, the All-informed—

That ye worship none other than God—Verily I *come* to you from Him a warner and announcer;

And that ye seek pardon of your Lord, *and* then be turned unto Him! Goodly enjoyments doth He give you to enjoy until a destined time, and his favours doth He bestow on every one who deserveth his favours.<sup>3</sup> But if ye turn away, then verily I fear for you the chastisement of a great day.

Unto God is your return, and over all things is He Potent.

Do they not verily enfold their breasts, that they may hide themselves from Him?

But when they enshroud themselves in their garments, doth He not know *alike* what they conceal and what they shew forth? Truly He knoweth the inmost breast.

And there is no moving thing on earth whose nourishment dependeth not on God, and He knoweth its haunts and final resting-place: all is in the clear Book.

And He it is who hath made the Heavens and the Earth in six days, and his throne was ere this

<sup>1</sup> See Sura lxxviii. p. 16.

<sup>2</sup> Sale renders, *guarded against corruption*.

<sup>3</sup> Or, *will bestow his grace on every gracious one, or will bestow his abundance on every one who hath abundance (of merit)*. The difficulty of rendering this passage arises from the word *fadh*, which means *merit* as applied to man, *favour* as applied to God.

upon the waters,<sup>1</sup> that He might make proof which of you<sup>2</sup> would excel in works.

10 And truly if thou say, "Verily after death ye shall be raised again," the unbelievers will certainly exclaim, "Lo! this is nothing but clear sorcery."

And if We defer their chastisement to some definite time, they will assuredly exclaim, "What keepeth it back?" *What!* will it not come upon them on a day when it cannot be averted from them? And that at which they scoffed shall inclose them in *on every side*.

And assuredly if We cause man to taste our mercy and then deprive him of it, verily he is despairing, ungrateful:

And assuredly if after trouble hath befallen him We cause him to taste our favour, he will exclaim, "The evils are passed away from me." Verily, he is joyous, boastful;—

Except those who endure with patience and do the things that are right: these doth pardon await and a great reward.

¶ Perhaps then thou wouldest suppress a part of what hath been revealed to thee, and art distressed at heart<sup>3</sup> lest they should say, "If a treasure be not sent down to him, or an angel come with him<sup>4</sup> . . . ." But thou art only a warner, and God hath all things in his charge.

If they shall say, "*The Korân* is his own device," SAY: Then bring ten Suras like it<sup>5</sup> of *your* devising, and

<sup>1</sup> That is, before the Creation. Precisely the same statement occurs in Raschi on Gen. i. 2, as also in the modern catechism, *Tsenah ur'enah b'noth Tsion*, authoritatively put forth by the Polish and German *Talmudist* Rabbins. "At the first creation of Heaven and Earth . . . the throne of glory of the Blessed God stood in the air above the waters." Comp. Ps. civ. 3.

<sup>2</sup> Comp. Tr. Aboth, v. Mischna 1, where a similar reason is given for the creation of the Heaven and Earth in six days, &c.

<sup>3</sup> Lit. *thy breast becomes straitened*. <sup>4</sup> Supply *we will not believe*.

<sup>5</sup> Comp. verse 37 and Sura [xci.] ii. 21. It should be observed that the challenge in these passages is not to produce a book which shall equal the Korân in point of poetry or rhetoric, but in the importance of its subject-matter, with reference to the Divine Unity, the future retribution, &c. Upon these topics Muhammad well knew that he had preoccupied the ground. And we may infer from the fragments of the Revelations of Musailima and Sajâh (Hisam. 946; Attabâri (ed. Kosegarten), i. 134, 136, 152; Tab. Agâni, 339), which are mere imitations of the Korân, that he felt this to be the case.

call whom ye can to your aid beside God, if ye are men of truth.

But if they answer you not, then know that it hath been sent down *to you* in the wisdom of God only, and that there is no God but He. Are ye then Muslims?

Those who choose this present life and its braveries, We will recompense for their works therein: they shall have nothing less therein than their deserts— These are they for whom there is nothing in the next world but the Fire: and all that they have wrought in this life shall come to nought, and vain shall be all their doings.

20 *With such can he be compared* who resteth upon clear proofs from his Lord, and to whom a witness from Him reciteth *the Korân*,<sup>1</sup> and who is preceded by the Book of Moses, a guide and mercy? These have faith in it: but whoso of the partisans of *idolatry* believeth not in it, is therefore menaced with the Fire! Have thou no doubts then about that Book: verily it is the truth from thy Lord: But most men believe not.

And who is guilty of a greater wickedness than he who inventeth a lie concerning God? They shall be set before their Lord, and the witnesses shall say, "These are they who lied of their Lord." Shall not the malison of God be on these wicked ones, Who pervert others from the way of God, and seek to make it crooked, and believe not in the life to come? God's power on earth these persons shall not weaken, and against God shall they have no protectors! Doubled shall be their punishment! They had no power to hearken, and they did not see;

These are they who have lost their souls, and the *deities* of their own devising vanish from them— There is no doubt but that in the next world they shall be the greatest losers.

Verily they who believe and do the things that are right, and humble themselves before their Lord, shall be the inmates of Paradise, therein to abide for ever.

Or, *and whom a witness from him attendeth*.—Sale; *sequitur*, i.e. Gabriel, —Mar. But it is better to understand the first clause of believers generally, the second of Muhammad.

These two sorts of persons resemble the blind and deaf, and the seeing and hearing: are these similitudes equal? Will ye not then receive monition?

¶ And We sent Noah of old unto his people:—"Verily I come to you a plain admonisher,

That ye worship none but God. Verily I fear for you the punishment of a grievous day."

Then said the chiefs of his people who believed not, "We see in thee but a man like ourselves; and we see not who have followed thee except our meanest ones of hasty judgment,<sup>1</sup> nor see we any excellence in you above ourselves: nay, we deem you liars."

30 He said, "O my people! how think ye? If I possess a clear revelation from my Lord, who hath bestowed on me mercy from Himself to which ye are blind,<sup>2</sup> do we force it on you, and ye averse from it?"

And, O my people! I ask you not for riches in return: my reward is of God alone: and I will not drive away those who believe: verily they shall meet their Lord:—but I see that ye are an ignorant people.

And, O my people! were I to drive them away, who shall help me against God? Will ye not then be monished?

And I tell you not that with me are the treasures of God: nor do I say, 'I know the things unseen;' nor do I say, 'I am an angel;' nor do I say of those whom you eye with scorn, 'No good thing will God by any means bestow on them:—God best knoweth what is in their minds—verily then should I be one of those who act wickedly.'

They said: "O Noah! already hast thou disputed with us and multiplied disputes with us: bring then upon us what thou hast threatened, if thou be of those who speak truth."

He said, "God will bring it on you at his sole pleasure, and it is not you who can weaken Him;

Nor, if God desire to mislead you, shall my counsel profit you, though I fain would counsel you aright. He is your Lord, and unto Him shall ye be brought back."

Do they say, "This Korân is of his own devising?"

<sup>1</sup> Lit. of first thought.

<sup>2</sup> Lit. and it is hidden from you.

SAY: On me then be my own guilt, if I have devised it; but I am clear of that whereof ye are guilty.

And it was revealed unto Noah that "None of thy people will by any means believe, save they who have believed already; therefore be not thou grieved at their doings,

But build the Ark under our eye and after our revelation: and plead not with Me for the evil-doers: verily they are to be drowned."

40 So he built the Ark; and whenever the chiefs of his people passed by they laughed him to scorn:<sup>1</sup> Said he, "Though ye laugh at us, afterwards we truly shall laugh at you, even as ye laugh at us: so that in the end ye shall know

On whom a punishment shall come that shall shame him, and on whom shall light a lasting punishment."

Thus was it until our sentence came to pass, and the earth's surface<sup>2</sup> boiled up. We said, "Carry into it one pair of every kind, and thy family, except him on whom sentence hath before been passed, and those who have believed." But there believed not with him except a few.

And he said, "Embark ye therein. In the name of God be its course and its riding at anchor! Truly my Lord is Gracious, Merciful."

And the Ark moved on with them amid waves like mountains: and Noah called to his son—for he was apart—"Embark with us, O my child! and be not with the unbelievers."

He said, "I will betake me to a mountain that shall

<sup>1</sup> "They laughed and jeered at him in their words."—Midr. Tanchuma. "The passage Job xii. 5 refers to the righteous Noah, who taught them and spake to them words severe as flames: but they scorned him, and said, 'Old man! for what purpose is this ark?'"—Sanhedr. 108. Comp. Midr. Rabbah on Gen. 30, and 33 on Eccl. ix. 14. And in the Sibylline Oracles:—

"Sic ait: ast illi vulgo ridere monentem, Dicereque, insanum dementatumque furorē," &c.

<sup>2</sup> Or, oven; according to others, reservoir; or, a place whence waters gush forth. Geiger thinks that the expression the oven boiled up may be a figurative mode of expressing the Rabbinic idea that "the generation of the Deluge were punished by hot water."—Rosch. Haschanah, xvi. 2; Sanhedr. 108. Comp. Weil's Legenden, p. 44. In Ibn Batoutah (vol. i. p. 318) the Arabic *tanâr* is used for the *orifice* of the well Zem-Zem.



secure me from the water." He said, "None shall be secure<sup>1</sup> this day from the decree of God, save him on whom He shall have mercy." And a wave passed between them, and he was among the drowned.

And it was said, "O Earth! swallow up thy water;" and "cease O Heaven!" And the water abated, and the decree was fulfilled, and the Ark rested<sup>2</sup> upon Al-Djudi;<sup>3</sup> and it was said, "Avaunt! Tribe of the wicked!"

And Noah called on his Lord and said, "O Lord, verily my son was of my family: and indeed thy promise is truth, and Thou art the most just of judges."

He said, "O Noah! verily he belonged not to thy family; in this thou actest not aright:<sup>4</sup> Ask Me not then of that whereof thou knowest nought: I warn thee that thou become not of the ignorant."

He said, "To Thee verily, O my Lord, do I repair lest I ask that of Thee wherein I have no knowledge: for unless Thou forgive me and be merciful to me I shall be of the lost."

50 It was said to him, "O Noah! debark with peace from Us, and with blessings on thee and on peoples to be born from those who are with thee; but as for other and unbelieving peoples, We will give them their good things in this world, but hereafter shall a grievous punishment light on them from Us.

This is one of the secret Histories: We reveal it unto thee: neither thou nor thy people knew it ere this: be patient then: verily there is a prosperous issue to the God-fearing."

¶ And unto Ad We sent their Brother HOUD. He said, "O my people, worship God. Ye have no God beside Him; lo, ye are only devisers of a lie.

O my people! I ask of you no recompense for this; verily my recompense is with Him only who hath made me. Will ye not then understand?

And O my people! ask pardon of your Lord; then

<sup>1</sup> Lit. no defender (for any one).

<sup>2</sup> The Montes Gordyaci, perhaps.

<sup>3</sup> According to another reading: He hath done amiss. The origin of this story is probably Gen. ix. 20-25. Lit. it is an act devoid of right.

<sup>4</sup> Lit. was firm and square.

turn unto Him with penitence: He will send down the heavens upon you with copious rains:

And with strength in addition to your strength will He increase you; but turn not back with deeds of evil."

They said, "O Houd, thou hast not brought us proofs of thy mission: and we are not the persons to abandon our gods at thy word, and we believe thee not;

We can only say that some of our gods have smitten thee with evil." Said he, "Now take I God to witness, and do ye also witness, that I am innocent of that which ye associate (in worship with God) beside Himself. Conspire then against me altogether, and delay me not;

Lo, I trust in God, my Lord and yours. No moving creature<sup>1</sup> is there which He holdeth not by its forelock. Right, truly, is the way in which my Lord goeth.

60 So if ye turn back, then I have already declared to you that wherewith I was sent to you, and my Lord will put another people in your place, nor shall ye at all injure Him; verily, my Lord keepeth watch over all things."

And when our doom came to be inflicted, We rescued Houd and those who had like faith with him, by our special mercy; and We rescued them from the rigorous chastisement.

And these men of Ad gainsaid the signs of their Lord, and rebelled against his messengers, and followed the bidding of every proud contumacious person;

Followed therefore were they in this world by a curse; and in the day of the Resurrection it shall be said to them, "Did not, verily, Ad disbelieve their Lord?" Was it not said, Away with Ad, the people of Houd?

¶ And unto Thamood We sent their Brother Saleh:<sup>2</sup>—"O my people!" said he, "worship God; you have no other god than He. He hath raised you up out of the earth, and hath given you to dwell

<sup>1</sup> The Arabic word is used properly of beasts of burden.

<sup>2</sup> A Prophet, so far as we know, of Muhammad's own invention, unless Muir's conjecture be admitted that he was a Christian or Jewish missionary, whose adventures and persecution were recast into this form.—The name may have been suggested by Methuselah, upon whose piety the Midrasch enlarges.

therein. Ask pardon of Him then, and turn unto Him; truly my Lord is Nigh, Ready to answer."

They said, "O Saleh! our hopes were fixed on thee till now:<sup>1</sup> forbiddest thou us to worship what our fathers worshipped? And truly we have disquieting doubt as to that to which thou callest us."

He said, "O my people! what think ye? If I rest on a revelation from my Lord, and if He hath showed his mercy on me, who then could protect me from God if I rebel against Him? so that ye would only bring on me increase of ruin."

And O my people! this is the she-Camel of God, and a sign unto you. Let her go at large therefore and feed in God's earth, and do her no harm, lest a speedy punishment come on you."

But yet they hamstrung her: then said he, "Yet three days enjoy yourselves in your dwellings: this menace will not prove untrue."

And when our sentence came to pass, We rescued Saleh and those who had a like faith with him, by our mercy, from ignominy on that day. Verily, thy Lord is the Strong, the Mighty!

70 And a violent tempest overtook the wicked, and they were found prostrate on their breasts in their abodes,

As though they had never dwelt in them. Was it not said, Verily Thamood disbelieved his Lord? Was it not said, Away with Thamood?

¶ And of old our messengers came to Abraham with glad tidings. "Peace," said they. He said "Peace," and tarried not, but brought a roasted calf:

And when he saw that their hands touched it not,<sup>2</sup> he misliked them, and grew fearful of them: They said, "Fear not; lo, we are sent to the people of Lot."

And his wife was standing by and laughed;<sup>3</sup> and We announced Isaac to her; and after Isaac, Jacob.

She said, "Ah, woe is me! shall I bear a son when I

<sup>1</sup> i.e. we had intended to make thee our chief.—Beidh.

<sup>2</sup> Thus, in contradiction to Gen. xviii. 8, the Rabbins; comp. Tr. Baba Mezia, fol. 86. "They made as though they ate."

<sup>3</sup> Or, *menstrua passa est*, in token of the possibility of her bearing a child.

am old, and when this my husband is an aged man? This truly would be a marvellous thing."

They said, "Marvellest thou at the command of God? God's mercy and blessing be upon you, O people of this house; verily He is the Praiseworthy, the Glorious!"

And when fear passed away from Abraham, and these glad tidings had come home to him, he pleaded with Us for the people of Lot.<sup>1</sup> Verily Abraham was kind, pitiful, relenting.

"O Abraham! desist from this; verily the command of thy Lord hath already gone forth; and as for them, a punishment not to be averted is coming on them."

And when our messengers came to Lot, he was grieved for them; but he was too weak to protect them,<sup>2</sup> and he said, "This is a day of difficulty."

80 And his people came rushing on towards him, for aforetime had they wrought wickedness. He said, "O my people! these my daughters will be purer for you: fear God then, and put me not to shame in the persons of my guests. Is there no rightminded man among you?"

They said, "Thou well knowest that we make no claim for thy daughters; and verily thou knowest what we require."

He said, "Would that I had strength to resist you, or that I could find refuge with some powerful chieftain."<sup>3</sup>

The Angels said, "O Lot! verily we are the messengers of thy Lord: they shall by no means touch thee: depart then with thy family in the dead of night, and no one of you will turn back except thy wife; on her truly shall light what shall light on them. Verily, that with which they are threatened is for the morning. Is not the morning near?"

And when our decree came to be executed We turned those cities upside down, and We rained down upon them blocks of claystone one after another,

<sup>1</sup> This trait does not occur in any previous recital of this history. See Sur. xxvii. xxvi. vii.

<sup>2</sup> Lit. *his arm was straitened concerning them*.

<sup>3</sup> Lit. *column*.

marked<sup>1</sup> by thy Lord Himself. And this *Mecca* is not distant from those wicked ones.

¶ And We sent to Madian<sup>2</sup> their brother Shoaib. He said, "O my people! worship God: no other God have you than He: give not short weight and measure: I see indeed that ye *revel* in good things; but verily I fear for you the punishment of an all-encompassing day.

And O my people! give weight and measure with fairness; and purloin not *other* men's goods; and do not evil on the earth with corrupt practices:

A residue,<sup>3</sup> *the gift* of God, will be best for you if ye are believers:

But I am not a guardian over you."

They said, "O Shoaib! is it thy devotions which enjoin thee that we should leave what our fathers worshipped, or that we should not do with our substance as pleaseth us? Thou forsooth art the mild, the righteous!"

90 He said, "O my people! How think ye? If I rest upon a clear revelation from my Lord, and if from Himself He hath supplied me with goodly supplies, and if I will not follow you to that which I myself forbid you, do I seek aught but your amendment so far as in me lieth? My sole success is of God: in Him do I trust, and to Him do I turn.

And O my people! let not your opposition to me<sup>4</sup> urge you on so as to draw down upon you the like of that which befell the people of Noah, or the people of Houd, or the people of Saleh: and the people of Lot were not far distant from you!

Seek pardon of your Lord and be turned unto Him: verily, my Lord is Merciful, Loving."

They said, "O Shoaib! we understand not much of what thou sayest, and we clearly see that thou art powerless among us: were it not for thy family we would surely stone thee, nor couldst thou prevail against us."

He said, "O my people! does my family stand higher in your esteem than God? Cast ye Him behind your

<sup>1</sup> With the name, it is said, of the person each should strike.

<sup>2</sup> See Sura [lvi.] xxvi. 176.

<sup>3</sup> *i. e.* after giving fair measure. Lit. *that which is left you by God.*

<sup>4</sup> Or, *let not my severance from you make you so guilty as that there shall befall you, &c.*

back, with neglect? Verily, my Lord is round about your actions.

And, O my people! act with what power ye can *for my hurt*: I verily will act: and ye shall know

On whom shall light a punishment that shall disgrace him, and who is the liar. Await ye; verily I will await with you."

And when our decree came to pass, We delivered Shoaib and his companions in faith, by our mercy: And a violent *tempest* overtook the wicked, and they were found prostrate on their faces in their houses As if they had never dwelt in them. Was it not *said*, Away with Madian, even as Thamood perished?

¶ And of old sent We Moses with our signs and with manifest power to Pharaoh, and to his nobles; but they followed the behest of Pharaoh; and unrighteous was the behest of Pharaoh.

100 He shall head his people on the day of the Resurrection, and cause them to descend into the fire: and wretched the descent into which they shall descend!

They were followed by a curse in this *world*; and on the day of the Resurrection, wretched the gift that shall be given *them*!

¶ This, from the histories of the cities which We relate to thee. Some of them are standing, others mown down:

And We dealt not unfairly by them, but they dealt not fairly by themselves: and their gods on whom they called beside God availed them not at all when thy Lord's behest came to pass, and they did but increase their ruin.

Such was thy Lord's punishment<sup>1</sup> when He punished the cities that had been wicked. Verily his punishment is afflictive, terrible!

Herein truly is a revelation addressed to him who feareth the torment of the latter day. That shall be a day unto which mankind shall be gathered together, and that shall be a day witnessed *by all creatures*,

Nor do We delay it, but until a time appointed.

When that day shall come no one shall speak a word but by his leave, and some shall be miserable and *others* blessed.

<sup>1</sup> Lit. *seizure*, for punishment. Hence, *the punishment* itself.

And as for those who shall be consigned to misery—their place therefore the Fire! their lot therein sighing and moaning!—

Therein they abide while the Heavens and the Earth endure, unless thy Lord shall will it otherwise; verily thy Lord is the mighty worker of his will.

110 And as for the blessed ones—their place therefore the Garden! therein they abide as long as the Heavens and the Earth endure, unless thy Lord shall will otherwise<sup>1</sup>—an uninterrupted boon.

Have thou no doubts therefore concerning that which they<sup>2</sup> worship: they worship but what their fathers worshipped before them: We will surely assign them their portion with nothing lacking.

¶ And of old gave We Moses the Book; afterwards they fell to variance about it; and if a decree of *respite* had not gone forth from thy Lord, there had surely been a decision between them; and verily they are *still* in suspicious doubts about it.

And truly thy Lord will of a surety repay every one according to their works! He verily is well aware of what they do.

Walk uprightly then as thou hast been commanded, and he also who hath turned to God with thee, and transgress ye no more. Verily He beholdeth what ye do.

And lean not on<sup>3</sup> the evil-doers, lest the Fire lay hold on you; for ye have no protectors against God, and ye shall not be helped *against Him*;

And observe prayer at each morning, at the close of the day, and at the approach of night,—verily good deeds drive away evil deeds—This is a warning for those who reflect:

And persevere thou steadfastly, for verily God will not suffer the reward of the righteous to perish.

And were the generations before you, endued with virtue, and who forbade corrupt doings on the earth, more than a few of those whom We delivered? but the evil-doers followed their selfish pleasures, and became transgressors;

And thy Lord would not have destroyed those cities unjustly, so long as their people were righteous.

120 Moreover, had thy Lord pleased, He had assuredly

<sup>1</sup> *i. e.* by giving them increase of blessedness.

<sup>2</sup> The unbelievers.

<sup>3</sup> Or, *incline not towards.*

made mankind of one religion: but those only to whom thy Lord hath granted his mercy will cease to differ. And unto this hath He created them; for the word of thy Lord shall be fulfilled, “I will assuredly fill hell with Djinn and men together.”

And all that We have related to thee of the histories of these Apostles, is to confirm thy heart thereby, and by these hath the truth reached thee, and a monition and a warning to those who believe.

But say to those who believe not, “Act as ye may and can: We truly will act our part: and wait ye; We verily waiting.”

And to God belong the secret things of the Heavens and of the Earth, and all things return to Him: worship Him then and put thy trust in Him; for thy Lord is not regardless of your doings.<sup>1</sup>

[LXXVI.]

SURA XIV.—ABRAHAM, ON WHOM BE PEACE.

MECCA.—52 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. RA. This Book have We sent down to thee that by their Lord's permission thou mayest bring men out of darkness into light, into the path of the Mighty, the Glorious—

<sup>1</sup> In the later period of his life Muhammad attributed his grey hairs to the effect produced upon him by this Sura and its “Sisters.” While Abu Bekr and Omar sat in the mosque at Medina, Muhammad suddenly came upon them from the door of one of his wives' houses . . . And Abu Bekr said, “Ah! thou for whom I would sacrifice father and mother, white hairs are hastening upon thee!” And the Prophet raised up his beard with his hand and gazed at it; and Abu Bekr's eyes filled with tears. “Yes,” said Muhammad, “Hûd and its sisters have hastened my white hairs.” “And what,” asked Abu Bekr, “are its sisters?” “The *Inevitable* (Sura lvi.) and the *Blow* (Sura ci.)”—Kitâb al Wakidi, p. 84, ap. Muir.

Of God; to whom belongeth whatever is in the Heavens and whatever is on the Earth: and woe! for their terrible punishment, to the unbelievers, Who love the life that now is, above that which is to come, and mislead from the way of God, and seek to make it crooked. These are in a far-gone error.

And in order that he might speak clear to them, We have not sent any Apostle, save with the speech of his own people; but God misleadeth whom He will, and whom He will He guideth: and He is the Mighty, the Wise.

Of old did We send Moses with our signs: *and said to him*, "Bring forth thy people from the darkness into the light, and remind them of the days of God."<sup>1</sup> Verily, in this are signs for every patient, grateful person:

And *bear in mind* when Moses said to his people, "Remember the kindness of God to you, when He rescued you from the people of Pharaoh, who laid on you a cruel affliction, and slaughtered your male children, and suffered only your females to live." And in this was a sore trial from your Lord—

And when your Lord caused it to be declared, "If ye render thanks, then will I surely increase you *more and more*: but if ye be thankless . . . . Verily, terrible my chastisement!"

And Moses said, "If ye and all who are on the Earth be thankless, yet truly God is Rich,<sup>2</sup> and Worthy of praise."

Hath not the story reached you of those who were before you, the people of Noah, and 'Ad, and Thamood,

10 And of those who lived after them? None knoweth them but God. When their prophets came to them with proofs of *their mission*, they laid their hands on their mouths and said "In sooth, we believe not your message; and in sooth, of that to which you bid us, we are in suspicious doubt."

Their prophets said: "Is there any doubt concerning God, maker of the Heavens and of the Earth, who calleth you that of your sins He may forgive, and respite you until an appointed time?"

<sup>1</sup> *i. e.* when God would bestow victory on the Muslims.  
<sup>2</sup> Or, *self-sufficient*, *αὐτάρκης*, needeth not your thanks.

They said, "Ye are verily but men like us: fain would ye turn us from our fathers' worship. Bring us therefore a clear authority."

Their Apostles said to them, "We are indeed but men like you. But God bestoweth favours on such of his servants as He pleaseth, and it is not in our power to bring you an authority, But by the leave of God, and in God therefore let the faithful trust.

And why should we not put our trust in God, since He hath already guided us in our ways? Moreover, we will certainly bear with constancy your injurious treatment of us. And in God then let the trustful trust."

And they who believed not said to their Apostles, "Forth from our land will we surely drive you, or, to our religion surely shall ye return." Then their Lord revealed to them, "We will certainly destroy the wicked doers,

And We shall certainly cause you to dwell in the land after them. This, for him who dreadeth my judgment-seat and who dreadeth my menace!"

Then sought they help *from God*, and every proud rebellious one perished:

And hell is before each: and of tainted<sup>1</sup> water shall he be made to drink:

20 He shall sup it and scarce swallow it *for loathing*; and Death shall assail him on every side, but he is not to die: and before him *shall be seen* a grievous torment.

A likeness of those who believe not in their Lord. Their works are like ashes which the wind scattereth on a day of storm: no power shall they have for aught, as the result of their doings.<sup>2</sup> This is the far-gone wandering.

Seest thou not that in truth<sup>3</sup> hath God created the Heavens and the Earth? Were such his pleasure He could make you pass away, and produce a new creation,

And this would not be hard for God.

And all mankind shall come forth before God; and the weak shall say to the men of pride, "Verily, we

<sup>1</sup> Or, *boiling*.

<sup>2</sup> *i. e.* they shall gain no advantage.

<sup>3</sup> See Sura [lxxxiv.] x. 5.

were your followers: will ye not then stand in our place against the vengeance of God?"

They shall say, "If God had guided us, we surely had guided you. It is all the same to us whether we bear impatiently or endure with patience; we have no escape."

And after doom hath been given, Satan shall say, "Verily, God promised you a promise of truth: I, too, made you a promise, but I deceived you. Yet I had no power over you,—

Other than that I called you and ye answered me. Blame not me then, but blame yourselves: I cannot aid you, neither can ye aid me. I never believed that I was his equal with whom ye of old joined me."<sup>1</sup> Aye, the evil-doers, a grievous torment doth await them.

But they who have believed and wrought righteousness, shall be brought into gardens beneath which the rivers flow, therein to abide for ever by the permission of their Lord: their greeting therein shall be "Peace."

Seest thou not to what God likeneth a good word?<sup>2</sup> To a good tree: its root firmly fixed, and its branches in the Heaven,

30 Yielding its fruit in all seasons by the will of its Lord: (And God setteth forth these similitudes to men that haply they may be admonished,)

And an evil word is like an evil tree torn up from the face of the earth, without strength to stand.<sup>3</sup>

Those who believe will God stablish by his steadfast word both in this life and in that which is to come: but the wicked will He cause to err: and God doth his pleasure.

Hast thou not beholden those who have exchanged the grace of God for infidelity, and sink their people into the abode of perdition—

Hell—therein shall they be burned; and wretched the abode!

They set up compeers with God in order to mislead from his Way. SAY: Enjoy yourselves *yet awhile*, but assuredly, your journey *hence* shall be into the Fire.

<sup>1</sup> Lit. *I truly renounce your having associated me (with God) heretofore.*

<sup>2</sup> The preaching and the profession of Islam. Comp. Ps. i. 3, 4. Lit. *Seest thou not how God puts forth a parable? A good word is as, &c.*

<sup>3</sup> Lit. *hath no secure place.*

Speak to my servants who have believed, that they observe prayer, and give alms of that with which We have provided them, both privately and openly, ere the day come when there shall be neither traffic nor friendship.

It is God who hath created the Heavens and the Earth, and sendeth down water from the Heaven, and so bringeth forth the fruits for your food: and He hath subjected to you the ships, so that by his command, they pass through the sea; and He hath subjected the rivers to you: and He hath subjected to you the sun and the moon both constant in their courses: and He hath subjected the day and the night to you: of everything which ye ask Him, giveth He to you; and if ye would reckon up the favours of God, ye cannot count them! Surely man is unjust, ungrateful!

¶ And remember when ABRAHAM said: "O Lord make this land secure, and turn aside me and my children from serving idols:

Many men, O my Lord, have they verily led astray. But whosoever shall follow me, he truly shall be of me; and whosoever shall disobey me,—in that case verily Thou art Gracious, Merciful.

40 O our Lord! verily I have settled some of my offspring in an unfruitful valley, nigh to thy holy house;<sup>1</sup> O our Lord, that they may strictly observe prayer! Make Thou therefore the hearts of men to yearn towards them, and supply them with fruits: haply they will be thankful.

O our Lord! Thou truly knowest what we hide and what we bring to light; nought on earth or in heaven is hidden from God. Praise be to God who hath given me, in my old age, Ismael and Isaac! Of a truth, my Lord is the hearer of prayer.

O my Lord! make me and my posterity to be constant in prayer. O our Lord! and accept my petition. O our Lord! forgive me and my parents and the faithful, on the day when the reckoning shall come."

¶ And think thou not that God is regardless of the deeds of the wicked. He only respiteth them

<sup>1</sup> The Caaba.

[LXXVII.]

SURA XII.—JOSEPH, PEACE BE ON HIM.

MECCA.—111 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. RA.<sup>1</sup> These are signs of the clear Book. Verily an Arabic Korân have We sent it down: Haply ye will understand.

In revealing to thee this Korân,<sup>2</sup> one of the most beautiful of narratives will We relate to thee, of which thou hast verily aforetime been regardless.

When Joseph said to his father, “O my father! lo! I beheld eleven stars and the sun and the moon— beheld them make obeisance to me!”<sup>3</sup>

He said, “O my son! tell not thy vision to thy brethren, lest they plot a plot against thee: verily Satan is a manifest foe to man.

For it is thus that thy Lord will take thee as his elect and teach thee the interpretation of *dark* sayings, and perfect his favours upon thee and upon the family of Jacob, as aforetime He perfected it upon thy fathers Abraham and Isaac; verily thy Lord is Knowing, Wise!

Assuredly now in JOSEPH and his brethren are signs<sup>4</sup> for the inquirers;<sup>5</sup>

When they said, “Surely better loved by our father, than we who are more in number,<sup>6</sup> is Joseph and his brother; verily, our father hath clearly erred.

<sup>1</sup> See Sura lxxviii. p. 16. In no other Sura beside this is one subject treated of throughout. It was recited to the first eight of the Ansars who were converted, and clearly proved that Muhammad must have been in confidential intercourse with learned Jews.

<sup>2</sup> The word Korân is here used in the same sense as Sura.—Zamakshari.

<sup>3</sup> Muhammad was either unaware of the previous dream, mentioned Gen. xxxvii. 7, or passes it by in silence.

<sup>4</sup> Signs of Divine providence and watchfulness over its servants.

<sup>5</sup> The captious and unbelieving Koreish. Zamakshari, however, explains this verse of questions asked by Jews.

<sup>6</sup> Lit. a party between ten and forty.—Zamakshari.

to the day on which all eyes shall stare up with terror:

They hasten forward in fear; their heads upraised in supplication; their looks riveted;<sup>1</sup> and their hearts a blank. Warn men therefore of the day when the punishment shall overtake them.

And the evil-doers shall say, “O our Lord! respite us yet a little while:<sup>2</sup>

To thy call will we make answer and thine Apostles will we follow.” “Did ye not once swear that no change should befall you?

Yet ye dwelt in the dwellings of those<sup>3</sup> who were the authors of their own undoing,<sup>4</sup> and it was made plain to you how We had dealt with them; and We held *them* up to you *as* examples. They plotted their plots: but their craftiness was under the control of God, even though their craftiness had been such that the mountains should be moved by it!”<sup>5</sup>

Think not then that God will fail his promise to his Apostles: aye! God is mighty, and Vengeance is His—

On the day when the Earth shall be changed into another Earth, and the Heavens also, and men shall come forth unto God, the Only, the Victorious—

50 And thou shalt see the wicked on that day linked together in chains—

Their garments of pitch, and the fire shall enwrap their faces—that God may recompense every soul as it deserveth; verily God is prompt to reckon.

This is a message for mankind, and that they may thereby be warned: and that they may know that there is but one God, and that men of understanding may ponder it.

<sup>1</sup> Or, *their looks shall not be turned to them.* i.e. being fixed with horror.

<sup>2</sup> Lit. to a term near at hand.

<sup>3</sup> Of the anciently-destroyed cities of Thamood, Ad, etc.

<sup>4</sup> Lit. *were unjust to their own souls.*

<sup>5</sup> The word rendered by *moved* and *change* in v. 46 has a primary reference to the declination of the sun from the *meridian*.

- Slay ye Joseph! or cast him forth to *some distant land*: your father's face shall be open towards you, and afterwards ye shall be upright persons."
- 10 A speaker among them said, "Slay ye not Joseph, but cast him down to the bottom of a well: if ye do that, some company of wayfarers may take him up."
- They said, "O our father! why dost thou not entrust us with Joseph? for indeed we mean him well: Send him with us to-morrow that he may enjoy himself and sport: and verily we will keep him safely."
- He said, "Verily, your taking him away will sorely grieve me; and I fear lest while ye are heedless of him the wolf devour him."
- They said, "Surely if the wolf devour him, and we so large a party, verily we must in that case pay the penalty."<sup>1</sup>
- So when they had gone away with him they agreed also together to place him at the bottom of the well; and We revealed to him, "Thou wilt yet tell them of this their deed, and they shall not recognize thee."
- And they came at nightfall to their father weeping. They said, "O our father! of a truth, we went to run races, and we left Joseph with our chattels, and the wolf devoured him: but thou wilt not believe us even though we speak the truth."
- And they brought his shirt with false blood upon it. He said, "Nay, your own minds have contrived this affair, but patience is becoming: and the help of God is to be implored for what you tell me."
- And wayfarers came and sent their drawer of water,<sup>2</sup> and he let down his bucket. "Good news!"<sup>3</sup> said he. "This is a youth!" And they kept him secret, to make merchandise of him—But God knew what they were doing.
- 20 And they sold him for a paltry price—for some dirhems counted down, at no high rate did they value him. And he who bought him—an Egyptian—said to his wife, "Make his abode honourable; haply he may

<sup>1</sup> Lit. *be the losers*. *Wir mussten denn zuerst das Leben einbüßen*.—Wahl Ullm. Maracci. But Sale, *we shall be weak indeed*, which is scarcely accurate.

<sup>2</sup> According to Gen. xxxvii. 24, the well or pit had "no water in it."

<sup>3</sup> Some take the Arabic Boshrai as the proper name of the person who accompanied the drawer of water.

- be useful to us, or we may adopt him as a son." Thus did We settle Joseph in the land, and We instructed him in the interpretation of *dark sayings*, for God is equal to his purpose; but men know it not.
- And when he had reached his age of strength We bestowed on him judgment and knowledge; for thus do We recompense the well-doers.
- And she in whose house he was, conceived a passion for him, and she shut the doors and said, "Come hither." He said, "God keep me! Verily, my lord hath given me a good home: verily the injurious shall not prosper."
- But she longed for him; and he had longed for her had he not seen a token from his Lord.<sup>1</sup> Thus We averted evil and defilement from him; verily he was one of our sincere servants.
- And they both made for the door, and she rent his shirt from behind; and at the door they met her lord. "What," said she, "shall be the recompense of him who intended evil to thy family, but a prison<sup>2</sup> or a sore punishment?"
- He said, "She solicited me to evil." And a witness in her own family<sup>3</sup> witnessed: "If his shirt be rent in front, then hath she spoken truth, and he is a liar:
- But if his shirt be rent from behind, then she hath lied and he is a man of truth."
- And when his lord saw his shirt torn from behind, he said, "This verily is one of your devices! verily your devices are great!
- Joseph! turn away from this; and thou, *O wife*, ask pardon for thy crime: verily thou hast sinned."
- 30 And in the city the women said, "The wife of the Prince hath solicited her servant: he hath fired her with love: verily we perceive her *to be* in a manifest error."
- And when she heard of their cabal, she sent to them and got ready a banquet for them, and gave each one of them a knife, and said, "*Joseph*, come forth

<sup>1</sup> The apparition of his father, who said, "Hereafter shall the names of thy brethren, engraven on precious stones, shine on the breast of the High Priest. Shall thine be blotted out?" Tr. Sotah, fol. 36. Comp. Weil, *Legenden*, p. 109, n.

<sup>2</sup> Lit. *that he be imprisoned*.

<sup>3</sup> An infant in the cradle.—Sopher Hadjascher, as below on v. 31.



to them." And when they saw him they extolled him, and cut their hands,<sup>1</sup> and said, "God keep us! This is no man! This is none other than a noble angel!"

She said, "This then is he about whom ye blamed me. And I wished him indeed to yield to my desires, but he stood firm. But if he obey not my command, he shall surely be cast into prison, and become one of the contemptible."

He said, "O my Lord! I prefer the prison to compliance with their bidding: but unless Thou turn away their snares from me, I shall play the youth with them, and become one of the unwise:"

So his Lord heard him and turned aside their snares from him: verily He is the Hearer, the Knower.

Then resolved they, *even* after they had seen the signs of his innocence, to imprison him for a time:—

And there came into the prison with him two youths. Said one of them, "Verily I saw myself (in a dream) pressing wine *from grapes*." And the other said, "I verily saw myself carrying bread upon my head, of which the birds were eating. Declare to us the interpretation of this, for truly we see thou art a virtuous person."

He said, "No food shall come to you wherewith ye shall be supplied, but I will acquaint you with its interpretation ere it come to you. This is a *part* of that which my Lord hath taught me: I indeed have abandoned the religion<sup>2</sup> of those who believe not in God, and who deny the life to come;

And I follow the religion of my fathers, Abraham and Isaac and Jacob. We may not associate aught with God. This is of God's bounty towards us and towards mankind: but the greater part of mankind are not thankful.

O my two fellow-prisoners! are sundry<sup>3</sup> lords best, or God, the One, the Omnipotent?

40 Ye worship beside Him mere names which ye have invented, ye and your fathers, for which God hath not sent down any warranty. Judgment belongeth

<sup>1</sup> Instead of their food, through surprise at his beauty.—Seph. Hadj. in Midr. Jalkut. See also Midr. Abkhir, *ib.* ch. 146.

<sup>2</sup> It is curious to observe how Muhammad, in this and the following verse, puts his own doctrine and convictions into the mouth of Joseph.

<sup>3</sup> Lit. *divided among themselves*.

to God alone. He hath bidden you worship none but Him. This is the right faith; but most men know it not.

O my two fellow-prisoners! as to one of you, he will serve wine unto his lord: but as to the other, he will be crucified, and the birds shall eat from off his head. The matter is decreed concerning which ye inquire of me."

And he said unto him of the twain whom he judged would be set at large, "Remember me with thy lord," and Satan caused him to forget the remembrance of his lord,<sup>1</sup> so he remained some years in prison.

And the King said, "Verily I saw *in a dream* seven fat kine which seven lean devoured; and seven green ears and other withered. O nobles, instruct me in my vision, if a vision ye are able to expound."

They said, "They are confused dreams, nor have we knowledge in interpretation of dreams."

And he of the twain who had been set at large, said (for he recollected *Joseph* after a time,) "I will make you acquainted with its interpretation; let me then go *for it*."

"Joseph, O thou man of truth! teach us of the seven fat kine which seven lean devoured, and of the seven green ears, and other withered; that I may return to the men, and that they may know *the interpretation*."

He said, "Ye shall sow seven years as is your wont; but the corn which ye have reaped leave ye in its ear, except the little of which ye shall eat.

Then after that shall come seven grievous years which shall eat what ye have provided for them, except a little which ye shall have kept.

Then shall come after this a year, in which men shall have rain, and in which they shall press the grape."

50 And the King said, "Bring him to me."<sup>2</sup> And when

<sup>1</sup> Satan induced Joseph to place his confidence in man, rather than in God alone, in punishment of which sin the imprisonment was continued. Thus Midr. Rabba. Gen. Par. 89. Midr. Jalkut, *ib.* ch. 147.

<sup>2</sup> In Gen. xli. 14, Joseph is released from prison *before* the interpretation of the dreams. But the Korân makes him decline to quit it till his character is cleared.

the messenger came to Joseph he said, "Go back to thy lord, and ask him what meant the women who cut their hands, verily my lord knoweth the snare they laid."

Then said the Prince to the women, "What was your purpose when ye solicited Joseph?" They said, "God keep us! we know not any ill of him." The wife of the Prince said, "Now doth the truth appear. It was I who would have led him into unlawful love, and he is assuredly one of the truthful."

"This," said Joseph, "that my lord may learn that I did not in his absence play him false, and that God guideth not the machination of deceivers.

Yet do I not absolve myself: verily the heart is prone to evil, save those on which my Lord hath mercy. Lo! my Lord is Gracious, Forgiving, Merciful."

And the King said, "Bring him to me: I will take him for my special service." And when he had spoken with him, he said, "This day verily thou shalt be with us, invested with place and trust."

He said, "Set me over the granaries of the land,<sup>1</sup> I truly will be their prudent keeper!"

Thus did We establish Joseph in the land that he might house himself therein at pleasure. We pour down our mercy on whom We will, and suffer not the reward of the righteous to perish:

And truly the recompense of the life to come is better, for those who have believed and feared God.

And Joseph's brethren came and went in to him, and he recognized them, but they knew not him;

And when he had provided them with their provision, he said, "Bring me your brother from your father. See ye not that I fill the measure, and am the best of hosts?"

60 But if ye bring him not to me, then no measure of corn shall there be for you with me, nor shall ye come near me."

They said, "We will ask him of his father, and we will surely do it."

And he said to his servants, "Put their money into their camel-packs, that perchance they may per-

<sup>1</sup> According to Gen. xli. 39, Pharaoh of his own accord sets Joseph over his house and land.

ceive it when they have returned to their family, and come back."

And when they returned to their father, they said, "O, our father! corn<sup>1</sup> is withholden from us: send therefore our brother with us, and we shall receive our measure; verily we will be his guardians."

He said, "Can I entrust you with him otherwise than as I before entrusted you with his brother? But God is the best guardian, and of the compassionate He is the most compassionate."

And when they opened their goods they found their money had been returned to them. They said, "O, our father, what more can we desire? Here is our money returned to us; we will provide corn for our families, and will take care of our brother, and shall receive a camel's burden more of corn. This is an easy quantity."<sup>2</sup>

He said, "I will by no means send him with you but on your compact before God that ye will indeed bring him back to me, unless ye be encompassed by hindrances." And when they had given him their pledge, he said, "God is witness of what we say."

And he said, "O, my sons! Enter not by one gate, but enter by different gates.<sup>3</sup> Yet can I not help you against aught decreed by God. Judgment belongeth to God alone. In Him put I my trust, and in Him let the trusting trust."

And when they entered as their father had bidden them, it did not avail them aught against God, except to gratify a settled wish in Jacob's mind; for he verily was possessed of knowledge which We had taught him; but most men have not that knowledge.

And when they came in to Joseph, he took his brother to him as a guest. He said, "Verily, I am thy brother; be not thou therefore grieved for what they did."<sup>4</sup>

70 And when he had provided them with their provisions,

<sup>1</sup> Lit. *measure*, i. e. the liberty of purchasing corn.

<sup>2</sup> For the king to bestow. Or, with Ullm., *das reicht nicht aus*. This (which we have already brought) is a small measure.

<sup>3</sup> Thus we read in Mid. Rab. on Gen. Par. 91, "Jacob said to them, Enter ye not all by one gate." See also Midr. Jalkut, ch. 148.

<sup>4</sup> Thus also, in the Sepher Hadjaschar, Joseph first discovers himself to Benjamin; in opposition to Gen. xlv. 1.

he placed his drinking-cup in his brother's camel-pack. Then a crier cried, "O travellers! ye are surely thieves."

They said (and turned towards them), "What is that ye search for?"

"We are searching," said they, "for the prince's cup. And for him who shall restore it, a camel's load of corn! And I pledge myself for it."

They said, "By God! ye know certainly that we came not to do wrong<sup>1</sup> in the land, and we are not thieves."

"But what," said the *Egyptians*, "shall be the recompense of him *who hath stolen it*, if ye be found liars?"

They said, "That he in whose camel-pack it shall be found be given up to you in satisfaction for it. Thus recompense we the unjust."

And Joseph began with their sacks, before the sack of his brother, and then from the sack of his brother he drew it out. This stratagem did We contrive for Joseph. By the King's law he had no power to seize his brother, had not God pleased. We uplift into grades of *wisdom* whom We will. And above every one endued with knowledge is He who Knoweth all.

They said, "If he steal, a brother of his then hath stolen heretofore."<sup>2</sup> But Joseph kept his secret, and did not discover it to them. Said he, *aside*, "Ye are in an evil condition. But God well knoweth that of which ye are discoursing."

They said, "O Prince! Verily he hath a very aged father; in his stead, therefore, take one of us; verily we perceive that thou art of those who act aright."

He said, "God forbid that we should take but him with whom our property was found; verily then should we act unjustly."

80 And when they despaired of Benjamin, they went apart

<sup>1</sup> Comp. Gen. xlii. 9.

<sup>2</sup> Joseph is said by the Muhammadan commentators to have stolen an idol of gold belonging to his mother's father, which he broke, that he might not worship it. But this comment, as well as the text of the Korân, is probably based upon some such tradition as that of Midr. Rabba, Par. 92, "He is a thief and the son of a thief" (Comp. Gen. xxxi. 19),—spoken of Benjamin.

for counsel. The eldest of them said, "Know ye not how that your father hath taken a pledge from you before God, and how formerly ye failed in duty with regard to Joseph? By no means therefore will I quit the land till my father give me leave, or God decide for me; for of those who decide is He the best.

Return ye to your father and say, "O our father! Verily thy son hath stolen; and we bear witness only of what we know, and we could not guard against the unforeseen.

Inquire for thyself in the city where we have been, and of the caravan with which we have arrived; and we are surely speakers of the truth."

He said, "Nay, ye have arranged this matter yourselves: but patience is seemly: God, it may be, will bring them back to me all together; verily He is the Knowing, the Wise."

And he turned away from them and said, "Oh! how I am grieved for Joseph!" and his eyes became white with grief, for he bore a silent sorrow.

They said, "By God, thou wilt never cease to think of Joseph till thou art at the point of death, or art of those who perish."

He said, "I only plead my grief and my sorrow to God: and I know from God what ye know not:<sup>1</sup>

Go, my sons, and seek tidings of Joseph and his brother, and despair not of God's mercy, verily none but the unbelieving despair of the mercy of God."

And when they came in to Joseph, they said, "O Prince, distress hath reached us and our family, and little is the money that we have brought. But give us full measure, and bestow it on us as alms; truly, God will recompense the almsgivers."

He said, "Know ye what ye did to Joseph and to his brother in your ignorance?"

90 They said, "Canst thou indeed be Joseph?" He said, "I am Joseph, and this is my brother. Now hath God been gracious to us. Verily whoso feareth God and endureth —. Aye, verily God will not suffer the reward of the righteous to perish!"

<sup>1</sup> *i.e.* that Joseph was still alive. Thus Midr. Tanchumah on Gen. xlii. 1.

They said, "By God! surely now hath God chosen thee above us, and verily we have been sinners!"

He said, "No blame be on you this day. God will forgive you, for He is the most merciful of those who show mercy.

Go ye with this my shirt and throw it on my father's face; he shall recover his sight: and bring me your family one and all."

And when the caravan had departed, their father said, "I surely perceive the smell of Joseph: <sup>1</sup> think ye that I dote?" <sup>2</sup>

They said, "By God, thou art verily in thy old mistake:"

And when the bearer of good tidings came, he cast it on Jacob's face, and he was restored to sight.

He said, "Did I not tell you that verily I knew from God what ye knew not?"

They said, "O our father, ask pardon for us of our crimes: verily we have sinned."

He said, "I will ask your pardon of my Lord; verily He is the Gracious, the Merciful."

100 And when they came in to Joseph he provided an abode for his parents, <sup>3</sup> and said, "Enter ye Egypt, if God will, secure."

And he raised his parents to a seat of state, when they had fallen down with prostrations before him; and he said, "O my father, this is the meaning of my dream of old. My Lord hath now made it true, and hath dealt graciously with me, since He took me forth from the prison, and hath brought you up out of the desert, after that Satan had stirred up strife between me and my brethren; verily my Lord is gracious to whom He will; verily He is the Knowing, the Wise.

O my Lord, Thou hast given me dominion, and hast

<sup>1</sup> Comp. Gen. xxvii. 27. Joseph, the commentators say, had received this vestment from Gabriel when his brethren had thrown him into the well.

<sup>2</sup> Lit. *unless ye think that I dote*. But *lila* may also be taken as a particle of reprimand.

<sup>3</sup> Joseph's mother had long been dead. See Gen. xxxv. 19. But the object of Muhammad was probably to bring the event into strict accordance with the prediction of the dream (Gen. xxxvii. 10). Some, however, suppose that *Billah* is here meant, and her appearance before Joseph is also asserted to be the fulfilment of the dream by some of the Rabbins. Comp. Raschi on Gen. xxxvii. 10.

taught me to expound *dark* sayings.—Maker of the Heavens and of the Earth! My guardian Thou in this world and in the next! Cause Thou me to die a Muslim, and unite me with the just."

This is one of the secret histories <sup>1</sup> which We reveal unto thee. Thou wast not present with Joseph's brethren when they concerted their design and laid their plot: but the greater part of men, though thou ardently desire it, will not believe.

And thou shalt not ask of them any recompense for this *message*. It is simply an instruction for all creatures.

And, how many a sign is there in Heaven and Earth, by which they pass, turning aside from it:

And most of them believe not in God, without also joining other deities with Him.

Are they then sure that God's day of doom and chastisement <sup>2</sup> shall not come upon them, or that that Hour shall not come upon them suddenly, while they are unaware?

SAY: This is my way: resting on clear evidence, I cry unto God, I and whoso followeth me: and I glorify <sup>3</sup> God, and I am not one of those who add other deities to Him.

And before thee We have only sent men, *chosen* out of the people of the cities, to whom We made revelation.—(Will they not journey through the land, and see what hath been the end of those who were before them? But the mansion of the next life shall be better for those who fear God. Will they not then comprehend?)—

110 Until when the Apostles lost all hope, and deemed that they were deluded, our aid reached them, and We delivered whom We would; but our vengeance was not averted from the wicked.

Certainly in their histories is an example for men of understanding. This (Korân) is not a story in-

<sup>1</sup> Lit. *This is of the announcements of the things unseen* (by thee, Muhammad). Compare the manner in which the story of the Creation and of Moses in the mount is introduced, Sura xxxviii. 70; xxviii. 45. Mr. Muir thinks that Muhammad must at this period, while recasting and working up these materials, have entered upon a course of wilful dissimulation and deceit (although the end would justify to him the means employed) in claiming inspiration for them.

<sup>2</sup> Lit. *doomsday from the chastisement of God*.

<sup>3</sup> Lit. *(I celebrate) the praise of God*.

vented (by Muhammad), but a confirmation of previous scriptures, and an explanation of all things, and guidance and mercy to those who believe.

[LXXVIII.]

SURA XL.—THE BELIEVER.

MECCA.—85 Verses.

*In the Name of God, the Compassionate, the Merciful.*

HA. MIM. The Revelation (sending down) of the Book is from God the Almighty, the All-knowing,<sup>1</sup> Forgiver of sin, and receiver of penitence,—vehement in chastisement, Long-suffering! There is no God but He: to Him doth man return.<sup>2</sup> None but infidels gainsay the signs of God: but let not their prosperity in the land deceive thee. The people of Noah, and the confederates<sup>3</sup> after them, brought the charge of imposture before these *Meccans*: and each nation hath schemed against their apostle to lay violent hold on him, and they disputed with vain words, thereby to refute the truth. Therefore did I lay violent hold on them; and how great was my chastisement! And thus thy Lord's sentence, that inmates shall they be of the fire, was accomplished upon the infidels. They who bear the throne<sup>4</sup> and they who encircle it, celebrate the praise of their Lord and believe in Him, and implore forgiveness for the believers:—“O our Lord! Thou embracest all things in mercy and knowledge; do Thou forgive therefore those

<sup>1</sup>See Sura lxxviii. 1, p. 16.

<sup>2</sup>Or, *heathen, pagans.*

The Cherubic beings of Scripture are said to be *above* the throne of God (Is. vi. 1), *beneath* it (Ezek. x.); and the mystical beasts in the Revelations are said to be *in the midst of the throne and round about it.*

<sup>3</sup>Lit. *the journey back.*

who turn to Thee and follow thy path, and keep them from the pains of hell:

O our Lord! and bring them into the Gardens of Eden which Thou hast promised to them, and to the righteous ones of their fathers, and their wives and their children; verily Thou art the All-mighty, the All-wise:

And keep them from evil: for on him hast Thou mercy whom on that day Thou shalt keep from evil;” and this will be the great felicity.

10 Verily to the infidels shall voices cry, “Surely the hatred of God is more grievous than your hatred of yourselves, when ye were called to the faith, and remained unbelievers.”

They shall say, “Twice, O our Lord, hast Thou given us death, and twice hast Thou given us life:<sup>1</sup> we therefore acknowledge our sins: but is there no way to escape?”

“This hath befallen you, for that when One God was proclaimed to you, ye believed not: but when partners had been united with Him, ye believed: but judgment belongeth unto God, the High, the Great.”

It is He who showeth you his signs, and sendeth down supplies to you from Heaven: but none receive the warning save he who turneth to God in penitence:

Call then on God, offering Him a pure worship, even though the infidels abhor it.

Of exalted grade, of the throne possessed, He sendeth forth the Spirit at his own behest on whomsoever of his servants He pleaseth, that He may warn of the day of meeting,<sup>2</sup>

Their day when they shall come forth *from their graves, and when* nought that concerneth them shall be hidden from God. With whom shall be the power supreme on that day? With God, the One, the Almighty.

On that day shall every soul be recompensed as it hath deserved: no injustice on that day! Verily, God will be swift to reckon.

And warn them of the approaching Day, when *men's*

<sup>1</sup>Probably the union of life and death in the womb, and the subsequent life followed by death.

<sup>2</sup>Comp. Phil. iii. 11; 1 Thess. iv. 17, in the Ar.

hearts shall rise up to their throats, choking them ;  
 When the evil-doers shall have no friend or intercessor  
 who shall prevail.

20 God knoweth the deceitful of eye, and what men's  
 breasts conceal,  
 And *everything* will God decide with truth: But no-  
 thing shall those gods whom men call on beside  
 Him, decide. Verily, God! the Hearer, the Be-  
 holder, He !

Have they never journeyed in the land, and seen what  
 hath been the end of those who flourished before  
 them? Mightier were they in strength than these  
*Meccans*, and their traces *remain* in the land: Yet  
 God took them in their sins, and there was none  
 to defend them against God.

This, because their apostles had come to them with  
 proofs of *their mission*, and they believed not: so  
 God inflicted punishment on them; for He is  
 mighty, vehement in retribution.

¶ Moreover, We had sent Moses of old with our signs  
 and with clear authority.  
 To Pharaoh, and Haman, and Karun: <sup>1</sup> and they said,  
 "Sorcerer, impostor."  
 And when he came to them from our presence with  
 the truth, they said, "Slay the sons of those who  
 believe as he doth,<sup>2</sup> and save their females alive;"  
 but the stratagem of the unbelievers issued only  
 in mistake.

And Pharaoh said, "Let me alone, that I may kill  
 Moses; and let him call upon his Lord: verily I  
 fear lest he change your religion, or cause disorder  
 to show itself in the land."

And Moses said, "I verily take refuge with my Lord  
 and your Lord from every proud one who believeth  
 not in a day of reckoning."

And a man of the family of Pharaoh, who was a BE-  
 LIEVER,<sup>3</sup> but hid his faith, said, "Will ye slay a  
 man because he saith my Lord is God, when he  
 hath already come to you with proofs of *his mission*  
 from your Lord? for if he be a liar, on him then  
 will be his lie: <sup>4</sup> but if he be a man of truth, part

<sup>1</sup> See Sura [lxxix.] xxviii. 76.

<sup>2</sup> Thus Sura [lxxix.] xxviii. 20, and Sura [lx.] xxxvi. 19, we have a simi-  
 lar character introduced into the narrative.

<sup>4</sup> Comp. Acts v. 38, 39.

<sup>3</sup> Lit. *with him*.

at least of what he threateneth will light upon you.  
 Truly God guideth not him who is a transgressor,  
 a liar.

30 O my people! this day is the kingdom yours, the emi-  
 nent of the earth! but who shall defend us from  
 the vengeance of God if it come on us? Pharaoh  
 said, "I would have you see only what I see; and  
 in a right way only will I guide you."  
 Then said he who believed, "O my people! truly I fear  
 for you the like of the day of the allies,<sup>2</sup>  
 The like of the state of the people of Noah and 'Ad and  
 Thamood,  
 And of those who came after them; yet God willeth not  
 injustice to his servants.  
 And, O my people! I indeed fear for you the day of  
 mutual outcry—  
 The day when ye shall be turned back *from the Judg-  
 ment into hell*: No protector shall ye then have  
 against God. And he whom God shall mislead,  
 no guide shall there be for him.

¶ Moreover, Joseph came to you before with clear tokens,  
 but ye ceased not to doubt of the message with  
 which he came to you, until when he died, ye said,  
 'God will by no means raise up an apostle after  
 him.' Thus God misleadeth him who is a trans-  
 gressor, a doubter.

They who gainsay the signs of God without authority  
 having come to them, are greatly hated<sup>3</sup> by God  
 and by those who believe. Thus God sealet up  
 every proud, contumacious heart.

And Pharaoh said, "O Haman,<sup>4</sup> Build for me a tower  
 that I may perchance reach the avenues,  
 The avenues of the heavens, and may mount to the God  
 of Moses, for I verily deem him a liar."

40 And thus the evil of his doings was made fair-seeming to  
 Pharaoh, and he was turned away from the path of  
*truth*; but the artifice of Pharaoh issued only in ruin.

<sup>1</sup> i.e. I only point out to you what I think (to be right).

<sup>2</sup> The Arab tribes, no doubt, constantly formed temporary alliances.  
 Muhammad implies that they were confederate against their prophets. Or  
 it may be rendered *pagans*, banded in idolatry.

<sup>3</sup> Lit. *it* (i.e. *the gainsaying*) is grievously odious to.

<sup>4</sup> Haman, the favourite of Ahasuerus and the enemy of the Jews, is thus  
 made the vizier of Pharaoh. The Rabbins make this vizier to have been  
 Korah, Jethro, or Balaam.—Midr. Jalkut on Ex. ch. 1, Sect. 162-168  
 and Tr. Solah, fol. 11. See Sura [lxxix.] xxviii. 5.

And he who believed said, "O my people! follow me: into the right way will I guide you.

O my people! this present life is only a passing joy, but verily the life to come, that is the mansion that abideth.

Whoso hath wrought evil shall not be recompensed but with its like; but whoso hath done the things that are right, whether male or female, and is a believer—these shall enter paradise: without reckoning shall they be supplied therein.

And, O my people! how is it that I bid you to salvation, but that ye bid me to the fire?

Ye invite me to deny God, and to join with Him that of which I know nothing; but I invite you to the Mighty, the Forgiving.

No doubt is there that they to whom ye invite me are not to be invoked either in this world or in the world to come, and that unto God is our return, and that the transgressors shall be the inmates of the Fire:

Then shall ye remember what I am saying unto you: and to the judgment of God submit I my case: Verily, God beholdeth his servants."

So God preserved him from the evils which they had planned, and the woe of the punishment encompassed the people of Pharaoh.

It is the Fire to which they shall be exposed morning and evening, and on the day when "the Hour" shall arrive—"Bring in<sup>1</sup> the people of Pharaoh into the severest of the punishment."

50 And when they shall wrangle together in the fire, the weak shall say to those who had borne themselves so proudly, "Verily it is you we followed: will ye therefore relieve us from aught of the Fire?"

And those proud ones shall say, "Verily we are all in it; lo, now hath God judged between his servants."

And they who are in the Fire shall say to the keepers of Hell, "Implore your Lord that He would give us ease but for a day from the torment:"

They shall say, "Came not your apostles to you with the clear evidences?" They shall say, "Yes;"

<sup>1</sup> According to another pointing, *Enter*. See verse 76.

They shall say, "Cry ye then *for help*:" but the cry of the unbelievers shall be only in vain.

Verily, in this present life will We assuredly succour our apostles and those who have believed, and on the day when the witnesses shall stand forth;

A day whereon the plea of the evil-doers shall not avail them; but theirs shall be a curse, and theirs the woe of the abode *in Hell*.

And of old gave We Moses the guidance, and We made the children of Israel the heritors of the Book,—a guidance and warning to men ended with understanding.

Therefore be thou patient; true verily is the promise of God; and seek pardon for thy fault,<sup>1</sup> and celebrate the praise of thy Lord at evening and at morning.

Verily those who cavil at the signs of God without authority having reached them, nought is there but pride in their breasts: but they shall not succeed. Fly thou for refuge then to God; He verily is the Hearer, the Beholder.

Greater surely than the creation of man is the creation of the heavens and of the earth: but most men know it not.

60 Moreover, the blind and the seeing, and the evil-doer and they who believe and do the things that are right, shall not be deemed equal. How few are monished!

Verily, "the Hour" will surely arrive: there is no doubt with regard to it: but most men believe not.

And your Lord saith, "Call upon Me—I will hearken unto you: but they who turn in disdain from my service shall enter Hell rejected."

It is God who hath ordained the night for your rest, and the day to give you light: verily God is rich in bounties to men: but most men are not thankful.

This is God your Lord, Creator of all things: no god is there but He: How then do ye choose a falsehood?

Yet thus do they choose a falsehood who gainsay the signs of God.

<sup>1</sup> Thy remissness in propagating Islam.—Beidh.  
s

It is God who hath given you the Earth as a secure abode, and the Heaven as a ceiled roof, and formed you, and made your forms beautiful, and supplieth you with good things. This is God your Lord. Blessed then be God the Lord of the Worlds!

He is the Living One. No God is there but He. Call then upon Him offering Him a pure worship. Praise be to God the Lord of the Worlds!

SAY: Verily I am forbidden to worship what ye call on beside God, after that the clear evidences have come to me from my Lord, and I am bidden to surrender myself to *the* Lord of the Worlds.

He it is who created you of the dust, then of the germs of life, then of thick blood, then brought you forth infants: then He letteth you reach your full strength, and then become old men (but some of you die first), and reach the ordained term. And haply ye will understand.

70 It is He who giveth life and death; and when He decreeth a thing, He only saith of it, "Be," and it is. Seest thou not those who cavil at the signs of God? how are they turned aside!

They who treat "the Book," and the message with which We have sent our Sent Ones, as a lie, shall know *the truth* hereafter:

When the collars shall be on their necks and the chains, they shall be dragged into Hell: then in the fire shall they be burned.

Then shall it be said to them, "Where are they whom ye made the objects of joint worship besides God?" They shall say, "They have vanished away from us. Nay, it was nought on which we called heretofore." Thus God leadeth the unbelievers astray.

— "This for you, because of your exulting on earth apart from truth, and because of your insolence.

Enter ye the portals of Hell to abide therein forever. And, wretched the abode of the haughty ones!"

Therefore be thou steadfast in patience: verily the promise of God is truth: and whether We shall let thee witness part of the woes with which We threatened them, or whether We cause thee first to die, unto Us shall they be brought back.

And We have already sent apostles before thee: of some We have told thee, and of others We have told thee nothing:<sup>1</sup> but no apostle had the power to come with a sign unless by the leave of God. But when God's behest cometh, *everything* will be decided with truth: and there they perish who treated it as a vain thing.

It is God who hath given you the cattle that on some of them ye may ride, and of some may eat;

80 (Other advantages too do ye derive from them)—and that by them ye may effect the projects ye cherish in your breasts; for on them and on ships are ye borne:

And He showeth you his signs: which, then, of the signs of God will ye deny?

Have they not journeyed in this land, and seen what hath been the end of those who flourished before them? More were they than these in number, and mightier in strength, and the traces of *their power are yet remaining* in the land:<sup>2</sup> but what they had acquired availed them nothing;

And when their apostles had come to them with the tokens of *their mission*, they exulted in what they possessed of knowledge; but that *retribution* at which they had scoffed encompassed them.

And when they beheld our vengeance they said, "We believe in God alone, and we disbelieve in the deities we once associated with Him."

But their faith, after that they witnessed our vengeance, could not profit them. Such the procedure of God, which was in force in regard to his servants.—And there the unbelievers perished.

<sup>1</sup> It is possible that Muhammad, conscious of his ignorance of Jewish history, intends in this verse to screen himself from the charge of passing over the histories of many of their prophets.

<sup>2</sup> The wealth of Mecca, although it still numbered about 12,000 inhabitants (as well as of Arabia generally), had much declined at the time of Muhammad, owing mainly to the navigation of the Red Sea, under the Roman dominion over Egypt, which of course impoverished the tribes situated on the line of the old mercantile route southward. Mecca, however, was still, to a certain extent, prosperous. Comp. Sura [lxi.] xliii. 28.



[LXXIX.]

## SURA XXVIII.—THE STORY.

MECCA.—88 Verses.

—

*In the Name of God, the Compassionate, the Merciful.*

—

TA. SIN. MIM.<sup>1</sup> These are the signs of the lucid Book.

We will recite to thee portions of the History of Moses and Pharaoh with truth, for *the teaching of the faithful.*

Now Pharaoh lifted himself up in the earth, and divided his people into parties: one portion of them he ill-treated—He slew their male children, and let their females only live; verily he was one of those who committed acts of violence.

And We were minded to show favour to those who were brought low in the land, and to make them spiritual chiefs,<sup>2</sup> and to make them *Pharaoh's heirs.*

And to stablish them in the land;<sup>3</sup> and to make Pharaoh and Haman and their hosts the eye-witnesses of what they dreaded from them.<sup>4</sup>

And We said by revelation to the mother of Moses, "Give him suck; and if thou fearest for him, launch him on the sea; and fear not, neither be grieved; verily We will restore him to thee, and make him one of the apostles."

And Pharaoh's family took him up to be a foe and a sorrow to them; sinners of a truth, were Pharaoh and Haman and their hosts!<sup>5</sup>

<sup>2</sup> Lit. Imáms.

<sup>1</sup> See Sura lxxviii. 1 (p. 16).

<sup>3</sup> Comp. [xci.] ii. 58.

<sup>4</sup> Haman, the vizier, according to the Korán, of Pharaoh!

<sup>5</sup> The Rabbin (Midr. Jalkut on Exodus ii. Pirke R. Eliezer, 48) state that the cruelty of Pharaoh was occasioned by a dream in which he saw himself slain by a Hebrew youth.

And Pharaoh's wife said, "Joy of the eye<sup>1</sup> to me and thee! put him not to death: haply he will be useful to us, or we may adopt him as a son." But they knew not *what they did.*

And the heart of Moses's mother became a blank<sup>2</sup> *through fear*: almost had she discovered him, but that We girded up her heart with constancy, in order that she might become one of those who believe.

10 And she said to her sister, "Follow him." And she watched him from afar: and they perceived it not.

And We caused him to refuse the nurses,<sup>3</sup> until the *sister came* and said, "Shall I point out to you the family of a house who will rear him for you and be careful of him?"

So We restored him to his mother, to be the joy of her eyes, and that she might not fret, and that she might know that the promise of God was true. But most *men* knew it not.

And when he had reached his age of strength, and had become a man, We bestowed on him wisdom and knowledge; for thus do We reward the righteous.

And he entered a city at the time when its inhabitants were careless;<sup>4</sup> and found therein two men fighting: the one of his own party, the other of his enemies. And he who was of his own party asked his help against him who was of his enemies, and Moses smote him with his fist and made an end of him. Said he,<sup>5</sup> "This is a work of Satan; lo, he is an enemy, a manifest misleader."

He said, "O my Lord, verily I have sinned to mine own hurt<sup>6</sup>—forgive me then." So God forgave him; lo! He is the Forgiving, the Merciful.

He said, "Lord, because Thou hast showed me this

<sup>1</sup> This child will be a comfort to us. See Sura [lviii.] xix. 26. In Ex. ii. 5-10 it is the daughter, not the wife, of Pharaoh who rescues the babe.

<sup>2</sup> Lit. *empty, void.*

<sup>3</sup> "Why must the nurse be a Hebrew woman? (Ex. ii. 7.) This shows that he refused the breast of all the Egyptian women. For the Holy, blessed be He, had said, Shall the mouth that is to speak with me suck an unclean thing?" Sotah. xii. 2.

<sup>4</sup> Lit. *in the time of neglect on the part of its people*, i.e. at the hour of the noon sleep.

<sup>5</sup> With immediate repentance for what he had done.

<sup>6</sup> Lit. *I have acted unjustly to my soul.*

grace, I will by no means be the helper of the wicked."

And in the city at morn he was full of fear, casting furtive glances round him; when lo! the man whom he had helped the day before, cried out to him *again for help*. Said Moses to him, "Verily thou art plainly a depraved<sup>1</sup> person."

Then when he would have laid violent hands on him who was their common foe, he said to him, "O Moses, dost thou desire to slay me, as thou slayedst a man yesterday? Thou desirest only to become a tyrant in this land, and desirest not to become a peacemaker."

And a man came running up from the city's end who said, "O Moses, of a truth the nobles consult to slay thee—Begone then—verily I counsel thee as a friend."

20 So forth he went from it in fear, looking warily about him. He said, "O Lord, deliver me from the unjust people."

And when he was journeying<sup>2</sup> toward Madian, he said, "Haply my Lord will direct me in the right path!"

And when he arrived at the water of Madian, he found at it a company of men watering:

And he found beside them two women<sup>3</sup> driving back their flock: "Why do ye," said he, "thus"? They said, "We cannot water till the shepherds have driven off; for our father is very aged."

So he watered for them—then retired to the shade and said, "O my Lord! verily of the good Thou hast caused me to meet with I stand in need."<sup>4</sup>

And one of them came to him, walking bashfully. Said she, "Lo, my father calleth thee, that he may pay thee wages for thy watering for us." And when he came to him and had told him his STORY, "Fear not," said he, "thou hast escaped from an unjust people."

One of them said, "O my father, hire him: verily the best thou canst hire is the strong, the trusty."

He said, "Verily to one of these my two daughters I

<sup>1</sup> Or, one who is in the wrong, quarrelsome.

<sup>2</sup> Lit. had set his face.

<sup>3</sup> Comp. Ex. ii. 16, 17, where the daughters are said to be seven.

<sup>4</sup> That is, of a wife. Lit. I am poor in regard to that which, &c.

desire to marry thee, if for eight years thou wilt be my hired servant: <sup>1</sup> and if thou fulfil ten, it shall be of thine own accord, for I wish not to deal hardly with thee. Thou wilt find me, if God will, one of the upright."

He said, "Be it so between me and thee: whichever of the two terms I fulfil, there will be no injustice to me. And God is witness of what we say."

And when Moses had fulfilled the term, and was journeying with his family, he perceived a fire on the mountain side. He said to his family, "Wait ye; I perceive a fire. Haply I may bring you tidings from it, or a brand from the fire to warm you."

30 And when he came up to it, a Voice cried to him<sup>2</sup> out of the bush from the right side of the valley in the sacred hollow, "O Moses, I truly am God, the Lord of the Worlds:"

And "Throw down now thy rod." Then when he saw it stir itself as though it were a serpent, he retreated and fled and retraced not his steps. "O Moses," *cried the Voice*, "draw nigh and fear not; verily thou art in safety."

Put thy hand into thy bosom; it shall come forth white, but unharmed: and draw back thy hand<sup>3</sup> to thee without<sup>4</sup> fear, for these shall be two signs from thy Lord to Pharaoh and his nobles; verily they are a perverse people."

He said, "O my Lord! truly I have slain one of them, therefore fear I lest they slay me:

And my brother Aaron is clearer of speech than I; Send him therefore with me as a help, and to make good my cause; verily I fear lest they treat me as an impostor."

He said, "We will strengthen thine arm with thy brother, and We will give power unto you both,

<sup>1</sup> The compact (Gen. xxix. 15—39) between Laban and Jacob must have been present to the mind of Muhammad when composing this tale.

<sup>2</sup> Lit. he was cried to. According to Muhammad, Moses had resolved to quit Madian previously to the Vision of the Bush, which, according to Ex. iii., was the real occasion.

<sup>3</sup> Lit. thy wing.

<sup>4</sup> Lit. from, i. e. returning back from. The tradition of the Muslims is, that Moses was a black. The Rabbinic traditions, in opposition to Ex. 7, 8, agree with the Korân in stating that this miracle was performed.—Pirke, R. Eliezer, 48.

so that they shall not equal you as to our signs. Ye twain and they who follow you, shall gain the day."

And when Moses came to him with our demonstrative signs, they said, "This is nought but magical device; and we never heard the like among our sires of old."

And Moses said, "My Lord best knoweth on whom He hath bestowed his guidance, and whose shall be the recompense of the abode of *Paradise*. Verily, the wicked shall not prosper."

And Pharaoh said, "O ye nobles, ye have no other god that I know of but myself. Burn me then, Haman, bricks of clay,<sup>1</sup> and build me a tower: perhaps I may mount up to the God of Moses, for in sooth, I deem him a liar."

And he and his hosts behaved themselves proudly and unjustly on the earth, and thought that they should never be brought back to Us,

40 So We seized on him and his hosts and cast them into the sea; (Behold then, what was the end of the wrongful doers:)

And We made them leaders who invite to the fire of hell, and on the day of Resurrection they shall not be helped;—

We pursued them with a curse in this world, and abhorred shall they be on the day of Resurrection.

¶ And after We had destroyed the former generations, We gave the Book of the *Law* to Moses, a demonstration to men and a guidance and a mercy, that haply they might be monished.

And thou wast not on the western slope of *Sinai* when We laid his charge on Moses, nor wast thou one of the witnesses;

But We raised up generations after Moses, men whose days were lengthened;<sup>2</sup> neither didst thou dwell among the inhabitants of Madian to rehearse to them our signs, but We sent *Apostles* to them:<sup>3</sup>

<sup>1</sup> Lit. *kindle upon the clay*. Comp. [lxxviii.] xl. 38-49. "He (Pharaoh) said to them: From the first have ye spoken an untruth, for the Lord of the Worlds am I. I created myself and the Nile, as it is said (Ez. xxix. 3), 'My river is mine own, and I have made it for myself.'" (E.T.)—Mid. Rab. on Ex. Par. 5.

<sup>2</sup> So that the oral traditions would be easily handed down.

<sup>3</sup> Or, *yet have we sent thee as an Apostle*.

Nor wast thou on the slope of *Sinai* when We called to Moses, but it is of the mercy of thy Lord that thou warnest a people to whom no warner had come before thee: haply they will be monished:

And that when a calamity befalleth them for their previous handy-work, they should not then exclaim, "O our Lord! why hast Thou not sent an Apostle to us? Then we should have followed thy signs and been of the believers."

Yet when the truth came to them from our very presence, they said, "Unless the like *powers* be given to him that were given to Moses . . . ."<sup>1</sup> But did they not disbelieve in what of old was given to Moses? They said, "Two works of sorcery<sup>2</sup> have helped each other;" and they said, "Aye, we disbelieve them both."

SAY: Bring then a Book from before God which shall be a better guide than these two, that I may follow it; if ye speak the truth.

50 And if they answer thee not, then know that they are only following their own caprices: and who goeth more widely astray than he who followeth his own caprice without guidance from God? Verily God guideth not the wicked.

And now have We caused the word (*of the Korân*) to come unto them; haply they will receive the monition:

They<sup>3</sup> to whom We gave the Scriptures before it believe in it,

And when it is recited to them they say, "We believe in it: lo! it is the truth from our Lord. We were verily Muslims before it came."

Twice shall their reward be given them, for that they suffer with patience, and repel evil with good, and give alms out of that with which We provided them.

And when they hear light discourse they withdraw

<sup>1</sup> Supply, *we will not believe*.

<sup>2</sup> The Pentateuch and the Korân.

<sup>3</sup> The Meccan Jews and Christians who had formerly embraced Islam, and could now affirm that they had always held the same faith. This passage could not have been written after Muhammad's experience of Jewish unbelief at Medina. Dr. Sprenger, however (vol. i. p. 71), thinks that we have here a proof that the doctrines of Islam and the title Muslim were known and professed before the time of Muhammad, *i.e.* by the Hanyfs, &c. In fact, even Abraham, according to Muhammad, was a Muslim.

from it, and say, "Our works for us and your works for you! Peace be on you! We are not in quest of fools!"

Thou truly canst not guide whom thou desirest; but God guideth whom He will; and He best knoweth those who yield to guidance.

But they say, "If we follow the way into which thou art guided,<sup>1</sup> we shall be despoiled of our country."

But have We not established for them a secure asylum, to which fruits of every kind, our gift for their support, are gathered together? But most of them have no knowledge.

And how many cities have We destroyed that flourished in wanton ease!<sup>2</sup> And these their dwellings have not been inhabited since their time save by a few, and it is We who became their heirs.

But thy Lord did not destroy *these* cities till He had sent an apostle to their mother-city to rehearse our signs to its people: nor did We destroy the cities unless its people were unjust.

60 And all that hath been bestowed on you is only the enjoyment of this life present and its pomp: but that which is with God is better and more lasting. Will ye not be wise?

Shall he then to whom We have promised a goodly promise which he shall meet with, be as he on whom We have bestowed the conveniences of this life present, and who on the day of Resurrection shall be brought forward *for punishment*?

And on that day will *God* cry to them and say, "Where are my companions, as ye supposed them?"

They on whom doom shall be justly pronounced will say, "O our Lord! these are they whom we led astray: we led them astray even as we went astray ourselves: Thou hast no cause of blame against us.<sup>3</sup> It was not us whom they worshipped.<sup>4</sup>

And it shall be said, "Call now on those whom ye made God's companions:" and they shall call on them, but they will not answer them; and they

<sup>1</sup> Lit. *the guidance with thee.*

<sup>2</sup> Lit. *whose manner of living was insolent.*

<sup>3</sup> Lit. *we quit ourselves of them (and turn) unto thee.*

<sup>4</sup> But their own imaginations and passions.

shall see the punishment. Would that they had been guided aright!

And on that day shall *God* call to them and say, "What answer gave ye to the apostles?"

But on that day they shall be too blinded *with confusion* to give an account,<sup>1</sup> nor shall they ask it of one another.

Yet as to him who shall turn *to God* and believe and do the thing that is right, it may come to pass that he shall be among the happy.

And thy Lord createth what He will and hath a free choice; but they, *the false gods*, have no *power of choice*. Glory be to God! and high let Him be exalted above those whom they associate with Him:—

And thy Lord knoweth what their breasts conceal and what they bring to light:—

70 And He is God! There is no god but He! His all praise in this life and in the next, and with Him is judgment, and to Him shall ye be brought back!

SAY: What think ye? If God should enshroud you with one long night until the day of Resurrection, what god beside God would bring you light? Will ye not then hearken?

SAY: What think ye? If God should make it one long day for you until the day of Resurrection, what god but God could bring you the night in which to take your rest? Will ye not then see?

Of his mercy He hath made for you the night that ye may take your rest in it; and the day that ye may seek what ye need out of his bounteous supplies: haply ye will be thankful.

One day God will call to them and say, "Where are my companions as ye supposed them?"

And We will bring up a witness out of every nation and say, "Bring your proofs." And they shall know that the truth is with God *alone*, and the gods of their own devising shall desert them.

¶ Now Korah<sup>2</sup> was of the people of Moses: but he

<sup>1</sup> Lit. *the account shall be blind or dark to them.* Sie werden vor Bestürzung keine Rechenschaft geben.—Ullm.

<sup>2</sup> Ar. *Karun*. "Joseph concealed three treasures in Egypt, one of which became known to Korah.....the keys of Korah's treasure-chambers were a burden for 300 white mules." Midr. Jalknt on Eccl. v. 12, "Riches kept for the owners thereof to their hurt,"—which may have furnished Mu-

behaved haughtily toward them ; for We had given him such treasure that verily its keys would have burdened a company of men of strength. When his people said to him, "Exult not ; verily God loveth not those who exult ;

But seek, by means of what God hath given thee, to attain the future Mansion ; and neglect not thy part<sup>1</sup> in this world, but be bounteous to others as God hath been bounteous to thee, and seek not to commit excesses on the earth ; verily God loveth not those who commit excesses :"

He said, "It hath been given me only on account of the knowledge<sup>2</sup> that is in me." Did he not know that God had destroyed before him generations that were mightier than he in strength and had amassed more abundant wealth ?<sup>3</sup> But such sinners need not be asked of their crimes.

And Korah went forth to his people in his pomp. Those who were greedy for this present life said, "Oh that we had the like of that which hath been bestowed on Korah ! Truly he is possessed of great good fortune."

80 But they to whom knowledge had been given said, "Woe to you ! the reward of God is better for him who believeth and worketh righteousness, and none shall win it but those who have patiently endured."

And We clave the earth for him and for his palace, and he had no forces against God, to help him—nor was he among those who are succoured.

And they who the day before had coveted his lot soon said, "Aha !<sup>4</sup> God enlargeth supplies to whom He pleaseth of his servants, or is sparing. Had not God been gracious to us, He had surely caused the earth to cleave for us. Aha ! the ungrateful shall not prosper."

¶ As to this future Mansion, We will bestow it on those who seek not to exalt themselves in the earth or

hammad with the nucleus of this story. Compare also Tract. Psachim, fol. 119a ; and Geiger, pp. 168-171.

<sup>1</sup> Or, *forget not thy portion.*

<sup>2</sup> Of alchemy, according to the Commentators.

<sup>3</sup> Lit. *more abundant in amassing.*

<sup>4</sup> This is the only passage in which the particle *waikana* occurs in the Korân. Lit. *Ah, as if ; or, Ah, see.*

to do wrong : and there is a happy issue for the God-fearing.

Whoso doeth good shall have a reward of the same kind, and they who do evil shall be rewarded only as they have wrought.

¶ He verily who hath sanctioned the Korân to thee will bring thee to thy home.<sup>1</sup> SAY : My Lord best knoweth who hath guidance, and who is in undoubted error.

And thou couldest not have expected that "the Book" would be sent down to thee, but of thy Lord's mercy. Be not thou helpful then to the unbelievers : Neither let them turn thee aside from the signs of God after they have been sent down to thee : but summon mankind to thy Lord, and be not of those who add gods to God,

And call not on any other god with God. There is no god but He ! Everything shall perish except Himself !<sup>2</sup> Judgment is his, and to Him shall ye return !

[LXXX.]

SURA XXXIX.—THE TROOPS.

MECCA.—75 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THE Book<sup>3</sup> sent down from God, the Mighty, the Wise !

Verily We have sent down the Book to thee with the truth : serve thou God then, showing forth to Him a pure religion—

Is not a pure worship due to God ?

<sup>1</sup> Probably to Paradise ; according to others to Mecca, as a conqueror. But this latter interpretation involves the revelation of this verse at least, at Medina.

<sup>2</sup> Lit. *his face.*

<sup>3</sup> Lit. *the sending down, or revelation, of the Book is, etc.*

But they who have taken others beside Him as lords, *saying*, "We serve them only that they may bring us near unto God,"—of a truth, God will judge between them *and the faithful*, concerning that wherein they have differed.<sup>1</sup>

Verily God guideth not him who is a liar, an unbeliever.

Had God desired to have had a son, He had surely chosen what He pleased out of his own creation. But praise be to Him! He is God, the One, the Almighty.

For truth<sup>2</sup> hath He created the Heavens and the Earth: it is of Him that the night returneth upon the day and that the day returneth upon the night: and He hath subjected the sun and the moon to laws, so that each speedeth to an appointed goal. Is He not the Mighty, the Gracious?

He created you *all* of one man, from whom He afterwards formed his wife; and of cattle He hath sent down to you four pairs.<sup>3</sup> In the wombs of your mothers did He create you by creation upon creation in triple darkness. It is He who is God your Lord: the kingdom is his: there is no God but He. How then are ye so turned aside from Him?

Suppose ye render Him no thanks! yet forsooth is God rich<sup>4</sup> without you: but He is not pleased with thanklessness in his servants: yet if ye be thankful He will take pleasure in you. The soul burdened *with its own works* shall not be burdened with the burden of another: hereafter shall ye return to your Lord, and He will tell you of all your works,

- 10 For He verily knoweth the very secrets of your breasts. When some trouble hath touched a man, he turneth to his Lord and calleth on Him: yet no sooner hath He enriched him with his favour than he forgetteth Him on whom he before had called, and setteth up

<sup>1</sup> The Djinn and other Arabian deities seem to have occupied the same relation to Allah that Saints and Angels bear to God in some Christian countries; and perhaps the black stones, sacred trees, and other Fetishes of the pre-Islamic Arabs bore the same relation to the Djinn that relics do to Saints.

<sup>2</sup> Lit. *in truth*, i.e. for a serious and earnest purpose, and not as mere pastime.

<sup>3</sup> That is, camels, oxen, sheep, and goats.

<sup>4</sup> i.e. self-sufficient, able to do without you.

peers with God, so as to beguile others from his way. SAY: Enjoy thou thyself yet a little in thine ingratitude! (unbelief); verily thou shalt be of the inmates of the fire.

Shall he who observeth the hours of the night, prostrate or standing in devotion, heedful of the life to come, and hoping for the mercy of his Lord . . . . . ?

SAY: Are they who have knowledge and they who have it not, on an equality? Only men of understanding will receive the warning.

SAY: O my believing servants, fear your Lord. Good things for those who do good in this world! and broad is God's earth; <sup>1</sup> only those who endure with patience shall be repaid: their reward shall not be by measure.

SAY: I have been commanded to serve God showing forth to Him a pure religion, and I have been bidden to be the first of those who surrender themselves to Him (Muslims).

SAY: Verily I fear if I rebel against my Lord the punishment of a great day.

SAY: God will I serve, presenting Him with a pure worship:

But serve ye what ye will beside Him. SAY: The losers truly will they be who have lost their own souls and their families on the day of Resurrection: Will not this be an undoubted loss?

Canopies<sup>2</sup> of fire over them, and floors *of fire* beneath them! With this doth God alarm his servants: Fear ye Me, then, O my servants!

But good tidings are there for those who shun the worship of Thagout and turn to God. Cheer then with good tidings those my servants who hearken to my word and follow its excellence. These are they whom God hath guided and these are men of insight.

- 20 Him then on whom the sentence of punishment hath justly lighted—him who is in the fire canst thou set free?

But for those who fear their Lord are storied pavilions,<sup>3</sup> beneath which shall the rivers flow: it is the promise of God: God will not fail a promise.

<sup>1</sup> The wording of this verse would seem to indicate a period when Muhammad was meditating flight from Mecca. Comp. [lxxxii.] xxix. 56.

<sup>2</sup> Lit. *shades*. <sup>3</sup> Lit. *lofty apartments, above them lofty apartments built*.

Seest thou not that God sendeth down water from heaven, and guideth it as springs in the earth—then bringeth forth by it corn of varied hues—then He withers it and thou seest it become yellow—them crumbleth He it away? Verily! herein is teaching for men of insight.

Shall he then whose breast God hath opened to Islam, and he resting on light from his Lord. . . . ? But woe to those whose hearts are hardened against the remembrance of God! These are in manifest error. The best of recitals hath God sent down—a book in unison with itself, and teaching by iteration.<sup>1</sup> The very skins of those who fear their Lord do creep at it! Then do their skins and their hearts soften at the remembrance of their Lord! This is God's guidance: by it will He guide whom He pleaseth; and, whom God shall mislead, no guide shall there be for him.

Who then shall protect his face from the torment of the punishment on the day of the Resurrection? Aye, to the evil-doers it shall be said, "Taste what ye have gained."

They who preceded them falsely denied it; but a punishment came upon them whence they looked not for it,

And God made them taste humiliation in this present life: but more grievous surely will be the punishment of the life to come, had they but known it!

Now have We set before man in this Korân every kind of parable that haply they might be monished;

An Arabic Korân, free from tortuous *wording*, that haply they may fear God.

30 God setteth forth the comparison of a man with associates<sup>2</sup> at variance among themselves, and of a man devoted wholly to a man. Are these alike? No, praise be to God! But the greater part of them understand not.

Thou truly art mortal, O Muhammad, and they truly are mortals;

Then, at the day of Resurrection, ye shall dispute with one another in the presence of your Lord.

<sup>1</sup> See on the word Mathani, Sura xv. 86, p. 109. Or, as to its repeated portions, by rhyming couplets.

<sup>2</sup> The word *associates* contains an implied allusion to the deities associated with God, and who distract the idolaters in their worship.

And who more wicked than he who hath lied of God, and treated the truth when it came to him, as a lie? Is there not a dwelling-place in Hell for the unbelievers?

But he who has come with the truth,<sup>1</sup> and he who hath believed it to be the truth, these are the God-fearing: Whatever they shall desire, awaiteth them with their Lord! This is the reward of the righteous;

That God may cancel the guilt of their worst actions, and for their best actions render them their reward.

Is not God all-sufficient for his servant? Yet would they scare thee by their idols.<sup>2</sup> But no guide shall there be for him whom God misleadeth;

And he whom God guideth shall have none to mislead him. Is not God mighty, able to avenge?

And assuredly if thou ask them who hath created the Heavens and the Earth, they will certainly answer, God. SAY: Think ye then that they<sup>3</sup> whom ye invoke beside God, if God choose affliction for me, could remove his affliction? or if he choose mercy for me, could they withhold His mercy? SAY: God sufficeth me; on Him let the trusting trust.

40 SAY: O my people, act your part as best ye can, I too am acting mine; and in the end ye shall know On whom shall light a punishment that shall shame him, and on whom a lasting punishment shall fall.

Assuredly we have sent down the Book to thee for mankind in truth. Whoso is guided by it—it will be for his own advantage, and whoso goeth astray, only to his own loss doth he err. But not to thy keeping are they entrusted.

¶ God taketh souls unto Himself at the time of their death; and during their sleep those who do not die:<sup>4</sup> and He retaineth those on which He hath passed a decree of death, but sendeth the others back till a time that is fixed: Verily herein are signs for the reflecting.

Have they taken aught beside God as intercessors? SAY: What! though they have no power at all, neither do they understand?

SAY: Intercession is wholly with God:<sup>5</sup> His the king-

<sup>1</sup> Muhammad.

<sup>2</sup> Lit. by those who are beside Him.

<sup>3</sup> In the fem. gender in the Ar. This passage was revealed shortly after the circumstances mentioned liii. 20, n. p. 56.

<sup>4</sup> See Sura [lxxxix.] vi. 60.

<sup>5</sup> *i.e.*, none may intercede with Him but those whom He permits to do so, as the Angels. Sur. xl. 7.

dom of the Heavens and of the Earth! To Him shall ye be brought back hereafter!

But when the One God is named, the hearts of those who believe not in the life to come, contract with horror; but when the deities who are adored beside Him are named, lo! they are filled with joy.

SAY: O God, creator of the Heavens and of the Earth, who knowest the hidden and the manifest, Thou shalt judge between thy servants as to the subject of their disputes.

Even if the wicked possessed all that is in the earth and as much again therewith, assuredly they would ransom themselves with it from the pain of the punishment on the day of the Resurrection; and there shall appear to them from God, things they had never reckoned on:

And their own ill deeds shall be clearly perceived by them, and that *fire* at which they were wont to mock shall encircle them on every side.

¶ 50 And when trouble hath befallen a man he crieth to Us; afterwards, when We have vouchsafed our favour to him, he saith, "God knew that I deserved it."<sup>1</sup> Nay rather, it is a trial: But the greater part of them know it not.

The same said those who flourished before them; but their deeds did not profit them,

And their own ill deeds recoiled<sup>2</sup> upon them. And whoso among these (Meccans) shall do wrong, on them likewise their own misdeeds shall light, neither shall they make God of none effect.

Know they not that God enlargeth supplies, and giveth by measure, to whom He will? Of a truth herein are signs to those who believe.

SAY: O my servants who have sinned against your own souls,<sup>3</sup> despair not of God's mercy; verily all sins doth God forgive; aye, Gracious, Merciful is He!—

And return ye to your Lord, and to Him resign yourselves, ere the punishment come on you; then ye shall not be helped:

<sup>1</sup> Lit. *It was only given to me on account of knowledge.*—Mar. Deus sciebat me esse dignum eo.—Thus Sale. Or, *for my own knowledge.* See Sur. xxviii. 78, p. 268.

<sup>2</sup> Lit. *lighted.*

<sup>3</sup> By becoming apostates from Islam. Comp. Sura [lxxiii.] xvi. 108. This and the two following verses are said to have originated at Medina. His. 230, Wah. Omar ben Muhammad. Beidh. Itq. 19.

And follow that most excellent *thing* which hath been sent down to you from your Lord, ere the punishment come on you suddenly, and when ye look not for it:

So that a soul say, "Oh misery! for my failures in duty towards God! for verily I was of those who scoffed:"

Or say, "Had God guided me, I had surely been of those who feared Him:"

Or say, when it seeth the punishment, "Were but a return vouchsafed me, then I would be of the righteous."

60 Nay! my signs had already come to thee, and thou didst treat them as untruths, and wast arrogant, and becamest of those who believed not.

And on the Resurrection day, thou shalt see those who have lied against God, with their faces become black!

Is there not an abode in Hell for the arrogant? But God shall rescue those who fear Him into their safe retreat: no ill shall touch them, neither shall they be put to grief.

God is the creator of all things, and of all things is He the guardian. His the keys of the Heavens and of the Earth! and—who believe not in the signs of God—these! they shall perish!

SAY: Do ye then bid me *worship* other than God, O ye ignorant ones?

But now hath it been revealed to thee and to those who flourished before thee,—“Verily if thou join partners with God, vain surely shall be all thy work, and thou thyself shalt surely be of those who perish:

Nay, rather worship God then! and be thou of those who render thanks.”

But they have not deemed of God as is His due:<sup>1</sup> for on the Resurrection day the whole Earth shall be but his handful, and in his right hand shall the Heaven be folded together.<sup>2</sup> Glory be to Him! and high be He uplifted above the partners they join with Him!

And there shall be a blast on the trumpet, and all who are in the Heavens and all who are in the Earth

<sup>1</sup> Lit. *they have not esteemed God according to the truth of His estimation.*

<sup>2</sup> Comp. Isai. xxxiv. 4.



shall expire,<sup>1</sup> save those whom God shall will to *live*. Then shall there be another blast on it, and lo! arising they shall gaze around them:  
 And the earth shall shine with the light of her Lord, and the Book shall be set, and the prophets shall be brought, and the witnesses; and judgment shall be given between them with equity; and none shall be wronged:  
 70 And every soul shall be repaid in full for what it has wrought; for well knoweth He man's actions.  
 And by TROOPS shall the unbelievers be driven towards Hell, until when they reach it, its gates shall be opened, and its keepers shall say to them, "Come not apostles from among yourselves to you, reciting to you the signs of your Lord, and warning you of the meeting with this your day?"<sup>2</sup> They shall say, "Yes." But just is the sentence of punishment on the unbelievers:  
 It shall be said to them, "Enter ye the gates of Hell, therein to dwell for ever;" and wretched the abode of the arrogant!  
 But they who feared their Lord shall be driven on in crowds to Paradise until they reach it, and its gates shall be opened, and its keepers shall say to them, "Peace be on you! virtuous have ye been: enter it then, to abide herein for ever."  
 And they shall say, "Praise be to God, who hath made good to us his promise, and hath given to us the earth as our heritage, that we may dwell in Paradise wherever we please! And goodly is the toiler's reward!"  
 And thou shalt see the Angels circling<sup>3</sup> around the Throne, uttering the praises of their Lord: And judgment shall be pronounced between them with equity: and it shall be said, "Glory be to God the Lord of the Worlds."

<sup>1</sup> Or, *swoon*.

<sup>2</sup> Or, the occurrence of. *Adventum diei hujus*.—Mar.

<sup>3</sup> The *Angelos nudatos pedibus* of Maracci is inaccurate. The root whence he derived *nudatos*, &c., has a different plural from that in the text.

[LXXXI.]

SURA XXIX.—THE SPIDER.

MECCA.—69 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. MIM.<sup>1</sup> Do men think that they shall be left alone in saying,<sup>2</sup> "We believe," when they are not put to proof?

Already have We proved those who lived before them; for God will surely take knowledge of those who are sincere, and will surely take knowledge of the liars.

Think they who work evil that they will get the better<sup>3</sup> of Us? Ill do they judge.

To him who hopeth to meet God, the set time of God will surely come. The Hearer, the Knower, He!

And whoso maketh efforts *for the faith* maketh them for his own good only. Verily God is rich enough to dispense with all creatures.

And as to those who believe and do the things that are right, their evil deeds will We surely expiate, and according to their best actions will We surely reward them.

Moreover We have enjoined on man to show kindness to parents; but if they strive with thee in order that thou join that with Me of which thou hast no knowledge,<sup>4</sup> then obey them not. To Me do ye return, and I will tell you of your doings.

<sup>1</sup> See Sura Ixviii. p. 16. The first ten verses of this Sura were revealed at Medina, after the battles of Bedr and Ohod.—Nöld. p. 115.

<sup>2</sup> *i. e.* Do men think that it is enough for them to say, &c.

<sup>3</sup> Lit. *anticipate, pass by*.

<sup>4</sup> Deities for whose worship thou canst show no authority Comp. Tr. Jebhamoth, fol. 6. If a father saith to his son, "Defile thyself," or saith, "Make not restitution," shall he obey him? It is said (Lev. xix. 3), Let every man reverence his father and mother, but keep my Sabbaths all of you: ye are all bound to honour me. Thus also Midr. Jalkut, 604. Comp. next Sura, v. 13.

And those who believe and do the things that are right, We will surely cause to enter in among the righteous.

But some persons say, "We believe in God," yet when they meet with sufferings in the cause of God, they regard trouble from man as a chastisement from God. Yet truly if a success come from thy Lord they are sure to assert, "We verily were on your side!" Doth not God also well know what is in the breasts of all creatures?

10 Yes, and God is well acquainted with those who have believed, and He is well acquainted with the hypocrites.

Also the unbelievers say to the faithful, "Follow ye our way, and we will surely bear your sins." But not aught of their sins will they bear—verily they are indeed liars!

But their own burdens, and burdens together with their own burdens shall they surely bear: and inquisition shall surely be made of them on the day of Resurrection as to their false devices.

¶ And of old sent We Noah to his people: a thousand years save fifty did he tarry among them, and the flood overtook them in their wrongful doings:

But We rescued him and those who were in the vessel; and We made it a sign to all creatures:

¶ And Abraham; when he said to his people, "Worship God and fear Him. This will be best for you, if ye know it;

Ye only worship idols beside God, and are the authors of a lie: truly those whom ye worship beside God can give you no supplies: seek, then, your supplies from God; and serve Him and give Him thanks. To Him shall ye return.

Suppose that ye charge with imposture: then, already, nations before you have charged with imposture; but plain preaching is the only duty of the Apostle.

Have they not seen how God bringeth forth created things? and then causeth them to return again? This truly is easy for God.

SAY,<sup>1</sup> Go through the earth, and see how He hath brought forth created beings. Hereafter, with a

<sup>1</sup> The word SAY—the usual address of God or Gabriel to Muhammad—must either be considered as spoken by God to Abraham, in which case

second birth will God reproduce them; aye, God is Almighty.

20 Whom He pleaseth will He chastise, and on whom He pleaseth will He have mercy, and to Him shall ye be taken back;

And ye shall not invalidate his power either in the Earth or in the Heaven:<sup>1</sup> and, save God, ye shall have neither patron nor helper.

As for those who believe not in the signs of God, and that they shall ever meet Him, these of my mercy shall despair, and these doth a grievous chastisement await."

And the only answer of his people was to say, "Slay him or burn him." But from the fire did God save him! Verily, herein are signs to those who believe.

And Abraham said, "Of a truth ye have taken idols along with God as an object of love in this life present;

But on the day of Resurrection some of you shall deny the others, and some of you shall curse the others; and your abode shall be the fire, and ye shall have none to help."

But Lot believed on him,<sup>2</sup> and said, "I verily betake me to my Lord, for He truly is the Mighty, the Wise."

And We bestowed on him Isaac and Jacob,<sup>3</sup> and placed the gift of prophecy and the Scripture among his posterity; And We gave him his reward in this world, and in the next he verily shall be among the just.

We sent also Lot: when he said to his people, "Verily

we have a curious instance of the manner in which Muhammad identifies himself with Abraham, and makes Abraham speak in words which he constantly elsewhere uses himself; or, with Wahl, we must suppose that from v. 17 to v. 22 are misplaced.

<sup>1</sup> Comp. Ps. cxxxix. 7.

<sup>2</sup> Thus Sura [lxv.] xxi. 71. The Midr. Rabbah on Gen. Par. 18, says that Haran, the father of Lot, was brought by Abraham's deliverance from the furnace to the adoption of his doctrines. Muhammad may have transferred this idea to Lot.

<sup>3</sup> The following passages deserve to be compared, as showing the loose way in which Muhammad could speak of the relationship subsisting between Abraham and the other Patriarchs. See 38 below. Sura [xci.] ii. 127; [lxxxix.] vi. 84; [lviii.] xix. 50; [lxv.] xxi. 72; [lxxvii.] xii. 6. It is a curious coincidence that in the Sonna 398, 400, Joseph is said to be the grandson, and Jacob the son, of Abraham.

ye proceed to a filthiness in which no people in the world hath ever surpassed you.

Proceed ye even to men? and do ye infest the highway? and proceed ye to the crime in your assemblies?" But the only answer of his people was to say, "Bring God's chastisement upon us, if thou art a man of truth."<sup>1</sup> He cried: "My Lord! help me against this polluted people."

30 And when our messengers came to Abraham with the tidings of a son, they said, "Of a truth We will destroy the people of this city; verily its people are evil-doers."

He said, "Verily Lot is therein." They said, "We know full well who therein is. Him and his family will We surely save, except his wife; she is of those who will linger."

And when our messengers came to Lot, he was troubled for them, and his arm was too weak<sup>2</sup> to protect them; and they said, "Fear not, and distress not thyself, for thee and thy family will We save, except thy wife; she is of those who will linger;"<sup>3</sup>

Lo! We will bring down upon the dwellers in this city vengeance from Heaven for the excesses they habitually commit."

And of a truth We left therefrom a clear sign to men of understanding.

¶ And to Madian We sent their brother Sho'aib. And he said, "Oh! my people! worship God, and expect the latter day; and enact not evil in the land with deeds of violence."

But they treated him as an impostor: so an earthquake assailed them; and at morn they were found prostrate and dead in their dwellings.

¶ And We destroyed Ad and Thamood; already is this made plain to you in the ruins of their dwellings; for Satan had made their own works fair-seeming to them, and drew them from the right path, keen-sighted though they were:

And Korah and Pharaoh and Haman. With proofs of his mission did Moses come to them, and they

<sup>1</sup> This passage, which does not occur in Suras xv. and li., was probably occasioned by the ridicule which Muhammad met with at Mecca.

<sup>2</sup> Lit. was straitened in regard to them.

<sup>3</sup> See [lxxv.] xi. 83.

behaved proudly on the earth; but Us they could not outstrip,<sup>1</sup>

For every one of them did We seize in his sin: against some of them did We send a stone-charged wind: some of them did the terrible cry of Gabriel surprise: for some of them We cleaved the earth; and some of them We drowned. And it was not God who was dealing wrongly by them, but they dealt wrongly by themselves.

40 ¶ The likeness for those who take to themselves guardians besides God is the likeness of the SPIDER who buildeth her a house: but verily, frailest of all houses surely is the house of the spider. Did they but know this!

God truly hath knowledge of all that they call on beside Him; and He is the Mighty, the Wise:

These similitudes have We set forth to men: but none will understand them except the endued with knowledge.

God hath created the Heavens and the Earth for a serious end.<sup>2</sup> Verily in this is a sign to those who believe.

Recite the portions of the Book which have been revealed to thee and discharge the duty of prayer: verily prayer restraineth from the filthy and the blame-worthy. And assuredly the gravest duty is the remembrance of God;<sup>3</sup> and God knoweth what ye do.

¶ Dispute ye not, unless in kindest sort,<sup>4</sup> with the people of the Book;<sup>5</sup> save with such of them as have dealt wrongfully with you: and say ye, "We believe in what hath been sent down to us and hath been sent down to you. Our God and your God is one, and to Him are we self-surrendered" (Muslims).

And thus have We sent down the Book of the Korân

<sup>1</sup> So as to fly from our vengeance.

<sup>2</sup> Lit. in truth.

<sup>3</sup> This may be understood of the *dzikr*.

<sup>4</sup> Or, unless in favour of a thing or truth which is better. Comp. xl. 5.

<sup>5</sup> With the Jews. This passage is quoted by modern Muslims in justification of their indifference with respect to the propagation of their religion. "The number of the faithful," said one of them to Mr. Lane, "is decreed by God, and no act of man can increase or diminish it" (Mod. Egypt, i. p. 364). Nöldeke supposes this verse to have been revealed at Medina, and renders, *Contend not except in the best way*, i.e. not by words, but by force.

to thee: and they to whom We have given the Book of the law believe in it: and of these *Arabs* there are those who believe in it: and none, save the Infidels, reject our signs.

And thou didst not recite any book (of revelation) before it: with that right hand of thine thou didst not transcribe one: else might they who treat it as a vain thing<sup>1</sup> have justly doubted:

But it is a clear sign in the hearts of those whom "the knowledge" hath reached; and none except the wicked reject our signs.

They say also, "Unless a sign be sent down to him from his Lord . . . ." SAY: Signs are in the power of God alone, and I am only an open warner.

50 Is it not enough for them that We have sent down to thee the Book to be recited to them? In this verily is a mercy and a warning to those who believe.

SAY: God is a sufficient witness between me and you: He knoweth all that is in the Heavens and the Earth, and they who believe in vain things<sup>2</sup> and disbelieve in God—these shall suffer loss.

And they challenge thee to hasten the punishment: but had there not been a season fixed for it, that punishment had already come upon them—But it shall surely overtake them suddenly when they look not for it—

They challenge thee to hasten the punishment: but verily Hell shall be round about the infidels:

On a certain day the punishment shall come upon them from above them and from beneath their feet; and God will say, "Taste ye your own doings."

O my servants who have believed! Vast truly is my Earth:<sup>3</sup> Me, therefore! yea worship Me.

Every soul shall taste of death: afterwards to Us shall ye return.

But those who have believed and wrought righteousness will We assuredly lodge in gardens with

<sup>1</sup> Lit. *who deal in vanities—triflers.*

<sup>2</sup> Idols.

<sup>3</sup> That is, you may find places of refuge where you may worship the true God in some other parts of the earth, if driven forth from your native city. This verse is very indicative of a late Meccan origin. Flight from Mecca must have been imminent when Muhammad could thus write.

lofty apartments, beneath which the rivers flow, to abide therein for ever. Goodly the reward of those who labour,

Who patiently endure, and put their trust in their Lord!

60 And how many animals are there which provide not<sup>1</sup> their own food! God provideth food for them and you. He Heareth, Knoweth *all things*.

And if thou ask them who created the Heavens and the Earth, and subjected the sun and the moon to his service, they will certainly say, "God." How then can they devise lies? (other gods).

God lavisheth supplies on such of his servants as He pleaseth or giveth to them by measure. Verily God knoweth all things.

And if thou ask them who sendeth down rain from heaven, and by it quickeneth the earth after it hath been dead, they will certainly answer, "God."

SAY: Praise be to God! Yet most of them do not understand;

And this present life is no other than a pastime and a disport: but truly the future mansion is life indeed! Would that they knew this!

Then when they embark on shipboard, they call upon God, professing to Him the purity of their faith; but when He bringeth them safe to land, behold they join partners with Him;

Believing not in our revelation,<sup>2</sup> and yet take their fill of good things: but in the end they shall know *their folly*.

Do they not see that We have established a safe precinct<sup>3</sup> while all around them men despoil? Will they then believe in vain idols, and not own<sup>4</sup> the goodness of God?

But who acteth more wrongly than he who deviseth a lie against God, or calleth the truth, when it hath come to him, a lie? Is there not an abode for the infidels in Hell?

And those who have made efforts for Us, in our paths will We surely guide: for verily God is with those who do righteous deeds.

<sup>1</sup> Lit. *carry not.* Comp. Matt. vi 26; Luke xii. 24.

<sup>2</sup> Or, *so that they are ungrateful for our gifts.*

<sup>3</sup> At Mecca.

<sup>4</sup> Or, *be ungrateful for.*

[LXXXII.]

SURA XXXI.—LOKMAN.<sup>1</sup>

MECCA.—34 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. MIM.<sup>2</sup> These are the verses (signs) of the wise Book,  
 A guidance and a mercy to the righteous,  
 Who observe prayer, and pay the legal alms,<sup>3</sup> and believe firmly in the life to come :—  
 These rest on guidance from their Lord, and with these it shall be well.  
 But a man there is<sup>4</sup> who buyeth an idle tale, that in his lack of knowledge he may mislead others from the way of God, and turn it to scorn :—For such is prepared a shameful punishment !—  
 And when our signs are rehearsed to him, he turneth away disdainfully, as though he heard them not,—as though his ears were heavy with deafness.

<sup>1</sup> Nothing certain is known concerning the history of this fabulist and sage. The opinion most generally received is that Lokman is the same person whom the Greeks, not knowing his real name, have called Æsop, *i. e.* Æthiops. This Sura shows the high degree of respect entertained for Lokman in Arabia at the time of Muhammad, who doubtless aimed to promote the interests of his new religion by connecting the Korân with so celebrated a name. Dr. Sprenger thinks that Lokman is identical with the Elxai of the Ebionites. Vol. i. p. 35 (Leben). But in this Sura there are no clear points of contact with Ebionite doctrines; and Dr. S. acknowledges (vol. i. p. 101) that the identity is "eine sehr unsichere Konjektur." The old Arab writers ascribe proverbs but not fables to Lokman.

<sup>2</sup> See Sura [lxviii.] i. p. 16.

<sup>3</sup> Beidh. and Itq. suppose this verse to have been revealed at Medina, on account of the precept to pay the *impost*, required by Muhammad of his followers as a religious duty, and different from the *alms*. The former is usually coupled with the duty of observing prayer. Mar. renders, *sa-crum censum* in marg.

<sup>4</sup> Nodhar Ibn El Hareth, who had purchased in Persia the romance of Roustem and Isfendiar, two of the most famous heroes of that land, which he recited to the Koreish as superior to the Korân.

Announce to him therefore tidings of an afflictive punishment !

Verily they who believe and do good works,—for them, gardens of delight ;

To dwell therein for ever: God's true promise ! and He is the Mighty, the Wise.

Without pillars that can be seen hath He created the heavens, and on the earth hath thrown mountains lest it should move with you ;<sup>1</sup> and He hath scattered over it animals of every sort : and from the Heaven We send down rain and cause every kind of noble plant to grow up therein—

10 This the creation of God : Show me now what others than He have created—Nay ! the ungodly are in a manifest delusion.

¶ Of old We bestowed wisdom upon LOKMAN, and taught him thus—"Be thankful to God : for whoever is thankful, is thankful to his own behoof ; and if any shall be thankless. . . . . then verily God is self-sufficient, worthy of praise !"

And bear in mind when Lokman said to his son by way of warning, "O my son ! join not other gods with God, verily, the joining gods with God is a great impiety."

(We have commanded<sup>2</sup> man concerning his parents.—His mother carrieth him with weakness upon weakness ; nor until after two years is he weaned.<sup>3</sup>—Be grateful to Me, and to thy parents. Unto Me shall all come.

But if they importune thee to join that with Me of which thou hast no knowledge, obey them not : comport thyself towards them in this world as is meet and right ; but follow the way of him who turneth unto Me. Unto Me shall ye return at last, and then will I tell you of your doings ;)

"O my son ! verily God will bring everything to light, though it were but the weight of a grain of mustard-seed, and hidden in a rock or in the heavens or in the earth ; verily God is sharp-sighted, informed of all.

O my son ! observe prayer, and enjoin the right and

<sup>1</sup> Comp. Ps. civ. 5.

<sup>2</sup> This verse and the verse following would seem more naturally to follow verse 18, where Wahl has placed them. See preceding Sura, v. 7.

<sup>3</sup> Comp. Talm. Kethuboth, 60, 1, "A woman is to nurse her child two years." Comp. Jos. Ant. ii. 9, 6.

forbid the wrong, and be patient under whatever shall betide thee: verily this is a bounden duty.<sup>1</sup>

And distort not thy face at men; nor walk thou loftily on the earth; verily God loveth no arrogant vain-glorious person;

But let thy pace be middling; and lower thy voice: verily the least pleasing of voices is surely the voice of asses.”

See ye not how that God hath subjected to you all that is in the heavens and all that is on the earth, and hath been bounteous to you of his favours, both for soul and body.<sup>2</sup> But some are there who dispute of God without knowledge, and have no guidance and no illuminating Book:

20 And when it is said to them, Follow ye what God hath sent down, they say, “Nay; that religion in which we found our fathers will we follow.” *What!* though Satan bid them to the torment of the flame?

But whoso setteth his face toward God with self-surrender, and is a doer of that which is good, hath indeed laid hold on the surest handle: Verily unto God is the issue of all things.

But let not the unbelief of the unbelieving grieve thee: unto Us shall they return: then will We tell them of their doings; aye, God knoweth the very secrets of the breast;

Yet a little while will We provide for them; then force them to a stern punishment.

Moreover, if thou ask them who hath created the Heavens and the Earth, they will certainly reply, “God.” SAY: God be praised! But most of them have not this knowledge.

God's, whatever is in the Heavens and the Earth! Verily God, He is the Rich,<sup>3</sup> the Praiseworthy;

And if all the trees that are upon the earth were to become pens, and if God should after that swell the sea into seven seas of *ink*, his words would not be exhausted: of a truth God is Mighty, Wise.<sup>4</sup>

<sup>1</sup> Lit. *this is (God's) fixed resolve for (human) affairs.*

<sup>2</sup> Or, *the seen and unseen*, lit. *outwardly and inwardly.*

<sup>3</sup> Or, as rendered in verse 11, “*the self-sufficient.*”

<sup>4</sup> Wah. Omar ben Muhammad, Zam. and Beidh. suppose this and the three following verses to have been revealed at Medina, in answer to the Jews, who had affirmed that all knowledge was contained in their own Law. But the accuracy of this supposition is very doubtful, if considered with regard to the preceding and following context.

Your creation and your quickening *hereafter*, are but as those of a single individual. Verily, God Heareth, Seeth!

Seest thou not that God causeth the night to come in upon the day, and the day to come in upon the night? and that He hath subjected the sun and the moon to laws by which each speedeth along to an appointed goal? and that God is acquainted with that which ye do?

This, for that God is the truth; and that whatever they call upon beside Him is a vain thing; and that God—He is the High, the Great.

30 Seest thou not how the ships speed on in the sea, through the favour of God, that He may show you of his signs? lo, herein are signs to every patient, grateful person.

And when the waves cover them like dark shadows they call upon God as with sincere religion; but when He safely landeth them, some of them there are who halt between two opinions.<sup>1</sup> Yet none reject our signs but all deceitful, ungrateful ones.

O men! fear ye your Lord, and dread the day whereon father shall not atone for son, neither shall a child in the least atone for him who begat him.

Aye! the promise of God is a truth. Let not this present life then deceive you; neither let the deceiver deceive you concerning God.

Aye! God!—with Him is the knowledge of the Hour: and He sendeth down the rain—and He knoweth what is in the wombs—but no soul knoweth what it shall have gotten on the morrow: neither knoweth any soul in what land it shall die. Verily God is knowing, informed of all.

<sup>1</sup> Between idolatry and Islam

[LXXXIII.]

## SURA XLII.—COUNSEL, OR CONSULTATION.

MECCA.—53 Verses.

—

*In the Name of God, the Compassionate, the Merciful.*

—

HA. MIM. AIN. SIN. KAF.<sup>1</sup> Thus unto thee as unto those who preceded thee doth God, the Mighty, the Wise, reveal Himself!

All that is in the Heavens and all that is in the Earth is his: and He is the High, the Great!

Ready<sup>2</sup> are the Heavens to cleave asunder from above for very awe; and the angels celebrate the praise of their Lord, and ask forgiveness for the dwellers on earth: is not verily God the Indulgent, the Merciful?

But whoso take *other deities* as lords beside Him—God watcheth them! but thou hast them not in thy charge.

It is thus moreover that We have revealed to thee an Arabic Korân, that thou mayest warn the mother-city<sup>3</sup> and all around it, and that thou mayest warn them of that day of the Gathering, of which there is no doubt—when part shall be in Paradise and part in the flame of *Hell*.

Had God so pleased, He had made them one people and of one creed: but He bringeth whom He will within his mercy; and as for the doers of evil, no protector nor helper shall there be for them.

Will they take other protectors than Him? But God, He is *man's sole* protector: and He quickeneth the dead; and He is mighty over all things.

And whatever the subject of your disputes, with God doth its decision rest. This is God, my Lord: in Him do I put my trust, and to Him do I turn in penitence;

<sup>1</sup> See Sura lxxviii. 1, p. 17.<sup>2</sup> Lit. *want but little of being rent asunder*.<sup>3</sup> Mecca

Creator of the Heavens and of the Earth! He hath made for you pairs from among your own selves, and pairs from cattle—by this means He multiplies you: nought is there like Him! and verily He is the Hearer, the Beholder!

10 His, the keys of the Heavens and of the Earth! He enlargeth supplies or giveth them by measure to whom He will: He verily knoweth all things.

To you hath He prescribed the faith which He commanded unto Noah and which We have revealed to thee and which We commanded unto Abraham and Moses and Jesus, saying, "Observe this faith, and be not divided into sects therein." Intolerable to those who worship idols jointly with God

Is that *faith* to which thou dost call them! Whom He pleaseth doth God choose for it, and whosoever turneth to Him in penitence will He guide unto it.

Nor were they divided into sects through mutual jealousy, till after that "the knowledge" had come to them: and had not a decree from thy Lord gone forth *respiteing them* to a fixed time, there had surely been a decision between them.<sup>1</sup> And truly they who have inherited "the Book" after them, are in perplexity of doubt concerning it.

For this cause summon thou *them to the faith*, and walk uprightly therein as thou hast been bidden, and follow not their desires: and SAY: In whatsoever Books God hath sent down do I believe: I am commanded to decide justly between you: God is your Lord and our Lord: we have our works and you have your works: between us and you let there be no strife: God will make us all one: and to Him shall we return.

And as to those who dispute about God, after pledges of obedience given to Him,<sup>2</sup> their disputings are of no force with their Lord, and wrath shall be upon them, and theirs a sore torment.

It is God who hath sent down the Book with truth, and the Balance:<sup>3</sup> but what shall inform thee whether haply "the Hour" be nigh?

<sup>1</sup> Jews and Christians.<sup>2</sup> Or, *nachdem ihm (Mohamed) die Lehre geworden*.—Ullm. *Postquam responsum fuit illi* (id est, Mahumeto de Religione manifestanda).—Mar.<sup>3</sup> The law contained in the Korân. The second clause of this verse is capable of other renderings.

They who believe not therein, challenge its speedy coming:<sup>1</sup> but they who believe are afraid because of it, and know it to be a truth: Are not they verily who dispute of the Hour in a fargone error?

Benign is God towards his servants: for whom He will doth He provide; and He is the Strong, the Mighty.

Whoso chooses the tillage of the life to come, to him will We give an ample increase in his tillage: and whoso chooseth the tillage of this life, thereof will We give him: but no portion shall there be for him in the life to come.<sup>2</sup>

20 Is it that they (the Meccans) have gods who have sanctioned for them aught in the matter of religion which God hath not allowed? But had it not been for a decree of *future* severance, assuredly judgment would have taken place between them: and verily for the impious is a painful torment.

On that day thou shalt see the impious alarmed at their own works when the consequence thereof is falling upon them; but they who believe and do the things that are right, shall dwell in the meadows of Paradise: whatever they shall desire awaiteth them with their Lord:—This, the great boon—

This is what God announceth to his servants who believe and do the things that are right. SAY: For this ask I no wage of you, save the love of kindred. And whoever shall have won the merit of a good deed, We will increase good to him therewith; aye, God is forgiving, grateful.

Will they say he hath forged a lie of God? But if God pleased, He could seal up thy very heart.<sup>3</sup> But God will bring untruth to nought, and will make good the truth by his word; verily He knoweth the secrets of the breast.

He it is who accepteth repentance from his servants, and forgiveth their sins and knoweth your actions:

<sup>1</sup> Isai. v. 19.

<sup>2</sup> Comp. Gal. vi. 7, 8.

<sup>3</sup> *i.e.* deprive thee of the Prophetic mission; or, fortify thee with patience against the calumny of forging lies of God. Thus Mar. If this latter interpretation be adopted, the remainder of the verse must be rendered: *And God will abolish the lie and, etc.*

And to those who believe and do the things that are right will He hearken, and augment his bounties to them:<sup>1</sup> but the unbelievers doth a terrible punishment await.

But were God profuse in supplies to his servants, they would certainly commit excesses on the earth: but He sendeth down what He will by measure; truly He knoweth, beholdeth his servants.

He it is who after that men have despaired of it, sendeth down the rain, and spreadeth abroad his mercy: and He is the Protector, the Praiseworthy.

Among his signs is the creation of the Heavens and of the Earth, and the creatures which He hath scattered through both: and, for their gathering together when He will, He is all-powerful!

Nor happeneth to you any mishap, but it is for your own handy-work: and yet He forgiveth many things.

30 Ye cannot weaken Him on the earth: neither, beside God, patron or helper shall ye have.

Among his signs also are ships out at sea, like mountains: if such be his will, He lulleth the wind and they lie motionless on the back of the waves:—truly herein are signs to all the constant, the grateful;—

Or for their *ill* deserts He causeth them to founder; yet forgiveth He much:

But they who gainsay our signs shall know that for them there is no escape.

All that you receive is but for enjoyment in this life present: but better and more enduring is a portion with God for those who believe and put their trust in their Lord;

And who avoid the heinous things of crime, and filthinesses, and when they are angered, forgive;

And who hearken to their Lord, and observe prayer, and whose affairs are guided by mutual COUNSEL, and who give alms of that with which we have enriched them;

And who, when a wrong is done them, redress themselves:

—Yet let the recompense of evil be only a like evil—

<sup>1</sup> Lit. *He will increase them.* Comp. Ps. cxv. 14.



but he who forgiveth and maketh peace, shall find his reward for it from God; verily He loveth not those who act unjustly.

And there shall be no way *open* against those who, after being wronged, avenge themselves;

40 Only shall there be a way *open* against those who unjustly wrong others, and act insolently on the earth in disregard of justice. These! a grievous punishment doth await them.

And whoso beareth *wrongs* with patience and forgiveth—this verily is a bounden duty;<sup>1</sup>

But he whom God shall cause to err shall thenceforth have no protector. And thou shalt behold the doers of injustice

Exclaiming when they see the torment, "Is there any way of return?"

And thou shalt see them when set before it, down-cast for the shame: they shall look at it with stealthy glance: and the believers shall say, "Truly are the losers they who have lost themselves and their families on this day of Resurrection! Shall not verily the ungodly<sup>2</sup> be in lasting torment?"

And no other protectors shall there be to succour them than God; and whom God shall cause to err, no pathway therefore for him!

Hearken to your Lord ere the day come, which there will be no averting on the part of God.<sup>3</sup> No place of refuge for you on that day! no disavowal of *your works!*

But if they turn aside from thee, yet We have not sent thee to be guardian over them. 'Tis thine but to preach. And verily, when We cause man to taste our gifts of mercy, he rejoiceth in them; but if, for their by-gone handy-work, evil betide them, then lo! is man ungrateful.

God's, the kingdom of the Heavens and of the Earth! He createth what He will! and He giveth females to whom He will, and He giveth males to whom He will:

<sup>1</sup> Lit. (God's) fixed resolve concerning affairs.

<sup>2</sup> The word rendered *ungodly* may mean *perpetrators of injustice*, in allusion to verse 40.

<sup>3</sup> Lit. *cujus non est repulsio a Deo*.—Mar. *Which God will not keep back*.—Sale.

Or He uniteth with them children of both sexes, and He maketh whom He will to be childless; truly He is Wise, Powerful!

50 It is not for man that God should speak with him but by revelation, or from behind a veil:

Or He sendeth a messenger to reveal, by his permission, what He will: verily He is Exalted, Wise!

And thus have We sent the Spirit (Gabriel<sup>1</sup>) to thee with a revelation, by our command. Thou knewest not, ere this, what "the Book" was, or what the faith. But We have ordained it for a light: by it will We guide whom We please of our servants. And thou verily shalt surely guide into the right way,

The way of God, to whom *belongeth* all that is in Heaven and Earth. Shall not all things return to God?

[LXXXIV.]

SURA X.—JONAH, PEACE BE ON HIM!

MECCA.—109 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. RA.<sup>2</sup> These are the signs (revelations) of the wise Book!

A matter of wonderment is it to the men of *Mecca*, that to a person among themselves We revealed, "Bear warnings to mankind: and, to those who believe, bear the good tidings that they shall find with their Lord the reward of their sincerity?"<sup>3</sup> The unbelievers say, "Lo! this is a manifest sorcerer."

Verily your Lord is God who hath made the Heavens

<sup>1</sup> Thus Beidhawi. But lit. *Thus have We revealed to thee the Spirit*; which Mar. understands of the Korán, as the life of souls.

<sup>2</sup> See Sura lxviii. n. 2, p. 16. These letters have been understood as meaning *amar li rabbi*, my Lord hath said to me.

<sup>3</sup> Lit. *that to them hath gone before sincerity with their Lord*.

and the Earth in six days—then seated Himself on his throne to administer the rule of *all things*: None can intercede with Him but after his own permission: This is God your Lord: therefore serve ye Him: Will ye not then reflect?

Unto Him shall ye return, all together: the promise of God is sure: Lo, He produceth a creature, then causeth it to return again—that He may reward those who believe and do the things that are right, with equity: but as for the infidels!—for them the draught of boiling water and an afflictive torment—because they have not believed.

It is He who hath appointed the sun for brightness, and the moon for a light, and hath ordained her stations that ye may learn the number of years and the reckoning of *time*. God hath not created *all this* but for the truth.<sup>1</sup> He maketh his signs clear to those who understand.

Verily, in the alternations of night and of day, and in all that God hath created in the Heavens and in the Earth are signs to those who fear Him.

Verily, they who dread not a meeting with Us,<sup>2</sup> and find their satisfaction in this world's life, and rest on it, and they who of our signs are heedless;—

These! their abode the fire, in recompense of their deeds!

Verily they who believe and do the things that are right, shall their Lord direct aright because of their faith. Rivers shall flow at their feet in gardens of delight:

10 Their cry therein, "Glory be to Thee, O God!" and their salutation therein, "Peace!"

And the close of their cry, "Praise be to God, Lord of all creatures!"

¶ And if God should hasten evil upon men as they fain would hasten good, then would their end<sup>3</sup> be decreed for them! Therefore We leave those who dread not the meeting with Us, bewildered in their error.

Moreover, when trouble toucheth a man, he crieth to Us, on his side, or sitting, or standing; and when We withdraw his trouble from him, he passeth on

<sup>1</sup> That is, for a serious end, and to manifest the Divine Unity.

<sup>2</sup> Or, *hope not to meet us*. Thus in verses 12, 16.

<sup>3</sup> *i.e.* their death.

as though he had not called on Us against the trouble which touched him! Thus are the deeds of transgressors pre-arranged for them.

¶ And of old destroyed We generations before you, O *Meccans*, when they had acted wickedly, and their Apostles had come to them with clear tokens of *their mission*, and they would not believe:—thus recompense We the wicked—

Then We made you their successors on the earth, that We might see how ye would act.

But when our clear signs are recited to them, they who dread not the meeting with Us say, "Bring a different Korân from this, or change it." SAY: It is not for me to change it as mine own soul prompteth.<sup>1</sup> I follow only what is revealed to me: verily I fear, if I rebel against my Lord, the punishment of a great day.

SAY: Had God so pleased, I had not recited it to you, neither had I taught it to you; and I have dwelt among you for years, ere it *was revealed to me*. Do ye not then understand?

And who is more unjust than he who coineth a lie concerning God, or treateth his signs as lies? Surely the wicked shall not prosper!

And they worship beside God that which cannot hurt or help them; and say, "These shall be our advocates with God!" SAY: Will ye inform God of aught in the Heavens and in the Earth which He knoweth not? Glory be to Him! and high be He exalted above the deities they join with Him!

20 Men were of one religion only:<sup>2</sup> then they fell to variance: and had not a decree (of respite) previously gone forth from thy Lord, their differences had surely been decided between them!

And they say: "Why is not a sign sent down to him from his Lord?" But SAY: The Hidden is only with God: wait ye therefore: I truly will be with you among those who wait.

And when after a trouble which had befallen them,<sup>3</sup> We caused *this* people to taste of mercy, lo! a plot on their part against our signs! SAY: Swifter

<sup>1</sup> Lit. of *mine own accord*. Tilqua, a meeting.

<sup>2</sup> Gen. xi. 1.

<sup>3</sup> This refers to the seven years of scarcity with which Mecca had been visited.

to plot is God! Verily, our messengers<sup>1</sup> note down your plottings.

He it is who letteth you travel by land and by sea, until, when ye are on board of ships—and they sail away with them<sup>2</sup> with favouring breeze in which they rejoice, there overtakes them a tempestuous gale and the billows come on them from every side and they think that they are encompassed therewith, *they* call on God, professing unto Him sincere religion:—"Wouldst Thou but rescue us from this, then will we indeed be of the thankful."

But when We have rescued them, lo! they commit unjust excesses on the earth! O men! your self-injuring excess is only an enjoyment of this life present: soon shall ye return to Us: and We will declare unto you what ye have done!

This present life resembleth the water which We send down from Heaven, and the produce of the earth of which men and cattle eat is mingled with it, till the earth hath received its golden raiment and is decked out: and they who dwell on it deem that they have power over it! *but*, Our behest cometh to it by night or by day, and We make it as if it had been mown down—as if it had not teemed only yesterday! Thus make We our signs clear to those who consider.

And God calleth to the abode of peace;<sup>3</sup> and He guideth whom He will into the right way.

Goodness<sup>4</sup> itself and an increase of it for those who have done good! neither blackness nor shame shall cover their faces! These shall be the inmates of Paradise, therein to abide for ever.

And as for those who have wrought out evil, their recompense shall be evil of like degree, and shame shall cover them—no defender shall they have against God—as though their faces were darkened with deep<sup>5</sup> murk of night! These shall

<sup>1</sup> The recording angels.    <sup>2</sup> An abrupt change of person for *with you*.

<sup>3</sup> Paradise.

<sup>4</sup> Verses 27, 28 are to be noted, as defining the proportion to be observed in rewards and punishments, the severity of the latter being only in proportion to the crime, the excellence of the former being above and beyond its strict merits.

<sup>5</sup> The Arabic word implies that *part* of the night when darkest, towards morning.

be inmates of the Fire: therein they shall abide for ever.

And on that day will We gather them all together: then will We say to those who added gods to God, "To your place, ye and those added gods of yours!" Then We will separate between them: and those their gods shall say, "Ye served us not:<sup>1</sup>

30 And God is a sufficient witness between us and you: verily we cared not aught for your worship."

There shall every soul make proof of what it hath sent on before, and they shall be brought back to God their true lord, and the deities of their own devising shall vanish from them.

SAY: Who supplieth you from the Heaven and the Earth? Who hath power over hearing and sight? And who bringeth forth the living from the dead, and bringeth forth the dead from the living? And who ruleth all things? They will surely then say, "God:" therefore SAY: Will ye not then fear *Him*?

This God therefore is your true Lord: and after the truth *is gone*, what is there *which remaineth* but error? How then are ye so perverted?

Thus is the word of thy Lord made good on the impious—that they shall not believe.

SAY: Is there any of the gods whom ye add to God who produceth a creature, then causeth it to return to *Him*? SAY: God produceth a creature, then causeth it to return to *Him*: How then are ye turned aside?

SAY: Is there any of the gods ye add to God who guideth to the truth? SAY: God guideth unto the truth. Is He then who guideth to the truth the more worthy to be followed, or he who guideth not unless he be himself guided? What then hath befallen you that ye so judge?

And most of them follow only a conceit:—But a conceit profiteth nothing against the truth! Verily God knoweth what they do.

Moreover this Korân could not have been devised apart from God: but it confirmeth what was revealed

<sup>1</sup> *But rather your own lusts.* The Muhammadans believe that idols will be gifted with speech at the day of judgment.

before it, and is a clearing up of the Scriptures<sup>1</sup>—there is no doubt therein—from the Lord of all creatures.

Do they say, "He hath devised it himself"? SAY: Then bring a Sura like it; and call on whom ye can beside God, if ye speak truth.

40 But that which they embrace not in their knowledge have they charged with falsehood, though the explanation of it hath not yet been given them. So those who were before them brought charges of imposture: But see what was the end of the unjust!

And some of them believe in it, and some of them believe not in it. But thy Lord well knoweth the transgressors.

And if they charge thee with imposture, then SAY: My work for me, and your work for you! Ye are clear of that which I do, and I am clear of that which ye do.

And some of them lend a ready ear to thee: But wilt thou make the deaf to hear even though they understand not?

And some of them look wistfully at thee: But wilt thou guide the blind even though they see not? Verily, God wrongeth not men in aught, but men wrong their own souls.

Moreover, on *that* day, He will gather them all together: *They shall seem* as though they had waited but an hour of the day! They shall recognize one another! Now perish they who treated the meeting with God as an untruth, and were not guided aright!

Whether We cause thee to see some of our menaces against them *fulfilled* or whether We *first* take thee to Ourselves,<sup>2</sup> to Us do they return—Then shall God be a witness to what they have done.

And every people hath had its apostle.<sup>3</sup> And when their apostle came, a rightful decision took place between them, and they were not wronged.

<sup>1</sup> Or, *of the Book*, i.e. the Prototype of the Korân preserved in Heaven. So Sprenger, ii. 286.

<sup>2</sup> The ordinary Arabic word for *to die* seems often to be avoided in speaking of Jesus and Muhammad.

<sup>3</sup> This is the doctrine of the Rabbins. Comp. Midrasch Rabba, and Midr. Jalkut on Numb. xxii. 2.

Yet they say, "When *will* this menace be made good? *Tell us* if ye speak truly."

50 SAY: I have no power over my own woe or weal, but as God pleaseth. Every people hath its time: when their time is come, they shall neither retard nor advance it an hour.

SAY: How think ye? if God's punishment come on you by night or by day, what portion of it will the wicked desire to hasten on?

When it falleth *on you*, will ye believe it then? Yet did ye desire to hasten it on.<sup>1</sup>

Then shall it be said to the transgressors, "Taste ye the punishment of eternity! Shall ye be rewarded but as ye have wrought?"

They will desire thee to inform them whether this be true? SAY: Yes! by my Lord it is the very truth: and it is not ye who can weaken Him.

And if every soul that hath sinned possessed all that is on earth, it would assuredly ransom itself therewith; and they will proclaim their repentance when they have seen the punishment: and there shall be a rightful decision between them, and they shall not be unjustly dealt with.

Is not verily whatever is in the Heavens and the Earth God's? Is not indeed the promise of God true? But most of them know it not—

He maketh alive and He causeth to die, and to Him shall ye be returned.

¶ O men! now hath a warning come to you from your Lord, and a medicine for what is in your breasts, and a guidance and a mercy to believers.

SAY: Through the grace of God and his mercy! and in this let them therefore rejoice: better is this than all they amass.

60 SAY: What think ye of the supplies which God hath sent down to you, and which ye have made unlawful and lawful? SAY: Hath God permitted you? or invent ye on the part of God?

But what on the day of Resurrection will be the thought of those who invent a lie on the part of God? Truly God is all-bounteous towards man; but most of them give not thanks.

<sup>1</sup> The unbelievers had doubtless challenged Muhammad to bring down the whole or part of the divine judgments. Lit. *will ye believe it at the time? or now?*

Thou shalt not be employed in affairs, nor shalt thou read a text out of the Korân, nor shall ye work any work, but We will be witnesses over you when ye are engaged therein: and not the weight of an atom on Earth or in Heaven escapeth thy Lord; nor is there aught that is less than this or greater, but it is in the perspicuous Book.

Are not they truly the friends of God, on whom no fear cometh, nor are they put to grief?

They who have believed and lived in the fear of God,—  
For them, good tidings in this life and in the next! No change in the decrees of God! This, the great felicity!

And let not their discourse grieve thee: Verily power is wholly God's: the Hearer, the Knower He!

Is not of a truth whatever is in the Heavens and whatever is in the Earth subject to God? What then do they follow who, beside God, call upon deities they have joined with Him? Verily they follow but a conceit! and verily they are nought but liars!

It is He who hath ordained for you the night wherein to rest, and the lightsome day.<sup>1</sup> Verily in this are signs for those who will hearken.

¶ They say, "God hath begotten issue." No! Glory be to Him! He is the self-sufficient. All that is in the Heavens and all that is in the Earth is His! Have ye warranty for that *assertion*? Speak ye of God that which ye know not?

70 SAY: Verily, they who devise this lie concerning God shall fare ill:

A provision have they in this world; then to Us they return! Then make We them to taste the vehement torment, for that they were unbelievers.

¶ Also recite to them the history of Noah<sup>2</sup> when he said to his people,—“If, O my people! my abode with you and my reminding you of the signs of God be grievous to you, yet in God is my trust: Muster therefore your designs and your false gods, and let not your design be carried on by you in the dark: then come to some decision<sup>3</sup> about me, and delay not:

<sup>1</sup> i. e. enabling you to behold objects.

<sup>2</sup> The preaching of Noah is mentioned by the Rabbins. Sanhedrin, 108. Comp. Midr. Rabbah on Gen. Par. 30 and 33, on Eccl. ix. 14, and in the probably sub-Apostolic 2 Pet. ii. 5.

<sup>3</sup> Or, *make known (your wishes) to me.*

And if ye turn away, yet ask I no reward from you: my reward is with God alone, and I am commanded to be of the Muslims.”

But they treated him as a liar: therefore We rescued him and those who were with him in the ark, and We made them to survive the others;<sup>1</sup> and We drowned those who had charged our signs with falsehood. See, then, what was the end of these warned ones!

Then after him, We sent Apostles to their peoples, and they came to them with credentials; but they would not believe in what they had denied aforetime: Thus seal We up the hearts of the transgressors!

Then sent We, after them, Moses and Aaron to Pharaoh and his nobles with our signs; but they acted proudly and became sinners:

And when the truth came to them from Ourselves, they said, “Verily, this is clear sorcery.”

Moses said: “Say ye of the truth after it hath come to you, ‘Is this sorcery?’ But sorcerers shall not prosper.”

They said: “Art thou come to us to pervert us from the *faith* in which we found our fathers, and that to you twain shall be greatness in the land? But we believe you not.”

80 And Pharaoh said: “Fetch me every skilled magician.” And when the magicians arrived, Moses said to them, “Cast down what ye have to cast.”

And when they had cast them down, Moses said, “Verily, God will render vain the sorceries which ye have brought to pass: aye, God prospereth not the work of evil-doers.

And by his words will God verify the Truth, though the impious be averse to it.”

And none believed on Moses but a race among his own people,<sup>2</sup> through fear of Pharaoh and his nobles, lest he should afflict them: For of a truth mighty was Pharaoh in the land, and one verily who committed excesses.

And Moses said: “O my people! if ye believe in God, then put your trust in Him—if ye be Muslims.”

And they said: “In God put we our trust. O our

<sup>1</sup> Lit. *successors (of the drowned).*

<sup>2</sup> The tribe of Levi.—Geiger, “was hat Mohammed,” &c., p. 160

Lord! abandon us not to trial<sup>1</sup> from that unjust people,  
And deliver us by thy mercy from the unbelieving people."

Then thus revealed We to Moses and to his brother:  
"Provide houses for your people in Egypt, and *in* your houses make a Kebla, and observe prayer and proclaim the good tidings to the believers."

And Moses said: "O our Lord! Thou hast indeed given to Pharaoh and his nobles splendour and riches in this present life: O our Lord! that they may err from thy way! O our Lord! confound their riches, and harden their hearts that they may not believe till they see the dolorous torment."

He said: "The prayer of you both is heard: walk ye both therefore uprightly, and follow not the path of those who have no knowledge."

90 And We led the children of Israel through the sea; and Pharaoh and his hosts followed them in eager and hostile sort until, when the drowning overtook him, he said, "I believe that there is no God but He on whom the children of Israel believe, and I am one of the Muslims."

Yet now, *said God*: "Though thou hast been rebellious aforetime, and wast one of the wicked doers,

This day will We rescue thee with thy body that thou mayest be a sign to those who shall be after thee:<sup>2</sup> but truly, most men are of our signs regardless!"

¶ Moreover We prepared a salubrious abode for the children of Israel, and provided them with good things: nor did they fall into variance till the Knowledge (the Law) came to them: truly thy Lord will decide between them on the day of Resurrection concerning that in which they differed.

<sup>1</sup> Lit. *make us not (the subject of) trial, or punishment, to, &c.*

<sup>2</sup> This is in accordance with Talmudic legend. "Recognize the power of repentance in the case of Pharaoh, King of Egypt, who rebelled excessively against the most High; *Who is God that I should hearken to his voice?* (Ex. v. 2). But with the same tongue that sinned he did penance: *Who is like thee, O Lord, among the Gods?* (xv. 11). The Holy One, Blessed be He, delivered him from the dead,.....so that he should not die (ix. 15, 16).—For now have I stretched forth my hand, and verily thee have I raised up from among the dead, to proclaim my might." Ex. ix. 15, 16. A strange comment! Pirke R. Eliezer, § 43. Comp. Midr. on Ps. cvi. Midr. Jalkut, ch. 238.

And if thou art in doubt as to what We have sent down to thee, inquire at those who read the Scriptures before thee.<sup>1</sup> Now hath the truth come unto thee from thy Lord: be not thou therefore of those who doubt.

Neither be of those who charge the signs of God with falsehood, lest thou be of those who perish.

Verily they against whom the decree of thy Lord is pronounced, shall not believe,

Even though every kind of sign come unto them, till they behold the dolorous torment!

Were it otherwise, any city, had it believed, might have found its safety in its faith.<sup>2</sup> But it was so only with the people of JONAS. When they believed, We delivered them from the penalty of shame in this world, and provided for them for a time.

But if thy Lord had pleased, verily all who are in the earth would have believed together. Wilt thou then compel men to become believers?

100 No soul can believe but by the permission of God: and He shall lay his wrath on those who will not understand.

SAY: Consider ye whatever is in the Heavens and on the Earth: but neither signs nor warners avail those who will not believe!

What then can they expect but the like of such days of wrath as befell those who flourished before them? SAY: Wait; I too will be with you among those who wait;

Then will We deliver Our apostles and those who believe: Thus is it binding on Us to deliver the faithful.

¶ SAY: O men! if ye are in doubt as to my religion, then I worship not whom ye worship beside God; but I worship God, who will cause you to die: and I am commanded to be a believer.

And set thy face toward the true religion, sound in faith (Hanyf), and be not of those who join other gods with God:

Neither invoke beside God that which can neither help

<sup>1</sup> *i.e.*, whether thou art not foretold in the Law and Gospel, and whether the Korân is not in unison with, and confirmatory of them.

<sup>2</sup> Lit. *And if not (there might have been) a city (which) had believed, and its faith would have profited it. Save the people of Jonah, when, etc.*

nor hurt thee: for if thou do, thou wilt certainly then be one of the unjust.

And if God lay the touch of trouble on thee, there is none to remove it but He: and if He would confer good upon thee, there is none to keep back his bounty: He will confer it on such of his servants as He chooseth: and He is the Gracious, the Merciful!

SAY: O mankind! now hath the truth come unto you from your Lord. He therefore who is guided aright, is guided only for his own behoof: but he who is in error erreth only against the same; and I am not guardian over you!

And follow what is revealed to thee: and persevere steadfastly till God shall judge, for He is the best of Judges.

[LXXXV.]

SURA XXXIV.—SABÂ.<sup>1</sup>

MECCA.—54 Verses.

*In the Name of God, the Compassionate, the Merciful.*

PRAISE be to God! to whom belongeth all that is in the Heavens and all that is on the Earth; and to Him be praise in the next world: and He is the All-wise, the All-informed!

He knoweth what entereth into the earth, and what proceedeth from it; and what cometh down from heaven, and what goeth up into it: and He is the Merciful, the Forgiving!

But the unbelievers say, "The Hour will not come upon us!" SAY: Nay rather, by my Lord it will surely come upon you! Him who knoweth the secret things not the weight of a mote (an ant) either in the Heavens or in the Earth escapeth; nor is there aught less than this or aught greater, which is not in the perspicuous Book;—

<sup>1</sup>A city of Yeman, the Sheba of Scripture, destroyed by the flood of E<sup>1</sup> Irem. It took its name from the great-grandson of Joctan.

To the intent that God may reward those who believe and do the things that are right: Pardon and a noble provision for them!

But as for those who aim to invalidate our signs,—for them a chastisement of painful torment!

And they to whom knowledge hath been given see that what hath been sent down to thee from thy Lord is the truth, and guideth into the way of the Glorious, the Praiseworthy.

But the unbelievers say to those whom they fall in with, "Shall we point out to you a man who will foretell you that when ye have been utterly torn and rent to pieces, ye shall verily be restored in a new creation?"

He deviseth a lie about God, or there is a djinn in him." But they who believe not in the next life, shall incur chastisement, and be lost in remote estrangement from God.

Have they never contemplated that which is before them and behind them in Heaven and Earth? If such were our pleasure, We could cause the Earth to swallow them up, or cause a portion of the Heaven to fall upon them! <sup>1</sup> Herein truly is a sign for every returning servant.

10 ¶ And on David bestowed We from Ourselves, a special boon:—"O mountains, repeat ye (the praises of God) with him, and ye birds." And We made the iron soft for him:—"Make coats of mail, and arrange its plates; and work ye righteousness; verily I behold your actions."

And unto Solomon *did We subject* the wind, which travelled in the morning a month's journey, and a month's journey in the evening,<sup>2</sup> and We caused a fountain of molten brass to flow for him. And of the Djinn were some who worked in his presence, by the will of his Lord; and such of them as swerved from our bidding We caused to taste the torment of the flame.

<sup>1</sup> See Sur. xxx. 47, in the Ar. p. 258. The Arabs, like the Jews, probably conceived of the Heavens as a solid vault. Thus Dr. Sprenger, xvii. 94, p. 200. Comp. xxvi. 187, 208, p. 102.

<sup>2</sup> This rendering is in accordance with the Muhammadan traditions given by Beidhawi and others (see note ap. Sale on Sur. xxvii. 21) as to Solomon's mode of travelling. Lit. *its morning-(time) a month, and its evening-(time) a month*; i. e. (it blew) for a month in the morning, &c.

They made for him whatever he pleased, of private chambers, and images, and dishes large as tanks, and cooking-pots that stood firmly. "Work," said We, "O family of David, with thanksgiving." But few of my servants are the thankful!

And when We decreed the death of Solomon, nothing showed them that he was dead but a reptile of the earth that gnawed the staff which supported his corpse.<sup>1</sup> And when it fell, the Djinn perceived that if they had known the things unseen, they had not continued in their shameful affliction.<sup>2</sup>

¶ Of old truly there was a sign to SABA, in their abodes:—two gardens, the one on the right hand and the other on the left:—"Eat ye of your Lord's supplies, and give thanks to Him: goodly the country, and gracious the Lord!"

But they turned aside: so We sent upon them the flood of Irem,<sup>3</sup> and We changed them their gardens into two gardens of bitter fruit and tamarisk and some few lote-trees.

Such was our retribution on them for their ingratitude: but do We thus recompense any except the ungrateful?

And We placed between them and the cities which We have blessed, conspicuous cities, and We fixed easy stages therein: "Travel ye through them by night and day, secure."

But they said, "O Lord! make the distance between our journeys longer,"<sup>4</sup>—and against themselves did they act unjustly: so We made them a tale, and scattered them with an utter scattering. Truly herein are signs to every one that is patient, grateful.

<sup>1</sup> The Talmud mentions the worm Shameer, used by Solomon to cut the stones for building the temple.—Pirke Aboth. v. See Buxt. Lex. Talmud. p. 2456; Tr. Gittin, fol. 68; and Midr. Jalkut on 1 Kings vi. 7. This passage of Scripture may have suggested the idea that Solomon built, etc., by the aid of Spirits.

<sup>2</sup> *i. e.* in their difficult toils.

<sup>3</sup> See M. Caussin de Perceval, Hist. des Arabes, vol. iii., who, as well as M. de Sacy, fixes this event in the second century of our era. Lit. *the flood of the mounds or dams.*

<sup>4</sup> The Saba of verse 14 formed an important branch of the trading population of Yemen. This whole passage, 14-18, alludes to the cessation of traffic between them and Syria, which led to the desire to lengthen the stages and diminish the expense of the journey. See Muir's Life of Muhammad, i. p. cxxxix. Muhammad attributes this desire to covetousness.

And assuredly now Eblis proved that he had judged truly of them; and they all, except a portion of the faithful, followed him:

20 Yet no power had he over them. Only We would discern him who believed in the life to come, from him who doubted of it; for thy Lord keepeth watch over all things.

¶ SAY: Call ye (Meccans) upon those whom ye deem gods beside God: their power in the Heavens and in the Earth is not the weight of an atom—neither have they any share in either; nor hath He a helper from among them.

No intercession shall avail with Him but that which He Himself alloweth<sup>1</sup>—until when at last their hearts are relieved from terror, they say, "What saith your Lord?" they answer, "The Truth; for He is the High, the Great."

SAY: Who supplieth you out of the Heavens and the Earth? SAY: God. And verily we or ye have guidance or are in palpable error!

SAY: Not as to our faults shall ye be questioned, neither shall we be questioned as to your actions;

SAY: Our Lord will gather us together—then will He judge between us in justice; for He is the Judge, one who knoweth *all things.*

SAY: Show me those whom ye have united with Him as associates: away with them! nay, rather, He is God, the Mighty, the Wise!

And We have not sent thee otherwise than to mankind at large,<sup>2</sup> to announce and to warn: but most men understand not.

And they say, "When will this threat come to pass? Tell us, if ye be men of truth:"

SAY: Ye are menaced with a day, which not for an hour can ye retard or hasten on.

30 The unbelievers say, "We will by no means believe in this Korân, nor in the Books which preceded it." But couldst thou see when the wicked shall be set before their Lord! With reproaches will they answer one another: those who were reputed weak will say to those who were arrogant, "But for you we had assuredly been believers:"

<sup>1</sup> Lit. *but to whom He shall permit.*

<sup>2</sup> Lit. *universally, or wholly to mankind, or altogether as an announcer, &c.*



Then shall the arrogant ones say to the weak, "Was it we who turned you aside from the guidance which had reached you? Nay, but ye acted wickedly yourselves."

And the weak shall say to the arrogant, "Nay, but there was a plot by night and by day, when ye bade us believe not in God, and assign Him peers." And they shall proclaim their repentance after they have seen the punishment! And yokes will We place on the necks of those who have not believed! Shall they be rewarded but as they have wrought?

Nor have We sent a warner to any city whose opulent men did not say, "In sooth we disbelieve your message;"

And said, "We are the more abundant in riches and in children, nor shall we be among the punished."

SAY: Of a truth my Lord is liberal of supplies to whom He pleaseth, or giveth by measure; but the greater part of men acknowledge it not:

Neither by your riches nor by your children shall you bring yourselves into nearness with Us; but they who believe and do the thing that is right shall have a double reward for what they have done, and in the pavilions of Paradise shall they dwell secure;

But they who aim to invalidate our signs, shall be consigned to punishment.

SAY: Of a truth my Lord is liberal of supplies to whom He pleaseth of his servants, or is sparing to them: and whatever ye give in alms He will return; and He is the best dispenser of gifts.

One day He will gather them all together: then shall He say to the angels, "Did these worship you?"

40 They shall say, "Glory be to Thee! Thou art our friend, not these!"<sup>1</sup> Nay, they worshipped the Djinn: it was in them that most of them believed.

On this day the one of you shall have no power over others for help or hurt; and We will say to the evil-doers, "Taste ye the torment of the fire, which ye treated as a delusion."

<sup>1</sup> Lit. *without them.*

For when our distinct signs are recited to them they say, "This is merely a man who would fain pervert you from your fathers' worship"—And they say, "This (Korân) is no other than a forged falsehood." And the unbelievers say to the truth when it is presented to them, "'Tis verily nothing but palpable sorcery:"

Yet have We given them no books in which to study deeply, nor have We sent any one to them before thee, charged with warnings.

They also who flourished before them treated our apostles as impostors in like sort: but not to the tenth part of what We bestowed on them<sup>1</sup> have these attained. And yet when they charged my apostles with deceit, how terrible was my vengeance!

SAY: One thing only do I advise you:—that ye stand up before God two and two, or singly,<sup>2</sup> and then reflect that in your fellow-citizen is no djinn:<sup>3</sup> he is no other than your warner before a severe punishment.

SAY: I ask not any wage from you: that is with yourselves: verily my wage is of God alone:—And He is witness over all things!

SAY: Truly my Lord sendeth forth<sup>4</sup> the Truth:—Knower of things unseen!

SAY: Truth is come, and falsehood shall not appear, and shall return no more!

SAY: If I err, to my own cost only do I err: but if I have guidance, it is of my Lord's revealing. Verily He is the Hearer, the Near at hand.

50 Couldst thou see how they shall tremble but find no escape, and be taken forth from the place that is so near;<sup>5</sup>

And say, "We believe in Him!" But how, in their present distance,<sup>6</sup> shall they receive the faith,

<sup>1</sup> *i. e.* of strength and material prosperity.

<sup>2</sup> *i. e.* so as to form a judgment free from the influence of others.

<sup>3</sup> It is very remarkable, that when the power of Muhammad became firmly established, he never reverts to the insinuations against the soundness of his mind which in the earlier Suras he so often rebuts.

<sup>4</sup> Or, *casts his truth (over his servants).*

<sup>5</sup> *i. e.* the grave.—Mar. So called because there is but a step into it from the surface of the earth.—Ullm.

<sup>6</sup> *i. e.* beyond the grave.

When they had before denied it, and aimed *their shafts* at the mystery from afar? <sup>1</sup>  
 And a barrier shall be passed between them and that which they desire—  
 As was done unto those of a like persuasion of old. Verily they were *lost* in the questionings of doubt.

[LXXXVI.]

## SURA XXXV.—THE CREATOR, OR THE ANGELS.

MECCA.—45 Verses.

*In the Name of God, the Compassionate, the Merciful.*

PRAISE be to God, Maker of the Heavens and of the Earth! Who employeth the ANGELS as envoys, having two and three and four pairs of wings: He addeth to his creature what He will! Truly God hath power over all things.  
 The mercy which God layeth open for man no one can withhold; and what He withholdeth, none can afterwards <sup>2</sup> send forth. And He is the Mighty, the Wise.  
 O men! bear in mind the favour of God towards you. Is there a creator other than God who nourisheth you out of heaven and earth? There is no God but He! How then are ye turned aside *from Him*?  
 If they treat thee as an impostor, then before thee have apostles been treated as impostors—But to God shall all things return.  
 O men! verily the promise of God is true: let not then the present life deceive you with vain hopes: and let not the Deceiver deceive you as to God.<sup>3</sup>

<sup>1</sup> *i. e.* when in this life.<sup>2</sup> *Lit. after him*, *i. e.* after he has withheld it.<sup>3</sup> *Lit. seduce you from God.*

Yes, Satan is your foe. For a foe then hold him. He summoneth his followers only to become inmates of the flame.

The unbelievers,—for them a terrible punishment!—  
 But believers and doers of good works, for them is mercy, and a great reward!

Shall he, the evil of whose deeds are so tricked out to him that he deemeth them good, *be treated like him who seeth things aright*? Verily God misleadeth whom He will, and guideth whom He will. Spend not thy soul in sighs for them: verily God knoweth their doings.

10 It is God who sendeth forth the winds which raise the clouds aloft; then drive We them on to some land dead *from drought*,<sup>1</sup> and give life thereby to the earth after its death. So shall be the Resurrection.

If any one desireth greatness, greatness is wholly with God. The good word riseth up to Him, and the righteous deed doth He exalt. But a severe punishment awaiteth the plotters of evil things; and the plots of such will be in vain.

Moreover God created you of dust—then of the germs of life—then made you two sexes: and no female conceiveth or bringeth forth without his knowledge; and the aged ageth not, nor is aught diminished from man's age, but in accordance with the Book. An easy thing truly is this to God.

Nor are the two seas <sup>2</sup> alike: the one is fresh, sweet, pleasant for drink, and the other salt, bitter; yet from both ye eat fresh fish, and take forth for yourselves ornaments to wear; and thou seest the ships cleaving the waters that ye may go in quest of his bounties; and haply ye will be thankful.

He causeth the night to enter in upon the day, and the day to enter in upon the night; and He hath given laws to the sun and to the moon, so that each journeyeth to its appointed goal: This is God your Lord: All power is his: But the gods whom ye call on beside Him have no power over the husk of a date-stone!

<sup>1</sup> See note at Sura [xcvii.] iii. 18. This is one of the passages said to have originated with Zayd.<sup>2</sup> Not only seas, properly so called, but the great masses of fresh water in the Nile, Tigris, inland lakes, etc.

If ye cry to them they hear not your cry, and if they heard they would not answer you; and in the day of Resurrection they will disown your joining them with God. And none can instruct thee like Him who is informed of all.

O men! ye are but paupers in need of<sup>1</sup> God; but God is the Rich, the Praiseworthy!

If He please, He could sweep you away, and bring forth a new creation!

Nor will this be hard for God.

And the burdened *soul* shall not bear the burden of another: and if the heavy-laden *soul* cry out for its burden *to be carried*, yet shall not aught of it be carried, even by the near of kin! Thou shalt only warn those who fear their Lord in secret, and observe prayer. And whoever shall keep himself pure, he purifieth himself only to his own behoof: for unto God shall be the journey back.

20 And the blind and the seeing are not alike; neither darkness and light; nor the shade and the hot wind;

Nor are the living and the dead the same thing! God indeed shall make whom He will to hearken; but thou shalt not make those who are in their graves to hearken: only with warning art thou charged.

Verily We have sent thee with the truth; a bearer of good tidings and a warner; nor hath there been a people unvisited by its warner:

And if they treat thee as a liar, so did those who were before them treat their Apostles who came to them with the proofs of *their mission*, and with the Scriptures, and with the enlightening Book:<sup>2</sup>

Then chastised I the unbelievers: and how great was my vengeance!

Seest thou not that God sendeth down water from the Heaven, and that by it We cause the up-growth of fruits of varied hues, and that on the mountains<sup>3</sup> are tracks of varied hues, white and

<sup>1</sup> Lit. *towards*. Ullman, *vor Gott*.

<sup>2</sup> The Gospel.

<sup>3</sup> This idea was probably suggested by Muhammad's reminiscences of the view from the Cave of Hira, to the north and west of which there is a prospect thus described by Burckhardt (*Travels*, p. 176). "The country before us had a dreary aspect, not a single green spot being visible; barren, black, and grey hills, and white sandy valleys, were the only objects in sight."

red, and others are of a raven black?<sup>1</sup> And of men and reptiles and animals, various likewise are the hues. Accordingly, such only of his servants as are possessed of *this* knowledge fear God. Lo! God is Mighty, Gracious!

Verily they who recite the Book of God, and observe prayer, and give alms in public and in private from what We have bestowed upon them, *may* hope for a merchandise that shall by no means perish:

God will render them their due recompense, and of his bounty increase them *more and more*: Verily He is Gracious, Grateful.

And that which We have revealed to thee of the Book is the very Truth, confirmatory of previous Scriptures: Verily God knoweth and beholdeth his servants.

Moreover, We have made the Book an heritage to those of our servants whom We have chosen. Some of them injure themselves by evil deeds; others keep the mean *between good and evil*; and others, by the permission of God, outstrip in goodness; this is the great merit!

30 Into the gardens of Eden shall they enter: with bracelets of gold and pearl shall they be decked therein, and therein shall their raiment be of silk:

And they shall say, "Praise be to God who hath put away sorrow from us! Verily our Lord is Gracious, Grateful,

Who of his bounty hath placed us in a mansion that shall abide for ever: therein no toil shall reach us, and therein no weariness shall touch us."

But for unbelievers is the fire of Hell; to die shall never be decreed them, nor shall aught of its torment be made light to them. Thus reward We every infidel!

And therein shall they cry aloud, "Take us hence, O our Lord! righteousness will we work, and not what we wrought of *old*."—"Prolonged We not your days that whoever would be monished might be monished therein? And the warner came to you—

Taste it then."—And there shall be no protector for the wicked!

God truly knoweth the hidden things both of the

<sup>1</sup> Also rendered *And there are black ravens; or, black grapes*.

Heavens and of the Earth: aye, He knoweth the very secrets of the breast.

It is He who hath appointed you his vicegerents in the earth: And whoever believeth not, on him is his unbelief; and their unbelief only increaseth hatred for unbelievers at the hands of their Lord:—aye, their unbelief only increaseth for unbelievers their own perdition!

¶ SAY: What think ye of the gods whom ye invoke beside God? Shew me what part of the earth they have created? Had they a share *in the creation of the Heavens?* Have We given them a Book in which they can find proofs *that they are to be invoked?* Nay, the wicked promise one another only deceits.

Verily God holdeth fast the Heavens and the Earth that they pass not away: and if they were passing away none could hold them back but He:<sup>1</sup> Verily He is Kind, Gracious.

40 They swore by God with their mightiest oath that should a preacher come to them: they would yield to guidance more than any people: but when the preacher came to them, it only increased in them their estrangement,

Their haughtiness on earth and their plotting of evil! But the plotting of evil shall only entangle those who make use of it.<sup>2</sup> Can they then expect aught but God's way<sup>3</sup> of dealing with the peoples of old? Thou shalt by no means find any change in the way of God,—

Yea, thou shalt not find any variableness in the way of God.

Have they never journeyed in the land and seen what hath been the end of those who flourished before them, though mightier in strength than they? God is not to be frustrated by aught in the Heavens or in the Earth; Verily He is the All-knowing, the All-mighty.

If moreover, God should chastise men according to their deserts, He would not leave even a reptile on the back of the earth! But to an appointed time doth He respite them.

<sup>1</sup> *i. e.* if God should withdraw his support. Lit. *after Him*.

<sup>2</sup> Lit. *shall encompass its people*.

<sup>3</sup> Method of dealing, *i. e.* first warning, then punishing.

And when their time cometh, then verily is the eye of God upon his servants.

[LXXXVII.]

SURA VII.—AL ARAF, OR KNOWLEDGE.

MECCA.—205 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. MIM. SAD.<sup>1</sup> A Book hath been sent down to thee—therefore let there be no difficulty in thy breast concerning it—to the intent that thou mayest warn thereby, and as a monition to the faithful. Follow ye what hath been sent down to you from your Lord; and follow no masters beside Him. How little will ye be monished!

And how many cities have We destroyed! For by night, or while they were in their midday slumber, did our wrath reach them, and their cry when our wrath reached them was only to say, “Verily, we have been evil-doers!” Surely, therefore, will We call those to account, to whom an Apostle hath been sent; and of the sent ones themselves will we certainly demand a reckoning, and with knowledge will We assuredly tell them of their deeds, for We were not absent from them.

And the weighing<sup>2</sup> on that day, shall be *with justice!* and they whose balances shall be heavy, these are they who shall be happy; and they whose balances shall be light, these are they who have lost their souls, because to our signs they were unjust.<sup>3</sup>

<sup>1</sup> The initial letters, it has been conjectured, of (Amara li Muhammad *sahidq*), *thus spake to me Muhammad the truthful*. But see Sura lxxviii. p. 16. The first part of this Sura was perhaps revealed when the Arabians were assembled at the Pilgrimage. See verse 29.

<sup>2</sup> A figure of frequent occurrence in the Talmud. See Tr. Rosh. Hashana, 17a.

<sup>3</sup> *i. e.* disbelieved our revelations.

- ¶ And now have We established you on the earth, and given you therein the supports of life—How little do ye give thanks!—
- 10 We created you; then fashioned you; then said We to the angels, “Prostrate yourselves unto Adam:” and they *all* bowed down in worship, save Eblis: He was not of those who prostrated themselves!
- To him said God: “What hath hindered thee from prostrating thyself in worship at my bidding?”
- He said, “Nobler am I than he: me hast Thou created of fire—and of clay hast Thou created him.”
- He said, “Get thee down hence: Paradise is no place for thy pride: <sup>1</sup> Go forth then; Verily one of the despised shalt thou be.”
- He said, “Respite me till the day when *mankind* shall be raised from the dead.”
- He said, “Verily one of the respited shalt thou be.”
- He said, “Because then Thou hast caused me to err, surely in thy straight path will I lay wait for them: Then will I surely come upon them from before and from behind, and from their right hand and from their left, and Thou shalt not find the greater part of them to be thankful.”
- He said, “Go forth from hence, a scorned, a banished one! Whoever of them shall follow thee, I will surely fill hell with you, one and all.
- And, O Adam! dwell thou and thy wife in Paradise, and eat ye whence ye will, but to this tree approach not, lest ye become of the unjust doers.”
- Then Satan whispered them to show them their nakedness, which had been hidden from them both; and he said, “This tree <sup>2</sup> your Lord hath not forbidden you, only lest ye should become angels, or become immortals:”
- 20 And he sware to them both, “Verily I am unto you one who counselleth aright.”
- So he beguiled them to their fall by deceits: and when they had tasted of the tree, their nakedness appeared to them, and they began to sew together upon themselves the leaves of the garden. And their Lord called to them, “Did I not forbid you this tree, and did I not say to you, ‘Verily, Satan is your declared enemy’?”

<sup>1</sup> Lit. *it shall not be for thee that thou demean thyself proudly in it.*

<sup>2</sup> Comp. Sura xx. 118, p. 93.

They said, “O our Lord! With ourselves have we dealt unjustly; and if Thou forgive us not and have pity on us, we shall surely be of those who perish.”

He said, “Get ye down, the one of you an enemy <sup>1</sup> to the other; and on the earth shall be an abode for you, and provision for a season.”

He said, “On it shall ye live, and on it shall ye die, and from it shall ye be taken forth.”

¶ O children of Adam! now have We sent down to you raiment to hide your nakedness, and splendid garments; but the raiment of piety—this is best. This is one of the signs of God: Haply man will be monished.

¶ O children of Adam! let not Satan lead you into temptation, as he drove forth your parents from the Garden by despoiling them of their raiment that he might cause them to see their nakedness: He truly seeth you, he and his hosts, whence ye see not them. Verily We have made the Satans tutelars of those who believe not.

And when *the wicked* commit some filthy deed,<sup>2</sup> they say, “We found our fathers practising it, and to us hath God commanded it”—SAY: Verily God enjoineth not filthy deeds. Will ye speak of God ye know not what?

SAY: My Lord hath enjoined what is right. Turn your faces therefore towards every place where He is worshipped,<sup>3</sup> and invoke Him, showing forth a pure faith. As He created you, *to Him* shall ye return: some hath He guided, and some hath He justly left in error: Verily they have taken to themselves the Satans as their tutelars beside God, yet deemed that they were guided aright.

¶ O children of Adam! wear your goodly apparel when ye repair to any mosque,<sup>4</sup> and eat ye and drink

<sup>1</sup> Gen. iii. 15.

<sup>2</sup> In connection, probably, with ancient idolatrous worship.

<sup>3</sup> Lit. *towards each mosque*, i. e. towards the kibla of each mosque. The word mosque, *mesjid*, however, is usually applied only to that of Mecca. The common term in use for larger places of worship is *djami*, a word unknown, in that sense, to the Korân.

<sup>4</sup> For full information as to the clothing of the ancient Arabians, see Freyt. Einl. pp. 295-327. The Koreish (we are told in Sirat Arrasul, fol. 26, and Beidh.), in order to instil a deep respect for the Caaba and other holy places into the minds of the Arabians, had forbidden all food during the processions, and required that no clothes, except those borrowed from

but exceed not: Verily He loveth not those who exceed.

30 SAY: Who hath prohibited God's goodly raiment, and the healthful viands which He hath provided for his servants? SAY: These are for the faithful in this present life, but above all on the day of the Resurrection—Thus make We our signs plain for people of knowledge—

SAY: Only hath my Lord forbidden filthy actions whether open or secret, and iniquity, and unjust violence, and to associate with God that for which He hath sent down no warrant, and to speak of God that of which ye have no knowledge.

¶ Every nation hath its set time. And when their set time is come, they shall not retard it an hour, and they shall not advance it.

¶ O children of Adam! if there come to you Apostles from among yourselves, rehearsing my signs to you, then whoso feareth God and doeth good works, no fear shall be upon them, neither shall they be put to grief;

But they who charge our signs with falsehood, and turn away from them in their pride,—these shall be inmates of the Fire: for ever shall they abide therein.

And who is more unjust than he who deviseth a lie of God, or treateth our signs as lies? To them shall a portion<sup>1</sup> *here below* be assigned in accordance with the Book of our decrees, until the time when our messengers come to them,<sup>2</sup> *who, as they receive their souls, shall say, "Where are they on whom ye called beside God?"* They shall say: "Gone away from us." And they shall witness against themselves that they were unbelievers.

He shall say, "Enter ye into the Fire with the races of Djinn and men who have preceded you. So oft as a fresh race entereth, it shall curse its sister (race), until when they have all reached it, the last *comers* shall say to the former, 'O our Lord! these are

Meccans, should be worn, or that those who wore their own should devote them to God as holy vestments. The consequence was, that most of the pilgrims visited the holy places in perfect nudity. Hence the precept in the text. Lit. *at any mosque*.

<sup>1</sup> Lit. *their portion shall be given* [shall reach] *them from the Book*.

<sup>2</sup> The Angels of Death.

they who led us astray: assign them therefore a double torment of the fire:" He will say, "Ye shall all have double;"—But of this are ye in ignorance:—

And the former of them shall say to the latter, "What advantage then have ye over us? Taste ye therefore the torment for that which ye have done."

Verily, they who charge our signs with falsehood and turn away from them in their pride, Heaven's gates shall not be opened to them, nor shall they enter Paradise, until the camel<sup>1</sup> passeth through the eye of the needle: and after this sort will We recompense the transgressors;—

Hell shall be their bed, and above them coverings of fire! And after this sort will We recompense the evil-doers:

40 But as to those who believe and do the things which are right, (We lay on no soul a burden beyond its power)—These shall be inmates of Paradise: for ever shall they abide therein;

And We will remove whatever rancour was in their bosoms: rivers shall roll at their feet: and they shall say, "Praise be to God who hath guided us hither! We had not been guided had not God guided us! Of a surety the Apostles of our Lord came to us with truth." And a voice shall cry to them,<sup>2</sup> "This is Paradise, of which as the meed of your works, ye are made heirs."

And the inmates of Paradise shall cry to the inmates of the fire, "Now have we found what our Lord promised us to be true; have ye too found what your Lord promised you to be true?" And they shall answer, "Yes;" and a Herald shall proclaim between them, "The curse of God be upon the evil-doers,

Who turn men aside from the way of God, and seek to make it crooked, and themselves believe not in the life to come!"

<sup>1</sup> Comp. Matt. xix. 24; Mark x. 25; Luke xviii. 25. By the change of a single vowel in the Arabic word for camel, we obtain the rendering *camel*. In the Rabbinic form of the proverb (see Geiger, p. 71), however, the *elephant* is substituted for the *camel*, which confirms the usual rendering and reading.—It may be remarked that "the needle's eye" is the name given in the East to the small doorway at the side of a larger gateway.

<sup>2</sup> Lit. *they shall be cried to*.

And between them a partition: and on *the walls* AL ARAF,<sup>1</sup> men who know all<sup>2</sup> by their tokens; and they cry to the inmates of Paradise, "Peace be on you!" but they cannot *yet* enter it, although they long to do so;

And when their looks are turned towards the inmates of the Fire, they say, "O our Lord! place us not with the wicked people:"

And they who are upon Al Araf cry to those whom they know by their tokens,<sup>2</sup> and say, "Your amassings and your pride have availed you nothing:

Are those<sup>3</sup> they to whom ye swear that God would not extend mercy? Enter ye into Paradise! where no fear shall be upon you, neither shall ye be put to grief."

And the inmates of the Fire shall cry to the inmates of Paradise: "Pour upon us some water, or of that with which<sup>4</sup> God hath supplied you!" They say, "Truly God hath forbidden both to unbelievers,

Who made their religion a sport and pastime, and whom the life of the world hath deceived." This day therefore do We forget them, even as they forgot the meeting with this their day, and as they gainsaid our signs.

¶ 50 And now have We brought them the Book: with knowledge have We explained it; a guidance and a mercy to them that believe:—

What have they to wait for now but its interpretation? When its interpretation<sup>5</sup> shall come, they who aforetime were oblivious of it will say, "The Prophets of our Lord did indeed bring the truth; have we then any intercessors to intercede for us? or could we be sent back, that we might act other-

<sup>1</sup> "On these walls (which separate Paradise from Hell, and whose name is derived from *Arafa*, Ar. and Æth., 'to know,' with allusion to the employment of those upon it) will stand those whose good and evil works are equal, and are not, therefore, deserving of either Paradise or Gehenna. The idea, which is analogous to that of Purgatory, may be derived from the Talmud. Thus in the Midrasch on Eccl. vii. 14, 'How much space is there between the two?' (Paradise and Hell). R. Jochanan saith, a wall; R. Acha, a span: others hold them to be so close that a person may see from one into the other." See Plato's *Phæd.* 62.

<sup>2</sup> They will know the inmates of Paradise by the whiteness, and the people of Hell by the blackness, of their faces.

<sup>3</sup> The believers: to whom the speakers on Al Araf are supposed to point.

<sup>4</sup> The fruits of Paradise. Comp. Luke xvi. 19.

<sup>5</sup> The fulfilment of its promises and threats.

wise than we acted?" But they have ruined their souls, and the deities of their own devising have departed from them!

¶ Verily your Lord is God, who in six days created the Heavens and the Earth, then seated Himself on *His* throne: He throweth the veil of night over the day—it pursueth it swiftly: and *He created* the sun and the moon and the stars, subjected to laws by his behest: is not all creation and its empire his? Blessed be God the Lord of the Worlds!

Call upon your Lord with lowliness and in secret; verily He loveth not transgressors!

And commit not disorders on the earth after it hath been well ordered; and call on Him with fear and longing desire: verily the mercy of God is nigh unto the righteous.

And He it is who sendeth forth the winds as the heralds of his compassion,<sup>1</sup> until they bring up the laden clouds which We drive along to some dead land, and send down water thereon by which We cause an upgrowth of all kinds of fruit.—Thus will We bring forth the dead! Haply ye will receive admonition.

Also a rich soil bringeth forth its plants *abundantly* by the will of its Lord, and that which is bad bringeth *them* forth but scantily. Thus do We make clear our signs to those who are thankful.

¶ Of old sent We Noah to his people,<sup>2</sup> and he said, "O my people! worship God: Ye have no god but Him: indeed I fear for you the chastisement of a great day."

The chiefs of his people said, "Verily we clearly see thee (to be) in a palpable error:"

He said, "There is no mistake on my part, O my people! but I am a messenger from the Lord of the Worlds:

60 I deliver to you the message of my Lord, and I give you friendly counsel; for I know from God what ye know not.

<sup>1</sup> The rain. Thus, the Rabbins call the rain "the might and power of God" (Comp. Tract Tanith, fol. 1), and connect it with the Resurrection, Tract Berachoth, fol. 33.

<sup>2</sup> The Rabbins in like manner describe the mission of Noah. Comp. Sanhedr. 108; Midr. Rabbah on Gen. par. 30, 33; and on Eccl. 9, 14. See Sura [lxxv.] xi. 40.

Marvel ye that a Warning should come to you from your Lord through one of yourselves, that he may warn you, and that ye may fear God?<sup>1</sup> And haply ye may find mercy.”

But they treated him as a liar: so We delivered him and those who were with him in the ark, and We drowned those who charged our signs with imposture; verily they were a blind people.

¶ And to Ad<sup>2</sup> We sent their brother Hood.<sup>3</sup> “O my people,” said he, “worship God: ye have no other god than Him: will ye not then fear Him?”

Said the unbelieving chiefs among his people, “We certainly perceive that thou art unsound of mind; and verily we deem thee an impostor.”

He said, “O my people! there is no unsoundness of mind in me, but I am an Apostle from the Lord of the Worlds.

The messages of my Lord do I announce to you, and I am your faithful<sup>4</sup> counsellor.

Marvel ye that a warning hath come to you from your Lord through one of yourselves that He may warn you? But remember when He made you the successors of the people of Noah, and increased you in tallness of stature. Remember then the favours of God; haply it shall be well with you.”

They said, “Art thou come to us in order that we may worship one God only, and desert what our fathers worshipped? Then bring that upon us with which thou threatenest us, if thou be a man of truth.”

<sup>1</sup> Or, *that ye may take heed to yourselves.*

<sup>2</sup> The two tribes of Ad and Thamood—the latter of whom is mentioned by Diod. Sic. and both by Ptolemy—lay to the north of Mecca, in the direct line of traffic between the countries to the north and to the south, and both probably disappeared with its cessation, when the Arabs were no longer held in check by the Romans. The traditions adopted by Muhammad attribute this to the divine vengeance, throughout the Korân, and were derived by him from the Jewish popular legends of Arabia. See Freyt. Einl. p. 12, and Preface, p. xvi.

<sup>3</sup> On Hood, see Geiger, pp. 113–119. He supposes him to be the Eber of the Bible. But Mr. Muir suggests that both Hood and Saleh may have been persecuted Jewish or Christian emissaries and teachers, whose rejection was thus recast by Muhammad. See note on verse 71. It should be observed that in all these histories the blame of the people's unbelief is laid at the door of the nobles. Comparing the histories of the same events in Sur. xxvi. and xxvii., we have a clue to the dates of each.

<sup>4</sup> Or, *entrusted*, i.e. with the office of apostle.

He said, “Vengeance and wrath shall suddenly light on you from your Lord. Do ye dispute with me about names that you and your fathers have given those *idols*, and for which God hath sent you down no warranty? Wait ye then, and I too will wait with you.”

70 And We delivered him and those who were on his side, by our mercy, and We cut off to the last man, those who had treated our signs as lies and who were not believers.

¶ And to Thamood We sent their brother Saleh.<sup>1</sup> He said, “O my people! worship God: ye have no other god than Him: now hath a clear proof of my mission come to you from your Lord; this she-camel of God is a sign to you: therefore let her go at large to pasture on God's earth: and touch her not to harm her, lest a grievous chastisement seize you.

¶ And remember how He hath made you successors to the Adites, and given you dwellings in the land, so that on its plains ye build castles, and hew out houses in the hills. And bear in mind the benefits of God, and lay not the land waste<sup>2</sup> with deeds of licence.”

Said the chiefs of his people puffed up with pride, to those who were esteemed weak, even to those of them who believed, “Know ye for certain that Saleh is sent by his Lord?” They said, “Truly we are believers in that with which he hath been sent.”

Then said those proud men, “Verily, we reject that in which ye believe:”

And they ham-strung the she-camel, and rebelled against their Lord's command and said, “O Saleh, let thy menaces be accomplished upon us if thou art one of the Sent Ones.”

Then the earthquake surprised them; and they were found *dead* on their faces in their dwellings.

So he turned away from them, and said, “O my people! I did indeed announce to you the message of my

<sup>1</sup> Saleh—according to Bochart, the Peleg of Gen. xi. 16. D'Herbelot, B. O. 740, makes him the Schelah of Gen. xi. 13. See v. 63, n.

<sup>2</sup> Lit. *do not evil in the land.*



- Lord, and I gave you faithful counsel; but ye love not faithful counsellors."<sup>1</sup>
- ¶ We also sent Lot; when he said to his people, "Proceed ye to a filthy deed in which no creature hath gone before you?  
Vereily ye come to men, instead of women, lustfully! Nay, but ye are a people given up to excess."
- 80 But the answer of his people was only to say, "Turn them out of your city; Vereily they are men who vaunt themselves pure!"
- Then We delivered him and his family except his wife; she was of those who lingered:<sup>2</sup>
- And We rained a rain upon them: and see what was the end of the wicked!
- ¶ And we sent to Madian their brother Sho'aib. He said, "O my people! worship God; ye have no other God than Him. Now hath a clear sign come to you from your Lord: give therefore the full in measures and weights; take from no man his chattels, and commit no disorder on the earth after it has been made so good. This will be better for you, if you believe.  
And lay not in ambush by every road in menacing sort; nor mislead him who believeth in God from His way, nor seek to make it crooked; and remember when ye were few and that He multiplied you, and behold what hath been the end of the authors of disorder!  
And if a part of you believe in that with which I am sent, and a part of you believe not, then wait steadfastly until God shall judge between us; for He is the best of judges."  
Said the chiefs of his people puffed up with pride, "We will surely banish thee, O Sho'aib, and thy fellow-believers from our cities, or ye shall surely come back to our religion." "What!" said he, "though we abhor it?  
A lie now should we devise concerning God, if after He hath delivered us from your religion we return to

<sup>1</sup> It is just possible that the act of Koleib, chief of the Banu Taghlib tribe, in killing the milch-camel of Basûs, a female relative of his wife of Bani-Bakr lineage—which led to a forty years' war between these two tribes, A.D. 490—may have been worked up by Muhammad into this account of the persecutions of Saleh.

<sup>2</sup> See Sura xxvi. 171, p. 101.

- it; nor shall we return to it, unless by the will of God our Lord: our Lord embraceth all things in his ken. In God have we put our trust: O our Lord! decide between us and between our people with truth; for the best to decide art Thou."
- And the chiefs of his people who believed not, said, "Assuredly if ye follow Sho'aib ye shall then perish."
- An earthquake therefore surprised them, and they fell dead on their faces in their dwellings!
- 90 Those who had treated Sho'aib as an impostor, became as though they had never dwelt in them: they who treated Sho'aib as an impostor were they that perished.
- So he turned away from them and said, "O my people! I proclaimed to you the messages of my Lord, and I counselled you aright; but how should I be grieved for a people who do not believe?"
- ¶ Nor did We ever send a prophet to any city whose people We did not afflict with adversity and trouble, that haply they might humble themselves;<sup>1</sup>
- Then changed We their ill for good, until they waxed wealthy, and said, "Of old did troubles and blessings befall our fathers:"<sup>2</sup> Therefore did We seize upon them suddenly when they were unaware.
- But if that the people of these cities had believed and feared Us, We would surely have laid open to them blessings out of the Heaven and the Earth: but they treated our signs as lies, and We took vengeance on them for their deeds.
- Were the people then of those cities secure that our wrath would not light on them by night, while they were slumbering?
- Or were the people of those cities secure that our wrath would not light on them in broad day, while they were sporting themselves?
- Did they then think themselves secure from the deep counsel<sup>3</sup> of God? But none think themselves secure from the deep counsel of God, save those who perish.

<sup>1</sup> This verse may contain an implied reference to the famine with which Mecca had been visited, and fix the date of this part of the Sura. Comp. verse 127.

<sup>2</sup> *i. e.* in the course of nature—apart from any divine providence.

<sup>3</sup> Lit. *plot, stratagem.*

Is it not proved to those who inherit *this* land after its *ancient* occupants, that if We please We can smite them for their sins, and put a seal upon their hearts, that they hearken not?

¶ As to these cities We will tell thee their story. Their apostles came to them with clear proofs of their mission; but they could not believe in what they had before treated as imposture.—Thus doth God seal up the hearts of unbelievers—

100 And We found not of *their* covenant in most of them; but of a truth We found most of them to be indeed perverse.

¶ Then after them We sent Moses with our signs to Pharaoh and his nobles, who acted unjustly in their regard. But see what was the end of the evil-doers!

And Moses said, "O Pharaoh! verily I am an apostle from the Lord of the Worlds.

Nothing but truth is it right for me to speak of God. Now am I come to you from your Lord with a proof of *my mission*; Send away, therefore, the children of Israel with me." He said, "If thou comest with a sign, show it then if thou art a man of truth."

So he threw down his rod, and lo! it distinctly became a serpent:<sup>1</sup>

Then drew he forth his hand, and lo! it was white<sup>2</sup> to the beholders.

The nobles of Pharaoh's people said, "Verily, this is an expert enchanter:

Fain would he expel you from your land: what then do ye order *to be done*?"

They said, "Put<sup>3</sup> him and his brother off awhile, and send round men to *your* cities who shall muster,

And bring to thee every skilled enchanter."

110 And the enchanters came to Pharaoh: Said they,

"Shall we surely be rewarded if we prevail?"

He said, "Yes; and verily ye shall be near my person."

<sup>1</sup> Lit. *and lo! it a manifest serpent.*

<sup>2</sup> Comp. the passage from Pirke R. Eliezer, c. 48, who makes Moses perform this miracle in the presence of Pharaoh, which the Scripture (Ex. vii.) account does not. The Muhammadan tradition is that Moses was a black.

<sup>3</sup> Lit. *cause him to hope, temporize with him.*

They said, "O Moses! either cast thou down *thy rod* first, or we will cast down *ours*."

He said, "Cast ye down." And when they had cast them down they enchanted the people's eyes, and made them afraid; and they displayed a great enchantment.

Then spake We unto Moses, "Throw down thy rod;" and lo! it devoured their lying wonders.

So the truth was confirmed, and that which they had wrought proved vain:

And they were vanquished on the spot, and returned back<sup>1</sup> humiliated.

But the *other* enchanters prostrated themselves adoring: Said they, "We believe on the Lord of the Worlds, The Lord of Moses and Aaron."

120 Said Pharaoh, "Have ye believed on Him, ere I have given you leave? Lo, this is surely a plot which ye have plotted against this city, that ye may drive out from it its people. But ye shall know in the end *what shall happen*—

I will surely cut off your hands and feet on opposite sides; then will I have you all crucified."

They said, "Verily, to our Lord do we return;

And thou takest vengeance on us only because we have believed on the signs of our Lord when they reached us. O our Lord! pour out constancy upon us, and cause us to die Muslims."

Then said the chiefs of Pharaoh's people—"Wilt thou let Moses and his people go to spread disorders in the land, and desert thee and thy gods?" He said, "We will cause their male children to be slain and preserve their females alive: and verily we shall be masters over them."

Said Moses to his people, "Cry unto God for help, and bear up patiently; Verily the earth is God's: to such of his servants as He pleaseth doth He give it as a heritage; and for those that fear *Him* is a *happy* issue."

"We have been oppressed," they said, "before thou camest to us, and since thou hast been with us." "Perhaps," said he, "your Lord will destroy your enemy, and will make you his successors in the land, and He will see how ye will act *therein*."

<sup>1</sup> Lit. *reversi sunt, evaserunt*; were rendered.—Mar., Sale.

Already had We chastised the people of Pharaoh with dearth and scarcity of fruits, that haply they might take warning.

And when good fell to their lot they said, "This is our *due*." But if ill befel them, they drew an evil augury from Moses and his partisans.<sup>1</sup> Yet, was not their augury of evil only with God? But most of them knew it not.

And they said, "Whatsoever sign thou bring us to enchant us thereby, yet we will not believe on thee."

130 And We sent upon them the flood and the locusts and the lice and the frogs and the blood,—distinct signs<sup>2</sup>—but they behaved proudly, and were a sinful people.

And when any plague lighted upon them, they said, "O Moses! pray for us to thy Lord, according to that which He hath covenanted with thee: Verily if thou take off the plague from us, we will assuredly believe thee, and send the children of Israel with thee." But when We had taken off the plague from them, and the time which God had granted them had expired,<sup>3</sup> behold! they broke their promise;

Therefore We took vengeance on them and drowned them in the sea, because they treated our signs as falsehoods, and were heedless of them.

And We gave to the people who had been brought so low the eastern parts of the Earth and its western, which We had blessed, as an heritage: and the good word of thy Lord was fulfilled on the children of Israel, because they had borne up with patience: and We destroyed the works and the structures of Pharaoh and his people:

And We brought the children of Israel across the sea, and they came to a people who devoted themselves to their idols. They said, "O Moses! make us a god, as they have gods." He said, "In truth, ye are an ignorant people:

<sup>1</sup> Lit. *male ominati sunt*.—Mar. They traced their calamities to Moses. So Sale. Kas. But Ullmann renders, *they attributed their misfortunes to the predictions of Moses*.

<sup>2</sup> In Suras [lxvii.] xvii. and [lxviii.] xxvii. Muhammad speaks of nine plagues. The flood is not mentioned in the Scripture.

<sup>3</sup> Lit. *when we removed from them the plague until a period at which they should arrive*.

Verily as for these, the worship they practise<sup>1</sup> shall be destroyed, and that which they do is vanity."

He said, "Shall I seek any other god for you than God, when it is He who hath favoured you above all other peoples?"

And remember when We rescued you from the people of Pharaoh who had laid on you a cruel affliction; they slew your sons, and let only your daughters live, and in this was a great trial from your Lord.

And We appointed a meeting with Moses for thirty nights, which We completed with ten *other nights*, so that his whole time with his Lord<sup>2</sup> amounted to forty nights. And Moses said to his brother Aaron, "Act thou as my deputy among my people, and do rightly, and follow not the way of those who act corruptly."

And after that Moses came at our set time and his Lord had spoken with him, he said, "O Lord, show *Thyself* to me, that I may look upon Thee." He said, "Thou canst by no means see Me; but look towards the mount, and if it abide firm in its place, then shalt thou see Me." And when He manifested Himself to the mountain, He turned it to dust! and Moses fell in a swoon!

140 And after that he came to himself, he said, "Glory be to Thee! To Thee do I turn in penitence, and I am the first of them that believe."

He said, "O Moses! verily thee above all men have I chosen by my commission, and by my speaking with thee. Take therefore what I have brought thee, and be one of those who render thanks."

And We wrote for him upon the tables a monition concerning every matter, and an explanation for every matter, and said, "Receive them then with steadfastness, and command thy people to receive them for *the observance of its*<sup>3</sup> most goodly *precepts*: I will show you the abode of the wicked."

Those who act insolently upon the earth will I turn aside from my signs, for even if they see every sign they

<sup>1</sup> Lit. *that in which these are*.

<sup>2</sup> Lit. *the set time of his Lord was fulfilled in forty nights*.

<sup>3</sup> The pronoun refers back to *the tables*.

will not believe them; and if they see a path of uprightness, they will not take it for *their* path, but if they see a path of error, for *their* path will they take it:

This,—for that they treated our signs as lies, and were heedless of them:

And fruitless shall be the works of those who treated our signs, and the meeting of the life to come, as lies! Shall they be rewarded but as they have wrought?

And the people of Moses took for themselves during his absence a calf made of their ornaments in a bodily shape and lowing.<sup>1</sup> Saw they not that it could not speak to them, nor guide them in the Way?—

Yet they took it for a *god*, and became offenders:

But when they bitterly repented,<sup>2</sup> and saw that they had erred, they said, “Truly if our Lord have not mercy on us, and forgive us, we shall surely be of those who perish.”

And when Moses returned to his people, wrathful, angered, he said, “Evil is it that ye have done behind my back after my departure. Would ye hasten on the judgment of your Lord?” And he threw down the tables, and seized his brother by the head and dragged him unto him. “Son of my mother,” said he, “verily the people thought me weak, and had well-nigh slain me. Make not then mine enemies to rejoice over me, and place me not among the doers of evil.”

150 He said, “O Lord, forgive me and my brother, and cause us to enter into thy mercy; for of those who show mercy Thou art the most merciful.”

Verily as to those who took the calf as a *god*, wrath from their Lord will overtake them and shame in this present life, for thus recompense We the devisers of a lie:

But to those who have done evil, then afterwards repent and believe, verily thy Lord will thereafter be Lenient, Merciful.

And when the anger of Moses was stilled, he took up

A different rendering—*ruddy like gold*—is proposed by Freytag in v. That the calf lowed in consequence of Samaël having entered into it, is one of the traditions of the Talmud. Pirke R. Eliezer, c. 45.

<sup>2</sup> Or it may mean that *they fell down upon their hands*.

the tables, and in their writing was guidance and mercy for those who dread their Lord.

And Moses chose seventy men of his people for a meeting appointed by Us. And when the earthquake overtook them, he said, “O my Lord! if it had been thy pleasure, Thou hadst destroyed them and me ere this! wilt Thou destroy us for what our foolish ones have done? It is but a trial from Thee: Thou wilt mislead by it whom Thou wilt, and guide whom Thou wilt. Our guardian, Thou! Forgive us then, and have mercy on us; for of those who forgive art Thou the best.

And write down for us what is good in this world, as well as in the world to come: verily to Thee are we guided.” He said, “I will inflict my chastisement on whom I will, and my mercy embraceth all things, and I write it down for those who fear Me, and pay the alms, and believe in our signs,

Who follow the Apostle, the unlettered<sup>1</sup> Prophet—whom they find described with them in the Law and Evangel. What is right will he enjoin them, and forbid them what is wrong, and will allow them healthful viands, and prohibit the impure, and will ease them of their burden, and of the yokes which were upon them; and those who believe in him, and strengthen him, and help him,<sup>2</sup> and follow the light<sup>3</sup> which hath been sent down with him,—these are they with whom it shall be well.”

SAY to them: O men! Verily I am unto you all the apostle of God:

<sup>1</sup> Compare Sura [lxxxii.] xxix. 47 [xciv.], lxxii. 2 [xci.], ii. 73. The word *ummy* is derived from *ummah*, a nation, and means Gentile; it here refers to Muhammad's ignorance, previous to the revelation of Islam, of the ancient Scriptures. It is equivalent to the Gr. *laic*, *ethnic*, and to the term *gajim*, as applied by the Jews to those unacquainted with the Scriptures. There can, however, be no doubt that Muhammad—in spite of his assertions to the contrary, with the view of proving his inspiration—was well acquainted with the Bible histories. He wished to appear ignorant in order to raise the elegance of the Korân into a miracle. For the passages of Scripture said to foretell Muhammad, see Pocock's Sp. Hist. Ar. p. 188, ed. White; and Dr. M. Arnold's “Islam and Christianity,” cxi. p. 358, ff.

<sup>2</sup> If these words, as Nöldeke supposes, contain an allusion to the Ansars, it is likely that this verse was added at Medina. The epithet Al-Ummay (the unlettered) does not, thus, occur in Meccan Suras.

<sup>3</sup> The Korân.

Whose is the kingdom of the Heavens and of the Earth! There is no God but He! He maketh alive and killeth! Therefore believe on God, and his Apostle—the unlettered Prophet—who believeth in God and his word—And follow him that ye may haply be guided aright.

And among the people of Moses there is a certain number<sup>1</sup> who guide others with truth, and practise what is just according to it.

160 And We divided the *Israelites* into twelve tribes and races; and We said by revelation unto Moses when the people asked drink of him—"Strike the rock with thy staff:" and there gushed forth from it twelve fountains—the men all knew their drinking-places. And We caused clouds to overshadow them, and sent down upon them the manna and the quails. . . . "Eat of the good things with which We have supplied you." But it was not Us whom they injured, but they injured their own selves.

And when it was said to them, "Dwell in this city, and eat therefrom what ye will, and say 'Hittat' (forgiveness), and enter the gate with prostrations; then will We pardon your offences,—We will give increase to the doers of good:"—

Then the evil-doers among them changed that word into another than that which had been told them:<sup>2</sup> therefore sent We forth wrath out of Heaven upon them for their evil doings.

¶ And<sup>3</sup> ask them about the city that stood by the sea, when its *inhabitants* broke the Sabbath; when their fish came to them appearing openly on their Sabbath-day, but came not to them on the day when they kept no Sabbath. Thus did We make trial of them, for that they were evil-doers.<sup>4</sup>

And when a company of them said, "Why warn ye those whom God would destroy or chastise with

<sup>1</sup> Pirke R. Eliezer, 45, explains Ex. xxxii. 26, of the tribe of Levi, as not having been implicated with the other tribes in the sin of the golden calf.

<sup>2</sup> The Jews changed *hittat*, absolution, indulgence, into *habbat*, corn.

<sup>3</sup> This and the next six verses are supposed to have been added at Medina.

<sup>4</sup> Comp. Sura [xci.] ii. 61. No trace of this legend is to be found in the Talmudists. The city is said to have been Aila (Elath), on the Red Sea.

terrible chastisement?" they said, "For our own excuse with your Lord; and haply they may fear Him."

And when they forgot their warnings, We delivered those who had forbidden evil; and We inflicted a severe chastisement on those who had done wrong, for that they were evil-doers.

But when they proudly persisted in that which they had been forbidden, We said to them, "Become scouted apes;" and then thy Lord declared that until the day of the Resurrection He would surely send against them<sup>1</sup> (the Jews) those who should evil entreat and chastise them:<sup>2</sup> verily, right prompt is thy Lord to punish; and verily He is the Forgiving, Merciful.

And We have divided them upon the Earth as peoples; some of them upright and some otherwise; and by good things and by evil things have We proved them: haply they will return to Us.

And they have had successors to succeed them: they have inherited the Book: they grasp this world's gear<sup>3</sup> and say, "It will be forgiven us." Yet if the like temporal goods came to them *again*, they would *again* receive them. But hath there not been received on their part a covenant through the Scripture that they should speak nought of God but the truth? And they study its contents! But the mansion of the next world hath more value for those who fear God—Do ye not then comprehend?—

And who hold fast the Book, and observe prayer: verily, We will not suffer the reward of the righteous to perish.

170 And when We shook the mount<sup>4</sup> over them as if it had

<sup>1</sup> Perhaps in allusion to Deut. xxviii. 49, 50.

<sup>2</sup> Lit. as Mar. *qui insigniret eos malo pœne*.

<sup>3</sup> As bribes to pervert Scripture, etc.

<sup>4</sup> Sinai—which, however, is not mentioned in the Korân as the place where the law was given. Comp. "I will cover you with the mountain like a roof." Abodah Sar. 2, 2. Thus also in Tract Sabbath, f. 88, 1, "R. Avdimi. . . . saith, These words teach us that the Holy One, blessed be He, turned the mountain over them like a vessel, and said to them, If ye will receive the law, well; but if not, there shall be your grave." This tradition is still held by the Jews. See D. Lewis, Pent. Prayers, fol. 150. Its origin is a misunderstanding of Ex. xix. 17, rightly rendered in the E. version *at the nether part of the mountain*.

been a shadow, and they thought it falling upon them, . . . . "Receive," said We, "with steadfastness what We have brought you, and remember what is therein; haply ye will fear God."

And when thy Lord brought forth their descendants from the reins of the sons of Adam and took them to witness against themselves, "Am I not," said He, "your Lord?" They said, "Yes, we witness it." *This we did*, lest ye should say on the day of Resurrection, "Truly, of this were we heedless, because uninformed;"

Or say, "Our fathers, indeed, aforetime joined other gods with our God, and we have become their seed after them: wilt Thou then destroy us for the doings of vain men?"

Thus make We our signs clear: and haply they will return to God.

¶ Recite to them<sup>1</sup> the history of him<sup>2</sup> to whom We vouchsafed our signs, and who departed from them, so that Satan followed him, and he became one of the seduced.

Had We pleased, We had certainly thereby exalted him; but he crouched to the earth and followed his own lust; and his likeness is as that of a dog which lolls out his tongue, whether thou attack him or leave him alone! Such is the likeness of those who treat our signs as lies. Tell them this tale then—haply they will consider:

Evil the likeness of those who treat our signs as lies; and wrong their own souls!

He whom God guideth is the guided, and they whom He misleadeth the lost.

Many, moreover, of the Djinn and men have We created for Hell. Hearts have they with which they understand not, and eyes have they with which they see not, and ears have they with which they hearken not. They are like the brutes: nay, they go more astray: these are the heedless.

Most excellent titles hath God:<sup>3</sup> by these call ye on

<sup>1</sup> To the Jews.

<sup>2</sup> Balaam. But according to others, a Jew who renounced his faith in Muhammad. Dr. Sprenger understands this passage of Omayya the Poet and Hanyf, who, according to tradition, aspired to be the Prophet of the Arabians, i. 80.

<sup>3</sup> The 99 titles of God, taken from the Korán, are to be found in Maracci, vol. ii. p. 414, or in Macbride's Religion of the Mohammedans,

Him, and stand aloof from those who pervert<sup>1</sup> his titles. For what they have done shall they be repaid!

180 And among those whom We have created are a people who guide others with truth, and in accordance therewith act justly:

But as for those who treat our signs as lies, We will gradually bring them to punishment by means of which they know not:

And though I lengthen their days to them, verily my stratagem shall prove effectual.

Will they not bethink them that their companion Muhammad is not djinn-possessed? of a truth he is only a plain warner.

Will they not look forth on the realms of the Heaven and of the Earth, and on all things which God hath made, to see whether haply their end be not drawing on? And in what other book will they believe<sup>2</sup> who reject the Korán?

No other guide for him whom God shall mislead! and He will leave them distraught in their wanderings.

¶ They will ask thee of the Hour—for what time is its coming fixed? SAY: The knowledge of it is only with my Lord: none shall manifest it in its time but He: it is the burden<sup>3</sup> of the Heavens and of the Earth: not otherwise than on a sudden will it come on you.<sup>4</sup>

They will ask thee as if thou art privy to it: SAY: The knowledge of it is with none but God. But most men know not this.

SAY: I have no control over what may be helpful or hurtful to me, but as God willeth. Had I the knowledge of the Secret, I should surely revel in the good, and evil should not touch me. But I am only a warner, and an announcer of good tidings to those who believe.

p. 121. To facilitate the repetition of these names, the Muslims use a rosary.

<sup>1</sup> In altering the names of God, changing Alla into Allat, Elaziz into Alozza, Mennan into Menat, etc.

<sup>2</sup> Lit. and in what declaration after it will they believe?

<sup>3</sup> That is, it weighs heavily on the hopes and fears of men, djinn, and angels.

<sup>4</sup> Probably the usual final clause, whence ye looked not for it, should here be added, to make good the rhyme, which is otherwise interrupted.

He it is who hath created you from a single person, and from him brought forth his wife that he might dwell with her: and when he had known her, she bore a light burden and went about with it; and when it became heavy, they both cried to God their Lord, "Surely if Thou give us a perfect child we will indeed be of the thankful."

190 Yet when God had given them a perfect child,<sup>1</sup> they<sup>2</sup> joined partners with Him in return for what He had given them. But high be God exalted above the partners they joined with Him!

Will they join those with Him who cannot create anything, and are themselves created, and have no power to help them, or to help themselves?

And if ye summon them to "the guidance," they will not follow you! It is the same to you whether ye summon them or whether ye hold your peace!

Truly they whom ye call on beside God, are servants, like yourselves! Call on them then, and let them answer you, if what ye say of them be true!

Have they feet to walk with? Have they hands to hold with? Have they eyes to see with? Have they ears to hear with? SAY: Call on these joint gods of yours; then make your plot against me, and put me not off with delay—

Verily, my protector is God, who hath sent down "the Book;" and He protecteth the righteous—

But they whom ye call on beside Him can lend you no help, nor can they help themselves:

And if ye summon them to "the guidance," they hear not: and thou seest them look towards thee, yet do they not see!

Adopt a placable method;<sup>3</sup> and enjoin what is just, and withdraw from the ignorant:

And if stirrings to evil from Satan stir thee, then fly thou for refuge to God: He verily heareth, knoweth!

200 Verily, they who fear God, when some phantom from

<sup>1</sup> Some render *salihan*, well-made, rightly-shaped; others *virtuous*, morally perfect.

<sup>2</sup> And their idolatrous posterity.—Beidh.

<sup>3</sup> Lit. *take or use indulgence*; i.e. Be placable towards opponents, and make all due allowances. Some understand it of Muhammad's accepting such voluntary and superfluous alms as the people could spare.

Satan toucheth them, remember Him, and lo! they see clearly;

And their Brethren<sup>1</sup> will He cause to increase in error, nor do they afterwards desist.

And in case thou bringest not a verse of *the Korân* to them, they say, "Hast thou not yet sought it out?"<sup>2</sup> SAY: I only follow what is revealed to me by my Lord. This is a clear proof on the part of your Lord, and a guidance and mercy for those who believe.

And when the Korân is rehearsed, then listen ye to it and keep silence: haply ye may obtain mercy.

And think within thine own self on God, with lowliness and with fear and without loud-spoken words, at even and at morn; and be not of the heedless.

Verily they who are with thy Lord disdain not his service, and praise Him and prostrate themselves before Him.

[LXXXVIII.]

SURA XLVI.—AL AHKAF.

MECCA.—35 Verses.

*In the Name of God, the Compassionate, the Merciful.*

HA. MIM.<sup>3</sup> The Revelation (sending down) of this Book is from God, the Mighty, the Wise!

We have not created the Heavens and the Earth and all that is between them otherwise than in truth and for a settled term. But they who believe not turn away from their warning.

SAY: What think ye? As for those whom ye invoke beside God, show me what part of the earth it is

<sup>1</sup> i.e. those under Satanic influence.

<sup>2</sup> Collected it from thy informants, &c. (Beidh.).

<sup>3</sup> See Sura lxviii. p. 16.

which they have created? Had they a share in the Heavens? Bring me a Book sent down by them before this *Korân*, or traces of Knowledge:<sup>1</sup>—if ye are men of truth.

And who erreth more than he who, beside God, calleth upon one who shall not answer him until the day of Resurrection? for they regard not their invocations;

And when mankind are assembled together, will become their enemies, and ungratefully disown their worship.

And when our clear signs are recited to them, they who believe not say of the truth when it cometh to them, "This is plain sorcery."

Will they say, "He hath devised It"? SAY: If I have devised *the Korân*, then not one single thing can ye ever obtain for me from God! He best knoweth what ye utter in its regard! Witness enough is He between me and you! And He is the Gracious, the Merciful.

SAY: I am no apostle of new doctrines:<sup>2</sup> neither know I what will be done with me or you. Verily, I follow nothing but what is revealed to me, and I am only charged to warn openly.

SAY: What think ye? If *this Book* be from God, and ye believe it not, and a witness of the children of Israel<sup>3</sup> witness to its conformity with the Law and believe, while ye proudly disdain it.....? Ah! God guideth not the people guilty of such a wrong!

10 But the unbelievers say of the believers, "If it were a good *Book* they would not have been before us in believing it:"<sup>4</sup> And not having submitted to its guidance, they proceed to say, "It is an old lying legend!"

But before the *Korân* was the Book of Moses, a rule and a mercy; and this Book confirmeth it (the Pentateuch)—in the Arabic tongue—that those who are guilty of that wrong may be warned, and as glad tidings to the doers of good.

Verily they who say, "Our Lord is God," and act

<sup>1</sup> Of a divine revelation, authorizing the worship of other gods than God.

<sup>2</sup> Lit. *I am not new, new-fangled, among the Apostles.*

<sup>3</sup> Abdallah bin Salma, say the commentators, who had embraced Islam.

<sup>4</sup> Comp. John vii. 48.

uprightly—no fear shall come on them, neither shall they be put to grief:

These the inmates of Paradise! to remain therein for ever,—the recompense of their deeds!

Moreover, We have enjoined on man to show kindness to his parents. With pain his mother beareth him; with pain she bringeth him forth: and his bearing and his weaning is thirty months; until when he attaineth his strength, and attaineth to forty years,<sup>1</sup> he saith, "O my Lord! stir me up to be grateful for thy favours wherewith Thou hast favoured me and my parents, and to do good works which shall please Thee: and prosper me in my offspring: verily to Thee am I turned, and verily I am resigned to thy will" (am a Muslim).

These are they from whom We will accept their best works, and whose evil works We will pass by; among the inmates shall they be of Paradise:—a true promise which they are promised.

But he who saith to his parents, "Fie on you both! Promise ye me that I shall be taken forth *from the grave alive*, when generations have already passed away before me?" But they both will implore the help of God, and say, "Alas for thee! Believe: lo, the promise of God is true." But he saith, "It is only a fable of the ancients."

These are they in whom the sentence passed on the nations, djinn and men, who flourished before them, is made good, that verily they shall incur perdition.

And there are grades for all, according to their works, that God may repay them for their works; and they shall not be dealt with unfairly.

And they who believe not shall one day be set before the Fire—"Ye received your good things<sup>2</sup> during your life on earth; and ye took your fill of pleasure in them: This day, therefore, with punishment of shame shall ye be recompensed, for that ye behaved proudly and unjustly on the earth, and for that ye were given to excesses."

<sup>1</sup> Thus Mischn. Aboth, v. 21, "at forty years of age a man comes to intelligence." This verse refers, it is said by the Sonnites, to Abu Bekr, afterwards Chalif, who embraced Islam in his 40th year. But this interpretation was probably invented after his accession to power.

<sup>2</sup> Or, *ye made away with.*



¶ 20 Remember too, the brother of Ad<sup>1</sup> when he warned his people in AL AHKAF<sup>2</sup>—and before and since his time have warners flourished—*saying*, “Worship none but God: verily I fear for you the punishment of a great day.”

They said, “Art thou come to us to turn us away from our gods? Bring upon us then the woes which thou threatenest—if thou speakest truth.”

“That knowledge,” said he, “is with God alone: and I proclaim to you the message with which I am sent: But I perceive that ye are a people sunk in ignorance.”

So when they saw a sky-traversing cloud making for their valleys, they said, “It is a cloud that shall give us rain.” “Nay, it is that whose speedy coming ye challenged—a blast wherein is an afflictive punishment:—

It will destroy everything by the bidding of its Lord!” And at morn nought was to be seen but their *empty* dwellings! After this sort repay We a wicked people.

And truly We had endued them, even as, *O Meccans*, We have endued you; and We had given them ears and eyes and hearts: yet neither their eyes nor their ears nor their hearts availed them at all, when they gainsaid the signs of God, and that *punishment* at which they had mocked encompassed them.

And truly We destroyed the cities which were round about you; and, in order that they might haply return to Us, We made our revelations clear.

Did not then those whom they took for gods beside God as his kindred deities, help them?<sup>3</sup> Nay, they withdrew from them. And such was their delusion, and their device!

¶ And *remember* when We turned aside a company of the djinn to thee, that they might hearken to the

<sup>1</sup> The Prophet Hood.

<sup>2</sup> *i.e.* Sandhills; at Taief, to which Muhammad had retired in consequence of the opposition, etc. of the Meccans. Verses 20–31 are probably misplaced, as they interrupt the connection between 19 and 32, but appear to belong to the same period as the rest of the Sura.

<sup>3</sup> Thus Ullm. *als naheverwandte Götter*. But Wahl, *denen sie sich mit gottesdienstlichen Opfer näherten*. *Ad appropinquandum (magis ipsi Deo)*, by intercession.—Mar. Beidh.; *i.e.* a means of access to God. But the rendering as given in the text is to be preferred.

Korân: and when they were present at its reading then they said to each other, “Hist;” and when it was ended, they returned to their people with warnings:

They said, “O our people! verily we have been listening to a book sent down since the days of Moses, affirming the previous scriptures; it guideth to the truth, and to the right way:

30 O our people! Obey the Summoner of God, and believe in Him, that He may forgive your sins, and rescue you from an afflictive punishment:

And he who shall not respond to God’s preacher, yet cannot weaken God’s power on earth, nor shall he have protectors beside Him. These are in obvious error.”

See they not that God who created the Heavens and the Earth and was not wearied with their creation, is of power to quicken the dead? Nay, verily, He is for all things Potent.

And a day is *coming* when the infidels shall be set before the fire—“Is not this it in truth?” They shall say, “Aye, by our Lord.” He saith, “Taste then the punishment, for that ye would not believe.”

Bear thou up, then, with patience, as did the Apostles endued with firmness, and seek not to accelerate *their doom*. On the day when they shall see that with which they have been menaced,

It shall be as though they had waited but an hour of daylight. A Warning! Shall then any perish save they who disobey?

[LXXXIX.]

## SURA VI.—CATTLE.

MECCA.—165 Verses.

*In the Name of God, the Compassionate, the Merciful.*

PRAISE be to God, who hath created the Heavens and the Earth, and ordained the darkness and the light! Yet do the unbelievers hold *other deities* to be the equals of their Lord!

He it is who created you of clay—then decreed the term of your life: and with Him is *another* prefixed term for the Resurrection. Yet have ye doubts thereof!

And He is God in the Heavens and on the Earth! He knoweth your secrets and your disclosures! and He knoweth what ye deserve.<sup>1</sup>

But never did one single sign from among the signs of their Lord come to them, from which they turned not away;

And now, after it hath reached them, have they treated the truth itself as a lie. But in the end, the message at which they mocked shall overtake them!

See they not how many generations We have destroyed before them. We had settled them on the earth as We have not settled you, and We sent down the very heavens upon them in copious rains, and We made the rivers to flow at their feet: yet We destroyed them in their sins, and raised up other generations to succeed them.

And had We sent down to thee a Book written on parchment and they had touched it with their hands, the unbelievers had surely said, "Verily this is nought but plain sorcery."

They say too, "Why is not an angel sent down to him?" But if We had sent down an angel, their

<sup>1</sup> Lit. *what ye have gained*, i.e. by good works.

judgment would have come on them at once,<sup>1</sup> and they would have had no respite:

And if We had appointed him<sup>2</sup> as an angel, We should certainly have appointed him in the form of a man, and We would certainly have obscured for them that which they themselves obscured.<sup>3</sup>

10 Moreover, apostles before thee have been laughed to scorn: but that which they laughed to scorn encompassed the mockers among them!

SAY: Go through the land: then see what hath been the end of those who treated them as liars.

SAY: Whose is all that is in the Heavens and the Earth? SAY: God's. He hath imposed mercy<sup>4</sup> on Himself as a law. He will surely assemble you for the Resurrection day—there is no doubt of it: but they who are the authors of their own ruin believe it not.

His, whatsoever hath its dwelling in the night and in the day! and He, the Hearing, the Knowing!

SAY: Other than God shall I take as Lord, maker of the Heavens and of the Earth, who nourisheth all and of none is nourished? SAY: Verily, I am ordered to be the first of those who surrender themselves to God (profess Islam): and, "be not thou of those who join gods with God."

SAY: Verily I fear, if I rebel against my Lord, the punishment of a great day:

From whomsoever it shall be averted on that day, He will have had mercy on him: and this, the manifest felicity.

And if God touch thee with trouble, there is none to remove it but He: and if He lay on thee the touch of good—it is He whose power is over all things;

And He is the Supreme over his servants; and He is the Wise, the Cognizant!

SAY: What is weightiest in bearing witness? SAY:

<sup>1</sup> Lit. *their affair would have been decided*. In that case there would no longer have been an opportunity for the warnings of the prophets and for repentance, but the angels would at once have executed the divine judgments.

<sup>2</sup> i.e. the Apostle (*quem petunt*).—Mar.

<sup>3</sup> i.e. the angelic messenger in human form would not have been recognized as an angelic being. See Sura xli. 13, p. 197. Or, as others render, *We should have clothed him before them in garments like their own*.

<sup>4</sup> Lit. *hath written mercy to himself*.

God is witness between me and you; and this Korân hath been revealed to me that I should warn you by it and all whom it shall reach. Will ye really bear witness that there are other gods with God? SAY: I bear no such witness. SAY: Verily, He is one God, and I truly share not with you the guilt of associating gods with Him.

20 They to whom we have given the Book, know him (Muhammad) as they know their own children:<sup>1</sup> They who are the authors of their own perdition, believe not on him.

And who more wicked than he who inventeth a falsehood concerning God, or who treateth our revelations as lies? Verily those wicked ones shall not prosper.<sup>2</sup>

And on "the Day" We will gather them all together: then will We say to those who joined gods with God, "Where are those companion-gods of yours, whom ye supposed to be gods?"

Then shall no other excuse be theirs but to say, "By God our Lord! we joined not companions with Him:—"

Behold! how they lie against themselves—and the gods of their own inventing desert them!

And some among them hearken unto thee: but We have cast veils over their hearts that they should not understand the *Korân*, and a weight into their ears: and though they see all kinds of signs, they refuse faith in them, until, when they come to thee to dispute with thee, the infidels say, "Verily, this is nothing but fables of the ancients;"

And they forbid it, and depart from it:—but they are only the authors of their own perdition, and know it not.

If thou couldst see when they shall be set<sup>3</sup> over the fire and say, "Oh! would we might be sent back! then we would not treat the signs of our Lord as lies! and we would be of the believers."

Nay! that hath become clear<sup>4</sup> to them which they

<sup>1</sup> See Sura [xc.] xiii. 36.

<sup>2</sup> This denunciation is repeated in eleven other passages of the Korân, and coupled with the known reverence of the early Muslims for what they considered as the word of God, must have greatly tended to secure the revelations of the Prophet from being in any way tampered with and corrupted.

<sup>3</sup> Lit. *made to stand*.

<sup>4</sup> They are self-convicted of their own hypocrisy and of the hollowness of their professions.

before concealed; but though they should return, they would surely go back to that which was forbidden them; for verily they are liars!

And they say, "There is no other than our life in this world, neither shall we be raised again."

30 But if thou couldst see when they shall be set before their Lord! He saith to them, "Is not this it<sup>1</sup> in truth?" They say, "Aye, by our Lord!" "Taste then," saith He, "the torment, for that ye believed not!"

Lost now are they who deny a meeting with God, until, when "the Hour" cometh suddenly upon them they say, "Oh woe to us for past negligence of this *hour*!" And they shall bear their burdens on their back! Will not that be evil which they shall carry?

And the life in this world is but a play and pastime: but surely, better for men of godly fear will be the future mansion! Will ye not then comprehend?

Now know We that verily what they speak vexeth thee:<sup>2</sup> But it is not merely thee whom they charge with falsehood, but the ungodly gainsay the signs of God.

Before thee have apostles already been charged with falsehood: but they bore the charge and the wrong with constancy, till our help reached them;—for none can change the decrees of God: But the history of His Sent Ones hath already reached thee.

And if their estrangement be grievous to thee, and if thou art able to seek out an opening into the earth or a ladder into Heaven,<sup>3</sup> that thou mightest bring them a sign<sup>4</sup> . . . . Yes! But if God pleased He would surely bring them, one and all, to the Guidance! therefore be not thou one of the ignorant.

To those only who lend an ear will He make answer:

<sup>1</sup> The Resurrection, etc.

<sup>2</sup> Abu Jahl had said: "Muhammad speaks truth, and he never said a falsehood; but, if the Banu Chosai, who enjoy already the offices of bearing the standard, of providing the pilgrims with water, and of keeping the keys of the Kaaba, should also obtain the Prophethip, what would remain for the other Koreish?"—Kashaf in l.

<sup>3</sup> See Sura lii. 38, p. 50. These passages may allude to the ladder set up in a tower by Wacih ben Salamah, one of the ancient doorkeepers of the Caaba, by which he professed to mount up to God and receive divine oracles.—Freyt. Einl. p. 371.

<sup>4</sup> Supply, *then do it*.

and as for the dead, God will raise them up; then unto Him shall they return.

Moreover they say, "Unless a sign be sent down to him from his Lord<sup>1</sup>. . . ." SAY: Verily, God is able to send down a sign; but the greater part of them acknowledge it not.

No kind of beast is there on earth nor fowl that flieth with its wings, but is a folk<sup>2</sup> like you: nothing have we passed over in the Book: <sup>3</sup> then unto their Lord shall they be gathered.

They who gainsay our signs are deaf, and dumb, in darkness: God misleadeth whom He will, and whom He pleaseth doth He place upon the right path.

40 SAY: What think ye? If the punishment of God were to come upon you, or "the Hour" were to come upon you, would ye cry to any other than God? *Tell me, if ye speak the truth?*

Nay, to Him will ye cry: and if He please He will deliver you from that ye cry to Him *to avert*, and ye shall forget the partners ye joined with Him.

Already have We sent Apostles to nations that were before thee, and we laid hold on them with troubles and with straits that haply they might humble themselves:—

Yet when our trouble came upon them, why did they not<sup>4</sup> humble themselves? But their hearts were hardened, and Satan pre-arranged for them<sup>5</sup> their course of conduct.

And when they had forgotten their warnings We set open to them the gates of all things, until, when they were rejoicing in their boons, We suddenly laid hold upon them, and lo! they were in despair,—

And the uttermost part of that impious people was cut off. And praise be to God, the Lord of the Worlds!

SAY: What think ye? If God should take away your hearing and your sight and set a seal upon your hearts, what god is there but God who would

<sup>1</sup> Supply, *we will not believe*. But the sentence may also be rendered interrogatively.

<sup>2</sup> A community. Comp. Prov. xxx. 25, 26. Animals as well as mankind are under the control of God, are held within the limits of his decrees, are accountable to Him, and will stand before Him in the judgment.

<sup>3</sup> Of the Eternal decrees.

<sup>4</sup> Lit. *if not*, interrogative. See Wright's Ar. Gram. ii. 169.

<sup>5</sup> Or, *embellished, made fair-seeming*.

restore it to you? See! how we vary our wondrous verses! yet do they turn away from them!

SAY: What think ye? If the punishment of God come on you suddenly or foreseen,<sup>1</sup> shall any perish except the impious?

And We send not our Sent Ones but as heralds of good news and warners; whoso then believeth and amendeth, on them shall come no fear, neither shall they be put to grief:

But whoso chargeth our signs with falsehood, on them shall fall a punishment for their evil doings.

50 SAY: I say not to you, "In my possession are the treasures of God;" nor "I know things secret;" neither do I say to you, "Verily, I am an angel:" Only what is revealed to me do I follow. SAY: Shall the blind and the seeing<sup>2</sup> be esteemed alike? Will ye not then reflect?

And warn by the Korán those who dread their being gathered to their Lord *when* patron or intercessor they shall have none but Him—haply they will fear Him!

And thrust not thou away those who cry to their Lord at morn and even, craving *to behold* his face. It is not for thee in anything to judge of their motives, nor for them in anything to judge of thine.<sup>3</sup> If thou thrust them away, thou wilt be of the doers of wrong.

And thus have We made proof of some of them by others, that they may say, "Are these they among us to whom God hath been gracious?" Doth not God best know the thankful?

And when they who believe in our signs come to thee, then SAY: Peace be upon you! Your Lord hath laid down for Himself a law of mercy; that if any one of you commit a fault through ignorance, but afterwards turn and amend, then will He be Gracious, Merciful.

And thus have We distinctly set forth *our* signs, that the way of the wicked might be made known.

SAY: Forbidden am I to worship those whom ye call on beside God. SAY: I follow not your wishes;

<sup>1</sup> Lit. *openly*, i. e. preceded by some sign.

<sup>2</sup> i. e. you and I.

<sup>3</sup> Lit. (*there is*) not on them of thy reckoning (or estimate) in aught, etc. i. e. thou art not answerable for them.

for then should I go astray, and not be of the guided.

SAY: I verily *act* upon clear teaching from my Lord: but ye treat it as a falsehood. That which ye desire to hasten is not in my power; <sup>1</sup> Verily judgment is with God only: He will declare the truth; and He is the best settler of disputes.

SAY: If what ye would hasten on, were in my power, the matter between me and you had surely been decided: but God best knoweth the impious.

And with Him are the keys <sup>2</sup> of the secret things; none knoweth them but He: and He knoweth whatever is on the land and in the sea; and no leaf falleth but He knoweth it; neither is there a grain in the darknesses of the earth, nor a thing green or sere, but it is noted in the perspicuous Book.<sup>3</sup>

60 And it is He who taketh you to Himself at night,<sup>4</sup> and knoweth what ye have merited in the day: then He awaketh you therein, that the set life-term may be fulfilled: then unto Him is your return; and then shall He declare to you that which ye have wrought.

And He is the supreme over his servants, and sendeth forth guardians who watch over you until, when death overtaketh any one of you, our messengers receive him, and they fail not;

Then are they returned to God their true Lord. Is not judgment his? And swiftest He, of those who take account!

SAY: Who rescueth you from the darknesses of the land and of the sea, when humbly and secretly ye cry to Him—"If Thou rescue us from this *danger*, we will surely be of the thankful?"—

SAY: God rescueth you from them, and from every strait: yet afterwards ye join other gods with Him!

SAY: It is He who hath power to send on you a punishment from above you, or from beneath your feet, or to clothe you with discord,<sup>5</sup> and to make some

<sup>1</sup> The Meccans had challenged the speedy coming of judgments.

<sup>2</sup> The Rabbins speak of the three keys in the hand of God.—Tr. Tanith, fol. 1.

<sup>3</sup> On the preserved tablet, on which are written the decrees of God.

<sup>4</sup> *i. e.* during sleep. See Sura xxxix. 43, p. 273. Or, *layeth to rest*. Mar. renders literally, *defungi faciet vos*, id est, obdormiscere. Thus also Beidh. But see the use of the same word in the next verse.

<sup>5</sup> Or, *to perplex you (by dividing you into) sects.*

of you to taste the violence of others! See how variously We handle the wondrous verses—haply they will be wise!

But thy people have accused *the Korân*<sup>1</sup> of falsehood, though it be the truth: SAY: I am not in charge of you: To every prophecy is its set time, and in the end ye shall know it!

And when thou seest those who busy themselves<sup>2</sup> with *cavilling* at our signs, withdraw from them till they busy themselves in some other subject: and if Satan cause thee to forget *this*, sit not after warning *them*,<sup>3</sup> with the ungodly people:

Not that they who fear God are in aught to answer for them; but let there be a warning: Haply they will fear Him:—

And quit those who make their religion a sport and a pastime and whom this present life hath deceived; and warn them hereby that a soul will be consigned to doom for its own works: patron or intercessor, beside God, shall it have none: and could it compensate with fullest compensation, it would not be accepted from it. They who for their deeds shall be consigned to doom—for them are draughts of boiling water, and a grievous torment; for that they believed not!

70 SAY: Shall we call upon those beside God who can neither help nor hurt us? Shall we turn upon our heel after that God hath guided us? Like some bewildered man whom the Satans have spell-bound in the desert, though his companions call him to the true guidance, saying, "Come to us!" SAY: Verily, guidance from God, that is the true guidance; and we are commanded to surrender ourselves to *the Lord of the Worlds.*

And observe ye the times of prayer, and fear ye God: for it is He to whom ye shall be gathered.

And it is He who hath created the Heavens and the Earth, in truth, and when He saith *to a thing*, "Be," it is.

His word is the truth: and his the kingdom, on the day when there shall be a blast on the trumpet: He knoweth alike the unseen and the seen: and He is the Wise, the Cognizant.

<sup>1</sup> *Al. the menaced judgments.*

<sup>2</sup> *Plunge into a discussion of.*

<sup>3</sup> Or, *after recollection.*

- ¶ And remember when Abraham said to his father Azar,<sup>1</sup> Takest thou images as gods? Verily, I see that thou and thy people are in manifest error.
- And so did We show Abraham the domain of the Heavens and of the Earth,<sup>2</sup> that he might be one of those who are established in knowledge.
- And when the night overshadowed him, he beheld a star: "This," said he, "is my Lord:" but when it set, he said, "I love not gods which set."
- And when he beheld the moon uprising, "This," said he, "is my Lord:" but when it set, he said, "Surely, if my Lord guide me not, I shall be of those who go astray."
- And when he beheld the sun uprise, he said, "This is my Lord; this is greatest." But when it set, he said, "O my people! I share not with you the guilt of joining gods with God;
- I verily turn my face to Him who hath created the Heavens and the Earth, following the right religion; and I am not one of those who add gods to God."
- 80 And his people disputed with him.—He said: "Dispute ye with me about God, when He hath even now guided me? And I fear not the deities whom ye join with Him, for only by the will of my Lord have they any power:<sup>3</sup> My Lord embraceth all things in his knowledge. Will ye not then be admonished?
- And how should I fear what ye have joined with God, since ye fear not for having joined with Him that for which He hath sent you down no warranty?

<sup>1</sup> Azar. This form is probably borrowed from *Athar*, as Terah is called by Eusebius. See Maracci Prodr. iv. 90. Compare a similar narrative (Midr. Rabbah on Gen. par. 17), in which Abraham is given over by his idolatrous father Zarah to Nimrod, who says, "We will adore the Fire:" "Rather," said Abraham, "the water which puts out fire." "The Water then"—"Rather the clouds that bear the water." "The Clouds then"—"Rather the wind which scatters the clouds." "The Wind then"—"Rather man who endures the wind." Whereupon Abraham was thrown into the furnace.—It is quite possible that in what follows, Muhammad may have intended to imply that Abraham had renounced the Sabian star-worship of his fathers, and to vindicate him from the habit of consulting the stars attributed to him by the Talmudists. Shabbath, fol. 156, col. 1. "Abraham replied, I have consulted my Astrology." Comp. Rashi on Gen. xv. 5. See Maim. Yad. Hachaz. vii. 6.

<sup>2</sup> Comp. Gen. xv. 5.

<sup>3</sup> Lit. unless that my Lord shall will anything.

- Which, therefore, of the two parties is more worthy of safety?—Know ye that?—
- They who believe, and who confuse not their faith with error,<sup>1</sup> theirs is safety; And they are guided aright."
- This is our reasoning with which We furnished Abraham against his people: We uplift to grades of wisdom whom We will; Verily thy Lord is Wise, Knowing.
- ¶ And We gave him Isaac and Jacob, and guided both aright; and We had before guided Noah; and among the descendants of Abraham, David and Solomon, and Job and Joseph, and Moses and Aaron: Thus do We recompense the righteous: And Zachariah, John, Jesus, and Elias: all were just persons:
- And Ismael and Elisha and Jonas, and Lot: all these have We favoured above all creatures:
- And some of their fathers and of their offspring and of their brethren: and We chose them, and guided them into the right way.
- This is God's guidance: He guideth thereby such of his servants as He will: But if they join other gods with Him, vain assuredly shall be all their works;—
- These are they to whom We gave the Scripture and Wisdom<sup>2</sup> and Prophecy: but if these *their posterity* believe not therein, We will entrust *these gifts* to a people who will not disbelieve therein.
- 90 These are they whom God hath guided: follow therefore their guidance. SAY: No reward do I ask of you for this:<sup>3</sup> Verily it is no other than a Teaching for all creatures.
- And no just estimate do they form of God when they say, "Nothing hath God sent down to man." SAY: Who sent down the Book which Moses brought, a light and guidance to man, which ye set down on paper, showing part, but concealing most; though ye have *now* been taught that which neither ye nor your fathers knew? SAY: God: "Then leave them in their pastime of cavillings."<sup>4</sup>

<sup>1</sup> Or, confuse not their faith with wrong, injustice, i.e. idolatry.

<sup>2</sup> Die (geistliche) Herrschaft.—Sprenger.

<sup>3</sup> Korân.

<sup>4</sup> This verse and the following were probably added at Medina after the Hejira; at least it is difficult to conceive that Muhammad would have ventured thus to have written at Mecca. See Sprenger, Leben, p. 294, n.

And this Book which We have sent down is blessed, confirming that which was before it; and in order that thou mightest warn the mother-city and those who dwell round about it. They who believe in the next life will believe in It, and will keep strictly to their Prayers.

But is any more wicked than he who deviseth a lie of God, or saith, "I have had a revelation," when nothing was revealed to him,<sup>1</sup> and who saith, "I can bring down a book like that which God hath sent down"? But couldst thou see when the ungodly are in the floods of death, and the angels reach forth their hands, saying, "Yield up your souls:—this day shall ye be recompensed with a humiliating punishment for your untrue sayings about God, and for proudly rejecting his signs!"

"And now are ye come back to Us, alone, as We created you at first, and ye leave behind you the good things which We had given you, and We see not with you your intercessors whom ye regarded as the companions of God among you. There is a severance between you now, and those whom ye regarded as gods with God, have deserted you."

¶ Verily God causeth the grain and the date-stone to break forth: He bringeth forth the living from the dead, and the dead from the living! This is God! Why, then, are ye turned aside from Him?

He causeth the dawn to break, and hath ordained the night for rest, and the sun and the moon for computing time! This is the ordinance of the Mighty, the Wise!

And it is He who hath ordained the stars for you, that ye may be guided thereby in the darknesses of the land and of the sea! clear now have We made our signs for men of knowledge.

And it is He who hath produced you from one man, and hath provided for you an abode and resting-place!<sup>2</sup> Clear now have We made our signs for men of insight.

And it is He who sendeth down rain from Heaven: and

<sup>1</sup> This verse is said to have been revealed at Medina, and to be aimed at the false prophets Moseilama, Aswad, and Amsi; also at Abdallah Ibn Saad, Muhammad's secretary, who for corrupting the sacred text and for apostasy, was one of the ten proscribed at the taking of Mecca.

<sup>2</sup> In the womb.

We bring forth by it the germs of all the plants, and from them bring We forth the green foliage, and the close-growing grain; and from the palm-trees the low-hanging date-clusters out of their sheaths: and gardens of grapes, and the olive and the pomegranate, like and unlike.<sup>1</sup> Look ye on their fruits when they fruit and ripen. Truly herein are signs unto people who believe.

100 Yet have they assigned the Djinn to God as his associates, though He created them; and in their ignorance have they falsely ascribed to Him sons and daughters. Glory be to Him! And high let Him be exalted above that which they attribute to Him!

Sole maker<sup>2</sup> of the Heavens and of the Earth! how, when He hath no consort, should He have a son? He hath created everything, and He knoweth everything!

This is God your Lord. There is no God but He, the creator of all things: therefore worship Him alone;—and He watcheth over all things.

No vision taketh in Him, but He taketh in all vision: <sup>3</sup> and He is the Subtile, the All-informed.

Now have proofs that may be seen, come to you from your Lord: whoso seeth them, the advantage will be his own: and whoso is blind to them, his own will be the loss: And I am not made keeper over you.

Even thus do We explain our signs,<sup>4</sup> and that they may say, "Thou hast studied deep:" and that to people of understanding We may make them clear.

Follow thou that which hath been revealed to thee by thy Lord—"there is no god but He!" and withdraw from those who join other gods with Him.

And had God pleased, they had not joined other gods with Him: but We have not made thee keeper over them, neither art thou a guardian over them.

Revile not those whom they call on beside God,<sup>5</sup> lest they, in their ignorance, despitefully revile Him. Thus have We made their actions fair-seeming to every people; then shall they return to their Lord,

<sup>1</sup> Lit. similar and without mutual resemblance.

<sup>2</sup> Creator, in the sense of Originator.

<sup>3</sup> Mr. Lane renders, "the eyes see not Him, but He seeth the eyes." Or, the passage may be rendered, no eyesight reacheth to Him, &c.

<sup>4</sup> The verses of the Korân.

<sup>5</sup> Comp. Ex. xxii. 28.

and He will declare to them what those actions have been.

With their most binding oath have they sworn by God, that if a sign come unto them they will certainly believe it; SAY: Signs are in the power of God alone: and what shall make ye to understand that if they were wrought these men would not believe?<sup>1</sup>

110 And We will turn their hearts and their eyes upside down even as they did not believe therein at first, and We will leave them in their transgressions, wandering in perplexity.

And though We had sent down the angels to them, and the dead had spoken to them, and We had gathered all things about them in hosts<sup>2</sup> they had not believed, unless God willed it! but most of them are in ignorance.

Even thus have We given an enemy to every prophet— Satans among men and among Djinn: tinsel discourses do they suggest the one to the other, in order to deceive: but had thy Lord willed it, they would not have done it. Therefore, leave them and their vain imaginings—

And let the hearts of those who believe not in the life to come incline thereto, and let them find their content in this, and let them gain what they are gaining!

Shall I seek other judge than God, when it is He who hath sent down to you the distinct Book and they to whom We have given the Book know that it is sent down from thy Lord with the truth? Be not thou then of those who doubt.

And the words of thy Lord are perfect in truth and in justice: none can change his words: and He is the Hearing, Knowing.

But if thou obey most men in this land, from the path of God will they mislead thee: verily they follow but a conceit, and they are only liars.

Verily thy Lord! He best knoweth those who err from his path, and He best knoweth the rightly-guided.

Eat then of that over which the name of God hath been pronounced, if ye believe in his signs.<sup>3</sup>

<sup>1</sup> Notwithstanding this disclaimer, the Muslim tradition, etc. speak of many of their Prophet's miracles. See Maracci's Prodr. p. ii. p. 16, and 30-46; Sprenger, ii. 413.

<sup>2</sup> Or, *before their eyes*.

<sup>3</sup> Verses 118-121 seem misplaced, and should probably follow 154.

And why eat ye not of that over which the name of God hath been pronounced, since He hath made plain to you what He hath forbidden you, save as to that which is forced upon you? But indeed many mislead others by their appetites, through lack of knowledge. Verily, thy Lord! He best knoweth the transgressors.

120 And abandon the semblance of wickedness, and wickedness itself.<sup>1</sup> They, verily, whose *only* acquirement is iniquity, shall be repaid for what they have gained!

And eat not of that on which the name of God hath not been named, for that is a crime: and of a truth the Satans will assuredly suggest to their votaries to wrangle with you; but if ye obey them, ye will verily be of those who join gods with God.

Shall he who was dead,<sup>2</sup> and whom We have quickened, and for whom We have ordained a light whereby he may walk among men, be like him whose likeness is in the darkness whence he cannot come forth? Thus have the doings of the unbelievers been made fair-seeming to them.

Even so have We placed in every city its greatest sinners that they may scheme therein: but only against themselves do they scheme! and they know it not.

And when a sign cometh to them they say, "We will by no means believe, till the like of what was accorded to the apostles of God, be accorded to us." God best knoweth where to appoint<sup>3</sup> his message. Disgrace with God, and a vehement punishment shall come on transgressors for their plottings.

Whom then God shall please to guide, that man's breast will He open to Islam; but whom He shall please to mislead, strait and narrow will He make his breast, as though he were mounting up into the very Heavens! Thus doth God inflict dire punishment on those who believe not.

And this is the straight way of thy Lord. Now have We clearly explained our signs unto those who will be admonished.

For them a dwelling of peace with their Lord! and He, in recompense for their works, their protector.

<sup>1</sup> Lit. *the outside of iniquity and its inside*. Some understand these words of open sins and secret sins.

<sup>2</sup> *i.e.* Muhammad. The Muslims, however, interpret this verse of the conversion of Hamza.

<sup>3</sup> Or, *in what way to effect*, &c.



And when God shall gather them all together. . . . "O race of Djinn," *will He say*, great use did ye make of mankind!" And their votaries from among men shall say, "O our lord! we rendered one another mutual services:<sup>1</sup> but we have reached our set term which Thou hast set for us." He will say, "Your abode the fire! therein abide ye for ever, unless as God shall will. Verily, thy Lord is Wise, Knowing—

Even thus place We some of the wicked above others,<sup>2</sup> as the meed of their doings:—

130 O race of Djinn and men! came not apostles to you from among yourselves, rehearsing my signs to you, and warning you of the meeting of this your day?" They shall say, "We bear witness against ourselves."—This world's life had deceived them; and they bear witness against themselves that they were infidels:—

This, because thy Lord would not destroy the cities in their sin, while their people were yet careless; And for all are grades of recompense as the result of their deeds; and of what they do, thy Lord is not regardless;

And thy Lord is the Rich one, full of compassion! He can destroy you if He please, and cause whom He will to succeed you, as He raised you up from the offspring of other people:

Verily, that which is threatened you shall surely come to pass, neither shall ye frustrate it.

SAY: O my people! Act as ye best can: I verily will act my part, and hereafter shall ye know

Whose will be the recompense of the abode! Verily, the ungodly shall not prosper.

Moreover, they set apart a portion of the fruits and cattle<sup>3</sup> which He hath produced, and say, "This

<sup>1</sup> Or, *derived pleasure or advantage from one another.*

<sup>2</sup> Some will be more, others less, punished in hell, according to their deserts.—Ulm.

<sup>3</sup> It appears to have been the custom of the idolatrous Arabs to set apart one portion of their fields for the Supreme God, and the other for the inferior gods represented by their idols. If any of the fruit happened to fall from the part consecrated to the idols into that consecrated to God, they restored it; but if the reverse occurred, they gave it to the idols. God, said they, is rich, and can dispense with it. The secret, however, was, that the idols' portion was reserved for the priests.—Beidhawi. Frey mentions the names of 73 idols worshipped by the Arab tribes, pre-

for God"—so fancy they—"And this for those whom we associate with Him."<sup>1</sup> But that which is for these associated gods of theirs, cometh not to God; yet that which is for God, cometh to the associated gods. An evil judgment do they form!

And thus have the companion-gods cajoled,<sup>2</sup> many of those who join them with God, to slay their children, that they might ruin them, and throw the cloak of confusion over their religion. But if God had pleased, they had not done this:—Therefore, leave them and their devices.

They also say, "These cattle and fruits are forbidden: none may taste them but they whom we allow:" so deem they—"And there are cattle, whose backs should be exempt from burdens." And there are cattle over which they do not pronounce the name of God: inventing *in all this* a lie against Him.—For their inventions shall He reward them!

140 And they say, "That which is in the wombs of these cattle is allowed to our males, and forbidden to our wives;" but if it prove an abortion, both partake of it. *God* shall reward them for their distinctions! Knowing, Wise is He.

Lost are they who, in their ignorance, have foolishly slain their children, and have forbidden that which God hath given them for food, devising an untruth against God! Verily they have erred; and they are not rightly guided.

He it is who produceth gardens with trellises for vines, and without them,<sup>3</sup> and the palm-trees, and corn, the food from which is various in kind, and olives, and pomegranates, like and unlike. Eat ye of their fruit when they bear fruit, and pay the due thereof on the day of its ingathering: and be not prodigal, for God loveth not the prodigal.

And there are cattle for burdens and for slaughter. Eat of what God hath given you for food; and follow

vicious to Islam (Einl. pp. 270 and 342-357), and generally with Allah, as Supreme God.

<sup>1</sup> Lit. *and this for our Companions*, or Penates.—From 137-147 may be an independent fragment.

<sup>2</sup> Lit. *made the slaughter specious*; but some MSS. read the verb in the passive. V. Wright, Ar. Gram. ii. 241.

<sup>3</sup> Or, the allusion may be to gardens of low-growing herbs, and to those which mount aloft—*in die Höhe steigen*.—Sprenger, ii. 479.

not the steps of Satan, for he is your declared enemy.

You have four sorts of cattle in pairs :<sup>1</sup> of sheep a pair, and of goats a pair. SAY : Hath He forbidden the two males or the two females ; or that which the wombs of the two females have conceived ? Tell me with knowledge, if ye speak the truth :

And of camels a pair, and of oxen a pair, SAY : Hath He forbidden the two males or the two females ; or that which the wombs of the two females contain ?<sup>2</sup> Were ye witnesses when God enjoined you this ? Who then is more wicked than he who, in his ignorance, inventeth a lie against God, to mislead men ? God truly guideth not the wicked.

SAY : I find not in what hath been revealed to me aught forbidden to the eater to eat, except it be that which dieth of itself, or blood poured forth, or swine's flesh,—for this is unclean ; or that which is profane, being slain in the name of other than God. But whoso shall be a forced partaker, if it be without wilfulness, and not in transgression,—then verily, thy Lord is Indulgent, Merciful !

To the Jews did We forbid every beast having an entire hoof, and of both bullocks and sheep We forbade them the fat, save what might be on their backs, or their entrails, or the fat attached to the bone. With this have We recompensed them, because of their transgression : and verily We are equitable.

If then they treat thee as an impostor, SAY : Your Lord is of all-embracing mercy : but his severity shall not be turned aside from the wicked.

They who add gods to God will say, "If God had pleased, neither we nor our fathers had assigned to Him those who share his honour, nor should we have interdicted anything." Thus did they who flourished before them charge with imposture, until they had tasted our severity ! SAY : Have ye any knowledge ? then produce it to Us ? Ye do but follow a conceit : and verily, ye do but utter lies !

150 SAY : Peremptory proof then is God's !<sup>3</sup> therefore, had He pleased He had assuredly guided you all aright.

<sup>1</sup> Lit. *eight (in) couples*.

<sup>2</sup> Comp. Sura [cxiv.] v. 102.

<sup>3</sup> *i.e.* In God's hands are satisfactory proofs of the truth of his revelations. Or render, *convincing argument*.

SAY : Bring hither your witnesses who can witness that God hath forbidden these animals : but if they bear witness, witness not thou with them, nor witness to the conceits of those who charge our signs with falsehood, and who believe not in the life to come, and assign equals to our Lord.

SAY : Come, I will rehearse what your Lord hath made binding on you<sup>1</sup>—that ye assign not aught to Him as sharers of his Divine honour, and that ye be good to your parents ; and that ye slay not your children because of poverty—for them and for you will We provide :<sup>2</sup> and that ye come not near to pollutions outward or inward :<sup>3</sup> and that ye slay not any one whom God hath forbidden you, unless for a just cause. This hath He enjoined on you : haply ye will understand.

And come not nigh to the substance of the orphan, but to improve it, until he come of age : and use a full measure, and a just balance : We will not task<sup>4</sup> a soul beyond its ability. And when ye give judgment, observe justice, even though it be the affair of a kinsman, and fulfil the covenant of God. This hath God enjoined you for your monition—

And, "this is my right way." Follow it then ; and follow not *other* paths, lest ye be scattered from his path. This hath He enjoined you, that ye may fear Him.

¶ Then<sup>5</sup> gave We the Book to Moses—complete for him who should do right, and a decision for all matters, and a guidance, and a mercy, that they might believe in the meeting with their Lord.

Blessed, too, this Book which We have sent down. Wherefore follow it and fear God :—haply ye may find mercy :—

Lest ye should say, "The Scriptures were indeed sent down only unto two parties before us, but we were not able to go deep into their studies :"<sup>6</sup>

Or lest ye should say, "If a book had been sent down

<sup>1</sup> The ten precepts in this and the next verse are probably based upon, and borrowed in part from, the Jewish Decalogue.

<sup>2</sup> Comp. Sura xvii. 33, p. 167.

<sup>3</sup> See verse 120 above.

<sup>4</sup> In order to make out ten precepts, we must read *tokallifâ*, and render *Ye shall not, &c.*

<sup>5</sup> This very abrupt transition to Jewish history seems to indicate that a passage between this and the preceding verse is lost.

<sup>6</sup> Lit. *we were careless of their studies*.

to us, we had surely yielded to guidance more than they." But now hath clear teaching come to you from your Lord, and a guidance and a mercy. Who then is more wicked than he who treateth the signs of God as lies, and turneth aside from them? We will recompense those who turn aside from our signs with an evil punishment, because they have turned aside.

What wait they for, but the coming of the angels to them, or the coming of thy Lord Himself, or that some of the signs of thy Lord should come? On the day when some of thy Lord's signs shall come, its faith shall not profit a soul which believed not before, nor wrought good works in virtue of its faith. SAY: Wait ye? Verily, We are waiting also!

160 Verily, as to those who split up their religion and become sects, have thou nothing to do with them: their doom is with God only; then shall He tell them what they have done.

He who shall bring a good action shall have ten (*good actions*) as its equivalents; but he who shall bring an evil work shall not be recompensed but with its like; and they shall not be treated unjustly.

SAY: As for me, my Lord hath guided me into a straight path; a true<sup>1</sup> religion, the creed of Abraham, the sound in faith;<sup>2</sup> for he was not one of those who join gods with God.

SAY: Verily my prayers and my worship and my life and my death are unto God, Lord of the Worlds. He hath no associate, and this am I commanded; and I am the first of the Muslims.

SAY: Shall I seek any other Lord than God, when He is Lord of all things? No soul shall labour but for itself; and no burdened one shall bear another's burden. At last ye shall return to your Lord, and He will declare that to you about which you differ.

And it is He who hath made you the successors of *others* on the earth, and hath raised some of you above others by various grades, that He may prove you by his gifts. Verily thy Lord is Swift to punish. Verily also He is Gracious, Merciful!

<sup>1</sup> Lit. *unchanging*.

<sup>2</sup> Lit. *the Hanuf*; v. n. p. 216.

[XC.]

SURA XIII.—THUNDER.

MECCA.—43 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. MIM. RA.<sup>1</sup> These, the signs of the Book! And that which hath been sent down to thee from thy Lord is the very truth: But the greater part of men believe not.

It is God who hath reared the Heavens without pillars thou canst behold; then seated Himself upon his throne, and imposed laws on the sun and moon: each travelleth to its appointed goal. He ordereth all things. He maketh his signs clear. Haply ye will have firm faith in a meeting with your Lord.

And He it is who hath outstretched the earth, and placed on it the firm mountains, and rivers: and of every fruit He hath placed on it two kinds: He causeth the night to enshroud the day. Verily in this are signs for those who reflect.

And on the earth hard by each other *are its various* portions: and gardens of grapes and corn, and palm-trees clustered or single at the root. Though watered by the same water, yet some make We more excellent as food than other: Verily in this are signs for those who understand.

If *ever* thou dost marvel, marvellous surely is their saying, "*What!* when we have become dust, shall we indeed *be restored* in a new creation?"

These are they who in their Lord believe not: and these! the collars shall be on their necks; and these shall be inmates of the fire, to abide therein for aye.

Moreover, to hasten evil rather than good will they challenge thee: but, before their time have been like examples; and verily, full of mercy is thy

<sup>1</sup> See Sura lxviii. p. 16.

Lord unto men despite<sup>1</sup> their sins; but verily, thy Lord is vehement to punish.

And they who believe not say, "Why is not a sign from his Lord sent down to him?" Thou art a warner only.—And every people hath its guide.

God knoweth the burden of every female, and how much their wombs lessen and enlarge; and with Him everything in its due measure:

10 Knower of the Hidden and the Manifest! the Great! the Most High!

Alike to Him is that person among you who concealeth his words, and he that telleth them abroad: he who hideth himself in the night, and he who cometh forth freely in the daylight.

Each hath a succession of *Angels* before him and behind him, who watch over him by God's behest. Verily, God doth not change his gifts to a people, till they change what is in themselves: and when God willeth evil unto a people, there is none can turn it away, nor have they any protector beside Him.

He it is who maketh the lightning to shine unto you, for fear, and for hope of *rain*, and who bringeth up the laden clouds:

And the THUNDER uttereth his praise, and the *Angels* also, for awe of Him: and He sendeth his bolts and smiteth with them whom He will<sup>2</sup> while they are wrangling about God! Mighty is He in prowess.

Prayer is his of right: but these *deities* to whom they pray beside Him give them no answer at all, otherwise than *as he is answered* who stretcheth forth his hands to the water that it may reach his mouth, when it cannot reach it! The prayer of the infidels is only in error.

And unto God doth all in the Heavens and on the Earth bow down in worship, willingly or by constraint: their very shadows also morn and even!

<sup>1</sup> Compare the use of the preposition *بِ* Job x. 7, xvi. 17.

<sup>2</sup> This is said by the traditionists and commentators generally, to refer to Amir and Arbad ben Kais, who in the year 9 or 10 conspired against Muhammad's life, and were struck dead by lightning. See the authorities in Nöld. p. 120; Weil, 256; Caussin, iii. 295. But this explanation may have been suggested by the words of the text, which must, if the comment be correct, have been revealed at Medina.

SAY: Who is Lord of the Heavens and of the Earth?

SAY: God. SAY: Have ye then taken beside Him protectors, who even for their own selves have no power for help or harm? SAY: *What!* shall the blind and the seeing be held equal? Shall the darkness and the light be held equal? Or have they given associates to God who have created as He hath created, so that their creation appeareth to them like his? SAY: God is the Creator of all things! He is the One! the Conquering!

He sendeth down the rain from heaven: then flow the torrents in their due measure, and the flood beareth along a swelling foam; and out of that *ore* which they ignite in the fire for the sake of ornaments or utensils, a like scum ariseth. In this way doth God depict (set forth) truth and falsehood. As to the scum, it passeth off *like* froth, and as to what is useful to man, it remaineth on the earth. Thus doth God set forth comparisons! To those who respond to their Lord shall be an excellent reward; but those who respond not to *his call*, had they all that the earth containeth twice over, they would surely give it for their ransom. Evil their reckoning, and hell their home, and wretched the bed!

Shall he then who knoweth that what hath been sent down to thee from thy Lord is the truth, be like him who is blind? Men of insight only will be monished,

20 Who fulfil their pledge to God, and break not their compact;

And who join together what God hath bidden to be joined, and who fear their Lord, and dread the evil of the reckoning;

And who, from desire to behold the face of their Lord, are constant *amid trials*, and observe prayer and give alms in secret and openly out of what We have bestowed upon them, and turn aside evil by good: for these is the recompense of the Abode,

Gardens of Eden—into which they shall enter together with the just of their fathers, and their wives, and their descendants: and the angels shall go in unto them at every portal:—

"Peace be upon you!" *say they*, "because ye have patiently endured!" And charming the recompense of the Abode!

But those who, after having contracted it, break their covenant with God, and cut asunder what God hath bidden to be united, and commit misdeeds on the earth, these, a curse awaiteth them, and an ill abode!

God enlargeth supplies to whom He will, or is sparing.<sup>1</sup> And they rejoice in the life that now is; but this present life is but a passing good, in respect of the life to come!<sup>2</sup>

And they who believe not say, "Why is not a sign sent down to him from his Lord?" SAY: God truly misleadeth whom He will; and He guideth to Himself him who turneth to Him,

Those who believe, and whose hearts rest securely on the thought of God. Shall not men's hearts repose in the thought of God? They who believe and do the things that be right—blessedness awaiteth them, and a goodly home.<sup>3</sup>

¶ Thus have We sent thee to a people whom other peoples have preceded, that thou mightest rehearse to them our revelations to thee. Yet they believe not on the God of Mercy<sup>4</sup> SAY: He is my Lord. There is no God but He. In Him do I put my trust, and to Him is my conversion.

30 If there were a Korân by which the mountains could be set in motion, or the earth cleft by it or the dead be addressed by it . . . . !<sup>5</sup> But all sovereignty is in the hands of God. Do not then the believers know that had He pleased, God would certainly have guided all men aright?

And misfortune<sup>6</sup> shall not cease to light on the unbelievers for what they have done, or to take up its abode hard by their dwellings, until the threat of God come to pass. Verily, God will not fail his plight word.

<sup>1</sup> Lit. *measures out to a nicety.*

<sup>2</sup> Thus, "one hour of bliss in the world to come is better than all life in this world."—Mischnah Aboth, iv. 17. Comp. Sura [cxiii.] ix. 38.

<sup>3</sup> Lit. *excellence of place of return.*

<sup>4</sup> See Sura xvii. 109. This verse is said to have been occasioned by the refusal of the Meccans at Hudaibiya to adopt the formula prescribed by Muhammad—*In the Name of the God of Mercy, the Merciful*—declaring that they knew not who the God of Mercy (Arrahman) was. This was in Hej. 6. See n. p. 174.

<sup>5</sup> Supply, *they would not believe.*

<sup>6</sup> *i.e.* Catastrophe and Divine judgments.

Before thee indeed have apostles been mocked at—and I bore long<sup>1</sup> with the unbelievers; then I chastised them;—and how severe was my punishment!

Who is it then that is standing over every soul to mark its actions?<sup>2</sup> Yet have they set up associates with God! SAY: Name them. Would ye inform God of that which He knoweth not on the Earth? Or are they not a mere empty<sup>3</sup> name? But prepared of old for the infidels was this fraud of theirs; and they are turned aside from the path; and whom God causeth to err, no guide then shall there be for him!

Chastisement awaiteth them in this present life, and assuredly more grievous shall be the chastisement of the next: and none shall screen them from God.

A picture of the Paradise which God hath promised to them that fear Him. The rivers flow beneath its *bowers*: its food and its shades are perpetual. This is the reward of those who fear God; but the reward of the unbelievers is the Fire of Hell.

They to whom we have given the Book<sup>4</sup> rejoice in what hath been sent down to thee; yet some are banded together<sup>5</sup> who deny a part of it. SAY: I am commanded only to worship God, and not to associate any creature with Him. On Him do I call, and to Him is my place of return.

Thus then, as a rule of Judgment in the Arabic tongue have We sent down the Korân; and truly, if after the knowledge that hath reached thee thou follow their desires, thou shalt have no guardian nor protector against God.

And apostles have We already sent before thee, and wives and offspring have We given them. Yet no apostle had come with miracles unless by the leave of God. To each age its Book.

<sup>1</sup> Lit. *respected.*

<sup>2</sup> Lit. *shall then he who is standing over every soul (to mark) its actions be as he who takes no note of them?*

<sup>3</sup> Lit. *apparent, outward.*

<sup>4</sup> *i.e.* the Jews, who at this period of Muhammad's prophetic function, must have been highly gratified at the strong leaning towards, and respect for, their Scriptures and Histories, which shows itself increasingly in the later Meccan Suras.

<sup>5</sup> *Al. heathen (Arabs).*

What He pleaseth doth God abrogate or confirm: for with Him is the source of revelation.<sup>1</sup>  
 40 Moreover, whether We cause thee to see the fulfilment of part of our menaces to them, or whether We take thee hence, verily, thy work is preaching only, and ours to take account.  
 See they not that We come into their land and cut short its borders?<sup>2</sup> And if God pronounce a doom, there is none to reverse his doom, and swift is He to take account.  
 And already those who lived before them made plots: but all plotting is controlled by God: He knoweth the works of every one, and the infidels shall know whose will be the recompense of the abode.  
 The infidels, moreover, will say; Thou art not sent of God. SAY: God is witness enough betwixt me and you; and, whoever hath knowledge of the Book.

## [XCI.]

SURA II.—THE COW.<sup>3</sup>

MEDINA.—286 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. MIM.<sup>4</sup> This Book, there is no doubt regarding it,<sup>5</sup> is a guidance to the God-fearing,

<sup>1</sup> Lit. *Mother*, or *Prototype of the Book*. Either God's knowledge or prescience, or the fabled preserved tablet, on which is written the original of the Korân, and all God's decrees. The Jews have a tradition that the Law existed before the Creation. Midr. Jalkut, 7.

<sup>2</sup> *i.e.* the progressive conquests of the Muslims trench more and more on the territories of the idolatrous Arabians.

<sup>3</sup> The greater part of this, the oldest of the Medina Suras, was revealed in the early part of the second year of the Hejira, and previously to the battle of Bedr.—The Hejira took place in the beginning of Muharram, or middle of April, A.D. 622. The numbers who emigrated with Muhammad at first were 150 persons. Medina is 250 miles north of Mecca, and ten days' journey.

<sup>4</sup> Said to mean *Amara li Muhammad*, *i.e.* at the command of Muhammad; but see Sura lxviii. p. 16.

<sup>5</sup> Lit. *this book, no doubt in it*; *i.e.* there is no doubt as to its being a

Who believe in the unseen<sup>1</sup> and observe prayer, and out of what We have bestowed on them, expend *for God*;  
 And who believe in what hath been sent down to thee, and what hath been sent down before thee, and full faith have they in the life to come:  
 These are guided by their Lord; and with these it shall be well.  
 Verily as to the unbelievers it is all one to them whether thou warn them or whether thou warn them not—they will not believe:  
 Upon their hearts and their ears hath God set a seal, and over their eyes is a covering; and for them a severe chastisement!  
 And some<sup>2</sup> there are who say, "We believe in God, and in the latter day:" Yet are they not believers!  
 Fain would they deceive God and those who have believed; but they deceive themselves only, and know it not.  
 Diseased are their hearts! And that disease hath God increased to them. Theirs a sore chastisement, for that they treated *their prophet* as a liar!  
 10 And when it is said to them, "Cause not disorders in the earth:" they say, "Nay, rather do we set them right."  
 Is it not that they are themselves the authors of disorder? But they perceive it not!  
 And when it is said to them, "Believe as *other* men have believed," they say, "Shall we believe as fools have believed?" Is it not that they are themselves fools? But they know it not!  
 And when they meet those who have believed, they say, "We believe;" but when they are apart with their Satans<sup>3</sup> they say, "Verily we hold with you, and *at them* we only mock"—  
 God shall mock at them, and keep them long in their excess of impiety, wandering in perplexity.  
 These are they who have purchased error at the price

guidance, &c. Beidhawi, referring to verse 21, remarks that the meaning cannot be that men's minds are free from doubts about the Book itself.

<sup>1</sup> Death, Resurrection, Judgment, &c.

<sup>2</sup> The Jews.

<sup>3</sup> The Jews and Christians, hostile to the mission of Muhammad.

of "the guidance:" but their traffic hath not been gainful, neither are they guided at all.<sup>1</sup>

They are like one<sup>2</sup> who kindleth a fire, and when it hath thrown its light on all around him,..... God taketh away their light and leaveth them in darkness—they cannot see!—

Deaf, dumb, blind: therefore they retrace not their steps *from error!*

Or like *those who, when there cometh a storm-cloud out of the Heaven, big with darkness, thunder, and lightning, thrust their fingers into their ears because of the thunder-clap, for fear of death!*—And God is round about the unbelievers.—

The lightning almost snatcheth away their eyes! So oft as it gleameth on them they walk on in it, but when darkness closeth upon them, they stop! And if God pleased, of their ears and of their eyes would He surely deprive them:—verily God is Almighty! O men of *Mecca*,<sup>3</sup> adore your Lord, who hath created you and those who were before you: haply ye will fear Him,

20 Who hath made the earth a couch for you, and the heaven a ceiled roof, and hath caused water to come down from heaven, and by it hath brought forth fruits for your sustenance! Do not then wittingly give peers to God.

And if ye be in doubt as to that which We have sent down to our servant, then produce a Sura of like sort, and summon your witnesses, beside God,<sup>4</sup> if ye are men of truth:

But if ye do it not, and by no means shall ye do it, then fear the fire prepared for the unbelievers, whose fuel is men and stones:<sup>5</sup>

And announce to those who believe and do the things that are right, that for them are gardens 'neath which the rivers flow! So oft as they are fed therefrom with fruit for sustenance, they shall say,

<sup>1</sup> Muhammad's reminiscences of his mercantile journeys may have given rise to the terms used in this verse. Comp. v. 246.

<sup>2</sup> Lit. *the similitude of them is as the similitude of*, etc.

<sup>3</sup> The people of Medina are generally addressed with "O ye who believe;" the Meccans with "O men." Hence it has been inferred that from verse 19 (O men) to 37 inclusively, is of the Meccan period. The subjects treated of also lead to this conclusion.

<sup>4</sup> *i. e.* the false gods whom ye worship beside God.

<sup>5</sup> The statues of false gods.

"This same was our sustenance of old;" and they shall have its like given to them,<sup>1</sup> and therein shall they have wives of *perfect* purity, and therein shall they abide for ever.

Verily God is not ashamed to coin as well the instance of a gnat<sup>2</sup> as of any nobler object: for as to those who have believed, they know that it is the truth from their Lord; and as to the unbelievers, their saying is, "What meaneth God by this comparison?" Many doth He mislead by such *parables*, and many guide: but none doth He mislead thereby except the wicked,

Who, after its establishment, violate the covenant of God,<sup>3</sup> and cut in sunder what God hath bidden to be joined, and act disorderly on the Earth. These are they who shall suffer loss!

How can ye withhold faith from God? Ye were dead and He gave you life; next He will cause you to die; next He will restore you to life: next shall ye return to Him!

He it is who created for you all that is on Earth, then ascended to the Heaven, and as seven<sup>4</sup> Heavens did He fashion it: and He knoweth all things.

¶ And when thy Lord said to the angels, "Verily, I am about to place one in my stead on earth,"<sup>5</sup> they said, "Wilt Thou place there one who will act corruptly therein and shed blood? But we celebrate thy praise and extol thy holiness." God said, "Verily, I know what ye know not."

And He taught Adam the names of all things, and then set them before the angels,<sup>6</sup> and said, "Tell me

<sup>1</sup> It will be an agreeable surprise to the blessed to have fruits, which at first sight resemble those of earth, but are infinitely more delicious.

<sup>2</sup> Muhammad had been reproached for having drawn illustrations from the Ant, Bee, Spider, etc.

<sup>3</sup> Concerning faith in Muhammad, see verse 39 below, note.

<sup>4</sup> The number of the Heavens is borrowed from the Talmud, or traditions based upon it: but the idea probably has its root in the Scriptural expression, "Heaven of Heavens."

<sup>5</sup> Lit. *a caliph, vicegerent*. "When the Holy One, Blessed be He, would create man, He took counsel with the Angels, and said to them, We will make man in our image."—Midr. Rabbah on Numb. iv. par. 19. Comp. Midr. on Gen. 1, par. 8, 17; Sanhedr. 38.

<sup>6</sup> "God said to the Angels, 'His wisdom is greater than yours.' Then brought He before them beasts, cattle, and birds, and asked for their names, but they knew them not. But when He had created man," etc.—Midr. as above.

- the names of these, if ye are endued with wisdom."<sup>1</sup>
- 30 They said, "Glory be to Thee! We have no knowledge but what Thou hast given us to know. Verily Thou! Thou art the Knowing, the Wise." He said, "O Adam, inform them of their names." And when he had informed them of their names, He said, "Did I not say to you that I know the hidden things of the Heavens and of the Earth, and know what ye bring to light, and what ye hide?"
- And when We said to the angels, "Bow down and worship Adam," then worshipped they all, save Eblis.<sup>2</sup> He refused and swelled with pride, and became one of the unbelievers.
- And We said, "O Adam! dwell thou and thy wife in the Garden, and eat ye plentifully therefrom wherever ye list; but to this tree come not nigh, lest ye become of the transgressors."
- But Satan<sup>3</sup> made them to fall from it, and caused their banishment from the place in which they were. And We said, "Get ye down, the one of you an enemy to the other: and there shall be for you in the earth a dwelling-place, and a provision for a time."
- And words of prayer learned Adam from his Lord: and God relented towards him; verily He is the Relenting,<sup>4</sup> the Merciful.
- We said, "Get ye down from it, all together: and if Guidance shall come to you from Me, then whoso

<sup>1</sup> Or, if ye are truthful, or can make good a better claim to the viceroy.

<sup>2</sup> In the name Iblees or Eblis (diabolos) and in the honour claimed for Adam as a kind of God-man, there are traces of a Christian original, as well as in the identification of the serpent with Satan. Comp. Ps. civ. 4; Heb. i. 6. The Talmudists also enlarge on the honour paid to Adam. "Adam sat in the garden, and the Angels brought him flesh and cooling wine."—Sanhedr. 29. "In the hour when the Holy One, Blessed be He, created man, the Angels went astray in regard to him, and essayed to say before him, 'O Holy One!' then God permitted sleep to fall on him, and before him, 'O Holy One!'—Midr. Rabbah on Gen. par. 8. It is possible that the Arabic word *balas*, a profligate, wicked person, may have influenced Muhammad in the formation of the word Eblis. See note, p. 187. Eblis is used in the Arabic version of the New Testament, for the probable date of which, see Tischendorf, Prol. p. 78.

<sup>3</sup> Observe the change from Eblis, *the calumniator*, to Satan, *the hater*.

<sup>4</sup> Lit. *one who turneth*.

- shall follow my guidance, on them shall come no fear, neither shall they be grieved:
- But they who believe not, and treat our signs as falsehoods, these shall be companions of the fire; in it shall they remain for ever."
- ¶ O children of Israel! remember my favour wherewith I showed favour upon you, and be true to your covenant with Me; I will be true to my covenant with you; Me therefore, revere Me; and believe in what I have sent down confirming your Scripture, and be not the first to disbelieve it, neither for a mean price barter my signs: Me therefore, fear ye Me!
- And cloak not the truth with falsehood, and hide not the truth when ye know it:<sup>1</sup>
- 40 And observe prayer and give alms, and bow down with those who bow.
- Will ye enjoin what is right upon others, and, though ye read the Book, forget your own souls? will ye not then understand?
- And seek help with patience and prayer: and a hard duty indeed is this, but not to the humble, Who bear in mind that they must meet their Lord, and that unto Him shall they return.
- O children of Israel! remember my favour wherewith I showed favour upon you; and that to you above all creatures have I been bounteous.
- And fear ye a day in which a soul shall not satisfy for a soul at all, nor shall any intercession be accepted from them, nor shall any ransom<sup>2</sup> be taken, neither shall they be helped.
- And remember when We rescued you from the people of Pharaoh, who had laid on you a cruel chastisement. They slew your male children, and let only your females live: and in this was a sore trial from your Lord:
- And when We parted the sea for you and saved you, and drowned the people of Pharaoh, while ye beheld it:

<sup>1</sup> Muhammad rarely accused the Jews and Christians of corrupting, but often of misinterpreting, their Sacred Books, in order to evade his claims. His charges, however, are always very vaguely worded, and his utterances upon this subject are tantamount to a strong testimony in favour of the unimpeachable integrity of the sacred books, both of the Jews and Christians, so far as he knew them. See Sura [lxxxvii.] vii. 168, and verse 73 below.

<sup>2</sup> Lit. *compensation*.



And when We held converse<sup>1</sup> with Moses forty nights : then during his absence took ye the calf and acted wickedly ;

Then after this We forgave you :—Haply ye will be grateful :—

50 And when We gave Moses the Book and the Illumination<sup>2</sup>—haply ye will be guided :—

And *remember* when Moses said to his people, “ O my people ! verily ye have sinned to your own hurt, by your taking to yourselves the calf to *worship it* : Be turned then to your Creator, and slay the guilty among you ;<sup>3</sup> this will be best for you with your Creator ; ” So He relented towards you : verily He is the Relenting, the Merciful :

And when ye said, “ O Moses ! we will by no means believe thee until we see God plainly ; ” the thunderbolt fell upon you as ye gazed :

Then We raised you to life after ye had been dead :<sup>4</sup>—haply ye will give thanks :—

And We caused the clouds to overshadow you, and We sent down manna and quails upon you ;—“ Eat of the good things We have given you for sustenance ; ”—and they injured not Us but they injured themselves.<sup>5</sup>

And when We said, “ Enter this city,<sup>6</sup> and eat therefrom plentifully at your will, and enter the gate with prostrations, and say, ‘ Forgiveness ; ’ and We will pardon you your sins, and give an increase to the doers of good : ”—

But the evil-doers changed that word into another than that spoken to them,<sup>7</sup> and We sent down upon those evil-doers wrath from heaven, for their impious doings :

¶ And when Moses asked drink for his people, We said, “ Strike the rock with thy rod ; ” and from it there gushed twelve fountains : each tribe<sup>8</sup> knew their

<sup>1</sup> Lit. *appointed a time, or plighted faith.*

<sup>2</sup> See Sura [lxv.] xxi. 49, p. 152.

<sup>3</sup> Lit. *slay yourselves.* Comp. Ex. xxxii. 27.

<sup>4</sup> The Talmudists relate how the Israelites who had died, on hearing the divine voice, etc., were restored by the intercession of the Law itself.—Sanh. 5.

<sup>5</sup> By storing them up in violation of God’s command.

<sup>6</sup> Jericho according to some commentators, Jerusalem according to others ; but see verse 58.

<sup>7</sup> See Sura [lxxxvii.] vii. 162.

<sup>8</sup> Lit. *all men.* This incident is perhaps inadvertently borrowed from Ex. xv. 27.

drinking-place :—“ Eat and drink, ” said We, “ of the supply of God, and do no wrong on the earth by licentious deeds : ”

And when ye said, “ O Moses ! we will not put up with one sort of food : pray, therefore, thy Lord for us, that He would bring forth for us of that which the earth groweth, and its herbs and its cucumbers and its garlic and its lentils and its onions : ” He said, “ Desire ye to take in exchange that which is worse at the price of what is better ? Get ye down into Egypt ;—for verily ye shall have what ye have asked : ” Vileness and poverty were stamped upon them, and they brought down on themselves the wrath of God : This, for that they used to disbelieve the signs of God, and slew the Prophets<sup>1</sup> unjustly : this, for that they rebelled and transgressed !

¶ Verily, they who believe (Muslims), and they who follow the Jewish religion, and the Christians, and the Sabeites<sup>2</sup>—whoever believeth in God and the last day, and doeth that which is right, shall have their reward with their Lord : and fear shall not come upon them, neither shall they be grieved.

60 *Call to mind* also when We entered into a covenant with you, and lifted up the mountain<sup>3</sup> over you :—“ Take hold, ” said We, “ on what We have revealed to you, with resolution, and remember what is therein : Haply ye will fear Me. ”

Then after this ye turned back, and but for God’s grace and mercy toward you, ye had surely been of the lost ! Ye know too those of you who transgressed on the Sabbath, and to whom We said, “ Become scouted apes : ”<sup>4</sup>

And We made them a warning to those of their day,

<sup>1</sup> This passage (comp. xxvi. 59) is one of the numerous anachronisms which abound in the Korân, and prove the gross ignorance of the Arabian Prophet.

<sup>2</sup> The Sabeites (whose religion was a mixture of Judaism and Christianity, with perhaps a slight infusion of Parseeism) are identical with the Mendaites, or so-called Christians of S. John, residing in the marshy district at the mouth of the Euphrates, but are not the same with the star-worshipping Sabians of Harran in Mesopotamia. See D’Herbelot, *Bibl. Or.* under the word *Sabi* ; Assemani, *Bibl. Or.* iii. 2, 609. For curious details as to the elements of the Sabeite religion, see Chwolson’s *SSabier und SSabaismus*, i.—Sprengrer, *Leben*, i. 40. The Sabeites appear also to have been termed *Hanyfs*.

<sup>3</sup> See Sura [lxxxvii.] vii. 170.

<sup>4</sup> See Sura [lxxxvii.] vii. 164.

and to those who came after them, and a warning to the God-fearing :

¶ And when Moses said to his people, "Verily, God commandeth you to sacrifice a COW;"<sup>1</sup> they said, "Makest thou a jest of us?" He said, "God keep me from being one of the foolish." They said, "Call on thy Lord for us that He would make plain to us what she is." He said, "Verily God saith, 'She is a cow neither old nor young, *but between the two:*' do therefore what ye are bidden."

They said, "Call on your Lord for us, that He would make plain to us what is her colour." He said, "Verily God saith, 'She is a fawn-coloured cow; her colour is very bright; she rejoiceth the beholders.'"

They said, "Call on thy Lord for us that He would make plain to us what cow it is—Verily to us are cows alike,—and truly, if God please, we shall be guided rightly;"

He said, "God saith, 'She is a cow not worn by ploughing the earth or watering the field, sound, no blemish in her.'" They said, "Now hast thou brought the truth:" Then they sacrificed her; Yet nearly had they done it not :

And when ye slew a man, and strove among yourselves about it, and God would bring to light what ye had hidden ;

Then We said, "Strike *the corpse* with part of her." So God giveth life to the dead, and showeth you his signs: haply ye will understand :

Then after that your hearts became hard, and they were like rocks, or harder still: for verily there are rocks from which rivers have gushed; and there are others, verily, from which when cleft, water hath issued; and there are others, verily, which have sunk down through fear of God: And God is not regardless of your actions.

70 ¶ Desire ye then that *the Jews* should believe you? Yet a part of them had already heard the word of God, and then, after they had understood it, perverted it, and knew that they did so.

<sup>1</sup> Compare Numb. xix.; Deut. xxii. 1-9. The cow was to be sacrificed in order that a murderer might be discovered through the miracle to be wrought on the corpse by a piece of her flesh.

And when they fall in with those who have believed, they say, "We believe;" but when they are apart<sup>1</sup> one with another, they say, "Will ye acquaint them with what God hath revealed to you, that they may dispute with you about it in the presence of your Lord?" Do ye not then understand their aim?

Know they not that God knoweth what they hide, as well as what they bring to light?

But there are illiterate ones among them who are unacquainted with the Scriptures<sup>2</sup> but according to their own vain imaginations, and verily they have but vague fancies. Woe therefore to those who with their own hands transcribe the Book, and then say, "This is from God," that they may sell it for some mean price! Woe then to them for that which their hands have written! and, Woe to them for what they have earned!

And they say, "The fire of *Hell* will certainly not touch us, but for computed days:"<sup>3</sup> SAY: Have ye received *such* a promise from God? then God will not break his promise: or, Speak ye of God that which ye know not?

But they whose acquirement is evil, and whom their sin doth environ—these shall therefore be inmates of the fire, to abide therein for ever:

But they who have believed and done the things that be right, these shall be the inmates of Paradise,—therein to abide for ever:

¶ And when We entered into covenant with the children of Israel, *We said*, "Worship none but God, and be good to your parents and kindred, and to orphans, and to the poor, and speak with men what is right, and observe prayer, and pay the stated alms." Then turned ye away, except a few of you, and ye withdrew afar off.

And when We made a covenant with you that ye should not shed your own blood,<sup>4</sup> nor expel one another

<sup>1</sup> This is one of the passages which shows great familiarity with the habits of the Jews, on the part of Muhammad. See Maracci's Prodr. i. 44; Wahl's Einleitung, xxx. xxxv.

<sup>2</sup> The Pentateuch. This shows that the art of writing was known in Medina shortly after the Hejira.

<sup>3</sup> Forty days; the period during which they worshipped the calf.

<sup>4</sup> The blood of those who are as your own flesh.

from your abodes, then ye ratified it and yourselves were witnesses;

Then were ye the very persons who slew one another; and ye drove out a part of your own people from their abodes, lending help against them with wrong and hostility: but, if they come captives to you, ye redeem them!—Yet it was forbidden you to drive them out.<sup>1</sup> Believe ye then a part of the Book, and deny a part? But what shall be the meed of him among you who doth this, but shame in this life? And on the day of the Resurrection they shall be sent away to the most severe torment; for God is not regardless of what ye do.

80 These are they who purchase this present life at the price of that which is to come: their torment therefore shall not be lightened, neither shall they be helped.

¶ Moreover, to Moses gave We “the Book,” and We caused apostles to succeed him; and to Jesus, son of Mary, gave We clear proofs of his mission, and strengthened him by the Holy Spirit.<sup>2</sup> So oft then as an apostle came to you with that which your souls desired not, did ye swell with pride, and treat a portion as impostors, and slay others?

And they said, “Uncircumcised are our hearts.” Not so; but Goth had cursed them for their unbelief: few therefore were they who believed!

And when a Book had come to them from God, confirming that which they had received already—although they had before prayed for victory over those who believed not—yet when that *Korân*<sup>3</sup>

<sup>1</sup> Two Jewish tribes (Koreidha and Nadhir) in alliance with certain Arab tribes who were at war, destroyed one another's abodes, but redeemed the Jewish captives, professing that they were commanded to do this by the Law. So the commentators.

<sup>2</sup> Gabriel. Muhammad either knowingly rejected the divinity of the Holy Ghost, or confounded Gabriel announcing the conception with the Holy Spirit that overshadowed Mary. It is probable that Muhammad's ideas of the Spirit were at first indefinite, but that the two expressions, Gabriel and the Holy Spirit, became ultimately synonymous. See note on Sura [lxvii.] xvii. 87. Geiger (p. 82) quotes an instance in which the Jewish expositors understand the *distinctly-speaking Spirit* (Sanhedr. 44) of Gabriel.

<sup>3</sup> Dr. Sprenger (i. 160) supplies the word *Messias*, and renders, “Yet when he, *the Messiah*, came,” etc.; understanding the passage of Muhammad's claim to be the Messiah promised in Hag. ii. 8, where the Hebrew root is identical with that of *Muhammad*, though in a different sense. Comp. Is. xlv. 9 in Heb.

came to them, of which they had knowledge, they did not recognize it. The curse of God then is on the infidels.

For a vile price have they sold their souls that they should not believe in what God hath sent down, envious of the grace which God hath sent down on such of his servants as He pleaseth:<sup>1</sup> and they have brought on themselves wrath upon wrath. And for the unbelievers is a disgraceful chastisement.

And when it is said to them, “Believe in what God hath sent down,” they say, “In that which hath been sent down to us do we believe:” but what hath since been sent down they disbelieve, although it be the truth confirmatory of their own Scriptures.<sup>2</sup> SAY: Why then have ye of old slain God's prophets,<sup>3</sup> if ye are indeed believers?

Moreover, Moses came unto you with proofs of his mission. Then in his absence ye took the calf for *your God*, and did wickedly.

And when We accepted your covenant, and uplifted<sup>4</sup> the mountain over you, *We said*, “Take firm hold on what We have given you, and hearken.” They said, “We have hearkened and have rebelled:” then were they made to drink down the calf into their hearts for their ingratitude. SAY: A bad thing hath your faith commanded you, if ye be *indeed* believers.

SAY: If the future dwelling-place with God be specially for you, but not for the rest of mankind, then wish for death, if ye are sincere:

But by no means can they wish for it, because of that which their own hands have sent on before them!<sup>5</sup> And God knoweth the offenders.

90 And thou wilt surely find them the greediest of men after life, beyond even the polytheists. To be kept alive a thousand years would one of them desire: but that he may be preserved alive, he shall not reprieve himself<sup>6</sup> from the punishment! And God seeth what they do.

<sup>1</sup> The gift of the prophetic office, etc., to a pagan Arab, and not to a Jew.

<sup>2</sup> Lit. *they disbelieve what is behind it, though it be the truth confirmatory of what is with them.*

<sup>3</sup> Matt. xxiii. 37.

<sup>4</sup> See Sura vii. 170, p. 333.

<sup>5</sup> Comp. 1 Tim. v. 24.

<sup>6</sup> Lit. *place himself at a distance from.*

SAY: Whoso is the enemy of Gabriel—For he verily it is who by God's permission hath caused *the Korán* to descend on thy heart, the confirmation of previous revelations, and a guidance, and good tidings to the faithful—

Whoso is an enemy to God or his angels, or to Gabriel, or to Michael, *shall have God as his enemy*: for verily God is an enemy to the unbelievers.

Moreover, clear signs have We sent down to thee, and none will disbelieve them but the perverse.

Oft as they have formed an engagement *with thee*, will some of them set it aside? But most of them believe not.

And when there came to them an apostle from God, affirming the previous revelations made to them, some of those to whom the Scriptures had been given, threw the Book of God behind their backs as if they knew it not:

And they followed what the Satans taught<sup>1</sup> in the reign of Solomon: not that Solomon was unbelieving, but the Satans were unbelieving. Sorcery did they teach to men, and what had been revealed to the two angels, Haroot and Maroot, at Babel. Yet no man did these two teach until they had said, "We are only a temptation.—Be not then an unbeliever." From these two did men learn how to cause division between man and wife: but unless by the permission of God, no man could they harm thereby. They learned, indeed, what would harm and not profit them; and thus they knew that he who should purchase that art would have no part in the life to come! And vile the price for which they sold themselves, did they but know it!

<sup>1</sup> In Solomon's Book of Magic. This story has been supposed to be of Persian origin. See Hyde de Rel. Vet. Pers. ch. xii. But from a passage in the Midr. Abkhir, quoted in the Midr. Jalkut, ch. 44, and from a quotation in Maracci's Prodr. iv. 82, Geiger infers that Muhammad has transferred to the time of Solomon the Rabbinic traditions concerning the influence of angels upon men at the time of the Deluge (p. 106). "Babel is regarded by the Muslims as the fountain-head of the science of magic. They suppose Haroot and Maroot to be two angels who, in consequence of their want of compassion for the frailties of mankind, were sent down to earth to be tempted. They both sinned, and being permitted to choose whether they would be punished now or hereafter, chose the former, and are still suspended by the feet at Babel in a rocky pit, and are the great teachers of magic."—Lane on ch. iii. note 14 of the 1001 Nights.

But had they believed and feared God, better surely would have been the reward from God,—if they had but known it!

¶ O ye who believe! say not *to the apostle*, "Raina"<sup>1</sup> (Look at us); but say, "Ondhorna" (Regard us). And attend to this; for the Infidels shall suffer a grievous chastisement.

The unbelievers among the people of the Book, and among the idolaters, do not wish that any good should be sent down to you from your Lord: but God will show his special mercy to whom He will, for God is of great bounty.

100 Whatever verse We cancel,<sup>2</sup> or cause thee to forget,<sup>3</sup> We bring a better or its like. Knowest thou not that God hath power over all things?

Knowest thou not that the dominion of the Heavens and of the Earth is God's? and that ye have neither patron nor helper, save God?

Would ye ask of your apostle as of old it was asked of Moses? But he who hath exchanged faith for unbelief,<sup>4</sup> hath already erred from the even way.

Many of those who have Scripture would like to bring you back to unbelief after ye have believed, out of selfish envy, even after the truth hath been clearly shown to them. Forgive them then, and shun them till God shall come with his decree. Truly God hath power over all things.

And observe prayer and pay the legal impost:<sup>5</sup> and whatever good thing ye have sent on before for

<sup>1</sup> *Raina*, as pronounced in Hebrew, "our bad one," but in Arabic, "look upon us," a kind of salutation of the same signification as *ondhorna*, which, however, does not admit of any secondary bad sense like *raina*.

<sup>2</sup> Comp. Sura xvi. 103; iv. 84. The Muslims admit that there are 225 verses cancelled by later ones. The doctrine of "abrogation" is taught in the Talmud. Thus Hilchoth Mamrim, ii. 1, 2, etc.

<sup>3</sup> Or, lit. according to the reading in Fluegel's text, *cause it to be forgotten*.

<sup>4</sup> *i. e.* does not weigh the evidence for Muhammad's mission already given, but demands, as the Jews did, to see God himself.

<sup>5</sup> In all Muhammadan countries, the first time of prayer is the *moghreb* or sunset, or rather four minutes later; the second the *eshe*, when it has become quite dark; the third the *soobh* or *feghr*, the daybreak; the fourth *dooler*, or a little after noon, when the sun has begun to decline; the fifth the *asr*, midway between noon and nightfall. The obligatory legal alms or impost are called, as here, *zekah* (lit. purity), the voluntary, *sudackah*. It is, however, left to the conscience of individuals to give and to apply them as they think fit.

your soul's sake, ye shall find it with God. Verily God seeth what ye do.

And they say, "By no means shall any but Jews or Christians enter Paradise:" This is their belief. SAY: Give your proofs if ye speak the truth—

But, they who set their face with resignation Godward,<sup>1</sup> and do what is right,—their reward is therefore with their Lord, and no fear shall come on them, neither shall they be grieved.

Moreover, the Jews say, "The Christians lean on nought:" "On nought lean the Jews," say the Christians: Yet both are readers of the Book. So with like words say they who have no knowledge.<sup>2</sup> But on the Resurrection day, God shall judge between them as to that in which they have differed.

And who committeth a greater wrong than he who hindereth the temples of God from having his name mentioned in them, and who hasteth to ruin them?<sup>3</sup> Such men cannot enter them but with fear. There is shame for them in this world, and a severe torment in the next.

The East and the West is God's: therefore, whichever way ye turn, there is the face of God:<sup>4</sup> Truly God is Immense, Knowing [Omnipresent, Omniscient].

110 And they say, "God hath begotten a son." Glory be to Him! Nay rather—his, whatever is in the Heavens and the Earth! All obeyeth Him,—

Sole maker of the Heavens and of the Earth! And when He decreeth a thing, He only saith to it, "Be," and it is.

And they who have no knowledge say, "Why doth not God speak to us, or thou come to us with a sign?" So spake those who were before them the like of their words: their hearts are alike: Clear now have We made the signs (verses) for those who have firm faith:

Verily, with the Truth have We sent thee, a bearer of

<sup>1</sup> i. e. profess el Islam.

<sup>2</sup> The idolatrous Arabs.

<sup>3</sup> If this verse is aimed at the Meccans who, in the 6th year of the Hégira, forbade Muhamamad and his followers to enter the temple of Mecca in the expedition of Hodeibiya, it is misplaced here.

<sup>4</sup> Abrogated by verse 139 below.

good tidings and a warner: and concerning the inmates of Hell thou shalt not be questioned.

But until thou follow their religion, neither the Jews nor the Christians will ever be satisfied with thee. SAY: Verily, guidance of God,—that is the guidance! And if after "the Knowledge" which hath reached thee, thou follow their desires, thou shalt find from God neither helper nor protector.

They to whom We have given the Book, *and who* read it as it ought to be read,—these believe therein: but whoso believeth not therein, these are they who shall be the losers.

O children of Israel! remember my favour wherewith I have favoured you, and that above all creatures have I been bounteous to you:

And dread the day when not in aught shall soul satisfy for soul, nor shall any ransom be taken from it, nor shall any intercession avail, and they shall not be helped.

¶ When his Lord made trial of Abraham by commands which he fulfilled, He said, "I am about to make thee an Imâm to mankind:" he said, "Of my offspring also:" "My covenant," said God, "embraceth not the evil-doers."

And *remember* when We appointed the Holy House<sup>1</sup> as man's resort and safe retreat, and *said*, "Take ye the station of Abraham for a place of prayer." And We commanded Abraham and Ismael, "Purify my house for those who shall go in procession round it, and those who shall abide there for devotion, and those who shall bow down and prostrate themselves."

120 And when Abraham said, "Lord! make this land secure, and supply its people with fruits, such of them as believe in God and in the last day:" He said, "And whoso believeth not, little therefore will I bestow on him; then will I drive him to the torment of the Fire! and ill the passage!"

And when Abraham, with Ismael, raised the foundations<sup>2</sup> of the House, *they said*, "O our Lord!

<sup>1</sup> The Caaba.

<sup>2</sup> Freytag (Einl. p. 339) says that there is no good reason for doubting that the Caaba was founded as stated in this passage. See note on Sura [xvii.] iii. 90.

accept *it* from us; Thou of a truth art the Hearer, the Knower.

O our Lord! and make us thy Muslims (resigned to Thee), and our posterity a Muslim people; and teach us our holy rites, and be turned towards us: verily Thou art He who turneth, the Merciful.

O our Lord! and raise up among them an apostle<sup>1</sup> from themselves who may rehearse thy signs unto them, and teach them 'the Book,' and Wisdom, and purify them: of a truth Thou art the Mighty, the Wise."

And who but he that hath debased his soul to folly will mislike the faith of Abraham, when We have chosen him in this world, and truly in the world to come he shall be assuredly of the Just?

When his Lord said to him, "Resign thyself to Me" (become a Muslim), he said, "I resign myself to the Lord of the Worlds."

And this to his children did Abraham enjoin, and Jacob also, *saying*, "O my children! truly God hath chosen a religion for you; so die not without having become Muslims."

Were ye present when Jacob was at the point of death?<sup>2</sup> when he said to his sons, "Whom will ye worship when I am gone?"<sup>3</sup> They said, "We will worship thy God and the God of thy fathers Abraham and Ismael and Isaac, one God, and to Him are we surrendered (Muslims)."

That people have now passed away; to them the meed of their deeds, and to you the meed of your deeds: but of their doings ye shall not be questioned.

They say, moreover, "Become Jews or Christians, that ye may have the *true* guidance." SAY: Nay! the religion of Abraham, the sound in faith,<sup>4</sup> and not

<sup>1</sup> Deut. xviii. 15.

<sup>2</sup> "At the time when our father Jacob quitted this world, he summoned his twelve sons, and said to them, Harken to your father Israel (Gen. xlix. 2). Have ye any doubts in your hearts concerning the Holy One. Blessed be He! They said, Hear, O Israel, our Father. As there is no doubt in thy heart, so neither is there in ours. For the Lord is our God, and He is one."—Midr. Rabbah on Gen. par. 98, and on Deut. par. 2. Comp. also Targ. Jer. on Deut. vi. 4. Tract. Pesachim, 56. This verse is addressed to the Jews of Medina. The commentators have been much perplexed by the position of Ishmael in this passage. See Sprenger's *Leben*, ii. 284.

See Sura [lxxiii.] xvi. 121, n. p. 215.

<sup>3</sup> Lit. *after me*.

one of those who join gods with God *is our religion!*

130 Say ye: "We believe in God, and that which hath been sent down to us, and that which hath been sent down to Abraham and Ismael and Isaac and Jacob and the tribes; and that which hath been given to Moses and to Jesus, and that which was given to the prophets from their Lord. No difference do we make between any of them: and to God are we resigned (Muslims)."

If therefore they believe the like of what ye believe, then have they true guidance; but if they turn back, then verily they are in a state of separation *from you*; and God will suffice to *protect* thee against them: and He is the Hearer, the Knower.<sup>1</sup>

¶ We have the Baptism of God,<sup>2</sup> and who is better to baptize than God? And Him do we serve.

SAY: Will ye dispute with us about God when He is our Lord and your Lord! We have our works and ye have your works; and we show forth to Him a pure faith.

Will ye say, "Verily Abraham and Ismael and Isaac and Jacob and the tribes were Jews or Christians?" SAY: Who knoweth best, ye, or God? And who is more in fault than he who concealeth the witness which he hath from God? But God is not regardless of what ye do.

That people have now passed away: they have the reward of their deeds, and for you is the meed of yours; but of their doings ye shall not be questioned.

¶ The foolish ones will say, "What hath turned them from the Kebla which they used?" SAY: The East and the West are God's. He guideth whom He will into the right path.

<sup>1</sup> Ibn Batutah assures us (vol. ii. 10) that when in the 14th century he visited Basra, he saw in the mosque the copy of the Korân which the Caliph Othman had in his hands when murdered, and that the marks of his blood were still visible at the words of this verse. Othman's originals are also said to be preserved in Egypt, Morocco, Damascus, Mecca, and Medina. See M. Quatremere in *Journ. Asiatique*, Juillet, 1838.

<sup>2</sup> The original simply has *Baptism of God*. This may be understood either of Islam generally, or, with Ullmann, in the more restricted sense of circumcision. Perhaps Muhammad used the word advisedly as a hint to the Christians of his land, that in the reception of his religion consisted the true new birth.

Thus have We made you a central people,<sup>1</sup> that ye may be witnesses in regard to mankind, and that the apostle may be a witness in regard to you.

And We appointed the Kebla which thou formerly didst use, only that We might know him who followeth the apostle from him who turneth round upon his heels. *The change* truly is a difficulty, but not to those whom God hath guided. But God is not the one to let your faith<sup>2</sup> be fruitless:<sup>3</sup> verily unto man is God Merciful, Compassionate.

We have formerly seen thee turning thy face towards *every part of* the Heaven; but We will assuredly have thee turn to a Kebla which shall please thee. Turn then thy face towards the sacred Mosque,<sup>4</sup> and wherever ye be, turn your faces in that direction; and they verily, to whom "the Book" hath been given, know this to be the truth from their Lord: and God is not regardless of what ye do.

140 Even though thou shouldest bring every kind of sign to those who have been given the Scriptures, yet thy Kebla they will not follow; nor dost thou follow their Kebla; nor will one part of them follow the Kebla of the other. And assuredly if, after the knowledge which hath come to thee, thou follow their wishes, verily in that case wilt thou become of the unrighteous.

They to whom We have given the Scriptures know him—the apostle—even as they know their own children: but truly a part of them do conceal the truth, though acquainted with it.<sup>5</sup>

This truth is from thy Lord.—Be not then of those who doubt.

And every *nation* has a quarter of the *Heavens*: It is God who turneth them *towards it*:<sup>6</sup> hasten then emulously after good: wheresoever ye

<sup>1</sup> Or, *intermediate*, i.e., according to the commentators, not addicted to excess, just. Ullm. *ein vermittelndes Volk, zwischen Juden und Christen die Mitte haltend.*

<sup>2</sup> In having prayed towards Jerusalem.

<sup>3</sup> Lit. *perish*, i.e. *be unrewarded*.

<sup>4</sup> Of Mecca. This change of the Kebla from Jerusalem to Mecca shows that this part of the Sura was revealed at a time when the breach between Muhammad and the Jews was past healing; i.e. in the first half of the second year of the Hejira. See Thilo's *Cod. Apoc.* p. 21, n.

<sup>5</sup> i.e. the Jews are really convinced of the truth of Muhammad's mission.

<sup>6</sup> i.e. in prayer.

be, God will one day bring you all together; verily, God is all-powerful.

And from whatever place thou comest forth, then turn thy face toward the sacred Mosque; for this is a duty enjoined of thy Lord; And God is not inattentive to your doings.

And from whatever place thou comest forth, then turn thy face toward the sacred Mosque; and wherever ye be, to that part turn your faces, that men have no cause of dispute against you, but against the impious among them; therefore fear them not, but fear Me; and I will perfect my favours on you, and haply ye will be guided aright.

Thus have We sent to you an apostle from among yourselves to rehearse our signs unto you and to purify you and to instruct you in "the Book" and in the wisdom, and to teach you that which ye had not known:

Therefore remember Me: I will remember you; and render thanks to Me, and be not ungrateful to Me.

O ye who believe! seek help through patience and prayer: verily God is with the patient.

¶ And say not of those who are slain on God's path<sup>1</sup> that they are Dead; nay rather, that they are Living! But ye understand not.

150 With somewhat of fear and hunger and loss of wealth and of lives, and of fruits, will We surely prove you: but bear good tidings to the patient,

Who when a mischance chanceth them, say, "Verily we are God's, and verily to Him do we return:"<sup>2</sup>

These! blessings on them from their Lord, and mercy: and these!—they are the rightly guided.

Verily, Safa and Marwa<sup>3</sup> are among the sanctuaries of God: whoever therefore maketh a pilgrimage to the temple, or visiteth it, shall not be to blame if he go round about them both.<sup>4</sup> And as for him

<sup>1</sup> i.e. warring with the infidels. The precise date of verses 148-152 depends upon whether this passage refers to the battle of Bedr or Ohod.

<sup>2</sup> These words are constantly used by pious Muslims when in any trouble.

<sup>3</sup> Hills in the sacred territory of Mecca, which had long been objects of superstitious reverence to the idolatrous Arabs, on which account the Muslims were at first unwilling to include them among the sacred places.

<sup>4</sup> i.e. in procession.

who of his own accord doeth what is right . . . .  
God then verily is Grateful, Knowing.

¶ Verily they who conceal aught that We have sent down of clear proof or of guidance, after what We have so clearly shown to men in the Book,<sup>1</sup> God shall curse them, and they who curse shall curse them, Except those who turn to Me, and amend and make known *the truth*; unto them will I also turn, for I am He who Turneth, the Merciful.

Verily, they who are infidels and die infidels,—these! upon them shall be the malison of God and of angels and of all men:

Under it shall they remain for ever: their torment shall not be lightened, and they shall not even be looked at *by God*.

And your God is one God:<sup>2</sup> there is no God but He, the Compassionate, the Merciful.

Verily in the creation of the Heavens and of the Earth; and in the alternation of night and day; and in the ships which pass through the sea with what is useful to man; and in the rain which God sendeth down from Heaven, giving life by it to the earth after its death, and by scattering over it all the moving creatures; and in the change of the winds, and in the clouds that are made to do service between the Heaven and the Earth;—are signs for those who understand.

160 Yet there are men who take to them idols along with God, and love them with the love due to God: But they who believe are stronger in the love of God; although the impious will see, when they look upon the chastisement, that power is entirely God's, and that God is severe in chastising;

When those who have had followers<sup>3</sup> shall declare themselves clear from their followers after they have seen the chastisement, and when the ties between them are cut asunder;

And the followers exclaim, "Had we but a return to *life*, then would we keep ourselves clear from them, as they have declared themselves clear of us." After this sort will God show them their works!

<sup>1</sup>The Pentateuch. See verse 141.

<sup>2</sup>This and the three following verses are probably Meccan, as also verses 167-171.

<sup>3</sup>The ringleaders of infidelity and idolatrous faiths.

Sighing shall be upon them! but, forth from the fire they come not.

¶ Oh men! eat of that which is lawful *and* good on the earth, but follow not the steps of Satan: verily he is to you a manifest enemy:

He only enjoineth you evil and wickedness, and that ye should aver concerning God that of which ye have no knowledge.

And when it is said to them, "Follow ye that which God hath sent down;" they say, "Nay, we follow the usages wherein we found our fathers." What! though their fathers were utterly ignorant and devoid of guidance?

The infidels resemble him who shouteth aloud to that which heareth no more than a call and cry!<sup>1</sup> Deaf, dumb, blind, therefore they understand not!

¶ O ye who believe! eat of the good things with which We have supplied you, and give God thanks if ye are his worshippers.

Only that which dieth of itself, and blood, and swine's flesh, and that over which any other name than that of God hath been invoked, hath *God* forbidden you. But he who shall *partake of them* by constraint, without desire, or as a transgressor, then no sin shall be upon him. Verily God is Indulgent, Merciful.

They truly who conceal the Scriptures which God hath sent down, and barter them for a mean price—these shall swallow into their bellies nought but Hell-fire; and God will not speak to them or assoil them on the day of the Resurrection: and theirs shall be a grievous torment.

170 These are they who have bartered guidance for error,<sup>2</sup> and pardon for torment: But how great will be their sufferings in the fire!

This *shall be their doom*, because God had sent down "the Book" with the very truth: and verily they who dispute about that Book are in a far-gone severance *from it*.<sup>3</sup>

¶ There is no piety in turning your faces toward the east or the west, but he is pious who believeth in God and the last day and the angels and the Scrip-

<sup>1</sup>*i.e.* a beast, which cannot distinguish words.

<sup>2</sup>Lit. *have purchased error at the price of guidance*. Mar. *Quanta erit sustinentia eorum!*

<sup>3</sup>Or, lit. *schism*.



tures and the prophets; who for the love of God disburseth his wealth to his kindred, and to the orphans, and the needy, and the wayfarer, and those who ask, and for ransoming; who observeth prayer, and payeth the legal alms, and *who is one of those who are faithful to their engagements when they have engaged in them, and patient under ills and hardships and in time of trouble: these are they who are just, and these are they who fear God.*

¶ O believers! retaliation for bloodshedding is prescribed to you: the free man for the free, and the slave for the slave, and the woman for the woman: but he to whom his brother shall make any remission<sup>1</sup> is to be dealt with equitably; and a payment should be made to him with liberality.

This is a relaxation<sup>2</sup> from your Lord and a mercy. For him therefore who after this shall transgress,<sup>3</sup> a sore punishment!

But in this law of retaliation is your *security* for life, O men of understanding! Haply ye will fear God.

¶ It is prescribed to you when any one of you is at the point of death, that if he leave goods, he bequeath equitably to his parents and kindred; this is binding on those who fear God:—

Whoso then after he hath heard *what a bequest is* shall change it, the guilt of this shall be on those only who alter it; verily, God Heareth, Knoweth:

But he who feareth from the testator any mistake or wrong, and shall make a settlement between the parties—that then shall be no guilt in him; verily, God is Forgiving, Merciful.

¶ O believers! a Fast is prescribed to you, as it was prescribed to those before you, that ye may fear God, 180 For certain days. But he among you who shall be sick, or on a journey, *shall fast that same number of other days: and for those who are able to keep it and yet break it, there shall be as an expiation*

<sup>1</sup> Lit. to whom his brother, that is, any Arab or believer, shall remit the penalty of death; there is to be a following up with what is good, and payment with liberality.

<sup>2</sup> Of the stricter Mosaic lex talionis, as well as of the ante-Islamic Arabian custom, by which the killing of a slave was avenged by the death of a free man, and the killing of a woman by taking the life of a man. See Freyt. Einl. p. 193. Comp. Ex. xxi. 23.

<sup>3</sup> i. e. by killing the manslayer.

the maintenance of a poor man. And he who of his own accord performeth a good *work*, shall derive good from it: and that ye fast is good for you—if ye but knew it.

As to the month Ramadhan in which the Korân was sent down to be man's guidance, and an explanation of that guidance, and an illumination,<sup>1</sup> as soon as any one of you observeth the moon, let him set about the fast; but he who is sick, or upon a journey, *shall fast* a like number of other days. God wisheth you ease and wisheth not your discomfort, and that you fulfil the number of *days*, and that you glorify God for his guidance: and haply you will be thankful.

And when my servants ask thee concerning Me, then verily will I be nigh unto them—will answer the cry of him that crieth, when he crieth unto Me: but let them hearken unto Me, and believe in Me. Haply they will proceed aright.

You are allowed on the night of the fast to approach your wives: they are your garment and ye are their garment.<sup>2</sup> God knoweth that ye have mutually defrauded yourselves therein; so He turneth unto you and remitteth unto you. Now, therefore, go in unto them with full desire for that which God hath ordained for you; and eat and drink until ye can discern a white thread from a black thread<sup>3</sup> by the daybreak: afterwards, fast strictly till night, and go not in unto them, but pass the time in the Mosques. These are the bounds set up by God: therefore come not near to transgress them. Thus God maketh his signs clear to men: haply they will fear Him.<sup>4</sup>

Consume not your wealth among yourselves in vain things; nor offer it to judges as a bribe that ye may consume a part of men's wealth unjustly, while ye know *the sin which ye commit.*

¶ They will ask thee of the new moons. SAY: They are

<sup>1</sup> On the work *Furquan*, see Sura [lxv.] xxi. 49.

<sup>2</sup> A mutual comfort to each other.

<sup>3</sup> Thus Misch. Berachoth, 1, 2, "Prayer is to be said as soon as one can distinguish between a blue and white thread."

<sup>4</sup> Judging from the minuteness of the precepts laid down in this and the following verses to 193, it would appear that they were added at a late period of Muhammad's residence at Medina.

periods fixed for man's *service* and for the Pilgrimage. But there is no piety in entering your houses at the back,<sup>1</sup> but piety consists in the fear of God. Enter your houses then by their doors; and fear God: haply ye shall be prosperous.

And fight for the cause of God against those who fight against you: but commit not the injustice of *attacking them first*: verily God loveth not the unjust:

And kill them wherever ye shall find them, and eject them from whatever place they have ejected you; for seduction from the truth is worse than slaughter: yet attack them not at the sacred Mosque, until they attack you therein; but if they attack you, then slay them—Such the recompense of the infidels!—

But if they desist, then verily God is Gracious, Merciful—

And do battle against them until there be no more seduction from the truth<sup>2</sup> and the only worship be that of God: but if they desist, then let there be no hostility, save against wrong-doers.

190 The sacred month and the sacred precincts are under the safeguard of reprisals:<sup>3</sup> whoever therefore offereth violence<sup>4</sup> to you, offer ye the like violence to him, and fear God, and know that God is with those who fear Him.

Give freely for the cause of God, and throw not yourselves with your own hands into ruin;<sup>5</sup> and do good, Verily God loveth those who do good.

Accomplish the Pilgrimage and the Visitation<sup>6</sup> of the

<sup>1</sup> Such appears to have been the superstitious custom of the Arabs after their return from pilgrimages to Mecca.

<sup>2</sup> Or, *civil discord*; i. e. their driving you out of Mecca.

<sup>3</sup> Lit. *the sacred month for the sacred month, and the sacred precincts (or ordinances) (for) reprisals*. The meaning of this difficult passage is, that in wars for the cause of religion, the sacred month and the temple of Mecca may be made the time and scene of contests, which then and there are usually prohibited. For the most accurate information as to the Pilgrimage, see Freytag, Einl. 418.

<sup>4</sup> Lit. *transgresseth*.  
<sup>5</sup> This shows that Muhammad could at times inculcate the doctrine of freedom of the will. Or render, *neither make your own hands accessory to your destruction*.

<sup>6</sup> The greater Pilgrimage, which every Muslim is bound to perform once in his life, is the Hadjat el Farz (the one obligatory Pilgrimage), or the Hadjat el Islam. The Umrah, or little pilgrimage, may be performed at any time except the pilgrimage season, and its ceremonies are much fewer.

holy places *in honour of God*: and if ye be hemmed in *by foes then send* whatever offering shall be the easiest: and shave not your heads until the offering reach the place of sacrifice. But whoever among you is sick, or hath an ailment of the head, must satisfy by fasting, or alms, or a victim for sacrifice. And when ye are secure *from foes*, then he who delights himself in the Visitation of the holy place, until the Pilgrimage, *shall bring* whatever offering shall be the easiest. But he who findeth nothing *to offer*, shall fast three days in the Pilgrimage, and seven *days* when ye return; they shall be ten days in all. This is binding on him whose family have not been present at the sacred Mosque. And fear God, and know that God is terrible in punishing.

Let the Pilgrimage be made in the months *already* known:<sup>1</sup> whoever therefore undertaketh the Pilgrimage therein, let him not know a woman, nor let there be transgression or wrangling in the Pilgrimage; and the good which ye do God knoweth. And provide *for your journey*; but the best provision is the fear of God: fear Me then, O men of understanding!

It shall be no crime in you if ye seek boons from your Lord;<sup>2</sup> and when ye disperse from Arafat, then remember God at the holy hill; and remember Him because He hath guided you; for verily before this ye were assuredly of those who go astray:

Then pass on quickly<sup>3</sup> from the place<sup>4</sup> whence the people quickly pass, and ask pardon of God: Verily God is Forgiving, Merciful.

And when ye have finished your holy rites, remember God as ye remember your own fathers, or with a yet more intense remembrance. Some men there are who say, "O our Lord! give us *our portion* in this world:" but such shall have no portion in the next life:

And some are there who say, "O our Lord! give us

They are described by Capt. Burton in his "Pilgrimage," vol. iii. ch. xxviii.

<sup>1</sup> Or (*the time for*) *the pilgrimage is (the) known month*; viz. Shawál, Dhu'lkaida, and Dhu'lhajja.

<sup>2</sup> By trading during the Hadj.

<sup>3</sup> The pilgrims move on very rapidly when in the immediate neighbourhood of the Holy Places.

<sup>4</sup> Kuzah, near Mecca.

good in this world and good in the next, and keep us from the torment of the fire"—

They shall have the portion which they have merited: <sup>1</sup> and God is swift to reckon.

And bear God in mind during the stated days: but if any haste away <sup>2</sup> in two days, it shall be no fault in him: And if any tarry *longer*, it shall be no fault in him, if he fear God. Fear God then, and know that to Him shall ye be gathered.

200 ¶ A man there is <sup>3</sup> whose discourse concerning this present life surpriseth thee—and he taketh God to witness as to what is in his heart; yet is he the most contentious in disputing *with thee*.

And when he turneth his back *on thee*, he speedeth through the land to enact disorders therein, and layeth waste the fields and the young of flocks; but God loveth not the disorder:

And when it is said to him, "Fear God," *his* pride seizeth on him with its guilt: Hell therefore shall be his sufficing reward, and right wretched the couch!

A man too there is <sup>4</sup> who selleth his very self out of desire to please God: and God is good to his servants.

¶ O believers! enter completely into the true religion, and follow not the steps of Satan: of a truth he is your manifest enemy. <sup>5</sup>

But if ye lapse after that the clear proofs <sup>5</sup> have reached you, then know that God is Mighty, Wise:

What can they expect but that God should come down to them overshadowed by clouds, <sup>6</sup> and the angels, and their doom be sealed? And to God shall all things return.

¶ Ask the children of Israel how many clear signs We have given them! But if any man shall change away the gracious gift <sup>7</sup> of God after it hath reached

<sup>1</sup> Lit. *from what (the result of what) they have done*.

<sup>2</sup> From the valley of Mina.

<sup>3</sup> Said to have been one Al Akhnas Ibn Shoraik, a dissembler with Muhammad; but both this verse and 203 may be of general application. In this case render, *And of men there are, &c.*

<sup>4</sup> Sohaib, when he joined the standard of Muhammad, left all his property in the hands of the infidels.

<sup>5</sup> Verses 204-210 are probably addressed to those Muslims who were desirous to observe certain parts of the Jewish law.

<sup>6</sup> Lit. *in shadows, or coverings from clouds, and the angels, and the decrees, be accomplished*.

<sup>7</sup> The Korân.

him, then assuredly God will be vehement to punish *him*.

This present life is made fair-seeming to those who believe not, and who mock at those who have believed. But they who fear God shall be above them on the day of Resurrection; and God will provide for whom He will without measure.

¶ Mankind was but one people; <sup>1</sup> then God sent prophets to announce glad tidings and to warn; and He sent down with them the Book with the Truth, that it might decide the disputes of men; and none disputed but those to whom the Book had been given, after the clear tokens had reached them, through mutual jealousy. And God guided those who believed unto the truth, whereas, by his permission, they had disagreed; and God guideth whom He pleaseth into the straight path.

210 Think ye to enter Paradise, before there shall have come on you the like of what came on those who passed away before you? Ills and troubles tried them; and so agitated were they that at last <sup>2</sup> the Apostle and they who shared his faith, said, "When will the help of God come?"—Is not verily the help of God high?

¶ They will ask thee what they shall bestow in alms. SAY: Let the good which ye bestow be for parents, and kindred, and orphans, and the poor, and the wayfarer; and whatever good ye do, of a truth God knoweth it.

¶ War is prescribed to you; but to this ye have a repugnance:

Yet haply ye are averse from a thing, though it be good for you, and haply ye love a thing though it be bad for you: And God knoweth; but ye, ye know not.

They will ask thee concerning war in the Sacred Month. SAY: The act of fighting therein is a grave crime: but the act of turning others aside from the path of God, and unbelief in Him, and to prevent access to the Sacred Mosque, and to drive out his people, is worse in the sight of God; and civil strife <sup>3</sup> is worse than bloodshed. But they will not cease to

<sup>1</sup> *i.e.* there was originally but one religion in the world.

<sup>2</sup> Lit. *they were shaken until the Apostle, &c.*

<sup>3</sup> Or, *temptation (to idolatry)*.

war against you until they turn you from your religion, if they be able: but whoever of you shall turn from his religion and die an infidel, their works shall be fruitless in this world and in the next: and they shall be consigned to the fire; therein to abide for aye.

But they who believe, and who fly their country, and fight in the cause of God, may hope for God's mercy: and God is Gracious, Merciful.

¶ They will ask thee concerning wine<sup>1</sup> and games of chance.<sup>2</sup> SAY: In both is great sin, and advantage also, to men; but their sin is greater than their advantage. They will ask thee also what they shall bestow in alms:

SAY: What ye can spare.<sup>3</sup> Thus God maketh clear his signs to you: Haply ye will ponder

On this present world, and on the next. They will also ask thee concerning orphans. SAY: Fair dealing with them is best;

But if ye mix yourselves up (in their affairs)—they are your brethren: God knoweth the foul dealer from the fair dealer: and, if God please, He will surely distress you! Verily, God is Mighty, Wise.

¶ 220 And marry not idolatresses until they believe; for assuredly a slave who believeth is better than an idolatress, though she please you more. And wed not your daughters to idolaters until they believe; for a slave who is a believer is better than an idolater, even though he please you.

They invite to the Fire; but God inviteth to Paradise, and to pardon, if He so will, and maketh clear his signs to men: Perchance they will be monished.

¶ They will also question thee as to the courses of women. SAY: They are a pollution. Separate yourselves therefore from women and approach them not, until they be cleansed. But when they are cleansed, go in unto them as God hath ordained for you. Verily God loveth those who turn in penitence to Him, and loveth those who purify themselves.

Your wives are your field: go in therefore to your field in what way so ever ye will; but do first some act for your souls' good: and fear ye God, and

Comp. Sura [c.] iv. 42, and [cxiv.] v. 99, 100.

<sup>2</sup> Or, *drawing lots.*

<sup>3</sup> Or, *overplus, superfluity.*

know that ye must meet Him; and bear these tidings to the faithful.

¶ And swear not by God<sup>1</sup> that ye will be virtuous and fear God, and promote peace among men; for God is He who Heareth, Knoweth.

God will not punish you for a mistake<sup>2</sup> in your oaths: but He will punish you for that which your hearts have assented to.<sup>3</sup> God is Gracious, Merciful.

For those who intend to separate from their wives shall be a period of waiting for four months; but if they go back from their purpose, then verily God is Gracious, Merciful:

And if they resolve on a divorce, then verily God is He who Heareth, Knoweth:

And the divorced shall await the result by themselves until they have had their courses thrice, nor is it allowable for them to conceal what God hath created in their wombs, if they believe in God and the last day; and it will be more just in their husbands to bring them back *when* in this *state*, if they desire a reconciliation. And it is for the women to *act* as *they* (*the husbands*) *act* towards them with all fairness; yet are the men a step above them; and God is Mighty, Wise.

Ye may divorce your wives twice: but after that, ye must either retain them with kindness or put them away with benefits. But it is not allowed you to appropriate to yourselves aught of what ye have given to them, unless both fear that they cannot keep within the bounds<sup>4</sup> *set up* of God. And if ye fear that they cannot observe the ordinances of God, then no blame shall attach to either of you for what the wife shall herself give for her redemption. These are the bounds of God: therefore overstep them not; for whoever oversteppeth the bounds of God are evil-doers.

230 Then if the husband divorce her *a third time*, it is not lawful for him to take her again, until she shall have married another husband; and if he *also* divorce her, then *shall* no blame *attach* to them if they

<sup>1</sup> Lit. *make not Allah the scope for your oaths.*

<sup>2</sup> Lit. *trifling or inconsiderate word.*

<sup>3</sup> Lit. *gained.*

<sup>4</sup> *Limits, fences.* The word is Talmudic. Thus Pirke Aboth, i. "The men of the great synagogue said.....Make a fence for the law;" and iii. 13, "Tradition is a fence to the law."

return to each other, thinking that they can keep within the bounds *fixed* of God. And these are the bounds *fixed* of God; He maketh them clear to those who have knowledge.

And when ye divorce women, and they have reached the prescribed time, either retain them with generosity, or put them away with generosity: but retain them not by constraint so as to be unjust *towards them*. He who doth so, doth in fact injure himself. And make not the signs of God a jest; but remember God's favour toward you, and the Book and the Wisdom which He hath sent down to you for your warning, and fear God, and know that God hath knowledge of everything.

And when ye divorce your wives, and they have reached the prescribed time, hinder them not from marrying their husbands when they have agreed among themselves in an honourable way. This warning is for him among you who believeth in God and in the last day. This is most pure for you, and most decent. And God hath knowledge, but ye know not.

¶ Moreover mothers, *when divorced*, shall give suck to their children two full years,<sup>1</sup> if the *father* desire that the suckling be completed; and such maintenance and clothing as is fair for them shall devolve on the father. No person shall be charged beyond his means. A mother shall not be pressed *unfairly* for her child, nor a father for his child: And the same with the *father's* heir. But if they choose to wean the child by mutual consent and consultation, it shall be no fault in them. And if ye choose to seek a nurse for your children, it shall be no fault in you, in case ye pay what ye bestow according to that which is fair—And fear God, and know that God seeth what ye do.

¶ If those of you who die leave wives, they must await their state<sup>2</sup> during four months and ten *days*; and when they have reached this their term, you shall not be answerable for the way in which they dispose of themselves in a befitting way: And God is cognizant of what ye do.

And then shall no blame attach to you in making pro-

<sup>1</sup> Comp. Sura [lxxxii.] xxxi. 13.

<sup>2</sup> Lit. *in their souls*, i.e. *in themselves*.

posals of marriage<sup>1</sup> to such women, or in keeping such intentions to yourselves? God knoweth that ye will not forget them. But plight not faith to them in secret, unless ye speak honourable words;

And resolve not on the marriage tie until the prescribed period be reached; and know that God knoweth what is in your minds: therefore, beware of Him; And know that God is Gracious, Kind!

It shall be no crime in you if ye divorce your wives so long as ye have not consummated the marriage, nor settled any dowry on them. And provide for them—he who is in easy circumstances according to his means, and he who is straitened, according to his means—with fairness: *This is a duty* for those who do what is right.

But if ye divorce them before consummation, and have already settled a dowry on them, *ye shall give them* half of what ye have settled, unless they make a release, or he make a release in whose hand is the marriage tie. But if ye make a release, it will be nearer akin to piety. And forget not generosity one towards another; Verily God beholdeth your doings.

¶ Observe *strictly* the prayers, and the middle<sup>2</sup> prayer, and stand up with devotion before God.

240 And if you have any alarm, then *pray* on foot or mounted: and when you are secure, then remember God,—how He hath made you to know what ye knew not.

¶ And<sup>3</sup> such of you as shall die and leave wives, shall bequeath their wives a year's maintenance without causing them to quit *their homes*; but if they quit them *of their own accord*, then no blame shall attach to you for any disposition they may make of themselves in a befitting way. And God is Mighty, Wise.

And for the divorced let there be a fair provision: *This is a duty* for the God-fearing;

<sup>1</sup> Within the four months and ten days.

<sup>2</sup> Either the *asr*, midway between noon and nightfall (see verse 104 above) or the prayer immediately after midday. See note on Sura [c.] iv. 46.

<sup>3</sup> This verse is certainly older than the commencement of Sura iv., which alters the law here laid down.

Thus God maketh his signs clear to you that ye may understand.

¶ Hast thou not thought on those who quitted their dwellings—and they were thousands—for fear of death?<sup>1</sup> God said to them, “Die:” then He restored them to life. Verily full of bounty towards man is God: But, most men give not thanks!

And fight in the cause of God; and know that God is He who Heareth, Knoweth.

Who is he that will lend to God a goodly loan? So will He double it to him again and again: God draweth in, and stretcheth forth *his hand*:<sup>2</sup> And unto Him shall ye return.

¶ Hast thou not considered<sup>3</sup> the assembly of the children of Israel after *the death of Moses*, when they said to a prophet of theirs, “Raise up for us a king; we will do battle for the cause of God?” He said, “May it not be that if to fight were ordained you, ye would not fight?” They said, “And why should we not fight in the cause of God, since we are driven forth from our dwellings and our children?” But when fighting was commanded them they turned back, save a few of them: But God knew the offenders!

And their prophet said to them, “Verily now hath God raised up Saul (Tâlout) to be king over you.” They said, “How shall the dominion (kingship) over us be his, when we are more worthy of the dominion than he, and of wealth he hath no abundance?” He said, “Verily God hath chosen him to be over you, and hath given him an excellent increase<sup>4</sup> in knowledge and stature; for God giveth dominion to whom He pleaseth; And God is All-embracing, Knowing!”

<sup>1</sup> Comp. Ezek. xxxvii. 1-10. These Jews are said by some commentators to have abandoned their dwellings through fear of a pestilence (comp. Talmud Sanhed. 92); by others, for fear of being compelled to serve in the wars of God.

<sup>2</sup> *i. e.* is liberal in the bestowal of good things, or withdraws them at pleasure. Lit. *contracts and enlarges*.

<sup>3</sup> This and the seven following verses show that Muhammad, foreseeing an open rupture with the people of Medina at no distant period, felt it necessary to stimulate the zeal and courage of his partisans by examples from Jewish history.

Lit. *hath increased him in excellence*.

And their prophet said to them, “Verily, the sign of his kingship shall be that the Ark shall come to you: in it is a *pledge of security*<sup>1</sup> from your Lord and the relics<sup>2</sup> left by the family of Moses and the family of Aaron; the angels shall bear it: Truly herein shall be a sign indeed to you if ye are believers.”

250 And when Saul departed with his forces, he said, “Verily God will test you by a river, and he who drinketh of it shall not be of my band; but he who shall not taste it, drinking a drink out of the hand excepted, shall be of my band.”<sup>3</sup> And, except a few of them, they drank of it; and when they had passed it, he and those who believed with him, the *former* said, “We have no strength this day against (Djalout) Goliath and his forces.” But they who bore in mind that they must meet God, said, “How oft, by God’s will, hath a small host vanquished a numerous host! and God is with the steadfastly enduring.”

And when they went forth against Goliath and his forces, they said, “O our Lord! pour out steadfastness upon us, and set our feet firm, and help us against the unbelievers.”

And by the will of God they routed them; and (Dâood) David slew Goliath; and God gave him the kingship and wisdom, and taught him according to his will: and were it not for the restraint of one by means of the other imposed on men by God, verily the earth had assuredly gone to ruin; but God is bounteous to his creatures.

Such are the signs of God: with truth do We rehearse them to thee, for one truly of the Sent Ones art Thou.

¶ Some of the apostles We have endowed more highly than others: To some God hath spoken, and He hath raised others of them to the *loftiest* grade; and to Jesus the Son of Mary We gave manifest proofs of *his mission*, and We strengthened him

<sup>1</sup> Ar. *Shechinah*. See Freytag Lex. in v. This word, as well as the Arabic word for *ark* (p. 86, n.), betray in their form a Rabbinic origin. Also Geiger’s “Was hat Mohammed,” &c., pp. 54, 55.

<sup>2</sup> The shoes and rod of Moses, the mitre of Aaron, the vase of manna, the fragments of the two tables of the law.

<sup>3</sup> Observe the confusion between Gideon and Saul.

with the Holy Spirit.<sup>1</sup> And if God had pleased, they who came after them would not have wrangled, after the clear proofs had reached them. But into disputes<sup>2</sup> they fell: some of them believed, and some were unbelievers; yet if God had pleased, they would not have thus wrangled: but God doth what He will.

¶ O Believers! give alms of that with which We have supplied you, before the day cometh when there shall be no trafficking nor friendship nor intercession! And the unbelievers are the guilty of injustice.

¶ God! There is no god but He; the Living, the Self-subsisting; neither slumber seizeth Him, nor sleep; his, whatsoever is in the Heavens and whatsoever is in the Earth! Who is he that can intercede with Him but by his own permission? He knoweth what is present with his creatures, and what is yet to befall them; yet nought of his knowledge do they comprehend, save what He willeth. His Throne reacheth over the Heavens and the Earth, and the upholding of both burdeneth Him not; and He is the High, the Great!

Let there be no compulsion in Religion.<sup>3</sup> Now is the right way made distinct from error; whoever therefore denieth Tâghoot<sup>4</sup> and believeth in God hath taken hold on a strong handle that hath no flaw therein: And God is He who Heareth, Knoweth.

God is the patron of believers: He bringeth them out of darkness into light:

As to those who believe not, their patrons are Tâghoot: they bring them out of light into darkness: they shall be inmates of Hell-fire: they shall abide therein for ever.

260 ¶ Hast thou not thought on him<sup>5</sup> who disputed with Abraham about his Lord, because God had given

<sup>1</sup> See verse 81.

<sup>2</sup> The drift of these words, which are of such frequent recurrence in the Korân, is, that the former revelations had been abused, and instead of leading them to Islam, broke them up into sects and dissident parties.

<sup>3</sup> This verse must have been revealed before Muhammad felt himself secure in his new position at Medina.

<sup>4</sup> A name applied to an idol or idols—especially Allat and Ozza, the ancient idols of the Meccans. The termination of the word Tâghoot is more Hebraic than pure Arabic; it means literally *error*.

<sup>5</sup> Nimrod.

him Dominion? When Abraham said, "My Lord is He who maketh alive and causeth to die," he said, "It is I who make alive and cause to die!" Abraham said, "God verily bringeth the sun from the East; do thou then bring it from the West." Then was the unbeliever confounded; for God guideth not the evil-doers.

Or considered him<sup>1</sup> who passed by a city laid low in ruins.<sup>2</sup> "How," said he, "shall God give life to this city after this her death?"—So God caused him to die for an hundred years, then raised him to life, and said, "How long hast thou waited?" He said, "I have waited a day or part of a day." He said, "Nay, thou hast waited an hundred years. Look on thy food and thy drink; they are not grown mouldy; and look on thine ass, for it is our intent to make thee a sign unto mankind: and look on the bones of *thine ass*, how We raise them, then clothe them with flesh." And when this was shown to him, he said, "I acknowledge that God hath power to do all things."

¶ And when Abraham said, "O Lord show me how Thou wilt give life to the dead!" He said, "Hast thou not yet believed?" He said, "Yea; but *I have asked this of Thee* that my heart may be assured." He said, "Take, then, four birds,<sup>3</sup> and draw them towards thee, then place portions of them on every mountain, then call them: they shall come swiftly to thee: And know thou that God is Mighty, Wise!"

¶ The likeness of those who expend their wealth for the cause of God, is that of a grain of corn which produceth seven ears, and in each ear a hundred grains: God will multiply to whom He pleaseth: and God is Liberal, Knowing!

They who expend their wealth for the cause of God, and do not afterwards follow what they expend with reproaches or injury, shall have their reward with their Lord; no fear shall come upon them, neither shall they be put to grief.

<sup>1</sup> Ozair or Esdras doubted whether Jerusalem could be rebuilt after its destruction by Nebuchadnezzar, and the miracle here narrated was wrought for his assurance. The fable has its origin in the circuit made by Nehemiah around the ruined city. Neh. ii. 13. Lit. *like him*.

<sup>2</sup> Lit. *falling on its roofs*; i. e. its walls falling in upon the fallen roofs.

<sup>3</sup> Comp. Gen. xv. 9.

A kind speech and forgiveness is better than alms followed by injury. And God is Rich, Clement.

O ye who believe! make not your alms void by reproaches and injury, like him who spendeth his substance to be seen of men, and believeth not in God and in the latter day. The likeness of such an one is that of a rock with a thin soil upon it, on which a heavy rain falleth, but leaveth it hard: No profit from their works shall they be able to gain; for God guideth not the unbelieving people.

And the likeness of those who expend their substance from a desire to please God, and through their own steadfastness, is as a garden on a hill, on which the heavy rain falleth, and it yieldeth its fruits twofold; and even if a heavy rain fall not on it, yet is there a dew: And God beholdeth your actions.

Desireth any one of you to possess a garden of palms and vines beneath which rivers flow, in which he may have every fruit, and that old age should come upon him with a weakly offspring, and that then a whirlwind accompanied by flame shall strike it so that it shall be burned? Thus God maketh plain his signs to you, that ye may reflect.

O ye who believe! bestow alms of the good things which ye have acquired, and of that which We have brought forth for you out of the earth, and make not choice of the bad for almsgiving,

270 Such as ye would accept yourselves only by connivance: And know that God is Rich, Praiseworthy.

Satan menaceth (*promiseth*) you with poverty,<sup>1</sup> and enjoineeth base actions: but God promiseth you pardon from Himself and abundance: And God is All-bounteous, Knowing.

He giveth wisdom to whom He will: and he to whom wisdom is given, hath much good given unto him; but none will bear it in mind, except those gifted with *understanding* hearts.

And whatever ye expend in alms or whatever vow ye vow, of a truth God knoweth it: but they who act unjustly shall have no helpers. If ye give your alms openly,<sup>2</sup> it is well; and if ye conceal them and give them to the poor, this too will be of

<sup>1</sup> *i. e.* Satan would dissuade you from liberal contributions by instilling the fear of poverty.

<sup>2</sup> Comp. Matt. vi. 3, 4.

advantage to you and will expiate your sins: And God is cognizant of your actions.

Their guidance is not thine affair, O *Muhammad*, but God guideth whom He pleaseth. And the wealth that ye expend in alms shall redound unto yourselves; and ye shall not so expend but as seeking the face of God; and whatever good thing ye expend as alms, shall be repaid you, and ye shall not be wronged. To the poor *should alms be given* who being prevented by fighting for the cause of God, have it not in their power to strike out into the earth *in quest of riches*. Those who know them not, think them rich because of their modesty. By this their token thou shalt know them—they ask not of men with importunity: and whatever good thing ye expend in alms, God verily taketh knowledge of it.

They who expend their substance in alms, by night and day, in private and in public, shall have their reward with their Lord: no fear shall come on them, neither shall they be put to grief.

¶ They who swallow down usury, shall arise *in the Resurrection* only as he ariseth whom Satan hath infected by his touch. This, for that they say, "Selling is only the like of usury:" and yet God hath allowed selling, and forbidden usury; and whosoever receiveth *this* admonition from his Lord, and abstaineth *from it* shall have *pardon* for the past, and his lot<sup>1</sup> shall be with God. But they who return *to usury*, shall be given over to the Fire,—therein to abide for ever.

God will bring usury to nought, but will grant an increase to alms, and God loveth no infidel, or evil person. Verily they who believe and do the things that are right, and observe the prayers, and pay the legal impost, they shall have their reward with their Lord: no fear shall come on them, neither shall they be put to grief.

O believers! fear God and abandon your remaining usury, if ye are believers;

But if ye do it not, then hearken for war on the part of God and his apostle: yet if ye repent, ye shall

<sup>1</sup> Or, *his affair* (*spectabit ad Deum*.—Mar.); *i. e.* his lot shall depend on God.



have the principal of your money. Wrong not, and ye shall not be wronged.

280 If any one *find difficulty in discharging a debt* then *let there be a delay until there be a time of ease for him*: but if ye remit it as alms it will be better for you,—if ye know it:—

And fear the day wherein ye shall return to God: then shall every soul be rewarded according to its desert, and none shall have injustice done to them.

O ye who believe! when ye contract a debt (payable) at a fixed date, write it down, and let the notary faithfully note between you: and let not the notary refuse to note, even as God hath taught him; but let him note it down, and let him who oweth the debt dictate, and let him fear God his Lord, and not diminish aught thereof. But if he who oweth the debt be foolish or weak, or be not able himself to dictate, let his friend dictate for him with fairness; and call to witness two witnesses of your people: but if there be not two men, let there be a man and two women of those whom ye shall judge fit for witnesses: if the one of them should mistake, the other may cause her to recollect. And the witnesses shall not refuse, whenever they shall be summoned. And disdain not to put *the debt* in writing, be it large or small, with its time of payment: this will be more just for you in the sight of God, better suited for witnessing, and the best for avoiding doubt. But if the goods be there present, and ye pass them from hand to hand—then it shall be no fault in you not to write it down. And have witnesses when ye sell, and put no constraint on writer or witness: it will be a crime in you to do this. But fear God, and God will give you knowledge, for God hath knowledge of all things.

And if ye be on a journey and find no notary, let pledges be taken; but if one of you trust the other, let him who is trusted, restore what he is trusted with, and fear God his Lord. And refuse not to give evidence. He who refuseth is surely wicked at heart: and God knoweth your deeds.

¶ Whatever is in the Heavens and in the Earth is God's: and whether ye disclose what is in your minds or conceal it, God will reckon with you for it; and

whom He pleaseth will He forgive, and whom He pleaseth will He punish; for God is All-powerful. The apostle believeth in that which hath been sent down from his Lord, as do the faithful also. Each one believeth in God and his Angels and his Scriptures and his Apostles: We make no distinction between any of his Apostles.<sup>1</sup> And they say, "We have heard and we obey. Thy mercy, Lord! for unto Thee must we return."

God will not burden<sup>2</sup> any soul beyond its power. It shall enjoy *the good* which it hath acquired, and shall bear *the evil* for the acquirement of which it laboured.<sup>3</sup> O our Lord! punish us not if we forget, or fall into sin; O our Lord! and lay not on us a load like that which Thou hast laid on those who have been before us; O our Lord! and lay not on us that for which we have not strength: but blot out our sins and forgive us, and have pity on us. Thou art our protector: help us then against the unbelievers.

[XCII.]

SURA XCVIII.—CLEAR EVIDENCE.

MEDINA.—8 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THE unbelievers among the people of the Book, and the Polytheists, did not waver, until the CLEAR EVIDENCE had come to them;  
A messenger from God, reciting to them the pure pages wherein are true<sup>4</sup> Scriptures!

<sup>1</sup> This contradicts or abrogates verse 254, as well as several verses in Sura [lviii.] xix.

<sup>2</sup> Lit. *compel*.

<sup>3</sup> Lit. *to it what it hath gained, and on it what it hath acquired*.

<sup>4</sup> Sprenger renders here and at verse 4, *unwandelbare, unchanging*, and supposes the passage to be a reply to those of his hearers who demanded from Muhammad revelations free from any subsequent alterations.

Neither were they<sup>1</sup> to whom the Scriptures were given divided into sects, till after *this* clear evidence had reached them!

Yet was not aught enjoined on them but to worship God with sincere religion,<sup>2</sup> sound in faith;<sup>3</sup> and to observe prayer and pay the stated alms. For this is the true (religion).

Verily the unbelievers among the people of the Book, and among the Polytheists, *shall go* into the fire of Gehenna to abide therein for aye. Of all creatures are they the worst!—

*But* they verily who believe and do the things that are right—these of all creatures are the best!

Their recompense with their Lord shall be gardens of Eden, 'neath which the rivers flow, in which they shall abide for evermore.

God is well pleased in them and they in Him! This, for him who feareth his Lord.

[XCIII.]

SURA LXIV.—MUTUAL DECEIT.

MEDINA.<sup>4</sup>—18 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ALL that is in the Heavens, and all that is in the Earth, praiseth God: his the Kingdom and his the Glory! and He hath power over all things!

It is He who hath created you; and some of you are

<sup>1</sup> The Muslims.

<sup>2</sup> The word *dyn* used in the earlier Suras of the *day of judgment*, is used in the later Suras in the sense of *religion*.

<sup>3</sup> Hanyfs.

<sup>4</sup> The first verse of this Sura and the phrase *obey God and the Apostle* (verses 8, 12), which usually occurs only in the Medina Suras, the phrases in verse 16 compared with Sura [cii.] lix. 9, as well as the subject-matter, incline me to follow those Muslim commentators who are of opinion that the whole Sura was revealed at Medina. Weil and Muir suppose it to be Meccan.

unbelievers and others believers: And God beholdeth all your actions.

He hath created the Heavens and the Earth in Truth;<sup>1</sup> and He hath fashioned you and given you goodly forms; And to Him must ye all return.

He knoweth all that passeth in the Heavens and in the Earth; and He knoweth what ye hide and what ye bring to light; And God knoweth the very secrets of *men's* breasts.

Hath not the story reached you of those who disbelieved of yore, and therefore tasted the evil consequences of their doings? And a sore punishment doth await them.

This, for that when their apostles came to them with the clear tokens, they then said, "Shall men be our guides?" And they believed not and turned their backs. But God can dispense with them; and God is Rich, Praiseworthy!

The unbelievers pretend that they shall by no means be raised *from the dead*. SAY: Nay, by my Lord, ye shall surely be raised; then shall ye surely be told of your deeds! And easy is this for God.

Believe then in God and his apostle and in the light which We have sent down; for God is fully aware of all ye do.

The day when He shall gather you together for the day of the assembly, will be the day of MUTUAL DECEIT,<sup>2</sup> and whoso believeth in God and doth what is right, his deeds of evil will He cancel, and He will bring him into the gardens beneath whose *shades* the rivers flow, to abide therein for evermore. This will be the great bliss!

10 But the unbelieving—those who gave the lie to our signs—shall be the inmates of the fire, wherein they shall remain for ever. And a wretched passage *thither*!

No mischance chanceth but by God's permission; and whoso believeth in God, that man's heart He guideth: And God knoweth all things.

Obey God then and obey the apostle: but if ye turn

<sup>1</sup> *i.e.* for a serious purpose.

<sup>2</sup> *i.e.* the day on which it will be found that if the just had been wicked they would have taken the place of the reprobates, while the reprobates will see that if they had been just persons, they would have gone to Paradise.

away, yet is our apostle only charged with open preaching.  
 God! there is no God but He! And on God then let the faithful trust.

O ye who believe! Verily in your wives and your children ye have an enemy: wherefore beware of them. But if ye remit<sup>1</sup> and pardon and are lenient, then verily God *too* is Lenient, Merciful.

Your wealth and your children are only a trial! but God! with Him is the great recompense.

Fear God then with all your might, and hear and obey: and expend in alms for your soul's weal; for whoso is saved from his own greed,—these shall prosper.

If ye lend God a generous loan, He will double it to you and will forgive you, for God is Grateful, Kind.

Cognizant *alike* of the Hidden and the Manifest! the Mighty, the Wise!

[XCIV.]

SURA LXII.—THE ASSEMBLY.

MEDINA.—11 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ALL that is in the Heavens, and all that is on the Earth, uttereth the Praise of God, the King! the Holy! the Mighty! the Wise!

It is He who hath sent to the pagan folk (Árabs) an Apostle from among themselves, to rehearse his signs to them, and to purify them, and to impart to them a knowledge of "the Book" and wisdom; for verily they were aforetime in a manifest error. And others among them have not yet overtaken those

<sup>1</sup> Their occasionally beguiling you from your duty, especially that of contending for the faith. Comp. 1 Cor. vii. 32.

*who preceded them in the faith.* But He is the Mighty, the Wise!

This is the goodness of God: He bestoweth it on whom He will; and God is of immense goodness!

The likeness for those on whom the burden of the law was laid, and who afterwards would not bear it, is that of an ass beneath a load of books.<sup>1</sup> A sorry likeness this, for the people who gave the lie to the signs of God! and God guideth not the people who do this wrong!

SAY: O ye Jews, if ye profess that ye rather than other men are the friends of God, then covet death if ye are men of truth;

But never, on account of their previous handywork, will they covet it; and God knoweth the wrong-doers.

SAY: Verily the death from which ye flee will surely meet you: Then shall ye be brought back to Him who knoweth alike the things done in secret and openly: and He will tell you of your actions.

¶ O ye who believe! When ye are summoned to prayer on the day of THE ASSEMBLY,<sup>2</sup> haste to the commemoration of God, and quit your traffic. This, if ye knew it, is best for you.

10 And when the Prayer is ended, then disperse yourselves abroad and go in quest of the bounties of God, and oft remember God; Haply it shall be well with you.

But when they get a sight of merchandise or sport, they disperse after it, and leave thee standing alone.<sup>3</sup> SAY: God hath in reserve what is better than sport or merchandise. And God is the best of providers.

<sup>1</sup> Lit. *the likeness for those to whom the law was given to carry, but afterwards did not carry it, is the likeness of an ass who carrieth books.*

<sup>2</sup> Friday; the day on which Muhammad made his first entry into Medina; and the day on which creation was finished.

<sup>3</sup> It is said that when Muhammad was preaching, Dahya Alkalbi, while yet a heathen, came, on a Friday, into Medina at the head of a caravan, and that all the congregation, attracted by the music of the tambours which preceded it, left the sermon for the spectacle.—Muquâtíl ap. Alfarrá. If this account be accurate, we may approximate to the date of this Sura as in Hej. 5 (towards the close). Dahya is known to have fought in the ranks of the Muslims at the battle of the Ditch. And as the former part is aimed at the Jews, it is probably of the same period as Sura [xci.] ii.

[XCV.]

SURA VIII.—THE SPOILS.<sup>1</sup>

MEDINA.—76 Verses.

*In the Name of God, the Compassionate, the Merciful.*

THEY will question thee about THE SPOILS. SAY:  
The spoils are God's and the apostle's. Therefore,  
fear God, and settle this among yourselves; and  
obey God and his apostle, if you are believers.

Believers are they only whose hearts thrill with fear  
when God is named, and whose faith increaseth at  
each recital of his signs,<sup>2</sup> and who put their trust  
in their Lord;

Who observe the prayers, and give alms out of that  
with which We have supplied them;

These are the believers: their due grade awaiteth them  
in the presence of their Lord,<sup>3</sup> and forgiveness, and  
a generous provision.

¶ Remember how thy Lord caused thee to go forth from  
thy home<sup>4</sup> on a mission of truth, and verily a part  
of the believers were quite averse to it:

They disputed with thee about the truth<sup>5</sup> after it had  
been made clear, as if they were being led forth to  
death and saw it *before them*:

And remember when God promised you that one of the  
two troops<sup>6</sup> should fall to you, and ye desired that

<sup>1</sup> On this Sura, which relates mainly to the battle of Bedr, see Weil's *M. der Prophet*, p. 268.

<sup>2</sup> Lit. *and when are recited to them his Signs, it increaseth their Faith.*

<sup>3</sup> Lit. *due to them (are) grades with their Lord.*

<sup>4</sup> At Medina.

<sup>5</sup> The necessity for the combat and its probable result.

<sup>6</sup> Muhammad had conceived the design of attacking an unarmed caravan belonging to the Koreish on its way from Syria to Mecca. Abu Sofian, who had charge of it, sent to Mecca for succour, whence a body of nearly 1,000 armed men at once set out to his assistance. Some of the Muslims were anxious to attack the caravan: others, notwithstanding the disparity of numbers, proposed to throw themselves upon the succours.

they who had no arms should fall to you: but God  
purposed to prove true the truth of his words, and  
to cut off the uttermost part of the infidels;

That He might prove his truth to be the truth, and bring  
to nought that which is nought,<sup>1</sup> though the impious  
were averse to it:—

When ye sought succour of your Lord, and He answered  
you, "I will aid you with a thousand<sup>2</sup> angels, rank  
on rank:"<sup>3</sup>

10 And God made this *promise* as pure good tidings, and  
to assure your hearts by it: for succour cometh  
from God alone! Verily God is Mighty, Wise.

Recollect when sleep, a sign of security from Him, fell  
upon you, and He sent down upon you water from  
Heaven that He might thereby cleanse you, and  
cause the pollution of Satan<sup>4</sup> to pass from you, and  
that He might gird up your hearts, and stablish  
your feet by it:

When thy Lord spake unto the angels, "I will be with  
you; therefore stablish ye the faithful:—I will cast  
a dread into the hearts of the unbelievers." Strike  
off their heads then, and strike off from them  
every finger-tip:

This, because they have opposed God and his apostle:  
And whoso shall oppose God and his apostle . . . .  
Then verily, God will be severe in punishment.

"This for you! Taste it then! since for unbelievers is  
the punishment of Hell-fire!"

O ye who believe! when ye meet the marshalled hosts  
of the unbelievers, turn not your backs to them:

For whoso turneth his back to them on that day, unless  
he turn aside to fighting or to rally to *some other*  
troop, will draw down on himself the wrath of God:  
Hell shall be his abode and wretched the journey  
*thither!*

So it was not ye who slew them, but God slew them;  
and those shafts were God's not thine!<sup>5</sup> He would

<sup>1</sup> Idolatry.

<sup>2</sup> In Sura [xcvii.] iii. the angels are said to be 3,000; but some MSS. read in this passage *thousands*.

<sup>3</sup> Lit. *following one another*.

<sup>4</sup> Instilled, say the commentators, into the minds of the faithful in dreams.

<sup>5</sup> Lit. *thou didst not cast when thou didst cast, but God cast*. This is explained of the miracle of the gravel-stones and sand cast by God into the eyes of the Koreish at Bedr.

make trial of the faithful by a gracious trial from Himself; Verily, God Heareth, Knoweth: This *befell*, that God might also enfeeble the craft of the unbelievers.

O *Meccans*! if ye desired a decision, now hath the decision come to you.<sup>1</sup> It will be better for you if ye give over *the struggle*. If ye return *to it*, we will return; and your forces, though they be many, shall by no means avail you aught, because God is with the faithful.

20 O ye faithful! obey God and his apostle, and turn not away from Him, now that ye hear *the truth*; And be not like those who say, "We hear," when they hear not;—

Verily the vilest beasts in God's sight are the deaf, the dumb, who understand not:

And had God known *any* good in them, He would certainly have made them hear; and if He had made them hear, they would certainly have turned back and withdrawn afar.

O ye faithful! make answer to *the appeal* of God and his apostle when he calleth you to that which giveth you life. Know that God cometh in between a man and his own heart, and that to Him shall ye be gathered!

And be afraid of temptation:<sup>2</sup> not on the evil-doers among you will it peculiarly light:<sup>3</sup> And know ye that God is severe in punishment.

And remember when ye were few,<sup>4</sup> and reputed weak in the land, that ye feared lest men should pluck you away; then was it that He took you in and strengthened you with his help, and supplied you with good things; Haply ye will give thanks.

¶ O ye who believe! deal not falsely with God and his apostle; and be not false in your engagements, with your own knowledge:

And know that your wealth and your children are a

<sup>1</sup> *i. e.* by our victory over you.

<sup>2</sup> Or, *sedition*; but see verse 28.

<sup>3</sup> *i. e.* it will involve others, beside the actual evil-doers, in its consequences.

<sup>4</sup> Muhammad specially addresses the Mohadjers in this verse, *i. e.* those who had fled with him to Medina. This verse and verse 30 refer to the plot of the Koreish against Muhammad, of which the details are given in Syed Ameer Ali's *Life of Muhammad*, p. 63.

temptation; and that God! with Him is a glorious recompense.

O ye who believe! if ye fear God He will make good your deliverance, and will put away your sins from you, and will forgive you. God is of great bounteousness!

30 ¶ And *call to mind* when the unbelievers plotted against thee, to detain thee prisoner or to kill thee or to banish thee: They plotted—but God plotted: and of plotters is God the best!

And when our signs were rehearsed to them, they said, "Now have we heard: if we pleased we could certainly utter the like! Yes, it is mere tales<sup>1</sup> of the ancients:"

And when they said, "God! if this be the very truth from before Thee, rain down stones upon us from Heaven, or lay on us some grievous chastisement:"

But God chose not to chastise them while thou wast among them: nor would God chastise them when they sued for pardon:—

But when they debar *the faithful* from the holy temple albeit they are not its guardians, nothing is there on their part why God should not chastise them. The Godfearing only are its guardians; but most of them know it not.

And their devotion at the house of God is no other than whistling *through the fingers* and clapping of the hands—"Taste then the torment, for that ye have been unbelievers."

Verily the infidels spend their riches<sup>2</sup> with intent to turn men aside from the way of God: spend it then they shall; then shall sighing be upon them, then shall they be overcome—

And the infidels shall be gathered together unto Hell, That God may separate the bad from the good, and put the bad one upon the other, and heap them up altogether, and put them into Hell! These are they who shall be lost.

SAY to the infidels: If they desist *from their unbelief*, what is now past shall be forgiven them; but if they return *to it*, they have already before them<sup>3</sup> the doom of the ancients!

<sup>1</sup> The word in the original is probably taken from the Greek *ιστορία*.

<sup>2</sup> Twelve of the Koreish had given camels and a large sum in aid of the Meccan succours.

<sup>3</sup> Lit. *hath preceded*.

40 Fight then against them till civil strife be at an end, and the religion be all of it God's; and if they desist, verily God beholdeth what they do; But if they turn their back, know ye that God is your protector: Excellent protector! and excellent helper!

¶ And know ye that when ye have taken any booty, a fifth<sup>1</sup> part belongeth to God and to the Apostle and to the near of kin and to orphans, and to the poor and to the wayfarer, if ye believe in God and in that which We have sent down to our servant on the day of the victory,<sup>2</sup> the day of the meeting of the Hosts; And over everything is God potent.

When ye were encamped on the near side of the valley, and they were on the further side, and the caravan was below you, if ye had made an engagement to attack, ye would assuredly have failed the engagement; but ye were led into action notwithstanding, that God might accomplish the thing destined to be done:

That he who perisheth may perish in spite of clear evidence<sup>3</sup> before him, and that he who liveth may live with it. And verily, God Heareth, Knoweth.

Remember when God showed them to thee in thy dream as few: Had he shown them numerous, ye would certainly have become fainthearted, and would certainly have disputed about the matter—But from this God preserved you—Verily He knoweth the secrets of the breast—

And when, on your meeting He made them to appear in your eyes as few, and diminished you in their eyes, that God might carry out the thing that was to be done.<sup>4</sup> And to God do all things return.

¶ Believers! when ye confront a troop, stand firm and

<sup>1</sup> Before Islam it had been the custom among the Arabians to assign a fourth part of the booty to the leader of an expedition. See Freyt. Einl. p. 266.

<sup>2</sup> On the day of the battle of Bedr. See Sura xxi. 49, p. 152.

<sup>3</sup> A mission of Gabriel to Muhammad with the promise of victory, according to some. Or, the surprising nature of the victory itself.

<sup>4</sup> Compare the different account in Sura [xcvii.] iii. 11. The commentators, however, get over the discrepancy by explaining the apparent diminution of the Muslims at the commencement only of the battle, which had the effect of drawing on the enemy in self-confidence.

make frequent mention of the name of God; haply it shall fare well with you:

And obey God and his Apostle; and dispute not among yourselves, lest ye become fainthearted and your success go from you; but endure with steadfastness. Verily God is with the steadfastly enduring.

And be not like those *Meccans* who came out of their houses insolently and to be seen of men, and who turn others from the way of God—and God is round about their actions—

50 When Satan prepared their actions for them, and said, "No man shall conquer you this day; and verily I will be near to help you:" But when the two armies came in sight, he turned on his heels, and said, "Lo, I am clear of you: Lo I see what ye see not:<sup>3</sup> Lo, I am afraid of God; and God is severe in punishing."—

When the hypocrites and the diseased of heart said, "Their religion hath deceived the *Muslims*:"<sup>3</sup> But whose putteth his trust in God . . . . yes, verily, God is Mighty, Wise!

And if thou didst see, when the angels take the life of unbelievers! They smite their faces and their backs, and—"Taste ye the torture of the burning This, for what your hands have sent on before you:"—and because God is not unjust to his servants.

Their state is like that of the people of Pharaoh and of those before them who believed not in the signs of God: therefore God seized upon them in their sin! Verily God is Mighty, severe in punishing.

This, because God changeth not the favour with which He favoureth a people, so long as they change not what is in themselves; and because God Heareth, Knoweth.

Their state is like that of the people of Pharaoh, and of those before them who treated their Lord's signs as lies. We therefore destroyed them in their sins, and We drowned the people of Pharaoh; for they were all doers of wrong.

The worst beasts truly in the sight of God are the thankless who believe not;

<sup>1</sup> Or, remember God much.

<sup>2</sup> The angels fighting for the Muslims.

<sup>3</sup> By inducing them to attack so greatly superior a force.

They with whom thou hadst leagued, but who ever afterwards break their league, and fear not God! And if thou capture them in battle, then (by the example of their fate) put to flight those who are behind them—they will perhaps be warned:—

60 Or if thou fear treachery from any people, throw back *their treaty* to them as thou fairly mayest;<sup>1</sup> Verily God loveth not the treacherous.

And think not that the infidels shall get the better of Us!—Verily they shall not find *God* to be weak.—Make ready then against them what force ye can, and squadrons of horse whereby ye may strike terror into the enemy of God and your enemy, and into others beside them whom ye know not, *but* whom God knoweth; And all that you expend for the cause of God shall be repaid you; and ye shall not be wronged.

But if they lean to peace, lean thou also to it; and put thy trust in God: He verily is the Hearing, the Knowing.

But if they seek to betray thee, then verily God will be all-sufficient for thee. He it is who strengthened thee with his help and with the faithful, and made their hearts one. Hadst thou spent all the riches of the earth, thou wouldest not have united their hearts; but God hath united them: He verily is Mighty, Wise.

O prophet! God, and such of the faithful as follow thee, will be all-sufficient for thee!

O prophet! stir up the faithful to the fight. Twenty of you who stand firm shall vanquish two hundred: and if there be a hundred of you, they shall vanquish a thousand of the infidels, for they are a people devoid of understanding.

Now hath God made your work easy, for He knoweth that there is weakness among you. If therefore there be a hundred of you who endure resolutely, they shall vanquish two hundred; and if there be a thousand of you, they shall vanquish two thousand<sup>2</sup> by God's permission; for God is with those who are resolute to endure.

No prophet hath been enabled to take captives until he had made great slaughter in the earth. Ye desire

<sup>1</sup> Thus Beidh. Or, more simply, *render them the like*.

<sup>2</sup> Comp. Lev. xxvi. 8; Josh. xxiii. 10.

the passing fruitions of this world, but God desireth the next life *for you*. And God is Mighty, Wise.

Had there not been a previous ordinance<sup>1</sup> from God, a severe chastisement had certainly befallen you, on account of *the ransom* which ye took.

70 Eat therefore of the spoils ye have taken that which is lawful and good; and fear God: verily God is Gracious, Merciful.

O prophet! say to the captives who are in your hands, "If God shall know good<sup>2</sup> to be in your hearts, He will give you good beyond all that hath been taken from you, and will forgive you: for God is Forgiving, Merciful."

But if they seek to deal treacherously with thee—they have already dealt treacherously<sup>3</sup> with God before! Therefore hath He given you power over them. And God is Knowing, Wise.

Verily, they who believe and have fled their homes and spent their substance and themselves for the cause of God, and they who have taken in *the prophet* and been helpful *to him*, shall be near of kin<sup>4</sup> the one to the other. And they who have believed, but have not fled their homes, shall have no rights of kindred with you at all, until they too fly their country. Yet if they seek aid from you on account of the faith, your part it is to give them aid, except against a people between whom and yourselves there may be a treaty. And God beholdeth your actions.

And the infidels have the *like* relationships one with another. Unless ye do the same, there will be discord in the land and great corruption.

But as for those who have believed and fled their country, and fought in the cause<sup>5</sup> of God, and provided *the prophet* an asylum and been helpful *to him*, these are the faithful; Mercy is their due and a noble provision.

And they who have believed and have since fled their country, and fought at your side, these also are

<sup>1</sup> Authorizing the ransom of captives.

<sup>2</sup> *i. e.* a disposition to become Muslims.

<sup>3</sup> *i. e.* on account of their infidelity.

<sup>4</sup> *i. e.* as heirs of property.

<sup>5</sup> *Lit. in the path.*

of you. Those who are united by ties of blood<sup>1</sup> are the nearest of kin to each other. This is in the Book of God. Verily, God knoweth all things.

[XCVI.]

SURA<sup>2</sup> XLVII.—MUHAMMAD.

MEDINA.—40 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHOSO believe not, and turn others aside from the way of God—their works will He cause to miscarry;<sup>3</sup> But whoso believe, and do the things that are right, and believe in what hath been revealed to MUHAMMAD—for it is the truth from their Lord—their sins will He cancel, and dispose their hearts aright.

This—because the infidels follow falsehood, while those who believe, follow the truth from their Lord. Thus to men doth God set forth their likenesses.

When ye encounter the infidels,<sup>4</sup> strike off their heads until, when ye have made a great slaughter among them, then bind fast the fetters;

And afterwards either show liberality by free dismissals or exact ransoms until the war hath laid down its burdens. Thus do. Were such the pleasure of God, He could surely Himself take vengeance on them: but He would rather prove the one of you

<sup>1</sup> See Weil, *Life of M.*, p. 84, n.

<sup>2</sup> This Sura was revealed at a period after the victory at Bedr, when there was still some hesitation on the part of Muhammad's followers to take decided steps for securing their position. See 37.

<sup>3</sup> Lit. *will He cause to wander*, that is, from their proper aim and end, the rewards of Paradise. See verse 5 ad f.

<sup>4</sup> The Meccans and other unbelievers of Muhammad's time. The Hanefites suppose this law to apply only to the battle of Bedr. The Shiites take it as of universal obligation.

by the other. And whoso fight<sup>1</sup> for the cause of God, their works He will not suffer to miscarry; He will vouchsafe them guidance, and dispose their hearts aright;

And He will bring them into the Paradise, which He hath made known to them.

Believers! if ye help God, God will help you, and will set your feet firm:

But as for the infidels, let them perish! And their works shall God bring to nought:

10 This—because they were averse from what God revealed; Fruitless, therefore, shall He render their works.

Have they not then journeyed through the land, and seen what hath been the end of those who flourished before them? God brought destruction on them: and the like of this doth await the infidels.

This—because God is the protector of those who believe, and because the infidels have no protector.

Verily God will bring those who believe, and do the things that are right, into the Gardens beneath whose shades the rivers flow: but they who believe not, take their fill, and eat as the beasts eat! And their dwelling-place the fire of Hell!

And how many cities were mightier in strength than thy city which hath thrust thee forth!<sup>2</sup> We destroyed them, and there was none to help them.

Shall he then who followeth the clear teaching of his Lord be as he, the evil of whose doings hath been made to seem good to him, and as those who follow their own passions?

¶ A picture of the Paradise which is promised to the God-fearing! Therein are rivers of water which corrupt not; and rivers of milk whose taste changeth not; and rivers of wine delicious to those who quaff it;

And rivers of honey clarified: and therein are all kinds of fruit for them, and forgiveness from their Lord! Is this like the lot of those who must dwell for ever in Hell-fire, and shall have draughts of boiling

<sup>1</sup> According to another reading, *are slain*.

<sup>2</sup> This verse is said (by Omar b. Muhammad, and Itq. 43) to be the expression of Muhammad's feelings at the injuries inflicted on Mecca. He is reported to have wept over it.



water forced on them which will rend their bowels asunder?

Some of them indeed hearken to thee, until when they go out from thee, they say to those to whom "the knowledge" hath been given, "What is this he said just now?" These are they on whose hearts God hath set a seal, and who follow their own lusts.

But as to those who have the guidance, He will increase their guidance, and He will teach them what to fear.<sup>1</sup>

20 For what then do the *infidels* wait, but that the Hour come suddenly on them? Already are its signs come,<sup>2</sup> and when it hath come on them *indeed*, how can they be warned *then*?

Know then that verily there is no god but God: and ask pardon for thy sin, and for believers, both men and women. God knoweth your busy movements, and your *final* resting-places.

Moreover the believers say, "Oh, would that a Sura were sent down!" but when a peremptory Sura<sup>3</sup> is revealed whose burden is war, thou mayest see the diseased of heart look toward thee with the look of one on whom the shadows of death have fallen! But better in them would be obedience and becoming language;

And if, when the command for war is issued,<sup>4</sup> they are true to God, it will be assuredly best for them.

Would it then have happened that ye, if ye had been put in authority,<sup>5</sup> would have spread disorder in the land, and violated your ties of blood?

These are they whom God hath cursed, and made deaf, and blinded their eyes!

Will they not then meditate on the Korán? Are locks upon their hearts?

Verily those who return to their errors<sup>6</sup> after "the guidance" hath been made plain to them,—Satan

<sup>1</sup> Or, with Ullman and others, *He will reward their piety.*

<sup>2</sup> The first sign being the mission of Muhammad; the second, the splitting of the moon; the third, the smoke mentioned in Sura xlv. p. 90.

<sup>3</sup> Commanding war against the infidels, and not to be abrogated by any subsequent revelation.

<sup>4</sup> Lit. *when the affair is resolved upon.* Mar. *ubi vero firmatum fuerit preceptum (de praelio).*

<sup>5</sup> Or, *if ye had turned back from Islam to idolatry.* Thus Ullman and others.

<sup>6</sup> Lit. *who turn upon their backs.*

hath beguiled them, and continued to buoy them up *with his suggestions.*

This—because they say to those who abhor what God hath revealed, "We will comply with you in part of what ye enjoin." But God knoweth their secret reservations.

But how when the angels, in causing them to die, shall smite them on their faces and their backs!

30 This—because they follow that which angereth God, and abhor what pleaseth Him: therefore will He make their works fruitless.

Think these men of diseased hearts, that God will not bring out their malice *to light*?

And if such were our pleasure, We could certainly point them out to thee, and thou surely know them by their tokens: and know them thou shalt, by the strangeness of their words.<sup>1</sup> God knoweth your doings.

And We will surely test you, until We know the valiant and the steadfast among you: and We will test the reports *of your conduct.*

Verily they who believe not, and turn others from the way of God, and separate from the Apostle after that "the guidance" hath been clearly shown them, shall in no way injure God: but their works shall He bring to nought.

Believers! obey God and the Apostle and render not your works of none effect.

Verily those who believe not, and who pervert others from the way of God, and then die in unbelief, God will not forgive.

Be not faint-hearted then; and invite not the *infidels* to peace when ye have the upper hand: for God is with you, and will by no means defraud you *of the recompense* of your works.

Man's life in this world is a mere play and pastime! but if ye believe and fear God, He will give you your rewards:—but He will not demand your riches of you:—

Should He ask them of you and urge you, ye might show yourselves niggards, and He would bring your grudges<sup>2</sup> *to light.*

<sup>1</sup> Unintelligible or affected words, applied to the new religion in contempt. See Sura [xci.] ii. 56, p. 372. Or it may be rendered, *by the vicious pronunciation of their words.*

<sup>2</sup> Hatreds, or ill feelings, i. e. towards the Prophet. Comp. v. 31 above.

40 Lo! ye are they, who are called to expend for the cause of God: and some of you are niggards: but whoso is niggardly, shall be niggard only to his own loss; for God is the Rich, and ye are the poor: and if ye turn hack, He will resolve to change you for another people:<sup>1</sup> Then shall they not be your like!

[XCVII.]

SURA III.—THE FAMILY OF IMRAN.<sup>2</sup>

MEDINA.—200 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ELIF. LAM. MIM.<sup>3</sup> God! there is no god but He, the Living, the Self-subsisting.

In truth hath He sent down to thee "the Book," which confirmeth those which precede it: For He had sent down the Law and the Evangel aforetime, as man's Guidance; and now hath He sent down the "Illumination"<sup>4</sup> (Furkan).

Verily for those who believe not in the signs of God, is

<sup>1</sup> Matt. xxi. 43.

<sup>2</sup> Verses 1-87 probably belong to the period between the battle of Bedr and Hej. 6.—Muhammad supposed Imran or Amran to be the father of the Virgin Mary (Sura [cix.] lxvi. 12)—Mary and Elizabeth to be sisters; who, with Jesus, John, and Zacharias, make up the family of Imran. It is difficult to avoid the conclusion that Muhammad is guilty of the anachronism of confounding Miriam with the Virgin Mary. On the other hand is the difficulty of conceiving that as the sequence of time and fact is observed with tolerable accuracy in regard to the main features of Jewish and Christian History, he should have fallen into so serious an error, or have so inadvertently adopted, as Mr. Muir supposes, the phraseology of his Jewish informants (amongst whom the only well-known Mary (Miriam) was the daughter of Imran and the sister of Moses) as to have overlooked the discrepancy in their respective dates. But it is possible that Muhammad believed, as some Muslim writers assert, that Miriam's soul and body were miraculously preserved till the time of Jesus, in order to become Mary his mother. Certainly the Talmudists fabled that the Angel of Death and the worm of corruption had no power over Miriam. Comp. Babha Bathra, 17; Jos. Ant. iv. 4, 6.

<sup>3</sup> See note, p. 16. <sup>4</sup> See Sura xxi. 49, p. 152, n.

a severe chastisement! And God is Mighty, the Avenger!

God! nought that is in Earth or that is in Heaven, is hidden unto Him. He it is who formed you, according to his own pleasure in the womb. There is no god but He; the Mighty, the Wise!

He it is who sent down to thee "the Book." Some of its signs are of themselves perspicuous;—these are the basis<sup>1</sup> of the Book—and others are figurative. But they whose hearts are given to err, follow its figures, craving discord, and craving an interpretation; yet none knoweth its interpretation but God. But the stable in knowledge say, "We believe in it: it is all from our Lord." Yet none receive the admonition, save men endued with understanding.

O our Lord! suffer not our hearts to go astray after that Thou hast once guided us, and give us mercy from before Thee; verily Thou art He who giveth!

O our Lord! For the day of *whose coming* there is not a doubt Thou wilt surely gather mankind together: Verily God will not fail the promise.

Verily as for the unbelievers neither their wealth nor their children shall by any means avail them aught against God; and they shall be fuel for the fire.

After the wont of the people of Pharaoh, and of those who went before them, they treated our signs as falsehoods. Therefore God laid hold of them in their sins; and God is severe in punishing!

10 SAY to the infidels: Ye shall be worsted, and to Hell shall ye be gathered together; and wretched the couch!

Ye have already had a sign<sup>2</sup> in the meeting of the two hosts. The one host fought in the cause of God, and the other was infidel. In their own eyesight, the infidels saw you twice as many as themselves:<sup>3</sup> And God aided with his succour whom He would: In this truly was a lesson for men endued with discernment.

Made fair-seeming to men is the love of pleasures from women and children, and treasured talents<sup>4</sup> of gold

<sup>1</sup> Lit. *mother*, i.e. ground-work.

<sup>2</sup> In the battle of Bedr, Muhammad, with 319 followers, routed 1,000 Meccans, A.H. 2.

<sup>3</sup> Lit. *they saw them (as) their likes, or equivalents.*

<sup>4</sup> The talent is 1,200 oz. of gold.

and silver, and horses of mark, and flocks, and cornfields! Such the enjoyment of this world's life. But God! goodly the home with Him.

SAY: Shall I tell you of better things than these, prepared for those who fear God, in his presence? Theirs shall be gardens beneath which the rivers flow and in which shall they abide for ever, and wives of stainless purity, and acceptance with God: for God regardeth his servants—

Who say, "O our Lord! Verily we have believed; forgive us then our sins, and keep us from the torment of the fire;"—

The patient, and the truthful, and the lowly, and the charitable, and they who seek pardon at each day-break.

¶ God witnesseth that there is no god but He: and angels, and men endued with knowledge, stablished in righteousness, *proclaim* "There is no god but He, the Mighty, the Wise!"

Verily the true religion with God is Islam: and they to whom the Scriptures had been given, differed not till after "the knowledge"<sup>1</sup> had come to them, (and) through mutual jealousy. But as for him who believeth not in the signs of God—God of a truth will be prompt to reckon *with him!*—

And if they dispute with thee, then SAY, I have surrendered myself to God, as have they who follow me;

And SAY to those who have been given the Scripture, and to the common folk, Do ye surrender yourselves unto God?<sup>2</sup> Then, if they become Muslims, are they guided aright: but if they turn away, then thy duty is only preaching; and God's eye is on his servants.

<sup>1</sup> *i. e.* knowledge or revelation became the cause of disputings.

<sup>2</sup> *i. e.* Will ye receive Islam? The *Ummiîn*, or *common folk*, the heathen Arabians destitute of Revelation. In the earliest extant biography of Muhammad, by Ibn Ishaq, we find these words addressed by Zaid, previous to the assumption of the prophetic office by Muhammad, to the Koreish. This is one of the facts which show that the way was to a great extent prepared for Islam. This whole address of Zaid's—which contains not less than six passages afterwards repeated in the Korân—may be seen in Dr. Sprenger's *Life of M.*, p. 42. The instances of others who had learned to disbelieve in idolatry, and had either become Jews or Christians, or held their minds in suspense, might easily be multiplied. Comp. Sharastani, p. 437; Masudi, ch. 6.

20 Verily those who believe not in the signs of God and unjustly slay the prophets and slay those men who enjoin uprightness,—to them then announce an afflictive chastisement.

These are they whose works come to nought in this world, and in the next; and none shall they have to help them!

Hast thou not marked those who have been given a portion of the Scriptures, when they are summoned to the Book of God that it may settle their differences? Then did a part of them turn back, and were averse;

This—because they said, "The fire shall by no means touch us, but for certain days:"—And their own devices have deceived them in their religion.

But how, when We shall assemble them together for the day of *whose coming* there is no doubt, and when every soul shall be paid what it hath earned, and they shall not be wronged?

¶ SAY: O God, possessor of all power,<sup>1</sup> Thou givest power to whom Thou wilt, and from whom Thou wilt, Thou takest it away! Thou raisest up whom Thou wilt, and whom Thou wilt Thou dost abase! In thy hand is good! Verily Thou art over all things potent.

Thou caustest the night to pass into the day, and Thou caustest the day to pass into the night; and Thou bringest the living out of the dead, and Thou bringest the dead out of the living; and Thou givest sustenance to whom Thou wilt, without measure.

¶ Let not believers take unbelievers for their friends<sup>2</sup> rather than believers: whosoever doth this hath nothing to *hope* from God—unless indeed ye fear a fear from them: But God would have you beware of Himself; for to God ye return. SAY: Whether ye hide what is in your breasts, or whether ye publish it abroad, God knoweth it: He knoweth what is in the heavens and what is in the earth; and over all things is God potent.

<sup>1</sup> *The King of the Kingdom, or Lord of Might.* This verse and the following are either fragments of some lost Sura, or belong to one of the Meccan Suras. At any rate, they are misplaced, interrupting as they do the connection of the preceding and subsequent verses.

<sup>2</sup> Or, *patrons, protectors.*

On that day shall every soul find present whatever it hath wrought of good;<sup>1</sup> and as to what it hath wrought of evil, it will wish that wide were the space between itself and it! But God would have you beware of Himself; for God is kind to his servants.

SAY: If ye love God, then follow me: God will love you, and will forgive your sins; for God is Forgiving, Merciful. SAY: Obey God and the Apostle; but if ye turn away, then verily, God loveth not the unbelievers.

30 Verily above all human beings did God choose Adam, and Noah, and the family of Abraham, and the family of IMRAN, the one the posterity of the other: And God Heareth, Knoweth.

Remember when the wife of Imran<sup>2</sup> said, "O my Lord! Verily I vow to thee what is in my womb, for thy special service. Accept it then from me, for Thou art He who Heareth, Knoweth!" And when she had given birth to it she said, "O my Lord! Verily I have brought forth a female,"—God knew what she had brought forth; a male is not as a female<sup>3</sup>— "and I have named her Mary, and I commend her and her offspring to thy protection from Satan the stoned."<sup>4</sup>

So with goodly acceptance did her Lord accept her, and with goodly growth did He make her grow;<sup>5</sup> and Zacharias reared her. So oft as Zacharias went in to Mary at the sanctuary, he found her supplied with food.<sup>6</sup> "Oh Mary!" said he, "whence hast

<sup>1</sup> *i. e.* along with itself before God.

<sup>2</sup> The wife of Imran is Hannah or Anne. Comp. Protev. Jac. iv. *Ἐπε δὲ Ἄννα, Ζῆ Κύριος ὁ θεός μου, ἐὰν γεννήσω εἴτε ἄρρεν εἴτε θῆλυ, προσάξω αὐτὸ δῶρον Κυρίῳ τῷ θεῷ μου, καὶ ἔσται λειτουργοῦν αὐτῷ πάσας τὰς ἡμέρας τῆς ζωῆς αὐτοῦ.*—Evang. de Nat. Mar. 1: Voverunt tamen (Mariæ parentes) si forte donaret eis Deus sobolem, eam se Dei servitio mancipaturos.—Although Muhammad had no direct access to the Apocryphal Gospels, yet these may have influenced, or at any rate contained much in common with, the ordinary traditions of S. Syria. And of this the Immaculate Conception of the B. V. Mary, *supposed* by Gibbon (ch. 50) to have been "borrowed from the Korân," probably formed a part.

<sup>3</sup> *i. e.* the female could not become a priest. <sup>4</sup> See note, p. 106.

<sup>5</sup> According to a tradition of Muhammad, every new-born child is touched by Satan, with the exception of Mary and her Son, between whom and Satan God interposed a veil (Djelal Beidh.) Hence this passage *may* imply the Immaculate Conception of the B. V. Mary. See verse 37 below.

<sup>6</sup> Evang. de Nat. Mar. 7: Quotidie ab angelis frequentabatur, quotidie divinâ visione fruebatur, quæ eam a malis omnibus custodiebat et bonis

thou this?" She said, "It is from God; verily God supplieth whom He will, without reckoning!" There did Zacharias call upon his Lord: "O my Lord!" said he, "vouchsafe me from Thyself good descendants;<sup>1</sup> Thou verily art the hearer of prayer." Then did the angels call to him, as he stood praying in the sanctuary:<sup>2</sup>

"God announceth John (Yahia) to thee, who shall be a verifier of the Word from God, and a great one, chaste, and a prophet of the number of the just." He said, "O my Lord! how shall I have a son now that old age hath come upon me, and my wife is barren?" He said, "Thus will God do his pleasure."

He said, "Lord! give me a token." He said, "Thy token is, that not for three days shalt thou speak to man but by signs: But remember thy Lord often, and praise Him at even and at morn."

And remember when the angels said, "O Mary! verily hath God chosen thee,<sup>3</sup> and purified thee, and chosen thee above the women of the worlds!

O Mary! be devout towards thy Lord,<sup>4</sup> and prostrate thyself, and bow down with those who bow."

This is one of the announcements of things by thee unseen:<sup>5</sup> To thee, *O Muhammad!* do we reveal it: for thou wast not with them when they cast lots with reeds<sup>6</sup> which of them should rear Mary;

omnibus redundare faciebat. Protev. Jac. 8: Ἦν δὲ Μαρίας ὡσεὶ περιστέρα νεομένη ἐν τῷ ναφ̄ κυρίου καὶ ἐλάμβανε τροφήν ἐκ χειρὸς ἀγγέλου.—Hist. Nativ. Mar. 6: Quotidie escâ, quam de manu angeli accipiebat, ipsâ tantum reficiebatur.

<sup>1</sup> The word rendered *descendants* is a collective noun. Gerock (p. 20) thinks that Zacharias' prayer was not for a son of his own, but for an adopted son—as, for instance, the future husband of Mary, who might become his heir, and hence accounts for his surprise and unbelief at the announcement of John.

<sup>2</sup> Lit. *chamber*. By this may be meant an *ὑπερώϊον* of the Temple. Comp. Luke i. 21. <sup>3</sup> Luke i. 28.

<sup>4</sup> Hist. de Nativ. Mar. 6: Abierunt simul Joachim et Anna uxor ejus ad templum domini, et.....tradiderunt.....Mariam in contubernio virginum quæ die noctuque in Dei laudibus manebant.

<sup>5</sup> Lit. *of the secret*.

<sup>6</sup> These reeds, say the commentators, were written over with passages from the law, and cast into Jordan. That of Zacharias alone swam, and was the token that the charge of Mary was to devolve on him. Others render, *their divinings arrows*. See a detailed account of the manner in which this matter was settled by *ράβδου*, virgæ, in Protev. Jac. Thilo. p. 204. Hist. Nat. Mar. *ib.* p. 359, *sqq.*

nor wast thou with them when they disputed together.

40 Remember when the angel said, "O Mary! Verily God announceth to thee the Word from Him: His name shall be, Messiah Jesus the son of Mary,<sup>1</sup> illustrious in this world and in the next, and one of those who have near access to God;

And he shall speak to men when in the cradle and when grown up; and he shall be of the righteous."

She said, "How, O my Lord! shall I have a son, when man hath not touched me?" He said, "Thus: God createth what He will; When He hath decreed a thing then He only saith, 'Be,' and it is."

And He will instruct him in the Book, and the Wisdom, and the Law, and the Evangel; and he shall be an apostle to the children of Israel. "Now have I come," *he will say*, "to you with a sign from your Lord: Out of clay will I make for you, as it were the figure of a bird: and I will breathe into it, and it shall become by God's permission a bird;<sup>2</sup> And I will heal the blind, and the leper; and by God's leave will I quicken the dead; and I will tell you what to eat, and what to store up in your houses! Truly in this will be a sign for you, if ye are believers;

And *I come* to attest the law which was before me, and to allow you part of that which had been forbidden you; and I come to you with a sign from your Lord: Fear God then and obey me; of a truth God is my Lord and your Lord: Therefore worship Him. This is a right way."

And when Jesus perceived unbelief on their part, he said, "Who will be my helpers in the cause of God?"<sup>3</sup> The apostles<sup>4</sup> said, "We will be God's helpers! We believe in God, and bear thou witness that we are Muslims.

O our Lord! we believe in what Thou hast sent down, and we follow the Apostle; write us up then with those who bear witness to him."

<sup>1</sup> Ar. *El-Mesich Isa ben Mariam*, illustrious in this world as a Prophet, in the next as an Intercessor.—Beidh.

<sup>2</sup> Evang. Thomæ, ch. 2 (Thilo. p. 281), and Evang. Infantiae Arab. ch. 36, 46. (Thilo. pp. 111, 123.)

<sup>3</sup> *i. e.* helpers of his religion.—Beidhawi. Lit. *unto God*.

<sup>4</sup> See Sura [cxiv.] v. 111.

And *the Jews* plotted, and God plotted: But of those who plot is God the best.

Remember when God said, "O Jesus! verily I will cause thee to die,<sup>1</sup> and will take thee up to Myself and deliver<sup>2</sup> thee from those who believe not; and I will place those who follow thee above those who believe not, until the day of Resurrection: Then, to Me is your return, and wherein ye differ will I decide between you:

And as to those who believe not, I will chastise them with a terrible chastisement in this world and in the next; and none shall they have to help them;

50 But as to those who believe and do the things that are right, He will therefore pay them their recompense; but God loveth not the doers of evil."

These signs and this wise warning do We rehearse to thee.

Verily, Jesus is as Adam in the sight of God.<sup>3</sup> He created him of dust: He then said to him, "Be"—and he was.

The truth from thy Lord! Be not thou, therefore, of those who doubt:

But as for those<sup>4</sup> who dispute with thee about him after "the knowledge" which hath reached to thee, SAY then: Come,<sup>5</sup> let us summon our sons and your sons, our wives and your wives, and ourselves

<sup>1</sup> Muhammad probably believed that God took the dead body of Jesus to Heaven—for three hours, according to some—while the Jews crucified a man who resembled him. Sura [c.] iv. 156. The word *motewaffika* (comp. Sura [lxxx.] xxxix. 156) means, in speaking of God, *to cause to die, take to Himself*. It would also seem from Sura [lviii.] xix. 34, that Muhammad supposed Jesus to have died a natural death, though it is nowhere said how long he continued in that state. The Muhammadans believe that Jesus, on his return to earth at the end of the world, will slay the Antichrist, die, and be raised again. A vacant place is reserved for his body in the Prophet's tomb at Medina. See Capt. Burton's Pilgrimage, vol. ii.

<sup>2</sup> Lit. *purify*. Ullm. *befreien*.

<sup>3</sup> Lit. *verily the similitude or analogy of Isa is as the similitude or analogy of Adam*, *i. e.* neither of them had a human father.

<sup>4</sup> This refers to an embassy from the Christians in Nedjran in Arabia with their bishop, Abu Hareth, at their head, to Muhammad at Medina, who had now acquired political power. The embassy declined to be parties to the strange mode of settling the dispute here proposed, but consented to pay tribute on condition of not being molested in their religion or lands.

<sup>5</sup> If this be not a mere figure of speech, it must mean, *let us call over and curse the names*, the persons being at a distance.

and yourselves.<sup>1</sup>—Then will we imprecate and lay the malison of God on those that lie!

Assuredly this recital is very truth, and there is no god but God; and verily God is the Mighty, the Wise: But if they turn away, then verily God hath knowledge of the corrupt doers.

SAY: O people of the Book! come ye to a like determination between us and you—That we worship not aught but God, and that we join no other god with Him, and that the one of us take not the other for lords,<sup>2</sup> beside God. Then if they turn their backs, SAY therefore: Bear ye witness that we are Muslims.

Oh people of the Book! Why dispute about Abraham,<sup>3</sup> when the Law and the Evangel were not sent down till after him? Do ye not then understand?

Lo! ye are they who dispute about that in which ye have knowledge;<sup>4</sup> but why dispute ye about that of which ye have no knowledge? And God hath knowledge, but ye know nothing.

60 Abraham was neither Jew nor Christian; but he was sound in the faith,<sup>5</sup> a Muslim; and not of those who add gods to God.

Verily, they among men who are nearest<sup>6</sup> to Abraham are surely those who follow him and this prophet *Muhammad*, and they who believe *on him*: But it is God who is near to the faithful.

A party among the people of the Book would fain mislead you: but they only mislead themselves, and perceive it not.

O people of the Book! why disbelieve the signs of God, of which yourselves are witnesses?

O people of the Book! why clothe ye the truth with falsehood? Why wittingly hide the truth?

And a party of the people of the Book say: "Believe in what hath been sent down to the believers, at daybreak, and deny it at its close"—That they may perchance go back<sup>7</sup>—

<sup>1</sup> Or, *our slaves and your slaves*. Comp. Gen. xii. 5 in the Heb.

<sup>2</sup> As the Christians do their Bishops and Priests, or Saints.

<sup>3</sup> Whether he were a Jew or Christian.

<sup>4</sup> About Moses and Jesus, and their respective faiths.

<sup>5</sup> Hanyf. See Sura xvi. 121, p. 216, note.

<sup>6</sup> *Wali* may also be rendered *friend* in both parts of this verse.

<sup>7</sup> This somewhat dark text is best cleared up by understanding these words to be a parenthetic and contemptuous remark by Muhammad.

"And believe in those only who follow your Religion."

SAY: Verily true guidance is guidance from God—that to another may be imparted the like of what hath been imparted to you: or, if they wrangle with you in the presence of your Lord, SAY: Verily plenteous gifts are in the hands of God; He imparteth them unto whom He will, and God is Bounteous, Wise:

He will vouchsafe his mercy to whom He will, for God is of great bounteousness.

¶ Moreover among the people of the Book are those, to one of whom if thou entrust a talent he will restore it to thee: And there is of them to whom if thou entrust a dinar, he will not restore it to thee, unless thou be ever instant with him.

This—because they say, "We are not bound to keep faith with the ignorant (Pagan) folk;"—and they utter a lie against God, and know they do so:

70 But whoso is true to his engagement, and feareth God, —verily then God loveth those that fear Him.

Verily they who barter their engagement with God, and their oaths, for some paltry price—These! no portion for them in the world to come! and God will not speak to them, and will not look on them on the day of Resurrection, and will not assoil them! And for them a grievous chastisement!

And some truly are there among those who pervert the Scriptures with their tongues, in order that ye may suppose it to be from the Scripture, though it is not from the Scripture. And they say, "This is from God;" yet it is not from God: and they utter a lie against God, and they know they do so.

It beseemeth not a man, that God should give him the Scriptures and the Wisdom, and Prophecy, and that then he should say to men, "Become worshippers of me, as well as of God;"<sup>1</sup> but rather, "Become learned in things pertaining to God,<sup>2</sup> since ye know the Scriptures and have studied them:"

And God doth not command you to take to yourselves the angels or the prophets as lords. Would He enjoin unbelief on you after ye have become Muslims?

<sup>1</sup> Muhammad insinuates that the claim to be equal with God could never have been made by Jesus himself, but by his followers, in ignorance of the Scriptures and of his true nature.

<sup>2</sup> Lit. *Dominici*.—Mar.

Moreover, when God entered into covenant with the prophets,<sup>1</sup> *He said*, "This is the Book and the Wisdom which I give you; hereafter shall a prophet come unto you to confirm the Scriptures already with you. Ye shall surely believe on him, and ye shall surely aid him. Are ye resolved?" said He, and do ye accept my covenant on these terms?" They said, We are resolved;" "Be ye then the witnesses," said He, "and I will be a witness as well as you;

Whoever therefore turneth back after this, these are surely the impious."

Other religion than that of God desire they? To Him doth everything that is in the Heavens and in the Earth submit, in willing or forced obedience: and to Him do they return!

SAY: We believe in God, and in what hath been sent down to us, and what hath been sent down to Abraham and Ismael and Isaac and Jacob and the tribes, and in what was given to Moses and to Jesus and to the Prophets from their Lord.—We make no difference between them.—And to Him are we resigned (Muslims);

And whoso desireth any other religion than Islam, it shall by no means therefore be accepted from him, and in the next world he shall be among the lost.

80 How shall God guide a people who, after they had believed and borne witness that the Apostle was true, and after that clear proofs of *his mission* had reached them, disbelieved? For God guideth not the people who transgress.

These! their recompense is that the curse of God and of angels and of men one and all is on them!

Under it shall they abide for ever; their torment shall not be assuaged, nor shall God even look upon them!

Save those who after this repent and amend; for verily God is Gracious, Merciful!

As for those who become infidels after having believed, and then increase their infidelity—their repentance

<sup>1</sup> Assembled on Mount Sinai. Compare the Jewish legend, that all the prophets, even those who were not yet born, were present on Mount Sinai when God gave the law to Moses. See *Shemoth Rabba*, Parashah 28, according to which, not only the Prophets but the Rabbis of every generation, were present at the giving of the Law.

shall by no means be accepted. And these! they are the erring ones.

As for those who are unbelievers, and die unbelievers, from no one of them shall as much gold as the earth contains be by any means accepted, even though he should offer it in ransom. These! a grievous punishment awaiteth them; and they shall have none to help them.

Ye shall by no means attain to goodness till ye expend that which ye love as alms; and whatever ye so expend, then of a truth God knoweth it.

All food was allowed to the children of Israel, except what Jacob forbade himself ere the law was sent down; SAY: Bring ye then the law and read it, if ye be men of truth.

And whoso after this inventeth a lie about God:—These then are the evil-doers.

SAY: God speaketh truth. Follow therefore the religion of Abraham, the sound in faith,<sup>1</sup> and who was not one of those who joined other gods with God.

90 Verily the first temple that was founded for mankind was certainly that in Becca,<sup>2</sup>—Blessed, and a guidance to all creatures.

In it are evident signs, even the standing-place<sup>3</sup> of Abraham: and he who entereth it is safe. And the pilgrimage to the temple is a service due to God from men who are able to journey thither:—

And as to him who believeth not—then verily God can afford to dispense with all creatures!

SAY: O people of the Book! why disbelieve ye the signs of God? But God is witness of your doings!

SAY: O people of the Book! why turn aside believers from the way of God? Ye fain would make it crooked, and yet ye are its witnesses! But God is not regardless of your conduct.

<sup>1</sup> See note, p. 216.

<sup>2</sup> Becca, *place of crowding*, i.e. Mecca. This sentence, together with other Suras—the Cave, Mary, Imran, Repentance, T, H, are woven into the Kiswah or covering of the Caaba, which is renewed annually.

<sup>3</sup> The Makam Ibrahim (praying-place of Abraham) is a small building supported by six pillars about 8 ft. high, four of which are surrounded from top to bottom by a fine iron railing, while they leave the space between the two hind pillars open; within the railing is a frame about 5 ft. square, said to contain the sacred stone on which Ibrahim stood when he built the Caaba.—Burckhardt. Capt. Burton (*Pilgrimage*, iii. 336) says that as the Arab tradition speaks clearly and consistently as to the fact of Abraham having visited Mecca to build the Caaba, it may be considered an open question. Thus also Dr. G. W. Freytag (*Einl.*).

O believers! if ye obey a party amongst those who have received the Scripture, after your very Faith will they turn you back into disbelief:

But how can ye disbelieve, when the signs of God are recited to you, and his Prophet is among you? And whoever holdeth fast by God, is in that case already guided to a right path.

O ye believers! fear God as He deserveth to be feared; and die not without having become Muslims.

And hold ye fast by the cord<sup>1</sup> of God, all of you together, and break not loose from it;<sup>2</sup> and remember God's goodness towards you, how that when ye were enemies, He united your hearts so that by his favour ye became brethren;

And when ye were on the brink of the pit of fire, He drew you back from it. Thus God clearly showeth you his signs *that* perchance ye may be guided;

100 And that there may be from among you a people who invite to the Good, and enjoin the Just, and forbid the Wrong; and these are they with whom it shall be well.

And be ye not like those who have formed divisions, and fallen to variance after the clear proofs have come to them. And these! a great chastisement doth await them,

On THE DAY when faces shall turn white, and faces shall turn black! And as to those whose faces shall have turned black "..... *What!* after your belief did ye become infidels? Taste then the chastisement, for that ye became unbelievers."

And as to those whose faces shall have become white, they shall therefore be within the mercy of God, therein to abide for ever.

These are the signs (revelations) of God: we recite them to thee in truth: And God willeth not injustice to his creatures;

And whatever is in the Heavens, and whatever is on the Earth, is God's, and to God do all things return.

Ye are the best folk that hath been raised up for mankind. Ye enjoin the Just, and ye forbid the Evil, and ye believe in God: And if the people of the Book had believed, it had surely been better for

<sup>1</sup> *i. e.* covenant; the Korân, or Islam.

<sup>2</sup> Or, as in verse 101 below, *form not divisions.*

them! Believers there are among them, but most of them are disobedient.

They will by no means inflict upon you more than a trifling damage, and if they do battle with you, they shall turn their backs to you; then they shall not be succoured:

Vileness is stamped on them<sup>1</sup> wherever found, except they be in compact with God and compact with men! And the wrath of God do they incur, and poverty is stamped upon them! This—for that they believed not in the signs of God, and slew the prophets unjustly: This—because they rebelled, and became transgressors.

Yet *all* are not alike: Among the people of the Book is an upright folk, who recite the revelations of God in the night-season, and adore;

110 They believe in God and in the latter day, and enjoin justice, and forbid evil, and are emulous in good works; and these are of the righteous.

And of whatever good ye do, ye shall by no means be denied *the meed*: And God taketh knowledge of those who fear Him.

Verily as for the infidels, their wealth, and their children shall avail them nothing against God; and they shall be the inmates of the fire, to abide therein eternally:

That which they expend in this present life,<sup>2</sup> is like a freezing wind, which falleth upon the cornfields of a people who have been to themselves unjust, so that it destroyeth them: and God did them no injustice, but they were unjust to themselves.

¶ O ye who have believed! form not intimacies among others than yourselves. They will not fail to corrupt you. They long for your ruin. Hatred hath already shown itself at their mouths, but more grievous is what their breasts conceal. The tokens thereof We have already made plain<sup>3</sup> to you, if ye will comprehend.

See now! ye love them, but they love not you; and ye believe the entire Book. And when they meet you, they say, "We believe;" but when they are apart, they bite their fingers' ends at you out of

<sup>1</sup> Or, *they are smitten with.*—Sale. *S'étendra comme une tente.*—Kas. *triffi sie.*—Ullm.

<sup>2</sup> *i. e.* as alms, in fighting against Islam.

<sup>3</sup> Or, *these revelations do we make plain,* etc.



wrath. SAY: "Die in your wrath!" God truly knoweth the very recesses of *your* breasts.

If good befalleth you it grieveth them, and if ill lighteth on you, they rejoice in it. But if ye be steadfast and fear God, their craft shall in no way harm you. Verily God is round about their doings.

¶ And *remember* when thou didst leave thy household at early morn, that thou mightest prepare the faithful a camp for the war;<sup>1</sup>—and God heard, knew it—When two troops of you became anxious *through fear* lest they should be faint-hearted, and God became the protector of both! In God then let the faithful trust.

And God had already succoured you at Bedr, when ye were the weaker! Fear God then, that ye may perchance be thankful;

120 When thou didst say to the faithful, "Is it not enough for you that your Lord aideth you with three thousand angels sent down *from on high*?"

Nay, *but* if ye be steadfast and fear God, and *the foe* come upon you in hot haste,<sup>2</sup> your Lord will help you with five thousand angels in their cognizances!<sup>3</sup>

And this, as pure good tidings for you, did God appoint, that your hearts might thereby be assured—for only from God, the Mighty, the Wise, cometh Victory—and that He might cut off the uttermost part of those who believed not, or cast them down so that they should be overthrown, *defeated* without resource.

It is none of thy concern whether He relent towards them *in kindness* or chastise them; for verily they are wrongful doers:

And whatever is in the Heavens and the Earth is God's! He forgiveth whom He will and whom He will, chastiseth: for God is Forgiving, Merciful.

¶ O ye who believe! devour not usury, doubling it again and again!<sup>4</sup> But fear God, *that* haply ye may prosper;

<sup>1</sup> This probably refers to the battle of Ohod.

<sup>2</sup> *Fara* is literally *to boil*. Hence, *after their haste*, i.e. immediately on their arrival, without resting.

<sup>3</sup> The Arabic word occurs at verse 13 of horses as known by certain marks. So here these angels would be known by their accoutrements, etc.

<sup>4</sup> Lit. *the double doubled*.

And fear the fire which is prepared for them that believe not, and obey God and the Apostle, that perhaps ye may find mercy;

And vie in haste for pardon from your Lord, and a Paradise, vast as the Heavens and the Earth, prepared for the God-fearing,

Who give alms, *alike* in prosperity and *in* distress, and who master their anger, and forgive others!—And God loveth the doers of good—

And who, after they have done a base deed or committed a wrong against their own souls, remember God and implore forgiveness of their sins—and who can forgive sins but God only?—and persevere not in what they have wittingly done amiss;

130 As for these! Pardon from their Lord shall be their recompense, and gardens 'neath which the rivers flow; for ever shall they abide therein: And goodly the reward of those who labour!

¶ Already, before you have punishments been enforced!<sup>1</sup> Traverse the earth then, and see what hath been the end of those who treat *prophets* as liars.

This *Korân* is a manifesto to man, and a guidance, and a warning to the God-fearing!

And be not faint-hearted, and be not sorrowful: For ye shall gain the upper hand if ye be believers.<sup>2</sup>

If a wound hath befallen you, a wound like it hath already befallen others: and We alternate these days of *successes and reverses* among men, that God may know those who have believed, and that He may take martyrs from among you,—but God loveth not the wrongful doers—

And that God may test those who believe, and destroy the infidels.

Do ye think that ye could enter Paradise without God's taking knowledge of those among you who have fought (for Him) and of those who steadfastly endured?

Moreover ye formerly desired death,—ere ye met it. But ye have now seen it—and ye shall behold it.

Muhammad is no more than an apostle; other apostles have already passed away before him; if then he

<sup>1</sup> Lit. *have ordinances* (for punishment) *been in force*.

<sup>2</sup> This and the following verses to 154 were probably revealed shortly after the reverse of Ohod.

die,<sup>1</sup> or be slain, will ye turn upon your heels? <sup>2</sup> But he who turneth on his heels shall not injure God at all: And God will reward the thankful!

And no one can die except by God's permission *according to* the Book that fixeth the term of life.<sup>3</sup> And he who desireth the recompense of this world, We will give him thereof; And he who desireth the recompense of the next life, We will give him thereof! And We will reward the thankful.

140 And how many a prophet hath combated an enemy on whose side were many myriads! Yet were they not daunted at what befell them on the path of God, nor were they weakened, nor did they basely submit! And God loveth those who endure with steadfastness,

Nor said they more than this: <sup>4</sup> "O our Lord! forgive us our sins and our mistakes in this our work; and set our feet firm; and help us against the unbelieving people." And God gave them the recompense of this world, and the excellence of the recompense of the next. And God loveth the doers of what is excellent.

¶ O ye who have believed! if ye obey the unbelievers, they will cause you to turn upon your heels,<sup>5</sup> and ye will fall back into perdition:

Nay rather God is your liege lord, and He is the best of helpers.

We will cast a dread into the hearts of those who believe not, because they have joined gods with God without warranty sent down; and their abode shall be the fire; and wretched shall be the abode of the evil-doers.

Already had God made good to you his promise, when

<sup>1</sup> This verse and xxxix. 31 (p. 272) were recited at Muhammad's death by Abu Bekr, in order to convince Omar and the other Muslims of the possibility of that event. It has been supposed that these passages were invented by Abu Bekr on this occasion, and inserted into the Korán. But this is more than doubtful. See Noldeke, pp. 199-201.

<sup>2</sup> *i. e.* return to idolatry. A report had been spread in the battle of Ohod that Muhammad had been slain.

<sup>3</sup> Lit. (*according to*) a writing (*i. e.* of God) definite, or fixed. The passive participle has here an active sense. The Rabbins also teach (Com. Tract. Rosch. Haschanah) that there are books in which God has written down the lifetime of every individual. Lit. *No soul can die.*

<sup>4</sup> Lit. *and their saying was no other than that they said.*

<sup>5</sup> To relapse into infidelity. The Koreish attempted to seduce the Muslims to renounce their faith after the battle of Ohod.

by his permission ye destroyed *your foes*, until your courage failed you, and ye disputed together about the order,<sup>1</sup> and disobeyed, after that *the Prophet* had brought you within view of that for which ye longed.<sup>2</sup>

Some of you were for this world, and some for the next.<sup>3</sup> Then, in order to make trial of you, He turned you from them in flight—yet hath He now forgiven you; for all-bounteous is God to the faithful—

When ye came up the height<sup>4</sup> and took no heed of any one, while the Prophet in your rear was calling you *to the fight!* God hath therefore recompensed you with trouble upon trouble, so that ye might *learn not to be* chagrined at your loss of *booty*, nor at what befell you! And God is acquainted with your actions.

Then after that trouble, God sent down security upon you. Drowsiness came upon a part of you: as to the other part—their own passions stirred them up to think unjustly of God with thoughts of ignorance! They said—What gain we by this affair? SAY: Verily the affair resteth wholly with God. They hid in their minds what they did not speak out to thee, saying, "Were we to have gained aught in this affair, none of us had been slain at this place." SAY: Had ye remained in your homes, they who were decreed to be slain would have gone forth to the places where they lie:<sup>5</sup>—in order that God might make trial of what was in your breasts, and might discover what was in your hearts: and God knoweth the very secrets of the breast.

Of a truth it was Satan alone who caused those of you to fail *in duty* who turned back on the day when the host met, for some of their doings! But now hath God pardoned them; Verily God is Forgiving, Gracious.

150 ¶ O ye who believe! be not like the infidels, who said of their brethren when they had travelled by land

<sup>1</sup> The command to abstain from taking the spoils. This disobedience turned the scale of victory against the Muslims. Abulfeda, *Life of M.* p. 65.

<sup>2</sup> Victory and plunder.

<sup>3</sup> Some took to flight, others stood firm, and were not careful of their lives.

<sup>4</sup> In confused rout.

<sup>5</sup> Lit. *resting or sleeping places.* The allusion is to the sleep of death.

or had become combatants, "Had they kept with us, they had not died, and had not been slain!" God purposed that this *affair* should cause them heart sorrow! <sup>1</sup> And God maketh alive and killeth; and God beholdeth your actions.

And certainly, if ye be slain or die on the path of God, pardon from God and mercy, is better than all your amassings;

And certainly, if ye die or be slain, unto God shall ye be gathered.

¶ And by the mercy of God thou hast been mild towards them: But hadst thou been harsh *and* hard-hearted, they would have certainly dispersed from around thee. Therefore, forgive them and ask for pardon for them, and consult them in the affair of *war*, and when thou art resolved, then put thou thy trust in God; Verily God loveth those who trust in Him.

If then God help you, none shall overcome you; but if He abandon you, who is the one that shall help you when He is gone? <sup>2</sup> In God then let the faithful trust.

¶ Moreover, it is not in the Prophet to defraud *you*; <sup>3</sup>—and he who shall defraud, shall come forth with his defraudings on the day of the Resurrection: then shall every soul be paid what it hath merited, and they shall not be treated with injustice:

Shall he then who hath followed the good pleasure of God be as he who hath brought on himself wrath from God, and whose abode shall be Hell? and wretched the journey thither.

These are in *varying* grades with God: and God beholdeth what they do.

¶ Now hath God been gracious to the faithful, when He raised up among them an apostle out of their own people, to rehearse unto them his signs, and to cleanse them, and to give them knowledge of the Book and of Wisdom: for verily aforetime they were in assuredly manifest error.

When a reverse hath befallen you, the like of which ye had before inflicted, <sup>4</sup> say ye, "Whence is this?"

<sup>1</sup> Lit. *that God might make this a cause of sighing in their hearts.*

<sup>2</sup> Lit. *after Him.*

<sup>3</sup> Muhammad had been accused of having secretly appropriated a portion of the spoil.

<sup>4</sup> At Ohod. Lit. *ye had already met with two pieces of good fortune equivalent to it*, i.e. at Bedr.

SAY: It is from yourselves. Verily God hath power over all things.

160 And that which befell you on the day when the armies met, was certainly by the will of God, and that He might know the faithful, and that He might know the hypocrites! And when the word was "Advance, fight on the path of God," or "Drive back *the foe*,"—they said, "Had we known how to fight, we would certainly have followed you." Nearer were some of them on that day to unbelief than to faith:

They said with their mouths what was not in their hearts! But God knew what they concealed,

Who said of their brethren while themselves sat at home, "Had they obeyed us, they had not been slain."

SAY: Then keep back death from yourselves if ye speak truth;

And repute not those slain on God's path to be dead: <sup>1</sup> Nay, rather, alive with their Lord, they are provided for;

Rejoicing in what God of his bounty hath vouchsafed them, and filled with joy for those who *follow* after them, <sup>2</sup> but have not yet overtaken them, that on them nor fear shall come, nor grief;

Filled with joy at the favours of God, and at his bounty: and that God suffereth not the reward of the faithful to perish.

As to those who after the reverse <sup>3</sup> which befell them, responded to God and the Apostle—such of them as did good works and feared God, shall have a great reward:

Who, when men said to them, "Verily the *Meccans* have mustered against you; therefore fear them!" it only increased their faith; and they said, "Our sufficiency is God; and excellent the Guardian!"

They returned, therefore, with the favour of God, enriched by Him, and untouched by harm; and they followed what was well-pleasing to God. And God is of great Munificence.

Only would that Satan <sup>4</sup> instil the fear of his adherents: Fear them not; but fear Me if ye are believers.

<sup>1</sup> See Sura [xci.] ii. 149.

<sup>2</sup> For whom the honour of martyrdom is reserved.

<sup>3</sup> At Ohod; lit. *wound*.

<sup>4</sup> Said to refer to Noaim, or Abu Sofian, the leader of the Koreish. Or, *Satan will instil fear only into his own adherents: Therefore fear them not, &c.*

- 170 And let not those who vie in haste after unbelief grieve thee: Verily not one whit shall they injure God! God will refuse them all part in the life to come, and a heavy chastisement shall be their lot.
- They truly who purchase infidelity at the price of their faith, shall not at all injure God! and a grievous chastisement shall be their lot.
- And let not the infidels deem that the length of days We give them is good for them! We only prolong their lives that they may increase their sins! and a shameful chastisement shall be their lot.
- It is not in God to leave the faithful in the state in which they are, until He sever the bad from the good:
- Nor is God minded to lay open the secret things to you, but God chooseth whom He will of his apostles to *know them*.<sup>1</sup> Believe, therefore, in God and his apostles: and if ye believe and fear God then a great reward awaiteth you.
- And let not those who are niggard of what God hath vouchsafed them in his bounty, think that this will be good for them—Nay, it will be bad for them—That of which they have been niggard shall be their collar on the day of the Resurrection. And God's, the heritage of the Heavens and of the Earth! And God is well-informed of what ye do.
- Now hath God heard the saying of those who said: "Aye, God is poor and we are rich."<sup>2</sup> We will write down their sayings, and their unjust slaughter of the prophets; and We will say, "Taste ye the torment of the burning—
- This, for what your hands have sent on before you; and because God will not inflict a wrong upon his servants!"
- To those who say, "Verily, God hath enjoined us that we are not to credit an apostle until he present us a sacrifice which fire out of Heaven shall devour,"
- 180 SAY: Already have apostles before me come to you with demonstrative proofs, and with that of which ye speak. Wherefore then slew ye them? *Tell me*, if ye are men of truth.

<sup>1</sup> This is an answer to the taunt that Muhammad could not distinguish true believers from hypocrites.

<sup>2</sup> This was the taunt of the Jews of the tribe of Kainoka, when Muhammad demanded tribute of them in the name of God.

But if they treat thee as a liar, then of old have apostles been treated as liars before thee, *though* they came with clear proofs of *their mission* and with Scriptures and with the light-giving Book.

Every soul shall taste of death: and ye shall only receive your recompenses on the day of Resurrection. And whoso shall escape the fire, and be brought into Paradise, shall indeed be happy. And the life of this world is but a cheating fruition!

Ye shall assuredly be tried in your possessions and in yourselves. And many hurtful things shall ye assuredly hear from those to whom the Scriptures were given before you, and from those who join other gods with God. But if ye be steadfast, and fear God—then this verily is *God's* decree for the affairs of *life*.

Moreover, when God entered into a covenant with those to whom the Scriptures had been given, *and said*, "Ye shall surely make it known to mankind and not hide it," they cast it behind their backs, and sold it for a sorry price! But vile is that for which they have sold it.

Suppose not then that they who rejoice in what they have brought to pass, and love to be praised for what they have not done<sup>1</sup>—suppose not they shall be in a place of refuge from the chastisement. An afflictive chastisement doth await them:

For the Kingdom of the Heavens and the Earth is God's, and God hath power over all things.

Verily, in the creation of the Heavens and of the Earth, and in the succession of the night and of the day, are signs for men of *understanding* heart;

Who standing, and sitting, and reclining, bear God in mind, and muse on the creation of the Heavens and of the Earth. "O our Lord!" *say they*, "Thou hast not created this in vain. *No*. Glory be to Thee! Keep us then from the torment of the fire.

O our Lord! surely Thou wilt put him to shame whom Thou shalt cause to enter into the Fire, and the wrong-doers shall have none to help them.

<sup>1</sup> *i.e.* who rejoice in their successful corruptions of their own sacred books, especially the testimony of Moses to Muhammad, and in their own fancied righteousness. Thus some of the commentators.

190 O our Lord! we have indeed heard one that called, and calling us to the faith *said*, 'Believe ye on your Lord,' and we therefore believed.

O our Lord! forgive us then our sin, and hide away from us our evil deeds, and cause us to die with the righteous.

O our Lord! and give us what Thou hast promised us by thine apostles, and put us not to shame on the day of the Resurrection. Verily, Thou wilt not fail thy promise."

And their Lord answereth them, "I will not suffer the work of him among you that worketh, whether of male or female, to be lost. The one of you is the issue of the other.<sup>1</sup>

And they who have fled their country and quitted their homes and suffered in my cause, and have fought and fallen—I will blot out their sins from them and will bring them into gardens beneath which the streams do flow."

A recompense from God! and God! with Him is the perfection of recompense!

Let not prosperity in the land<sup>2</sup> on the part of those who believe not, deceive thee. 'Tis but a brief enjoyment! Then shall Hell be their abode; and wretched the bed!

But as to those who fear their Lord—for them are the gardens 'neath which the rivers flow: therein shall they abide for aye. Such their reception with God—and that which is with God is best for the righteous.

And verily among the people of the Book are those who believe in God, and in what He hath sent down to you, and in what He hath sent down to them, humbling themselves to God. They barter not the signs of God for a mean price.

These! their recompense awaiteth them with their Lord: aye! God is swift to take account.

200 O ye who believe! suffer patiently, and excel in pa-

<sup>1</sup> Lit. *some of you are from others*. These words were occasioned by one of the Prophet's wives having told him that God often praised the men, but not the women, who had fled their country for the faith.—Beidh.

<sup>2</sup> Lit. *their movements, their comings and goings*. Hence, the success of the Meccans in their trading journeys. This may point to the comparative freedom for trade and general independence of the Meccans after the affair at Ohod.

tience, and be firm, and fear God. Haply it shall be well with you.

[XCVIII.]

SURA LXI.—BATTLE ARRAY.

MEDINA.—14 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ALL that is in the Heavens and all that is on the Earth praiseth God; and He is the Mighty, the Wise! Believers! why profess ye that which ye practise not?<sup>1</sup>

Most hateful is it to God that ye say that which ye do not—

Verily God loveth those who, as though they were a solid building, do battle for his cause in serried lines!

And *bear in mind* when Moses said to his people, "Why do ye harm me, O my people, knowing (as ye do) that I am God's apostle unto you?" And when they went astray, God led their hearts astray; for God guideth not a perverse people:

And *remember* when Jesus the son of Mary said, "O children of Israel! of a truth I am God's apostle to you to confirm the law which was given before me, and to announce an apostle that shall come after me, whose name shall be Ahmad!"<sup>2</sup> But

<sup>1</sup> Addressed to the Muslims who had turned their backs to the enemy at Ohod.

<sup>2</sup> Muhammad had no doubt heard that Jesus had promised a *Paracletos*. John xvi. 7. This title, understood by him, probably from the similarity of sound, as equivalent to *Periclytos*, he applied to himself with reference to his own name, Muhammad (i. e. *praised, glorified*), from the same root and of the same meaning as Ahmad, also one of the Prophet's names. It may be here remarked that the name Muhammad, if pronounced Muhammad, "might be understood by an Arab in an active instead of a passive sense" (Lane, Kor. p. 52). Other passages of Scripture understood by

when he (Ahmad) presented himself with clear proofs of his mission, they said, "This is manifest sorcery!"

But who more impious than he who when called to Islam deviseth a falsehood concerning God? And God guideth not the wicked!

Fain would they put out the light of God with their mouths! but, though the Infidels abhor it, God will perfect his light:

He it is who hath sent his apostle with guidance and the religion of truth, that, though they detest it who join other gods with God, He may make it victorious over every other religion.

10 O ye who believe! shall I direct you unto a merchandise which shall deliver you from the sore torment?

Believe in God and his apostle, and do valiantly in the cause of God with your wealth and with your persons! This, did ye but know it, will be best for you:

Your sins will He forgive you, and He will bring you into gardens beneath whose shades the rivers flow—into charming abodes in the gardens of Eden: This the great bliss.—

And other things which ye desire will He bestow, Help from God and speedy conquest!<sup>1</sup> And bear thou these tidings to the faithful.

O ye who believe! be helpers (ansars) of God; as said Jesus the son of Mary to his apostles, "Who will be my helpers in the cause of God?" "We," said the apostles, "will be helpers of God."<sup>2</sup> And a part of the children of Israel believed, and a part

Muslims of their Prophet are Deut. xxxiii. 2, where Sinai is said to mean Judaism, Seir (in Galilee) Christianity, and Paran (in Arabia) Islam; Isai. xxi. 6, where the "rider on the ass" is Jesus, the "rider on the camel" Muhammad; Matt. xx. 1-16, where the *morning*, *noon*, and *even* are Judaism, Christianity, and Islam; John iv. 21; 1 John iv. 2, 3, where Muhammad is said to be "the spirit that is of God," because he proclaimed that Jesus was a true man, and not God. It seems probable, from the traditions (v. Sprenger, i. p. 155, ff.), that the Prophet did not adopt the name Muhammad till after the Flight, and that he was previously called Abd-Allah. See Sura xlviii. 29, and note on Sura ii. 83; also Sura xciv. 2, p. 9.

<sup>1</sup> If this allude to a meditated attack on the Banu Nadir (see Sura [ciii.] lix.), we have a clue to the probable date of the Sura. The promise, however, may be general. But the tone of verse 9 evidently points to a period when, as at Medina, the prospects of Islam were becoming hopeful.

<sup>2</sup> Comp. Sura iii. 45, where the same passage occurs.

believed not. But to those who believed gave We the upper hand over their foes, and soon did they prove victorious.

[XCIX.]

SURA LVII.—IRON.

MEDINA.<sup>1</sup>—29 Verses.

*In the Name of God, the Compassionate, the Merciful.*

ALL that is in the Heavens and in the Earth praiseth God, and He is the Mighty, the Wise!

His the Kingdom of the Heavens and of the Earth; He maketh alive and killeth; and He hath power over all things!

He is the first and the last; the Seen and the Hidden;<sup>2</sup> and He knoweth all things!

It is He who in six days created the Heavens and the Earth, then seated Himself firmly on his throne. He knoweth that which entereth the earth and that which goeth forth from it, and what cometh down from Heaven and what mounteth up to it; and wherever ye are, He is with you; and God beholdeth all your actions!

His the kingdom of the Heavens and the Earth; and to God shall all things return!

He causeth the night to pass into the day, and He causeth the day to pass into the night: and He knoweth the very secrets of the bosom!

Believe in God and his Apostle, and bestow in alms of that whereof God hath made you heirs: for whoever among you believe and give alms—theirs shall be a great recompense.

And what hath come to you that ye believe not in God

<sup>1</sup> The general tone of this Sura shows it to have been revealed at Medina, and from verse 22 it may be inferred that its true date lies between the battle of Ohod and the battle of the Ditch.

<sup>2</sup> Lit. *the exterior or apparent, and the interior.*

and the Apostle who summoneth you to believe in your Lord, when He hath already entered into a compact with you, to the intent that ye should become believers?<sup>1</sup>

He it is who hath sent down clear tokens upon his servant, that He may bring you out of darkness into light; and truly, Kind Merciful to you is God.

10 And what hath come to you that ye expend not for the cause of God, since the heritage of the Heavens and of the Earth is God's? Those among you who contributed before the victory, and fought, shall not be held equal to *certain others* among you! Such are of a nobler grade than those who contributed and fought after it. But a goodly recompense hath God promised to all; and God is acquainted with what ye do.

Who is he that will lend a generous loan to God? So will He double it to him, and he shall have a noble reward.

One Day thou shalt see the believers, men and women, with their light running before them, and on their right hands.<sup>2</sup> *The angels shall say to them,* "Good tidings for you this day of gardens beneath whose shades the rivers flow, in which ye shall abide for ever!" This the great bliss!

On that day the hypocrites, both men and women, will say to those who have believed, "Tarry for us, that we may kindle our light at yours." It shall be said, "Return ye back, and seek light for yourselves."<sup>3</sup> But between them shall be set a wall with a gateway, within which shall be the Mercy, and in front, without it, the Torment. They shall cry to them, "Were we not with you?" They shall say, "Nay! but ye led yourselves into temptation and ye delayed and ye doubted and the things ye craved deceived you, till the doom of God arrived:—and the seducer seduced you from God."

On that day, therefore, no ransom shall be taken from you or from those who have not believed:—your

<sup>1</sup> Thus Ullmann. Or, *as if you were believers.*

<sup>2</sup> To guide them on their route to Paradise.

<sup>3</sup> Comp. Matt. xxv. 8, 9.—L.R.

abode the fire!—This the proper place for you!<sup>1</sup> and wretched the journey thither!

Hath not the time come, for those who have believed to humble their hearts at the warning of God and at the truth which He hath revealed? and that they be not as those to whom the Scriptures were given heretofore, whose lifetime was prolonged, but whose hearts were hardened, and many of them were evil-doers?

Know that God quickeneth the earth after its death! Now have We made these signs clear to you: haply ye will understand.

Verily, they who give alms, both men and women, and they who lend a generous loan to God,—doubled shall it be to them—and they shall have a noble recompense.

And they who believed in God and his apostles are the men of truth, and the witnesses in the presence of their Lord;<sup>2</sup> they shall have their recompense and their light: But as for the unbelievers, and those who give the lie to our signs, these shall be the inmates of Hell.

Know ye that this world's life is only a sport, and pastime, and show, and a cause of vainglory among you! And the multiplying of riches and children is like the *plants which spring up after rain*, whose growth rejoiceth the husbandman; then they wither away, and thou seest them all yellow; then they become stubble. And in the next life is a severe chastisement,

20 Or else pardon from God and his acceptance: And this world's life is but a cheating fruition.<sup>3</sup>

Vie in hasting after pardon from your Lord, and Paradise—whose outspread is as the outspread of the Heaven and of the Earth: Prepared is it for those who believe in God and his apostles: Such is the bounty of God: to whom He will He giveth it: and of immense bounty is God!

No mischance chanceth either on earth or in your own persons, which, ere We brought it into being, was not in the Book;<sup>4</sup>—Verily, easy is this to God—

<sup>1</sup> Patronus.—Mar. *Beschützer*.—Ullm.—or, *your master.*

<sup>2</sup> Against the infidels.

<sup>3</sup> *Suppellex deceptionis*.—Mar. Lit. of *vain hope.*

<sup>4</sup> Of the eternal decrees. The pronoun *it*, according to Zamakshari, may refer either to the *persons*, or to the *mischance.*

Lest ye distress yourselves *if good things* escape you, and be over joyous for what falleth to your share. For God loveth not the presumptuous, boastful persons,

Who are avaricious and incite others to avarice. But let who will turn away *from almsgiving*, at least God is the Rich, the Praiseworthy.

¶ Already now have We sent our apostles with clear evidences, and We have caused the Book and the balance<sup>1</sup> to descend with them, that men might observe fairness—And We have sent down IRON—Strong force<sup>2</sup> *resideth* in it as well as advantage to mankind!—that God might know who will assist Him and his apostles in secret. Verily, God is Powerful, Strong.

\* And of old sent We Noah and Abraham, and on their seed conferred the gift of prophecy, and the Book; and some of them We guided aright; but many were evil-doers.

Then We caused our apostles to follow in their footsteps; and We caused Jesus the son of Mary to follow them; and We gave him the Evangel,<sup>3</sup> and We put into the hearts of those who followed him kindness and compassion: but as to the monastic life,<sup>4</sup> they invented it themselves. The desire only of pleasing God did We prescribe to them, and this they observed not as it ought to have been observed: but to such of them as believed gave We their reward, though many of them were evil-doers.

O ye who believe! fear God and believe in his Apostle: two portions of his mercy will He give you. He will bestow on you a light by which ye shall walk, and He will forgive you: for God is Forgiving, Merciful;

<sup>1</sup> Brought by Gabriel to Noah, who imparted its use to his posterity. So say the commentators. But the expression seems rather to be figurative. Comp. Sura lv. 6, p. 61.

<sup>2</sup> Comp. Gen. iv. 22, and Michna Tr. Aboth, 5, 9.

<sup>3</sup> We are not to understand by the word Evangel the actual volume of the New Testament, or any one of its component parts, but rather the revelation made to Jesus by God himself, which Muhammad may have imagined to have been committed to writing subsequently, in the same way as his own Korân.

<sup>4</sup> The followers of Elxai, a sect of the Essenes, rejected celibacy. Vide Sprenger's *Leben*, i. p. 31.

That the people of the Book may know that they have no control over aught of the favours of God, and that these gifts of grace<sup>1</sup> are in the hands of God, who vouchsafeth them to whom He will; for God is of immense bounty.

[C.]

SURA IV.—WOMEN.<sup>2</sup>

MEDINA.—175 Verses.

*In the Name of God, the Compassionate, the Merciful.*

O MEN! fear your Lord, who hath created you of one man (*nafs*, soul), and of him created his wife, and from these twain hath spread abroad so many men and WOMEN. And fear ye God, in whose *name* ye ask mutual favours—and *reverence* the wombs *that bare you*. Verily is God watching you!

And give to the orphans their property, and substitute not worthless things of *your own* for their valuable ones, and enjoy<sup>3</sup> not their property in addition<sup>4</sup> to your own; verily this is a great crime.

And if ye are apprehensive that ye shall not deal fairly with orphans, then, of *other* women who seem good in your eyes, marry *but two*, or three, or four;<sup>5</sup> and

The word in the original is the same for *favours, gifts of grace, bounty*. The reference is to the gift of prophecy (Beidh.) mentioned verse 27.

<sup>2</sup> Most of the events alluded to in this Sura fall between the end of the third and the close of the fifth year after the Flight to Medina.

<sup>3</sup> Lit. *devour*.

<sup>4</sup> Wright's Gram. ii. p. 92.

<sup>5</sup> Lit. *by twos, by threes, by fours*, i. e. this limitation is to apply to all Muslim marriages, however numerous. Muhammad assumed to himself the privilege of having a yet greater number of wives; but in doing so he was probably actuated by a desire for male offspring. Chadijah was his only wife until quite a late period of his career. Comp. Arbah Turim, Ev. Hazaer, 1, "A man may marry many wives, for Rabba saith it is lawful to do so, if he can provide for them. Nevertheless, the wise men have given good advice, that a man should not marry more than four wives." See also *Yad Hachazakah Hilchoth Ishuth*, 14, 3.



if ye *still* fear that ye shall not act equitably, then one only; or the slaves whom ye have acquired: this will make justice on your part easier. And give women their dowry as a free gift; but if of their own free will they kindly give up aught thereof to you, then enjoy it as convenient, and profitable:

And entrust not to the incapable the substance which God hath placed with you as a means of support; but maintain them therewith, and clothe them, and speak to them with kindly speech.

And make trial of orphans until they reach the age of marriage; and if ye perceive in them a sound judgment, then hand over their substance to them; but consume ye it not profusely and hastily

Only because they have attained their majority.<sup>1</sup> And let the rich *guardian* not even touch it; and let him who is poor then use it for his support with discretion.

And when ye make over their substance to them, then take witnesses in their presence: God also taketh a sufficient account.

Men ought to have a part of what their parents and kindred leave, and women<sup>2</sup> a part of what their parents and kindred leave: whether it be little or much, let them have a stated portion:

And when they who are of kin are present at the division, and the orphans and the poor, bestow somewhat upon them therefrom; and speak to them with kindly speech:

10 And let those be afraid to *wrong orphans*, who, should they leave behind them weakly offspring, would be solicitous on their account. Let them then fear God, and let them propose what is convenient.

Verily they who swallow the substance of the orphan wrongfully, swallow down only fire into their bellies, and shall burn at the flame!

<sup>1</sup> Or, *in case they should not attain*, &c.

<sup>2</sup> Verses 8 and 12 are said by the commentators to have been revealed in consequence of the complaints of Omm Kuhha that, in accordance with the ante-Islamic custom, she had been excluded from any portion of her deceased husband's property. The unsatisfactory nature of the Muhammadan traditions may be inferred from the fact, that no less than six different names are assigned to him. It is, however, probable that these and similar laws relative to inheritances were given at a time when many heads of families had fallen, as at Ohod, in battle. This remark applies to verses 33-45.

¶ With regard to your children, God commandeth you to give the male the portion of two females; and if they be females more than two, then they shall have two-thirds of that which *their father* hath left: but if she be an only daughter she shall have the half; and the father and mother of *the deceased* shall each of them have a sixth part of what he hath left, if he have a child; but if he have no child and his parents be his heirs, then his mother shall have the third: and if he have brethren, his mother shall have the sixth, after paying the bequests he shall have bequeathed, and his debts. As to your fathers, or your children, ye know not which of them is the most advantageous to you. This is the ordinance of God. Verily, God is Knowing, Wise!

Half of what your wives leave shall be yours, if they have no issue; but if they have issue, then a fourth of what they leave shall be yours, after paying the bequests they shall bequeath, and debts.

And your wives shall have a fourth part of what ye leave, if ye have no issue; but if ye have issue, then they shall have an eighth part of what ye leave, after paying the bequests ye shall bequeath and debts.

If a man or a woman make a distant relation their heir, and he or she have a brother or a sister, each of these two shall have a sixth; but if there are more than this, then shall they be sharers in a third, after payment of the bequests he shall have bequeathed, and debts,

Without loss to any one. This is the ordinance of God, and God is Knowing, Gracious!

These are the precepts of God; and whoso obeyeth God and his Prophet, him shall God bring into gardens beneath whose *shades* the rivers flow, therein to abide for ever: and this, the great blessedness!—

And whoso shall rebel against God and his Apostle, and transgress his ordinances, him shall God cause to enter unto Hell-fire, to abide therein for ever; and his, a shameful torment!

¶ If any of your women be guilty of whoredom, then bring four witnesses against them from among yourselves; and if they bear witness *to the fact*, shut

them up within their houses till death release them,<sup>1</sup> or God make some way for them.

20 And if two *men* among you commit *the crime*, then punish them both; but if they repent and amend, then let them be: Verily God is He who relenteth, Merciful!

Only is there relenting (turning) on the part of God to those, who have done evil ignorantly, *and* then turn speedily *unto Him*. These! God will turn unto them: and God is Knowing, Wise!

But no relenting<sup>2</sup> shall there be *on God's part* towards those who do evil, until, when death is close to one of them, he saith, "Now verily am I turned to God;" nor to those who die unbelievers. These! We have made ready for them a grievous torment!

¶ O believers! it is not allowed you to be heirs of your wives against their will; nor to hinder them from marrying in order to take from them part of the dowry you had given them, unless they have been guilty of undoubted lewdness; but deal kindly with them: for if ye are estranged from them, haply ye are estranged from that in which God hath placed abundant good.

And if ye be desirous to exchange one wife for another, and have given one of them a talent, make no deduction from it. Would ye take it by slandering her, and with manifest wrong?

How, moreover, could ye take it, when one of you hath gone in unto the other, and they have received from you a strict bond of union?

And marry not women whom your fathers have married: for this is a shame and hateful, and an evil way:—though what is past<sup>3</sup> may be allowed.

Forbidden to you are your mothers, and your daughters, and your sisters, and your aunts, both on the father and mother's side, and your nieces on the brother and sister's side, and your foster-mothers, and your foster-sisters, and the mothers of your wives, and

<sup>1</sup> Women found guilty of adultery and fornication were punished, at the first rise of Islam, by being literally immured. But this was exchanged, in the case of a maiden, for one year's banishment and 100 stripes; and in the case of a married woman, for stoning.

<sup>2</sup> *Turning*.

<sup>3</sup> What took place in the times of ignorance, previous to the revelation of the Korân. See Freytag's Einl. p. 201, as to the incestuous nature of the ante-Islamitic Arabian marriages.

your step-daughters who are your wards, born of your wives to whom ye have gone in: (but if ye have not gone in unto them, it shall be no sin in you *to marry them*); and the wives of your sons who proceed out of your loins; and ye may not have two sisters; except where it is already done.<sup>1</sup> Verily, God is Indulgent, Merciful!

*Forbidden to you* also are married women, except those who are in your hands as slaves: This is the law of God for you. And He hath allowed you, beside this, to seek out *wives* by means of your wealth, with modest conduct, and without fornication. And give those with whom ye have cohabited their dowry. This is the law. But it shall be no crime in you to make agreements over and above the law. Verily, God is Knowing, Wise!

And whoever of you is not rich enough to marry free believing women, then let him marry such of your believing maidens as have fallen into your hands as slaves; God well knoweth your faith. Ye are sprung the one from the other. Marry them then, with the leave of their masters, and give them a fair dower: but let them be chaste and free from fornication, and not entertainers of lovers.

30 If after marriage they commit adultery then inflict upon them half the penalty enacted for free married women. This *law* is for him among you who is afraid of doing wrong:<sup>2</sup> but if ye abstain,<sup>3</sup> it will be better for you. And God is Lenient, Merciful.

God desireth to make this known to you, and to guide you into the ways of those who have been before you, and He turneth to you with relenting. And God is Knowing, Wise!

And God desireth *thus* to turn Himself unto you: but they who follow their own lusts, desire that with great swerving should ye swerve *from the right way!* God desireth to make your burden light to you: for man hath been created weak.

¶ O believers! devour not each other's substance in mutual frivolities;<sup>4</sup> unless there be a trafficking

<sup>1</sup> See previous note.

<sup>2</sup> By marrying without means adequate to the support of a free wife, or by remaining single.

<sup>3</sup> From marrying slaves. Lit. *if ye endure patiently*.

<sup>4</sup> Games of chance, usury, etc.

among you by your own consent: and commit not suicide:—Of a truth God is merciful to you—

And whoever shall do this maliciously and wrongfully, We will in the end burn him at *hell*-fire; for this is easy with God.

If ye avoid the great *sins* which ye are forbidden, We will blot out your faults and cause you to enter *Paradise* with honourable entry.

And covet not the gifts by which God hath raised some of you above others. The men shall have a portion according to their deserts, and the women a portion according to their deserts. Of God, therefore, ask his gifts. Verily, God hath knowledge of all things.

To every one have We appointed kindred, as heirs of what parents and relatives, and those with whom ye have joined right hands in contract, leave. Give, therefore, to each their portion. Verily, God witnesseth all things.

Men are superior to women on account of the *qualities* with which God hath gifted the one above the other, and on account of the outlay *they make* from their substance *for them*. Virtuous women are obedient, careful during *the husband's* absence,<sup>1</sup> because God hath of them been careful.<sup>2</sup> But chide those for whose refractoriness ye have cause to fear; remove them into sleeping-chambers apart, and scourge them: but if they are obedient to you, then seek not occasion against them: verily, God is High, Great!

And if ye fear a breach between *man and wife*, then send a judge *chosen* from his family and a judge *chosen* from her family; if they are desirous of agreement, God will effect a reconciliation between them; verily, God is knowing, apprised of all!

40 And Worship God, and join not aught with Him in worship. Be good to parents,<sup>3</sup> and to kindred, and to orphans, and to the poor, and to a neighbour, a

<sup>1</sup> Lit. *for the absent*.

<sup>2</sup> By providing for them a home and the protection of a husband. Or, of that which God would have them care for, i.e. their persons and the property of their husbands. So Kas.

<sup>3</sup> An undutiful child is very seldom heard of among the Egyptians, or the Arabs in general. Sons scarcely ever sit, or eat, or smoke, in the presence of the father, unless bidden to do so; and they often wait upon him and upon his guests at meals and on other occasions: they do not cease to act thus when they have become men.—Lane's Mod. Egypt, vol. i. p. 69.

kinsman or near neighbour, and to a familiar friend and to the wayfarer, and to the slaves whom your right hands hold: verily, God loveth not the proud, the vain boaster,

Who are niggardly themselves, and bid others be niggards, and hide away what God of his bounty hath given them. We have made ready a shameful chastisement for the unbelievers,

And for those who bestow their substance in alms to be seen of men, and believe not in God and in the last day. Whoever hath Satan for his companion, an evil companion hath he!

But what *blessedness would be* theirs, if they should believe in God and in the last day, and bestow alms out of what God has vouchsafed them; for God taketh knowledge of them!

God truly will not wrong any one of the weight of a mote; and if there be any good deed, He will repay it doubly; and from his presence shall be given a great recompense!

How *shall it be* then with *unbelievers* when We bring up against them witnesses from all peoples, and when We bring thee up as a witness against these? On that day they who believed not and rebelled against the Prophet, shall wish that the earth were levelled with them! But no event shall they hide from God.

¶ O ye true believers,<sup>1</sup> come not to prayer when drunken, but *wait* till ye can understand what ye utter; nor when ye are polluted,<sup>2</sup> unless ye be travelling on the road, until ye have washed yourselves. If ye be sick, or on a journey, or any one of you have come from the unclean place, or have touched a woman, and ye find not water, then take pure sand and bathe your face and your hands *with it*: verily God is Lenient, Merciful.

¶ Hast thou not remarked those<sup>3</sup> to whom a part of the

<sup>1</sup> The Korânic precepts as to prayer savour of Jewish origin. Thus, תפלה כעומד "Prayer should be said standing," is a Rabbinic precept.—Comp. Sura [xci.] ii. 240.—Misch. Berachoth, 10—may be shortened in dangerous places, *ib.* iv. 10—is forbidden to the drunken, *ib.* 31–2. Erubin, 64—and to the polluted; Berachoth, iii. 4—and is to be preceded, in this case, by washings with water or sand. See Sura xvii. 110, note 2, p. 174; 1 Cor. xi. 21.

<sup>2</sup> *Effluxu seminis*.

<sup>3</sup> The Jews and their Rabbis.

Scriptures hath been given? Vendors are they of error, and are desirous that ye go astray from the Way. But God knoweth your enemies; and God is a sufficient patron, and God is a sufficient helper!

Among the Jews are those who displace the words of *their Scriptures*, and say, "We have heard, and we have not obeyed; and hear thou, but as one that heareth not; and LOOK AT US;<sup>1</sup> perverting with their tongues, and wounding the Faith:

But if they would say, "We have heard, and we obey; hear thou, and REGARD US;" it were assuredly better for them, and more right. But God hath cursed them for their unbelief. Only few then of them believe!

50 ¶ O ye to whom the Scriptures have been given! believe in what We have sent down confirmatory of the Scripture which is in your hands, ere We deface your features, and render them after the manner of their hinder parts, or curse you as We cursed the sabbath-breakers:<sup>2</sup> And the command of God was effected.

Verily, God will not forgive the union of other gods with Himself; but other than this will He forgive to whom He pleaseth. And whoso uniteth gods with God, hath devised a great wickedness.

Hast thou not marked those who hold themselves to be righteous? But God holdeth righteous whom He will; and they shall not be wronged the husk of a date-stone.

Behold how they devise a falsehood of God! Therein is wickedness manifest enough!

Hast thou not observed those to whom a part of the Scriptures hath been given?<sup>3</sup> They believe in Djibt and Thâgoot, and say of the infidels, "These are guided in a better path than those who hold the faith."

These are they whom God hath cursed: and for him whom God hath cursed, thou shalt by no means find a helper.

Shall they have a share in the kingdom, who would not

<sup>1</sup> See Sura [xci.] ii. 98, p. 379.

<sup>2</sup> Lit. *the companions of or men of the Sabbath*. See [xci.] ii. 61, p. 373.

<sup>3</sup> This refers to certain renegade Jews, who, out of hatred against Muhammad, went over to the Koreish. See Nöldeke, p. 149.

even then bestow on *their fellow men even* the speck in a date-stone?

Envy they other men what God of his bounty hath given them? We gave of old the Scriptures and wisdom to the line of Abraham, and We gave them a grand kingdom:

—Some of them believe on *the Prophet* and some turn aside from him:—the flame of Hell their sufficing *punishment!*<sup>1</sup>

Verily those who disbelieve our signs, We will in the end burn at the fire: so oft as their skins shall be well burnt,<sup>2</sup> We will change them for fresh skins that they may taste the torment! Verily God is Mighty, Wise!

60 But as for those who have believed, and done the things that are right, We will bring them into gardens 'neath which the rivers flow—therein to abide eternally; therein shall they have wives of stainless purity: and We will bring them into *aye-shadowing shades*.

¶ Verily, God enjoineth you to give back your trusts to their owners, and when ye judge between men, to judge with equity. Verily, excellent is *the practice* to which God exhorteth you. Verily, God Heareth, Beholdeth!

O ye who believe! obey God and obey the Apostle, and those among you invested with authority; and if in aught ye differ, bring it before God and the Apostle, if ye believe in God and in the latter day. This, the best and fairest way of settlement.

Hast thou not marked those who profess that they believe in what hath been revealed to thee, and what hath been revealed before thee? Fain would they be judged before Thâgoot,<sup>3</sup> though commanded not to believe in him; and Satan would make them wander with wanderings wide of *truth*.

And when it is said to them, "Accede to that which God hath revealed, and to the Apostle," thou seest the hypocrites avert themselves from thee with utter aversion.

But how, when some misfortune shall befall them, for their previous handywork? Then will they come

<sup>1</sup> Lit. *but there is burning enough in Gehenna*.

<sup>2</sup> Lit. *ripened*.

<sup>3</sup> Said to refer to a Jew of great wickedness, Caab ben Alashraf, whose judgments would be prompted by Satan.

to thee, swearing by God, "Verily we desired nothing but to *promote* good and concord!"

These are they, the secrets of whose hearts God knoweth.

Therefore break off from them, and warn them, and speak to them words that may penetrate their souls.<sup>1</sup>

We have not sent any apostle but to be obeyed, if God so will: but if they, after they have sinned to their own hurt *by unbelief*, come to thee and ask pardon of God, and the Apostle ask pardon for them, they shall surely find that God is the Relenting, the Merciful.

And they will not—I swear by thy Lord—they will not believe, until they have set thee up as judge between them on points where they differ. Then shall they not find in their own minds any difficulty in thy decisions, and shall submit with *entire* submission.

Had We laid down such a law for them as "Kill yourselves, or abandon your dwellings," but few of them would have done it! But had they done that to which they were exhorted, better had it been for them, and more valid for the confirmation of *their faith*.

70 In that case We had surely given them from Ourselves a great recompense, and on the right path should We surely have guided them;

And whoever shall obey God and the Apostle, these shall be with those of the Prophets and of the Sincere and of the Martyrs and of the Just, to whom God hath been gracious:—And these are a goodly band!

This is the bounty of God; and in knowledge doth God suffice.

¶ O ye who believe! make use of precautions; and advance in detachments, or, advance in a body.

And verily there is of you<sup>2</sup> who tarrieth behind; and if a reverse befall you, he saith, "Now hath God dealt graciously with me, since I was not with you in the fight:"<sup>3</sup>

But if a success from God betide you, he will certainly say—not that there had ever been any friendship between you and him—"Oh, would I had been with them, that I might have won a rich prize!"

<sup>1</sup> Or, lit. *speak to them in their souls (with) affecting (or eloquent) speech.*

<sup>2</sup> *i.e.* a portion of you.

<sup>3</sup> Or, lit. *a witness.* Sale, *present.*

Let those then fight in the cause of God who barter this present life for that which is to come; for whoever fighteth on God's path, whether he be slain or conquer, We will in the end give him a great reward.

But what hath come to you that ye fight not on the path of God,<sup>1</sup> and *for* the weak among men, women and children, who say, "O our Lord! bring us forth from this city<sup>2</sup> whose inhabitants are oppressors; give us a champion from thy presence; and give us from thy presence a defender?"

They who believe fight on the path of God; and they who believe not fight on the path of Thâgoot: Fight then against the friends of Satan—Verily the craft of Satan shall be powerless!

Hast thou not marked those to whom it was said, "Withhold your hands *awhile* from war; and observe prayer, and pay the stated alms?" But when war is commanded them, lo! a portion of them fear men as with the fear of God, or with a yet greater fear, and say: "O our Lord! why hast Thou commanded us war? Couldst Thou not have given us respite until our not distant end?" SAY: Small the fruition of this world; but the next life is the *true* good for him who feareth God! and ye shall not be wronged so much as the skin of a date-stone.

80 Wherever ye be, death will overtake you—although ye be in lofty towers! If good fortune betide them they say, "This is from God;" and if evil betide them they say, "This is from thee." SAY: All is from God: But what hath come to these people that they hardly understand what is told them?

Whatever good betideth thee is from God, and whatever betideth thee of evil is from thyself; and We have sent thee to mankind as an apostle: And God is thy sufficing witness.

Whoso obeyeth the Apostle, in so doing obeyeth God: and *as to those* who turn back *from thee*, We have not sent thee to be their keeper.

Moreover, they say: "Obedience!" but when they come forth from thy presence, a party of them brood

<sup>1</sup> *i.e.* for Islam.

<sup>2</sup> Mecca.

by night over something else than thy words ; but God writeth down what they brood over : therefore separate thyself from them, and put thou thy trust in God : and God is a sufficient protector !

Can they not then consider the Korân ? Were it from any other than God, they would assuredly have found in it many contradictions.

And when tidings either of security or alarm reach them, they tell them abroad ; but if they would report it to the Apostle, and to those who are in authority among them, those who desire information would learn it from them. And but for the goodness and mercy of God towards you, ye would certainly have followed Satan except a few !

Fight then, on the path of God : lay not burdens on any but thyself ;<sup>1</sup> and stir up the faithful. The prowess of the infidels God will haply restrain ; for God is the stronger in prowess, and the stronger to punish.

¶ He who mediateth *between men* for a good purpose<sup>2</sup> shall be the gainer by it ; but he who mediateth with an evil mediation shall reap the fruit of it.<sup>3</sup> And God keepeth watch over everything.

¶ If ye are greeted with a greeting, then greet ye with a better greeting, or *at least* return it ; Verily God taketh count of all things.

God ! there is no god but He ! He will certainly assemble you for the day of Resurrection.—There is no doubt of it. And whose announcement more true than God's ?

90 Why are ye two parties on the subject of the hypocrites, when God hath upset them for their doings ? Desire ye to guide those whom God hath led astray ? But for him whom God leadeth astray, thou shalt by no means find a pathway.

They desire that ye should be unbelievers as they are unbelievers, and that ye should be alike. Take therefore none of them for friends, until they have fled their homes for the cause of God. If they turn back, then seize them and slay them wherever ye find them ; but take none of them as friends or helpers,

<sup>1</sup> Or, *no (soul) shall be compelled to fight except thyself.*

<sup>2</sup> Lit. *he who mediates (or intercedes) a good mediation shall have a part therefrom.*

<sup>3</sup> Lit. *there shall be to him the like, or the double, therefrom.*

Except those who seek asylum among your allies, and those who come over to you—prevented by their own hearts from making war on you, or from making war on their own people. Had God pleased, He would certainly have given them power against you and they would certainly have made war upon you ! But, if they depart from you, and make not war against you and offer you peace, then God alloweth you no occasion against them.

Ye will find others who seek to gain your confidence as well as that of their own people : So oft as they return to sedition, they shall be overthrown in it : But if they leave you not, nor propose terms of peace to you nor withhold their hands, then seize them, and slay them wherever ye find them. Over these have We given you undoubted power.

¶ A believer killeth not a believer but by mischance : and whoso killeth a believer by mischance shall be bound to free a believer from slavery ;<sup>1</sup> and the blood-money<sup>2</sup> shall be paid to the family of the slain, unless they convert it into alms. But if the slain believer be of a hostile people, then let him confer freedom on a slave who is a believer ; and if he be of a people between whom and yourselves there is an alliance, then let the blood-money be paid to his family, and let him set free a slave who is a believer : and let him who hath not the means, fast two consecutive months. This is the penance enjoined by God ; and God is Knowing, Wise !

But whoever shall kill a believer of set purpose, his recompense is Hell ; for ever shall he abide in it ; God shall be wrathful with him and curse him, and get ready for him a great torment.

O believers ! when ye go forth to the fight for the cause of God, use discernment ; and say not to every one who giveth you the salutation, "Thou art not a believer,"<sup>3</sup> in your greed after the chance good things of this present life ! for with God are abundant spoils. Such hath been your wont in times past ; but God hath been gracious to you. Be

<sup>1</sup> Lit. *whoso killeth a believer by mischance, then the freeing of a believing neck.*

<sup>2</sup> Lit. *ransom.*

<sup>3</sup> And therefore a fit subject for plunder.

discerning then; verily God well knoweth what ye do.

Those believers who sit at home free from trouble, and those who do valiantly in the cause of God with their substance and their persons, shall not be treated alike. God hath assigned to those who contend earnestly with their persons and with their substance, a rank above those who sit at home. Goodly promises hath He made to all: But God hath assigned to the strenuous a rich recompense, above those who sit still at home,  
Rank of his own bestowal, and forgiveness, and mercy; for God is Indulgent, Merciful.

The angels,<sup>1</sup> when they took the souls of those who had been unjust to their own weal, demanded, "What hath been your state?"<sup>2</sup> They said, "We were the weak ones<sup>3</sup> of the earth." They replied, "Was not God's earth broad enough for you to flee away in?" These! their home shall be Hell, and evil the passage to it—

100 Except the men and women and children who were not able through their weakness to find the means of escape, and were not guided on their way. These haply God will forgive: for God is Forgiving, Pardoning.

Whoever flieth his country for the cause of God, will find in the earth many refuges and abundant resources; and if any one shall quit his home and fly to God and his Apostle, and then death overtake him,—his reward from God is sure:<sup>4</sup> for God is Gracious, Merciful!

And when ye go forth to war in the land, it shall be no crime in you to cut short your prayers,<sup>5</sup> if ye fear lest the infidels set upon you; Verily, the infidels are your undoubted enemies!

And when thou, O apostle! shalt be among them, and

<sup>1</sup> Some of the Meccans, after embracing Islam, did not thoroughly break with the infidels and fly their country. These persons were miraculously slain by angels at Bedr. Others suppose the angels to be Nakir and Monkir, who examine the dead in the grave.

<sup>2</sup> *i. e.* to what religion did ye belong?

<sup>3</sup> And therefore could not resist the unbelievers.

<sup>4</sup> Lit. *is incumbent on.*

<sup>5</sup> Thus the Rabbins Tr. Berachoth, iv. 4, "He that goeth in a dangerous place may pray a short prayer."

shalt pray<sup>1</sup> with them, then let a party of them stand up with thee, but let them take their arms; and when they have made their prostrations, then let them fall to your rear, and let another party that hath not yet prayed come forward, and pray with thee; but let them take their precautions and their arms. Pleased would the infidels be for you to neglect your arms and your baggage, that they might turn upon you at once! And it is no crime in you to lay down your arms if rain annoy you, or if ye be sick. But take your precautions.<sup>2</sup> Verily, God hath made ready a shameful punishment for the unbelievers.

Then when ye have ended the prayer, make mention of God, standing, and sitting, and *reclining* on your sides: and as soon as ye are secure, observe prayer; verily, to the faithful prayer is a prescribed duty, and for stated *hours*.

And slacken not in pursuit of the foe. If ye suffer, assuredly they suffer as ye suffer; but ye hope from God for what they cannot hope! And God is Knowing, Wise!

Verily We have sent down the Book to thee with the truth, that thou mayest judge between men according as God hath given thee insight: But with the deceitful ones dispute not: and implore pardon of God *for them*. Verily, God is Forgiving, Merciful.<sup>3</sup>

And plead<sup>4</sup> not with Us for those who defraud one another; verily God loveth not him who is deceitful, criminal.

From men they hide themselves; but they cannot hide themselves from God: and when they hold nightly discourses which please Him not, He is with them: and God is round about their doings!

Oh! ye are they who plead in their favour in this present life; but who shall plead with God for

<sup>1</sup> Lit. *instituti orationi*. Or, with Mar. *indixeris orationem*.

<sup>2</sup> See Mischna Tr. Berachoth, 10, where there is a similar precept.

<sup>3</sup> This verse is said to have been revealed when Muhammad was about to acquit a Muslim who had committed theft, and laid the guilt at the door of a Jew. But the particulars are given in a very contradictory manner. See Nöldeke, p. 151.

<sup>4</sup> Lit. *dispute, contend not for those who mutually defraud themselves*. The sixth conjugation, which in this verb is not used, is here replaced by the eighth.

them on the day of the Resurrection? Who will be the guardian over them?

110 Yet he who doth evil or acteth against his own weal, and then asketh pardon of God, will find God Forgiving, Merciful:

And whoever committeth a crime, committeth it only to his own hurt. And God is Knowing, Wise!

And whoever committeth an *involuntary* fault or a crime, and then layeth it on the innocent, shall in that ease surely bear *the guilt of* calumny and of a manifest crime.

And but for the grace and mercy of God upon thee, a party among them had assuredly resolved to mislead thee, but they only misled themselves, nor in aught did they harm thee. And God hath caused the Book and the Wisdom to descend upon thee, and what thou knewest not He hath caused thee to know: and the grace of God toward thee hath been great.

In most of their secret talk is nothing good; but only in his who enjoineth almsgiving, or that which is right, or concord among men; and whoso doth this out of desire to please God, We will give him at the last a great reward:

But whoso shall sever himself from the Prophet after that "the guidance" hath been manifested to him, and shall follow any other path than that of the faithful, We will turn our back on him as he hath turned his back on Us,<sup>1</sup> and We will burn him at Hell-fire,—and an evil journey thither!

God truly will not forgive the joining other gods with Himself. Other sins He will forgive to whom He will: but he who joineth gods with God, hath erred with far-gone error.

Verily they call, beside Him, upon mere goddesses! they invoke a rebel Satan!

On him is the malison of God. For he said, "A set portion of thy servants will I surely take, and lead them astray, and stir desires within them, and command them and they shall cut the ears of animals,<sup>2</sup> and command them to alter the creation

<sup>1</sup> Or, *we will turn him as he has turned himself*, i.e. will put it into his power to follow his own bent.

<sup>2</sup> In allusion to an idolatrous and superstitious custom of the old Arabians.

of God."<sup>1</sup> He who taketh Satan rather than God for his patron, is ruined with palpable ruin:—

He maketh them promises, and stirreth desires within them; but Satan promiseth, only to beguile!

120 These! their dwelling, Hell! and no escape shall they find from it!

But those who believe and do the things that are right, will We bring into gardens beneath whose *shades* the rivers flow; For ever shall they abide therein. It is the true promise of God; And whose word more sure than God's!

Not according to your wishes, or the wishes of the people of the Book, *shall these things be*. He who doth evil shall be recompensed for it; and patron or helper, beside God, shall he find none.

But whoso doth the things that are right, whether male or female, and he or she a believer,—these shall enter Paradise, nor shall they be wronged *so much as* the skin of a date-stone.

And who hath a better religion than he who resigneth himself (his face) to God, who doth what is good, and followeth the faith of Abraham, the sound in faith<sup>2</sup>—And God took Abraham for his friend—

All that is in the Heavens and all that is on the Earth is God's: and God encompasseth all things!

¶ Moreover, they will consult thee in regard to women: SAY: God hath instructed you about them; and his will is rehearsed to you,<sup>3</sup> in the Book, concerning female orphans to whom ye give not their legal due, and whom ye refuse to marry; also with regard to weak children; and that ye deal with fairness towards orphans. Ye cannot do a good action, but verily God knoweth it.

And if a wife fear ill usage or aversion on the part of her husband, then shall it be no fault in them if they can agree with mutual agreement, for agreement is best. *Men's* souls are prone to avarice; but if ye act kindly and piously, then verily, your actions are not unnoticed by God!

And ye may not have it at all in your power to treat your wives with equal justice, even though you

By the mutilation of slaves, branding their bodies, filing the teeth, etc. Or, as a *Hanyf* (see p. 216, n.), or *orthodox*. Lit. and that which is read to you.



fain would do so ; but yield not wholly to disinclination, so that ye leave one of them as it were in suspense ; if ye come to an understanding, and act in the fear of God, then verily, God is Forgiving, Merciful ;

But if they separate, God can compensate<sup>1</sup> both out of his abundance ; for God is Vast, Wise ;

130 And whatever is in the Heavens and in the Earth is God's ! We have already enjoined those to whom the Scriptures were given before you, and yourselves, to fear God. But if ye be unbelievers, yet verily whatever is in the Heavens and in the Earth is God's : and God is Rich, Praiseworthy.

All that is in Heaven and all that is in Earth is God's ! and God is a sufficient protector !

If He pleased, He could cause you to pass away, O mankind ! and place others in your stead : and for this hath God power.

If any one desire the recompense of this world, yet with God is the recompense of this world and of the next ! And God is He who Heareth, Be- holdeth.

¶ O ye who believe ! stand fast to justice, when ye bear witness before God, though it be against yourselves, or your parents, or your kindred, whether *the party* be rich or poor. God is nearer than you to both. Therefore follow not passion, lest ye swerve from *justice*. And if ye wrest *your testimony* or stand aloof, then verily God is well aware of what ye do.

¶ O ye who believe ! believe in God and his Apostle and the Book which He hath sent down to his Apostle, and the Book which He hath sent down aforetime. Whoever believeth not on God and his Angels and his Books and his Apostles and on the last day, he verily hath erred with far-gone error.

Verily, they who believed, then became unbelievers, then believed, and again became unbelievers, and then increased their unbelief— it is not God who will forgive them or guide them into the Way :

Announce<sup>2</sup> to the hypocrites that a dolorous torment doth await them.

Those who take the unbelievers for friends,<sup>3</sup> beside the

<sup>1</sup> Lit. *satisfy, enrich*.

<sup>2</sup> See Sura lxxxiv. 24, p. 32, note.

<sup>3</sup> Or, *patrons*.

faithful—seek they honour at their hands ? Verily, honour *belongeth* wholly unto God !

And already hath He sent *this* down to you in the Book,<sup>1</sup> “ WHEN YE SHALL HEAR THE SIGNS OF GOD THEY SHALL BE DISBELIEVED AND MOCKED AT.” Sit ye not therefore with such, until they engage in other discourse ; verily ye would then become like them. Lo, God will gather the hypocrites and the infidels all together in Hell—

140 Those who watch you narrowly : so if God grant you a victory, they say, “ Were we not with you ? ” and if the infidels meet with a success, they say to them, “ Did we not get the upper hand for you ? and did we not defend you from the believers ? ” God therefore shall judge betwixt ye on the day of the Resurrection, and God will by no means make a way for the infidels over the believers.

Verily the hypocrites would deceive God ; but He will deceive them ! When they stand up for prayer, they stand carelessly, to be seen of men, and they remember God but little :

Wavering between the one and the other—*belonging* neither to these nor those ! but by no means shalt thou find a path for him whom God misleadeth.

¶ O believers ! take not unbelievers for friends rather than believers. Do ye wish to furnish God with clear right to punish you ?<sup>2</sup>

Verily the hypocrites shall be in the lowest abyss of the fire : and, by no means shalt thou find a helper for them ;

Save for those who turn and amend, and lay fast hold on God, and approve the sincerity of their religion to God ; these shall be *numbered* with the faithful, and God will at last bestow on the faithful a great reward.

Why should God inflict a chastisement upon you, if ye are grateful, and believe ? For God is Grateful, Wise !

¶ God loveth not that evil be matter of public talk, unless any one hath been wronged : and God is the Hearing, the Knowing !

Whether ye publish what is good, or conceal it, or pardon evil, verily God is Pardoning, Powerful !

<sup>1</sup> Sura vi.

<sup>2</sup> Lit. *against you*

Of a truth they who believe not on God and his Apostles, and seek to separate between God and his Apostles, and say, "Some we believe, and some we believe not," and desire to take a middle way;

150 These! they are veritable infidels! and for the infidels have We prepared a shameful punishment.

And they who believe on God and his Apostles, and make no difference between them—these! We will bestow on them their reward at last. And God is Gracious, Merciful!

The people of the Book will ask of thee to cause a Book to come down unto them out of Heaven. But a greater thing than this did they ask of Moses! for they said, "Show us God plainly!" and for this their wickedness did a storm out of Heaven lay hold on them. Then took they the calf as the object of their worship, after that our clear tokens had come to them; but We forgave them this, and conferred on Moses undoubted power.

And We uplifted the mountain<sup>1</sup> over them when We made a covenant with them, and We said to them, "Enter the gate adoring:" and We said to them, "Break not the Sabbath," and We received from them a strict covenant.

So, for that they have broken their covenant and rejected the signs of God and put the prophets to death unjustly, saying the while, "Our hearts are uncircumcised,"—Nay, but God hath sealed them up for their unbelief, so that but few believe,—

And for their unbelief,—and for their having spoken against Mary a grievous calumny,—

And for their saying, "Verily we have slain the Messiah, Jesus the son of Mary, an Apostle of God" .....<sup>2</sup> Yet they slew him not, and they crucified him not, but they had only his likeness.<sup>3</sup> And verily they who differed about him were in

<sup>1</sup> See Sura [xci.] ii. 60, p. 373.

<sup>2</sup> Supply, *we have cursed them.*

<sup>3</sup> Lit. *one was made to appear to them like (Jesus).* Comp. [xcvii.] iii. 48. Photius, Bibl. Cod. cxiv. says that the Apocr. Book, *περίοδοι ἀποστόλων, πολλάς..... ἀτοκίας ἀναπλάττει, καὶ τὸν Χριστὸν μὴ σταυρωθῆναι, ἀλλ' ἔτερον ἀντ' αὐτοῦ.*—This individual, according to the Basilidans, was Simon of Cyrene; according to the Evang. Barnabæ, Judas.—Mani, Ep. Fund. ap. Evodius: "Principes itaque tenebrarum cruci est affixus, idemque coronam spineam portavit."

doubt concerning him;<sup>1</sup> No sure knowledge had they about him, but followed only an opinion, and they did not really slay him, but God took him up to Himself: And God is Mighty, Wise!

And there shall not be one of the people of the Book but shall believe in Him before his<sup>2</sup> death: and in the day of Resurrection, He will be a witness against them.

And because of wrong done by those who were Jews, and because they turn many from the path of God, We have forbidden them good things which were *before* allowed them;

And because they have taken usury, though they had been forbidden it, and have devoured men's substance in frivolity. And We have got ready for the infidels among them a grievous torment.

160 But those of them who are firmly rooted in knowledge, and the believers *who* believe in that which hath been sent down to thee, and in what hath been sent down before thee, and observe prayer, and pay the alms of obligation, and believe in God and the latter day,—these! We will give them a great reward.

¶ Verily We have revealed to thee as We revealed to Noah and the Prophets after him, and as We revealed to Abraham, and Ismaël, and Isaac, and Jacob, and the tribes, and Jesus, and Job, and Jonah, and Aaron, and Solomon; and to David gave We Psalms.

Of some apostles We have told thee before: of other apostles We have not told thee—And discoursing did God discourse with Moses—

And of apostles charged to announce and warn, that men, after those apostles, might have no plea against God. And God is Mighty, Wise!

But God is Himself witness of what He hath sent down to thee: In his knowledge hath He sent It down to thee. The angels also are witnesses: but God is a sufficient witness!

<sup>1</sup> *i.e.* the different opinions were only so many doubts.

<sup>2</sup> Commentators are not agreed as to whom *his* refers. If it refer to the death of Jesus, it alludes to his death after his second coming, when he will slay Antichrist, and die again. If it refer to dying generally, it may allude to the examination by the Angel of Death at the moment of death.

Verily, they who believe not and pervert from the way of God, have indeed erred with error wide of truth.

Verily, those who believe not, and act wrongfully, God will never pardon, nor will He guide them on path

Other than the path to Hell, wherein they shall abide for ever! And this is easy for God.

¶ O men! now hath an apostle come to you with truth from your Lord. Believe then; it will be better for you. But if ye believe not, then verily all that is in the Heavens and the Earth is God's; and God is Knowing, Wise!

O people of the Book! overstep not bounds in your religion;<sup>1</sup> and of God, speak only the truth. The Messiah, Jesus, son of Mary, is only an apostle of God, and his Word which He conveyed into Mary, and a Spirit<sup>2</sup> *proceeding* from Himself. Believe therefore in God and his apostles, and say not, "A Triad" (there is a Trinity)—Forbear—it will be better for you. God is only one God! Far be it from his glory that He should have a son! His, whatever is in the Heavens, and whatever is in the Earth! And God is a sufficient Guardian.

170 The Messiah by no means disdaineth to be a servant of God, nor do the angels who are nigh unto Him.<sup>3</sup>

And whoso disdaineth his service, and is filled with pride, God will gather them to Himself one and all.

Then as to those who believe and do the things that are right, He will pay them their due recompense, and out of his bounty will He give them an increase: but as for those who are disdainful and proud, with a grievous chastisement will He chastise them;

And none beside God shall they find to protect or to help them.

O men! now hath a proof come to you from your Lord, and We have sent down to you a clear light. As to those therefore who believe in God and lay fast

<sup>1</sup> By believing too much, like the Christians, who regarded Jesus as God; or too little, like the Jews, who would not believe on Muhammad.

<sup>2</sup> *i.e.* a Being possessing a Spirit.

<sup>3</sup> Malâyika Monkarrabûn—a word from the same root as the Hebrew Cherub (Hyde de Rel. Vet. Pers. p. 263). Fürst (Lex.) identifies קרב with קרב.

hold on Him, these will He cause to enter into his own mercy and grace, and by a right way will He guide them unto Himself.

¶ They will consult thee. SAY: God instructeth you as to *distant* kindred. If a man die childless but have a sister, half what he shall leave shall be hers; and if she die childless he shall be her heir. But if there be two sisters, two third parts of what he shall leave shall be theirs; and if there be both brothers and sisters, the male shall have the portion of two females. God teacheth you plainly, that ye err not: and God knoweth all things.

[CI.]

SURA LXV.—DIVORCE<sup>1</sup>

MECCA.—12 Verses.

*In the Name of God, the Compassionate, the Merciful.*

O PROPHET! when ye divorce women, divorce them at their special times. And reckon the time, and fear God your Lord. Put them not forth from their houses, nor let them go forth, unless they have committed a proven adultery.<sup>2</sup> This is the precept of God; and whoso transgresseth the precept of God, injureth his own self. Thou knowest not whether, after this, God may not cause something new to occur *which may bring you together again*.

And when they have reached their set time, then either keep them with kindness, or in kindness part from

<sup>1</sup> Comp. Sura [xci.] ii. 228, which this Sura is perhaps intended to supplement. Wahidi and Beidhawi state that it was revealed on account of Ibn Omar, who had divorced his wife at an improper time, and was obliged to take her again.

<sup>2</sup> Or, more lit., a manifest uncleanness.

them. And take upright witnesses from among you, and offer straightforward witness before God. This is a caution for him who believeth in God and in the latter day. And whoso feareth God, to him will He grant a *prosperous* issue, and will provide for him whence he reckoned not upon it.

And for him who putteth his trust in Him will God be all-sufficient. God truly will attain his purpose. For everything hath God already assigned a fixed decree.

As to such of your wives as have no hope of the recurrence of their times, if ye have doubts in regard to them, then reckon<sup>1</sup> three months, and *let the same be the term of* those who have not yet had them. And as to those who are with child, their period shall be until they are delivered of their burden. And God will make his command easy to him who feareth Him.

This is God's command which He hath sent down to you: and whoso feareth God, his evil deeds will He cancel and will increase his reward.

Lodge *the divorced* wherever ye lodge, according to your means; and distress them not by putting them to straits. And if they are pregnant then be at charges for them until they are delivered of their burden: and if they suckle your children, then pay them their hire and consult among yourselves, and act generously: And if herein ye meet with obstacles, then let another female suckle for him.

Let him who hath abundance spend of his abundance; let him also whose store is scanty, give of what God hath vouchsafed to him. God imposeth burdens on no one but in accordance with *the means* which He hath given. God can cause ease to succeed difficulties.

¶ How many cities have turned aside from the command of their Lord and of his apostles! Therefore did We reckon with them in a severe reckoning, and chastised them with a horrible chastisement;

And they tasted the heinousness of their own conduct: and the end of their conduct was ruin.

10 A vehement chastisement had God prepared for

<sup>1</sup> Lit. *let their term be.*

them! Fear God, then, O ye men of understanding!<sup>1</sup>

Believers! Now hath God sent down to you a warning!—a prophet, who reciteth to you the clear signs of God, that He may bring those who believe and do the things that are right, out of the darkness into the light. And whoso believeth in God, and doeth the things that are right, God will cause them to enter the gardens beneath which the rivers flow, to remain therein for aye! A goodly provision truly hath God made for him.

It is God who hath created seven heavens and as many earths.<sup>2</sup> The Divine command cometh down through them all, that ye may know that God hath power over all things, and that God truly embraceth all things in his knowledge!

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[CII.]

SURA LIX.—THE EMIGRATION.

MEDINA.—24 Verses.

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*In the Name of God, the Compassionate, the Merciful.*

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ALL that is in the Heavens and all that is on the Earth praiseth God! And He, the Mighty, the Wise!

He it is who caused the unbelievers among the people of the Book to quit their homes and join those who had EMIGRATED previously.<sup>3</sup> Ye did not

<sup>1</sup> In order to make good the rhyme, verse 10 ought to be continued to the end of the first clause of verse 11.

<sup>2</sup> Lit. *and of the earth, their likes.* The style of this verse resembles that of the Meccan Suras. Hence, probably, a tradition in Omar ben Muhammad makes the whole Sura Meccan.

<sup>3</sup> The Jews of Nadhir, three miles from Medina, had broken a treaty made with Muhammad, and in the month Rabi' of the fourth year of the Hejira were besieged by him, and driven first to the Jews of Kainoka, who had emigrated previously, under compulsion, after the battle of Bedr, and subsequently out of Arabia.—Weil, *Life of M.* p. 137, n.

think that they would quit them; and they on their part thought that their fortresses would protect them against God: But God came upon them whence they looked not for Him, and cast such fear into their hearts that by their own hands as well as by the hands of the *victorious* believers they demolished their houses! Profit then by this example ye who are men of insight!

And were it not that God had decreed their exile, surely in this world would He have chastised them: but in the world to come the chastisement of the fire awaiteth them.

This because they oppose God and his Apostle; and whoso opposeth God.....! truly then is God vehement to punish.

Your cutting down some of their palm-trees<sup>1</sup> and sparing others was by God's permission, and to put the wicked to shame.

And *the spoils of these Jews* which God had assigned to his Apostle, ye pressed not onwards with horse or camel.<sup>2</sup> But God giveth his apostles power over whom He will; and God is Almighty.

The spoil taken from the people of the towns and assigned by God to his Apostle, belongeth to God, and to the Apostle, and to his kindred, and to the orphan, and to the poor, and to the wayfarer, that none of it may circulate among such only of you as are rich: What the Apostle hath given you, take: What he hath refused you, refuse: And fear ye God, for God is severe in punishing.

To the poor refugees (Mohadjerin) *also doth a part belong*, who have been driven from their homes and their substance, and who seek favour from God and his goodwill and aid God and his Apostle: These are the men of genuine virtue.

They of *Medina* who had been in possession of their abodes and *embraced* the faith before them, cherish those who have taken refuge with them; and they find not in their breasts any desire for what hath fallen to their share: they prefer them before them-

<sup>1</sup> Lit. *what ye cut down of palm-trees or left standing on their roots.*

<sup>2</sup> The expedition against the Jews of Nadhir was carried out on foot, on which account these spoils were entirely assigned to Muhammad, and not divided in the usual manner. See Sura [xcv.] viii. 42.—Weil, pp. 138, 184.

selves, though poverty be their own lot. And with such as are preserved from their own covetousness shall it be well.

10 And they who have come after them *into the faith*<sup>1</sup> say, "O our Lord! forgive us and our brethren who have preceded us in the faith, and put not into our hearts ill-will against those who believe. O our Lord! thou verily art Kind, Merciful."

¶ Hast thou not observed the disaffected saying to their unbelieving brethren<sup>2</sup> among the people of the Book, "If ye be driven forth, we will certainly go forth with you; and in *what concerneth* you, never will we obey any one: and if ye be attacked we will certainly help you?" But God is witness that they are certainly liars.

Assuredly if they were driven forth, they would not share their banishment: if they were attacked they would not help them, or if they help them they will surely turn their backs: then would they themselves remain unhelped.

Assuredly the fear of you is more intense in their hearts than the fear of God! This because they are a people devoid of discernment.

They (the Jews) will not fight against you in a body except in fenced towns or from behind walls. Mighty is their valour among themselves! thou thinkest them united—but their hearts are divided. This, for that they are a people who understand not.

*They act* like those who lately preceded them,<sup>3</sup> *who also* tasted the result of their doings; and a grievous chastisement awaiteth them—

Like Satan when he saith to a man, "Be an infidel:" and when he hath become an infidel, he saith, "Verily I share not thy guilt:<sup>4</sup> aye, I fear God the Lord of the Worlds."

Of both therefore shall the end be that they dwell for ever in the fire: This is the recompense of the evil-doers.

O ye who believe! fear God. And let every soul look well to what it sendeth on before for the morrow:

<sup>1</sup> Or, to Medina from Mecca.

To the Jews of the tribe of Nadhir.

<sup>3</sup> The idolaters slain at Bedr (Djal.), or the Jews of Kainoka, who had been plundered previously to those of Nadhir.

<sup>4</sup> Lit. *I am clear of thee.*

And fear ye God: Verily, God is cognizant of what ye do.

And be ye not like those who forget God, and whom He hath therefore caused to forget their proper selves. Such men are the evil-doers.

20 The inmates of the Fire and the inmates of Paradise are not to be held equal. The inmates of Paradise only shall be the blissful.

Had We sent down this Korân on some mountain, thou wouldst certainly have seen it humbling itself, and cleaving asunder for the fear of God. Such are the parables We propose to men in order that they may reflect.

He is God beside whom there is no god. He knoweth things visible and invisible: He is the Compassionate, the Merciful!

He is God beside whom there is no god: He is the King, the Holy, the Peaceful, the Faithful, the Guardian, the Mighty, the Strong, the Most High! *Far be* the Glory of God from that which they unite with Him!

He is God, the Producer, the Maker, the Fashioner! To Him are ascribed excellent titles. Whatever is in the Heavens and in the Earth praiseth Him; and He is the Mighty, the Wise!

[CIII.]

SURA XXXIII.—THE CONFEDERATES.

MEDINA.—73 Verses.

*In the Name of God, the Compassionate, the Merciful.*

O PROPHET, fear thou God, and obey not the unbelievers and the hypocrites;—Truly God is Knowing, Wise:

Medina was besieged, when this Sura was revealed, by certain *confederate* tribes, at the instigation of the Jews, an. Hej. 5. The first nine verses, however, have no immediate reference to this event, but to Muhammad's cotemporary marriage with Zeinab. See below, verse 37. Or *heathen*.

But follow thou what is revealed to thee from thy Lord: Cognizant truly is He of all your actions—

And put thou thy trust in God, for a sufficient guardian is God.

¶ God hath not given a man two hearts within him; neither hath He made your wives whom ye divorce<sup>1</sup> to be as your mothers; nor hath He made your adopted sons to be as your own sons. Such words are indeed in your mouths; but God speaketh the truth, and in the right way He guideth.

Name them after their fathers: this will be more right before God. But if ye know not who their fathers are, still let them be your brethren in the faith, and your comrades. And unless made with intent of heart, mistakes in this matter shall be no crime in you: for God is Lenient, Merciful.

Nearer of kin to the faithful is the Prophet, than they are to their own selves. His wives are their mothers. According to the Book of God, they who are related by blood, are nearer the one to the other than other believers, and than those who have fled their country<sup>2</sup> for the cause of God: but whatever kindness ye show to your kindred, shall be noted down in the Book.

¶ And remember that We have entered into covenant with the Prophets, and with thee, and with Noah, and Abraham, and Moses, and Jesus, Son of Mary: and We formed with them a strict covenant,

That God may question the men of truth as to their truth.<sup>3</sup> But a sore torment hath He prepared for the unbelievers.

O believers!<sup>4</sup> remember the goodness of God towards you, when the armies came against you, and We sent against them a blast, and hosts that ye

<sup>1</sup> The Arabians had been accustomed, before the time of Muhammad, to divorce their wives with the words,—*thy back be to me as the back of my mother*. The drift and motive of this passage is explained by verse 37 below. It had also been the custom to hold adopted sons to be as nearly related to them as their natural ones. See Sura lviii. 2.

<sup>2</sup> The Mohadjers—those who had emigrated with Muhammad from Mecca. This verse abrogates Sura [xcv.] viii. 73. Lit. *unless that ye perform kindness*.

<sup>3</sup> How they have discharged their prophetic functions.

<sup>4</sup> Verses 9–33 have reference to the events of the year Hej. 5, towards the close. See next note. His. 688; Waq. 4 f.

saw not;—for the eye of God was upon your doings:—

10 When they assailed you from above you, and from below you,<sup>1</sup> and when your eyes became distracted, and your hearts came up into your throats and ye thought *hard* thoughts of God:—

There were the faithful tried, and with strong quaking did they quake:—

And when the disaffected and the diseased<sup>2</sup> of heart said, “God and his Apostle have made us but a cheating promise:”

And when a party of them said, “O people of Yathrib!<sup>3</sup> there is no place of safety for you here;<sup>4</sup> therefore return into the city,” another party of you asked the Prophet’s leave to return, saying, “Of a truth our houses are left defenceless.” But they were not left defenceless: verily their sole wish was to flee away.

If the enemy had effected an entry at all points,<sup>5</sup> and they had then been asked to promote confusion, they would certainly have done so; but only a short time would they have remained in it (Medina).<sup>6</sup>

They had before pledged themselves to God that they would not turn their backs; and a pledge given to God must be inquired of.

SAY: Flight can by no means profit you; if ye have fled the death or the slaughter, yet even then, but a little while would ye enjoy *your good things*!

SAY: Who is he that can screen you from God, whether He choose to bring evil on you, or to show you mercy? None beside God shall they find for themselves as patron or helper.

God well knoweth those among you who cause hindrances, and those who say to their brethren,

<sup>1</sup> In the engagement which took place under the walls of Medina, some of the enemy were posted on a height to the east of the city, others in a valley on the west. The besiegers were 12,000, the Muslims 3,000 strong, when a violent storm which upset the tents, put out the camp fires, and blinded the eyes of the confederates with sand, turned the scale of victory against them. Muhammad ascribes the storm to angelic agency.

<sup>2</sup> *i. e.* with infidelity.

<sup>3</sup> The ancient name of El-Medina.

<sup>4</sup> In the trenches which had been dug around the city by the advice of Salmân, the Persian.

<sup>5</sup> Lit. *and if it had been entered upon them from its sides.*

<sup>6</sup> They would speedily have quitted the city to attack the faithful in the trenches.

“Come hither to us,” but who display little valour;

Covetous in your regard:<sup>1</sup> for when an alarm cometh, thou mayest see them look to thee, and roll their eyes like him on whom the shadows of death have fallen! Yet, when the alarm is passed, with sharp tongues will they assail you, covetous of the best of the spoil. No faith have these; therefore will God make their doings of no avail: and easy is this with God.

20 They thought that the CONFEDERATES would never retire:<sup>2</sup> and were the confederates to come again, they would fain be dwelling among the Arabs of the desert, and there ask news about you! but had they been with you, they would have fought but little.

An excellent pattern had ye in God’s Apostle for all who hope in God and in the latter day, and who oft remember God.

And when the faithful saw the confederates, they said, “This is what God and his Apostle promised us,<sup>3</sup> and God and his Apostle spoke truly:” and it only increased their faith and self-devotion.

Some were there among the faithful who made good what they had promised to God. Some have fulfilled their vow, and others await *its fulfilment*, and have in no way changed:<sup>4</sup>

That God may reward the truthful for their truthfulness, and may punish the hypocrites, if He so please, or be turned unto them: verily God is Forgiving, Merciful.

And God drove back the infidels in their wrath; they won no advantage; and God sufficed the faithful in the fight: and God is Strong, Mighty!

And He caused those of the people of the Book (the Jews) who had aided *the confederates*, to come down out of their fortresses, and cast dismay into their hearts: a part ye slew, a part ye took prisoners:<sup>5</sup>

<sup>1</sup> *i. e.* over careful of themselves; or, over greedy of spoil.

<sup>2</sup> *i. e.* raise the siege.

<sup>3</sup> *i. e.* that through trials we should attain to Paradise, v. 29.

<sup>4</sup> Lit. *have not changed (with) a changing.*

<sup>5</sup> After the siege of Medina had been raised, Muhammad made a successful expedition against the Jews of Koreidha, for their treason and violation of treaties.

And He gave you their land and their dwellings and their wealth, for an heritage—even a land on which ye had never set foot : for the might of God is equal to all things.

¶ O Prophet! say to thy wives,<sup>1</sup> If ye desire this present life and its braveries, come then, I will provide for you, and dismiss you with an honourable dismissal;

But if ye desire God and his Apostle, and a home in the next life, then truly, hath God prepared for those of you who are virtuous, a great reward.

30 O wives of the Prophet! should any of you be guilty of a proven lewdness, twofold shall her chastisement be doubled; and with God this is easy :

But whoever of you obeyeth God and his Apostle, and doth that which is right, twice over will We give her her reward, and We have prepared for her a noble provision.

O wives of the Prophet! ye are not as other women. If ye fear God, be not too complaisant of speech, lest the man of unhealthy heart should lust after you, but speak with discreet speech :

And abide still in your houses, and go not in public decked as in the days of your former ignorance,<sup>2</sup> but observe prayer, and give alms, and obey God and his Apostle: God only desireth to put away filthiness from you<sup>3</sup> as his household, and with cleansing to cleanse you :

And recollect what is rehearsed to you in your houses of the Book<sup>4</sup> of God, and of wisdom : for God is keen-sighted, cognizant of all.

Truly the men who resign themselves to God (Muslims), and the women who resign themselves, and the believing men and the believing women, and the devout men and the devout women, and the men of truth and the women of truth, and the patient

<sup>1</sup> Muhammad's wives having caused him much annoyance by demands of rich dresses, etc., he gave them the choice of continuing with him as before or of divorce. They chose the former. See Abulfeda's Hist. Moh. p. 77, and Gagnier's Vie de Moh. i. 4, chap. ii.

<sup>2</sup> *i. e.* idolatry. Acts xvii. 30. Freytag (Einl. p. 453) thinks that, previous to Islam, the Arabian women went in public unveiled.

<sup>3</sup> The pronoun is in the pl. masc., whereas the pl. fem. is used in the previous part of the verse. The partisans of Ali quote this passage to prove the intimate union of Ali and his posterity with the Prophet.

<sup>4</sup> Lit. *signs*.

men and the patient women, and the humble men and the humble women, and the men who give alms and the women who give alms, and the men who fast and the women who fast, and the chaste men and the chaste women, and the men and the women who oft remember God : for them hath God prepared forgiveness and a rich recompense.

And it is not for a believer, man or woman, to have any choice in their affairs, when God and his Apostle have decreed a matter : and whoever disobeyeth God and his Apostle hath erred with palpable error.

¶ And, *remember*, when thou saidst to him unto whom God had shown favour,<sup>1</sup> and to whom thou also hadst shown favour, "Keep thy wife to thyself, and fear God;" and thou didst hide in thy mind what God would bring to light,<sup>2</sup> and thou didst fear man ; but more right had it been to fear God. And when Zaid had settled the necessary matter of her divorce, We married her to thee, that it might not be a crime in the faithful to *marry* the wives of their adopted sons, when they have settled the necessary affair concerning them. And the behest of God is to be performed.

No blame attacheth to the Prophet where God hath given him a permission. Such was the way of God with those prophets who flourished before ;—for God's behest is a fixed decree—

Who fulfilled the mission with which God had charged them,<sup>3</sup> and feared Him, and feared none but God. And God taketh a sufficient account.

40 ¶ Muhammad is not the father of any man among you, but he is the Apostle of God, and the seal of the prophets : and God knoweth all things.

O Believers! remember God with frequent remembrance, and praise Him morning and evening. He blesseth you,<sup>4</sup> and his angels *intercede* for you, that

<sup>1</sup> *i. e.* to Zaid. The favour of God to Zaid consisted in having caused him to become a Muslim : the favour of Muhammad in adopting him as his son. Zaid and Abu Lahab (Sura cxi. p. 12) are the only contemporaries of Muhammad mentioned by name in the Korân.

<sup>2</sup> They plan to obtain Zeinab, or Zenobia, Zaid's wife, as thy wife.

<sup>3</sup> Lit. *who brought the messages of God*.

<sup>4</sup> Lit. *He prayeth over you*.



He may bring you forth out of darkness into light :  
and Merciful is He to the Believers.

Their greeting on the day when they meet Him shall  
be "Peace!" And He hath got ready for them  
a noble recompense.

O Prophet! Verily We have sent thee to be a witness,  
and a herald of glad tidings, and a warner,

And one, who through his permission summoneth to  
God, and a light-giving torch.

Announce therefore to believers, that great boons do  
await them from God;

And obey not the infidels and hypocrites—yet abstain  
from injuring them,<sup>1</sup> and put thou thy trust in God,  
for God is a sufficient guardian.

¶ O Believers! when ye marry believing women, and then  
divorce them before ye have consummated the  
marriage, ye have no term prescribed you, which  
ye must fulfil towards them: provide for them, and  
dismiss them with a reputable dismissal.

O Prophet! Verily We allow thee thy wives whom thou  
hast dowered, and the slaves whom thy right hand  
possesseth, out of the booty which God hath put  
into thy power, and the daughters of thy uncles,  
and of thy paternal and maternal aunts who fled  
with thee to *Medina*, and any believing woman  
who hath given herself up to the Prophet, if the  
Prophet desired to wed her—a Privilege for thee  
above the rest of the Faithful—

50 We well know what We have settled for them, in regard  
to their wives and to the slaves whom their right  
hands hold, that there may be no fault on thy part:<sup>2</sup>  
and God is Indulgent, Merciful!

Thou mayst decline for the present whom thou wilt of  
them, and thou mayest take to thy *bed* her whom  
thou wilt, and whomsoever thou shalt long for of  
those thou shalt have *before* neglected; and this  
shall not be a crime in thee. Thus will it be easier  
to refresh their eyes, and that they grieve not,  
and that they be satisfied with what thou shalt  
accord to each of them. God knoweth what is  
in your hearts, and God is Knowing, Gracious.

<sup>1</sup> Or, *take no notice of, let alone their ill treatment (of thee).*

<sup>2</sup> If thou makest use of the special prerogative (conferred in  
verse 49).

It is not permitted thee to take *other* wives hereafter,<sup>1</sup>  
nor to change thy present wives for other women,  
though their beauty charm thee, except for slaves  
whom thy right hand shall possess.<sup>2</sup> And God  
watcheth all things.

¶ O Believers! enter not into the houses of the Prophet,<sup>3</sup>  
save by his leave, for a meal, without waiting his  
convenience. But when invited then enter, and  
when ye have eaten then disperse *at once*,<sup>4</sup> and  
engage not in familiar talk, for this would cause  
the Prophet trouble and he would be ashamed of  
*you*; but God is not ashamed of the truth. And  
when ye would ask any gift of *his wives*, ask it from  
behind a veil. Purer will this be for your hearts  
and for their hearts. And it is not for you to  
trouble the Apostle of God, nor to marry his wives  
after him, for ever. This verily would be a grave  
*offence* with God.

Whether ye bring a matter to the light or hide it, God  
truly hath knowledge of all things.

No blame shall attach to them (your wives) *for speaking*  
to their fathers *unveiled*, or to their sons, or to  
their brothers, or to their brothers' sons, or to  
their sisters' sons, or to their women, or to the  
slaves whom their right hands possess. And fear  
ye God: verily God witnesseth all things.

Verily, God and his Angels bless the Prophet! Bless  
ye him, O Believers, and salute him with saluta-  
tions of Peace.

Verily, they who affront God and his Apostle, the curse  
of God is on them in this world, and in the world  
to come: and He hath prepared for them a shame-  
ful chastisement:

And they who shall affront believing men and believing  
women for no fault of theirs, shall surely bear  
the guilt of slander, and of a clear wrong.

<sup>1</sup> He had nine wives at this period, beside slaves. The number of wives  
allowed to the faithful is four. See note, p. 451.

<sup>2</sup> The first slave whom Muhammad took to wife was Raihana, at the  
conquest of the Banu Koreidha.—His. 693; Weil, 170.

<sup>3</sup> Verses 53-55 refer to the conduct of the guests at Muhammad's house  
after his marriage with Zeinab.—Albuhari, *passim*; Muslim, i. 824 ff.  
Wah. Comp. Caussir, iii. 151.

<sup>4</sup> Ullmann, p. 263, quotes a similar precept from the Talmud, "Do all  
that the master of the house biddeth, but wait not to be asked to depart."

- O Prophet! speak to thy wives and to thy daughters,<sup>1</sup> and to the wives of the Faithful, that they let their veils fall low. Thus will they more easily be known,<sup>2</sup> and they will not be affronted. God is Indulgent, Merciful!
- 60 If the Hypocrites, and the men of tainted heart, and the stirrers of sedition in Medina desist not, We will surely stir thee up against them. Then shall they not dwell near thee therein, but for a little while;—Cursed wherever they are found; they shall be seized and slain with slaughter!
- Such hath been the way of God with those who lived before them; and no change canst thou find in the way of God.
- ¶ Men will ask thee of “the Hour.” SAY: The knowledge of it is with God alone: and who can tell thee whether haply the Hour be not nigh at hand? Verily, God hath cursed the Infidels, and hath got ready for them the flame:
- For aye shall they abide therein; none to befriend them, no helper shall they find!
- On the day when their faces shall be rolled in the fire, they shall cry: “Oh! would that we had obeyed God, and obeyed the Apostle!”
- And they shall say: “Oh our Lord! indeed we obeyed our chiefs and our great ones, and they misled us from the way of God—
- O our Lord! give them a double chastisement, and curse them with a heavy curse.
- O Believers! be not like those who affronted Moses.<sup>3</sup> But God cleared him from what they said of him, and of God was he highly esteemed.
- 70 O Believers! fear God, and speak with well-guided speech,
- That God may bless your doings for you, and forgive you your sins. And whoso obeyeth God and his Apostle, with great bliss surely shall he be blessed.

<sup>1</sup>This verse cannot be of later date than Hej. 8, when Muhammad's daughter Omm Kulthum died, leaving only Fatima.

<sup>2</sup>*i. e.* as modest women.

<sup>3</sup>This may refer to the charge of adultery said by the Rabbins to have been brought by Korah against Moses. Comp. Tr. Sanhedrin, fol. 110a, and Numbers xii. 1. The verse is said to have been revealed on account of aspersions thrown on Muhammad for unfairly dividing spoils, whereupon he said, “God be merciful to my brother Moses. He was wronged more than this, and bore it with patience.”

Verily, We proposed to the Heavens and to the Earth and to the Mountains, *to receive* the Faith, but they refused the burden, and they were afraid of it. But man *undertook* to bear it, for he is unjust,<sup>1</sup> senseless!

That God may punish the hypocritical men and the hypocritical women, and the men and the women who join gods with God; and *that* to the believing men and women God may turn Himself: and God is Indulgent, Merciful!

[CIV.]

SURA LXIII.<sup>2</sup>—THE HYPOCRITES.

MEDINA.—11 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHEN the Hypocrites come to thee, they say, “We bear witness that thou art indeed the Sent One of God, and God knoweth that thou art indeed his Sent One:” but God beareth witness that the HYPOCRITES do surely lie.

Their faith<sup>3</sup> have they used as a cloak, and they turn aside *others* from the way of God! Evil verily are all their doings.<sup>4</sup>

This, for that they believed, then disbelieved! Therefore hath a seal been set upon their hearts, and they understand not.

And when thou seest them, their persons make thee marvel; and if they speak, thou listenest *with*

<sup>1</sup>*i. e.* to himself; self-injurious.

<sup>2</sup> Revealed shortly after the expedition against the Banu 'l Mustaliq in Hej. 6. See Nöld. p. 156, n. The “Hypocrites” mentioned in the later Suras are the disaffected portion of the population of Medina, who covertly opposed the claims of Muhammad to temporal authority over that city. They were gradually absorbed as the authority of Islam increased.

<sup>3</sup> Or, in accordance with another reading, *oaths*. Comp. Ps. cix. 18.

<sup>4</sup> *Lo! they—evil is it that they do.*

pleasure to their discourse. Like propped-up timbers are they,<sup>1</sup> yet fancy that every shout is against them. They are enemies—Beware of them then—God do battle<sup>2</sup> with them! How have they been turned aside!

And when it is said to them, "Come, the Apostle of God will ask pardon for you," they turn their heads aside, and thou seest them withdraw in their arrogance:

Alike shall it be to them whether thou ask forgiveness for them, or ask it not. By no means will God forgive them: Verily God hath no guidance for a perverse people.

These are they who say to you of Medina, "Spend not aught upon those who are with the Apostle of God, and they will be forced to quit him."<sup>3</sup> Yet the treasures of the Heavens and of the Earth are God's! But the Hypocrites do not understand.

They say: "If we return to the city, the mightier will assuredly drive out the meaner from it." But might is with God, and with the Apostle, and with the Faithful! Yet the Hypocrites have no knowledge.

O ye who believe! let not your wealth and your children beguile you from the remembrance of God. Whoever shall act thus, shall surely suffer loss.

10 And expend *in the cause of God* out of that with which We have supplied you, ere death come to some one of you, and he say, "O Lord! why hast Thou not respited me for a brief term, so that I might give alms, and become one of the just?"

But by no means will God respite a soul when its set time hath come! And God is cognizant of what ye do.

<sup>1</sup> Like timbers or joists supported in a wall or leaned against it, *i.e.* their persons are bulky, but their hearts so hypocritical and cowardly that they are afraid of the slightest noise. In the original, *saikat* is perhaps an allusion to the shout of Gabriel which is to exterminate the wicked.

<sup>2</sup> *i.e.* curse.

<sup>3</sup> Lit. *until they are separated (from him).*

[CV.]

SURA XXIV.—LIGHT.

MEDINA.—64 Verses.

*In the Name of God, the Compassionate, the Merciful.*

A SURA which We have sent down and sanctioned! Clear signs have We sent down therein: Haply ye will take warning.

The whore and the whoremonger—scourge each of them with a hundred stripes; and let not compassion keep you from *carrying out* the sentence of God, if ye believe in God and the last day: And let some of the faithful witness their chastisement.<sup>1</sup>

The whoremonger shall not marry other than a whore or an idolatress; and the whore shall not marry other than a whoremonger or an idolater. Such *alliances* are forbidden to the faithful.

They who defame virtuous women,<sup>2</sup> and bring not four witnesses, scourge them with fourscore stripes, and receive ye not their testimony for ever, for these are impious persons—

Save those who afterwards repent and live virtuously; for truly God is Forgiving, Merciful!

And they who accuse their wives, and have no witnesses but themselves, the testimony of each of them shall be a testimony by God four times repeated, that he is indeed of them that speak the truth;<sup>3</sup>

<sup>1</sup> With this verse commences the reference to the scandal against Ayesha, to which verses 6-9 read like a later addition. See His. 731 ff.; Al-buhari, *passim*; Muslim, ii. 628 ff.; Tirm. 524; Tabari and Weil, p. 151.

<sup>2</sup> Said to refer to Hilal ben Umaiya (Muslim, i. 886; Tirm. 523; An-nasai, 409 f.; Assamarq.), who had accused his wife of adultery. Two of these commentators, however, give the name of another Muslim as the person intended.

<sup>3</sup> Comp. Numb. v. 11, 31, with which Muhammad must have been acquainted.

And the fifth time that the malison of God be upon him, if he be of them that lie.

But it shall avert the chastisement from her if she testify a testimony four times repeated, by God, that he is indeed of them that lie;

And a fifth time to call down the wrath of God on her, if he have spoken the truth.

10 And but for the goodness and mercy of God towards you, and that God is He who loveth to turn, Wise . . . . . !<sup>1</sup>

¶ Of a truth, they who advanced that lie<sup>2</sup> were a large number of you; but regard it not as an evil to you; No, it is an advantage to you.<sup>3</sup> To every man among them shall it be done according to the offence he hath committed; and as to that person<sup>4</sup> among them who took on himself to aggravate it,<sup>5</sup> a sore punishment doth await him.

Why did not the faithful of both sexes, when ye heard of this, form a favourable judgment in their own minds and say, "This is a manifest lie" ?—

Why have they not brought four witnesses of the fact? If they cannot produce the witnesses, then, liars are they in the sight of God.

And but for the goodness of God towards you, and his mercy in this world and in the next, a severe punishment had come upon you for that which ye spread abroad, when ye uttered it with your tongues, and spake with your mouths that of which ye had no knowledge. And ye deemed it to be a light matter; but with God it was a grave one.

And why did ye not say when ye heard it, "It is not for us to speak of this affair! O God! By thy Glory, this is a gross calumny" ?

God hath warned you that ye go not back to the like of this for ever, if ye be believers;

<sup>1</sup> Supply, *He would have punished at once.*

<sup>2</sup> The rumour of improper intimacy between Ayesha and Safwan Ibn El Moattal, during Muhammad's return from the expedition against the tribe of Mostaliq (an. Hej. 9), in which he was separated from her for an entire day, which she passed in the company of Safwan, who had found her when accidentally left behind. Verses 4–26 were revealed shortly after the return.

<sup>3</sup> Whose characters are cleared.

<sup>4</sup> Abdallah Ibn Obba (Abulf, p. 83).

<sup>5</sup> Lit. as Mar. *assumpsit sibi gravitatem ejus (nempe iniquitatis).*

And God maketh the Signs<sup>1</sup> clear to you: for God is Knowing, Wise;

But as for those who love that foul calumnies should go forth against those who believe, a grievous chastisement awaiteth them

In this world and in the next: And God hath knowledge, but ye have not.

20 And but for the goodness of God towards you and his Mercy, and that God is Kind, Merciful . . . . . !<sup>2</sup>

¶ O ye who believe! follow not the steps of Satan, for whosoever shall follow the steps of Satan, on him will he verily enjoin the foul and the blameworthy; and but for the goodness of God towards you and his mercy, no one of you had been cleansed for ever: but God maketh whom He will to be clean; and God Heareth, Knoweth.

And let not persons of wealth and means among you swear that they will not give to their kindred, to the poor, and to those who have fled their homes in the cause of God; let them rather pardon and pass over the offence.<sup>3</sup> Desire ye not that God should forgive you? And God is Gracious, Merciful!

Verily, they who throw out charges against virtuous but careless women, who yet are believers, are cursed in this world and in the world to come, and a terrible punishment doth await them,

Their own tongues, and hands, and feet, shall one day bear witness against them of their doings;<sup>4</sup>—

On that day will God pay them their just due, and they shall know that God is the clear Truth itself.

Bad women for bad men, and bad men for bad women; but virtuous women for virtuous men, and virtuous men for virtuous women! These shall be cleared from calumnies; theirs shall be forgiveness and an honourable provision.

¶ O ye who believe! enter not into other houses<sup>5</sup> than

<sup>1</sup> i. e. verses of the Korân.

<sup>2</sup> Comp. verse 10, n.

<sup>3</sup> Abubekr had been desirous to punish one of his relatives, Mestah, who had propagated the scandal against Ayesha, by refusing him gifts or alms.

<sup>4</sup> "The very members of a man shall testify against him; for thus we read (Jer. xliiii. 12), Ye are yourselves my witnesses, saith the Lord."—Chagiga, 16; Thaanith, 11a.

<sup>5</sup> It was the custom in Arabia, before Islam, to enter houses without permission.—Freyt. Einl. p. 216.

your own, until ye have asked leave, and have saluted its inmates. This will be best for you: haply ye will bear this in mind.

And if ye find no one therein, then enter it not till leave be given you; and if it be said to you, "Go ye back," then go ye back. This will be more blameless in you; and God knoweth what ye do.

There shall be no harm in your entering houses in which no one dwelleth; within them may be the supply of your needs: and God knoweth what ye do openly and what ye conceal.

¶ 30 Speak unto the believers that they cast down their eyes and observe continence. Thus will they be more pure. Of a truth God is well aware of what they do.

And speak to the believing women that they refrain their looks, and observe continence; and that they display not their ornaments, except those which are external; and that they draw their veils over their bosoms, and display not their ornaments, except to their husbands or their fathers, or their husbands' fathers, or their sons, or their husbands' sons, or their brothers, or their brothers' sons, or their sisters' sons, or their women, or their slaves, or male domestics who have no natural force, or to children who note not women's nakedness. And let them not strike their feet together, so as to discover their hidden ornaments.<sup>1</sup> And be ye wholly turned to God, O ye believers! haply it shall be well with you.

And marry those among you who are single, and your good servants, and your handmaidens. If they are poor, God of his bounty will enrich them. And God is all-bounteous, Knowing. And let those who cannot find a match<sup>2</sup> live in continence till God of his bounty shall enrich them.

And to those of your slaves who desire a deed of *manu-mission*, execute it for them, if ye know good in them, and give them a portion of the wealth of God which He hath given you.<sup>3</sup> Force not your female slaves into sin, in order that ye may gain the casual fruitions of this world, if they wish to

<sup>1</sup> *i.e.* the anklets. Comp. Isai. iii. 16, 18. Lit. *that their ornaments which they hide may be known.*

<sup>2</sup> On account of poverty.

<sup>3</sup> Comp. Deut. xv. 12-15.

preserve their modesty. Yet if any one compel them, then verily, after their compulsion, will God be Forgiving, Merciful.

¶ And now have We sent down to you clear signs, and an instance from among those who flourished before you, and a caution for the God-fearing.<sup>1</sup>

God is the LIGHT of the Heavens and of the Earth. His Light is like a niche in which is a lamp—the lamp *encased* in glass—the glass, as it were, a glistening star. From a blessed tree is it lighted, the olive neither of the East nor of the West, whose oil would well-nigh shine out, even though fire touched it not! It is light upon light! God guideth whom He will to his light, and God setteth forth parables to men, and God knoweth everything.

¶ In the temples which God hath allowed to be reared, that his name may therein be remembered, do men praise Him morn and even:

Men whom neither merchandise nor traffic beguile from the remembrance of God, and from the observance of prayer, and the payment of the stated alms, through fear of the day when hearts *shall throb* and eyes shall roll:

That for their most excellent works may God recompense them, and of his bounty increase *it to* them more and more: for God maketh provision for whom He pleaseth without measure.

But as to the Infidels, their works are like the mirage in a level plain which the thirsty deemeth to be water, until when he cometh unto it, he findeth it not aught, but findeth that God is with him; and He fully payeth him his account: for swift to take account is God:

40 Or like the darkness on the vast and deep sea when covered by billows riding upon billows, above which are clouds: darkness upon darkness. When a man reacheth forth his hand, he can scarcely see it! He to whom God shall not give light, no light at all hath he!

¶ Hast thou not seen how all in the Heavens and in the Earth uttereth the praise of God?—the very birds

<sup>1</sup> The meaning probably is, that the scandal raised against Ayesha resembled the scandal in the case of Joseph in Egypt and of the Virgin Mary, detailed in previous Suras.

as they spread their wings? Every *creature* knoweth its prayer and its praise! and God knoweth what they do:

God's the Kingdom of the Heavens and of the Earth: and unto God the *final* return!

Hast thou not seen that God driveth clouds lightly forward, then gathereth them together, then pileth them in masses? And then thou seest the rain forthcoming from their midst; and He causeth *clouds like* mountains, charged with hail, to descend from the heaven, and He maketh it to fall on whom He will, and from whom He will He turneth it aside.—The brightness of his lightning all but taketh away the sight!

God causeth the day and the night to take their turn. Verily in this is teaching for men of insight. And God hath created every animal of water.<sup>1</sup> Some go upon the belly, and some go upon two feet, and some go upon four *feet*. God createth what He will. Aye, God hath power over all things.

Now have We sent down distinct signs.—And God guideth whom He will into the right path:

For there are who say, "We believe on God and on the Apostle, and we obey;" yet, after this, a part of them turn back.<sup>2</sup> But these are not of the faithful.

And when they are summoned to God and his Apostle that He may judge between them, lo! a part of them withdraw:

But had the truth been on their side, they would have come to Him, obedient.

Are they diseased of heart? or do they doubt? or are they afraid that God and his Apostle will deal unfairly with them? Nay, they are the unjust doers.

50 The words of believers, when called to God and his Apostle that He may judge between them, are only to say, "We have heard, and we obey:" these are they with whom it shall be well.

And whoso obeyeth God and his Apostle, and dreadeth

<sup>1</sup> An idea perhaps derived from Gen. i. 20, 21. Comp. Tr. Cholin, fol. 27a.

<sup>2</sup> Verses 46-56 obviously refer to a period, perhaps that between the battle of Ohod and the end of the war of the Ditch, when Muhammad's prospects were overclouded, and the confidence of his followers shaken.

God and feareth Him, these are they that shall be the blissful.

And they swore by God, with their most solemn oath, that if thou give them the word, they will certainly march forth. SAY: Swear ye not: of more worth<sup>1</sup> is obedience. Verily, God is well aware of what ye do.

SAY: Obey God and obey the Apostle. But if ye turn back, *still* the burden of his duty is on him only, and the burden of your duty rests on you. And if ye obey him, ye shall have guidance: but plain preaching is all that devolves upon the Apostle.

God hath promised to those of you who believe and do the things that are right, that He will cause them to succeed others in the land, as He gave succession to those who were before them, and that He will establish for them their religion in which they delight, and that after their fears He will give them security in exchange. They shall worship Me: nought shall they join with Me: And whoso after this believe not, they will be the impious:

But observe prayer, and pay the stated alms, and obey the Apostle, that haply ye may find mercy.

Let not the Infidels think that they can weaken *God on his own Earth*: their dwelling-place shall be the Fire! and wretched the journey!

¶ O ye who believe! let your slaves, and those of you who have not come of age, ask leave of you, three times a day, *ere they come into your presence*:—before the morning prayer, and when ye lay aside your garments at the mid-day heat, and after the evening prayer. These are your three times of privacy.<sup>2</sup> No blame shall attach to you or to them, *if*, after these *times*, when ye go your rounds of *attendance* on one another,<sup>3</sup> *they come in without permission*. Thus doth God make clear to you his signs: and God is Knowing, Wise!

And when your children come of age, let them ask leave to come into your presence, as they who were before them asked it. Thus doth God make clear to you his signs: and God is Knowing, Wise. As to women who are past childbearing, and have no

<sup>1</sup> Lit. *is* befitting, or honourable.

<sup>2</sup> Lit. nakedness.

<sup>3</sup> Lit. *circumeuntes erga vos alii vestrum erga alios*, i.e. obsequia præstantes vobis mutuo.—Mar.

hope of marriage, no blame shall attach to them if they lay aside their *outer* garments, but so as not to show their ornaments. Yet if they abstain from this, it will be better for them: and God Heareth, Knoweth.

¶ 60 No crime<sup>1</sup> shall it be in the blind, or in the lame, or in the sick, to eat at your tables: or in yourselves, that ye eat in<sup>2</sup> your own houses, or the houses of your fathers, or of your mothers, or of your brothers, or of your sisters, or of your uncles on the father's side, or of your aunts on the father's side, or of your uncles on the mother's side, or of your aunts on the mother's side, or in those of which ye possess the keys, or in the house of your friend. No blame shall attach to you whether ye eat together or apart.

And when ye enter houses, salute one another with a good and blessed greeting as from God. Thus doth God make clear to you his signs, that haply ye may comprehend them.

Verily, they only are believers who believe in God and his Apostle, and who, when they are together with him upon any affair, depart not until they have sought his leave. Yes, they who ask leave of thee, are those who believe in God and his Apostle. And when they ask leave of thee on account of any affairs of their own, then grant it to those of them whom thou wilt, and ask indulgence for them of God: verily God is Indulgent, Merciful.

¶ Address not the Apostle as ye address one another.<sup>3</sup> God knoweth those of you who withdraw quietly from the assemblies, screening themselves behind others. And let those who withstand his command

<sup>1</sup> This verse was intended to relieve the scruples of the Muslims, who, following the superstitious customs of the Arabs, thought that they ought not to admit the blind, etc. to their tables, to eat alone, or in a house of which they were entrusted with the key, etc. <sup>2</sup> Ar. from.

<sup>3</sup> Lit. *make not the calling of the Apostle among you, like the calling of some of you to others*, i.e. address him by some respectful and honourable title. Thus in the Talmud, "It is forbidden to a disciple to call his Rabbi by name, even when he is not in his presence;" and again: "Neither is he to salute his Rabbi, nor to return his salutation, in the same way that salutations are given and returned among friends." "Whoever despises the wise men, hath no portion in the world to come." See Hilchoth Torah, c. 5.

beware, lest some present trouble befall them, or a grievous chastisement befall them, *hereafter*. Is not verily whatever is in the Heavens and the Earth God's? He knoweth your state; and one day shall men be assembled unto Him, and He will tell them of what they have done: for God knoweth all things.

[CVI.]

SURA LVIII.—SHE WHO PLEADED.

MEDINA.—22 Verses.

*In the Name of God, the Compassionate, the Merciful.*

Now hath God heard the words of HER<sup>1</sup> WHO PLEADED with thee against her husband, and made her plaint to God; and God hath heard your mutual arguments: verily God Heareth, Beholdeth.

As to those of you who put away their wives by saying, "*Be thou to me as my mother's back*"—their mothers<sup>2</sup> they are not; they only are their mothers who gave them birth! and verily they utter a blameworthy saying and an untruth:

But truly, God is Forgiving, Indulgent.

And those who *thus* put away their wives, and afterwards would recall their words, must free a captive before they can come together *again*. To this are ye warned to conform: and God is cognizant of your actions.

<sup>1</sup> Khaula, daughter of Thalaba, who had been divorced by the formula in verse 2, which was understood among the Arabs to imply perpetual separation. This Muhammad had asserted in her case; but in consequence of the woman's prayers, etc., a relaxation of the law on fulfilment of the conditions mentioned in verses 4, 5, was hereby allowed. None of the earlier traditions fix any date for this Sura, though later authorities (Weil, 184) fix the end of Hej. 6, or the beginning of Hej. 7.—The subject-matter is in part similar to that of Sura xxiv.

<sup>2</sup> See Sura [ciii.] xxxiii 4.

And he who findeth not a *captive to set free*, shall fast two months in succession before they two come together: And he who shall not be able to do so, shall feed sixty poor men. This, that he may believe in God and his Apostle; and these are the statutes of God: and for the unbelievers is an afflictive chastisement!

Truly they who oppose God and his Apostle shall be brought low, as those who were before them were brought low. And now have We sent down demonstrative signs: and, for the Infidels is a shameful chastisement,

On the day when God shall raise them all to life, and shall tell them of their doings. God hath taken count thereof, though they have forgotten the same;<sup>1</sup> and God is witness over all things.

Dost thou not see that God knoweth all that is in the Heavens and all that is in the Earth? Three persons speak not privately together, but He is their fourth; nor five, but He is their sixth; nor fewer nor more, but wherever they be He is with them. Then on the day of Resurrection He will tell them of their deeds: aye! God knoweth all things.

Hast thou not marked those who have been forbidden secret talk, and return to what they have been forbidden, and talk privately together with wickedness, and hate, and disobedience towards the Apostle! And when they come to thee, they greet thee not as God greeteth thee:<sup>2</sup> and they say among themselves, "Why doth not God punish us for what we say?" Hell shall be their meed:<sup>3</sup> they shall be burned at its fire: and a wretched passage *thither*.

10 O Believers! when ye hold private converse together, converse not with wickedness, and hate, and disobedience towards the Apostle; but let your private converse be with justice and the fear of God: and fear ye God unto whom ye shall be gathered!

Only of Satan is this clandestine talk, that he may

<sup>1</sup> The pronouns are in the singular in this clause.

<sup>2</sup> Instead of saying, *Es-salam aleika*, "Peace be on thee," the Infidels and Jews said, *Es-sam aleika*, "a plague or poison on thee."—See Geiger, p. 18.

<sup>3</sup> Lit. *sufficiency*.

bring the faithful to grief: but, unless by God's permission, not aught shall he harm them! in God then let the faithful trust.

O ye who believe! when it is said to you, "Make room in your assemblies," then make ye room. God will make room for you *in Paradise!* And when it is said to you, "Rise up," then rise ye up. God will uplift those of you who believe, and those to whom "the Knowledge" is given, to *lofty grades!* and God is cognizant of your actions.

O ye who believe! when ye go to confer in private with the Apostle, give alms before your private conference. Better will this be for you, and more pure. But if ye find not *the means*, then truly God is Lenient, Merciful.

Do ye hesitate to give alms previously to your private conference? Then if ye do it not (and God will excuse it<sup>1</sup> in you), at least observe prayer, and pay the stated impost, and obey God and his Apostle: and God is cognizant of your actions.

Hast thou not remarked those who make friends of *that* people with whom God is angered? They are neither of your party nor of theirs; and they swear to a lie,<sup>2</sup> knowing it to be such;

God hath got ready for them a severe torment: for, evil is that they do.

They make a cloak of their faith, and turn *others* aside from the way of God: wherefore a shameful torment awaiteth them.

By no means shall their wealth or their children avail them aught against God. Companions *shall* they be of the fire: they shall abide therein for ever.

On the day when God shall raise them all, they will then swear to Him as they swear to you, deeming that it will avail them. Are they not—yes they—the liars?

20 Satan hath gotten mastery over them, and made them forget the remembrance of God. These are Satan's party. Shall not verily the party of Satan be the losers?

Verily, they who oppose God and his Apostle shall be among the most vile. God hath written *this*

<sup>1</sup> Lit. *and God is turned* (i.e. *is gracious to*) you.

<sup>2</sup> The Jews swear that they are Muslims.



*decree*: "I will surely prevail, I and my Apostles." Truly God is Strong, Mighty.

Thou shalt not find that any of those who believe in God, and in the last day, love him who opposeth God and his Apostle, even though they be their fathers, or their sons, or their brethren, or their nearest kin. On the hearts of these hath God graven the Faith, and with his own Spirit hath He strengthened them; and He will bring them into gardens, beneath whose *shades* the rivers flow, to remain therein eternally. God is well pleased in them, and they in Him. These are God's party! Shall not, of a truth, the party of God be those with whom it is well?

[CVII.]

SURA XXII.—THE PILGRIMAGE.

MEDINA.<sup>1</sup>—78 Verses.

*In the Name of God, the Compassionate, the Merciful.*

O MEN of Mecca, fear your Lord. Verily, the earthquake<sup>2</sup> of the *last* Hour will be a tremendous thing!

On the day when *ye* shall behold it, every suckling woman shall forget her sucking babe; and every woman that hath a burden *in her womb* shall cast her burden; and thou shalt see men drunken, yet are they not drunken; but it is the mighty chastisement of God!

<sup>1</sup> This Sura is generally said to have been revealed at Mecca; but this is probably only the case with verses 1-24, 43-56, 60-65, 67-75. Mr. Muir places it at the close of the Meccan Suras of the fifth period. See Nöld. p. 158.

<sup>2</sup> Comp. Matt. xxiv. 7.

There is a man<sup>1</sup> who, without knowledge, wrangleth about God, and followeth every rebellious Satan; Against whom it is decreed, that he shall surely be guile, and guide into the torment of the flame, whoever shall take him for his lord.

O men! if ye are in doubt about the Resurrection, yet, of a truth, have We created you of dust, then of the moist germs of life, then of clots of blood, then of pieces of flesh shapen and unshapen, that We might give you proofs of *our power*! And We cause *one sex or the other*, at our pleasure, to abide in the womb until the appointed time; then We bring you forth infants; then permit you to reach your age of strength; and one of you dieth, and another of you liveth on to an age so abject that all his former knowledge is clean forgotten!<sup>2</sup> And thou hast seen the earth barren: but when We send down the rain upon it, it stirreth and swelleth, and groweth every kind of beauteous herb. This, for that God is the Truth, and that it is He who quickeneth the dead, and that He hath power over everything:

And that "the Hour" is coming—there is no doubt of it—and that God will wake up to life those who are in the tombs.

A man there is who disputeth about God without knowledge or guidance or enlightening Book, Turning aside *in scorn* to mislead *others* from the way of God! Disgrace shall be his in this world; and on the day of the Resurrection, We will make him taste the torment of the burning:—

10 "This for thy handywork of old! and because God is not unjust to his servants."

And there is a man who serveth God in a single point.<sup>3</sup> Then if good come upon him, he resteth in it; but if trial come upon him, he becometh a pervert,<sup>4</sup> with the loss both of this world and of the next! This same is the clear ruin!

<sup>1</sup> Said to be Abu Jahl (see Sura xvi. p. 2, n. 2). Or, according to others, Ibn-el-Hareth; but this verse, as well as verses 8, 11, may be understood of men generally.

<sup>2</sup> Lit. *so that after knowledge he knoweth not aught*.

<sup>3</sup> Lit. *upon the verge of religion*.

<sup>4</sup> Lit. *he is turned upon himself*. It may be also rendered, *is turned according to his manner*.

- He calleth beside God upon that which cannot hurt him, and which cannot profit him. This same is the far-gone error!
- He calleth on him who would sooner hurt than profit him. Surely bad the lord, and bad the companion!
- Verily God will bring in those who believe and do the things that are right, into gardens 'neath which the rivers flow: verily God doth that which He pleaseth.
- Let him who thinketh that God will by no means aid *his Apostle* in this world and in the next, stretch a cord aloft to *destroy himself*; then let him cut it, and see whether his devices can bring that<sup>1</sup> to naught at which he was angry!
- Even thus send We it [the Korán] down, *as clear signs* (verses): and because God guideth whom He pleaseth.
- Verily they who believe, and the Jews and the Sabeites,<sup>2</sup> and the Christians, and the Magians, and those who join other gods with God, verily God shall decide between them on the day of Resurrection: verily God is witness over all things.
- Seest thou not that all in the Heavens and all on the Earth adoreth God? the sun and the moon and the stars, and the mountains, and the trees, and the beasts, and many among men? But of many is the chastisement their due:
- And whom God disgraceth there shall be none to honour: Verily God doth that which pleaseth Him.
- 20 These, *the Faithful and the Infidels*, are the two disputants who dispute concerning their Lord: but for those who have disbelieved garments of fire are cut out; boiling water shall be poured down over their heads:
- All that is in their bowels, and their skins shall be dissolved: and maces of iron await them;—
- So oft as they, for anguish, would fain come forth

<sup>1</sup> Lit. *remove*, i.e. the teachings and progress of Islam. The sense of this somewhat obscure passage seems to be, "Let him have recourse to means, however absurd and impracticable."

<sup>2</sup> See Sura [xci.] ii. 59. The Sabeites were probably *Hanufs*. v. n. p. 216.

thence, back shall they be turned into it, with, "Taste ye the torment of the burning."

Verily God will bring in those who believe, and do the things that are right, into gardens 'neath which the rivers flow. Adorned shall they be therein with golden bracelets and with pearls, and their raiment therein shall be of silk:

For they were guided to the best of words; and were guided to the glorious path!

Verily those who believe not, and seduce others from the way of God, and from the Holy Mosque which We have appointed to all men, alike for those who abide therein, and for the stranger;

And him who seeketh impiously to profane it, We will cause to taste a grievous punishment.

¶ And *call to mind* when We assigned the site of the House<sup>1</sup> to Abraham *and said*: "Unite not aught with Me in worship, and purify My House for those who go in procession round it, and who stand or bow in worship:"—

And proclaim to the peoples a PILGRIMAGE: Let them come to thee on foot and on every fleet<sup>2</sup> camel, arriving by every deep defile:

That they may bear witness of *its* benefits to them, and may make mention of God's name on the appointed days<sup>3</sup> over the brute beasts with which He hath supplied them *for sustenance*: Therefore eat thereof yourselves, and feed the needy, the poor:

30 Then let them bring the neglect of their persons to a close<sup>4</sup> and pay their vows, and go in circuit round the ancient House.

This *do*. And for him that holdeth in honour the sacred

<sup>1</sup> The Kaaba. Sharastani informs us that there was an opinion prevalent among the Arabs that the walking round the Kaaba and other ceremonies were symbolic of the motion of the planets and of other astronomical facts. Watwat, *Mabahij al Fikr*, lib. i. c. 2, says that "most Arabic tribes were originally star-worshippers, Sabeans. The people of Saba worshipped the sun, the tribes of Asad and Kaninah the moon, etc. etc. At a later period they all sunk into idolatry, and in the time of Muhammad the idols round the Kaaba amounted to 360," one for each day of the year.

<sup>2</sup> Lit. *thin*, with the implied sense of *fleet*.

<sup>3</sup> The ten first days of the Dhu'l-hajja. For the ceremonies, see Freytag's *Einleitung*, p. 418; Burton's *Pilgrimage*, vol. iii.; Sale's *Notes and Preliminary Discourse*.

<sup>4</sup> *i.e.* the uncut beards, nails, etc.

ordinances of God, it shall be well with his Lord. The *flesh of cattle* is allowed you, save of those *already* specified for you. Shun ye therefore the pollution of idols, and shun ye the word of falsehood; Sound in faith<sup>1</sup> Godward, uniting no god with Him; for whoever uniteth gods with God, is like that which falleth from on high, and the birds snatch it away, or the wind bloweth it away to a distant place.

This *do*. And whoso holdeth in honour the offerings made to God, *doth so* verily from piety of the heart. Ye may obtain advantages from the *cattle* up to the set time for *slaying them*: then, the place for sacrificing them is at the ancient House.

And to every people have We appointed rites, that they may commemorate the name of God over the brute beasts which He hath provided for them. And your God is the one God. To Him, therefore, surrender yourselves: and bear thou good tidings to those who humble themselves,—

Whose hearts, when mention is made of God, thrill with awe; and to those who remain steadfast under all that befall them, and perform the prayers, and give alms of that with which We have supplied them.

And the camels have We appointed you for the sacrifices to God: *much* good have ye in them. Make mention, therefore, of the name of God over them *when ye slay them*, as they stand with three feet on the ground and one forefoot tied up;<sup>2</sup> and when they are fallen over, eat of them, and feed him who asketh humbly, and him who asketh not, though poor. Thus have We subjected them to you: Haply ye will be thankful.<sup>3</sup>

<sup>1</sup> Lit. Hanyfs, p. 216, n.

<sup>2</sup> This is expressed in the original by a single word, which literally means *a row*.

<sup>3</sup> Offerings of animals are by no means confined to Mecca and the Pilgrimage. "It is not uncommon," says Mr. Lane, "without any definite view but that of obtaining general blessings, to make vows (of animals); and sometimes a peasant vows that he will sacrifice, for the sake of a saint, a calf which he possesses, as soon as it is grown and fatted. It is let loose, by consent of all his neighbours, to pasture where it will, even in fields of young wheat; and at last, after it has been sacrificed, a public feast is made of its meat. Many a large bull is thus given away" (Modern Egyptians, i. 307). Compare Dr. Gobat's Abyssinia, p. 294, 7, for similar customs among Christians of probably Arabian extraction. Five

By no means can their flesh reach unto God, neither their blood; but piety on your part reacheth Him. Thus hath He subjected them to you, that ye might magnify God for his guidance: and, announce glad tidings to the doers of good.

Verily God will ward off *mischief* from believers: lo, God loveth not the false, the unbeliever.

40 ¶ A sanction is given to those who, because they have suffered outrages, have taken up arms; and verily, God is well able to succour them—

Those who have been driven forth from their homes wrongfully, only because they say, "Our Lord is the God." And if God had not repelled some men by others, cloisters and churches and oratories and mosques wherein the name of God is ever commemorated, would surely have been destroyed! And him who helpeth God will God surely help: <sup>1</sup> Verily, God is Strong, Mighty:—

Those who, if We stablish them in *this* land, will observe prayer and pay the alms of obligation and enjoin what is recognized *as right*, and forbid what is unlawful. And the final issue of all things is unto God.

¶ Moreover, if they charge thee with imposture, then already, before them, the people of Noah, and Ad and Thamood, and the people of Abraham, and the people of Lot, and the dwellers in Madian, have charged their prophets with imposture! Moses too was charged with imposture! And I bore long with <sup>2</sup> the unbelievers, then chastised them, and how great was the change I wrought!

And how many cities which had acted wickedly have We destroyed, and they are laid low in ruin on their own foundations, and wells abandoned and lofty castles!

Have they not then journeyed through the land? Have they not hearts to understand with, or ears to hear with? But it is not verily that their eyes are blind, but the hearts that are in their breasts are blind!

or six thousand animals are said to have been slain in the valley of Mina by the pilgrims of the year 1854. (See Capt. Burton's Pilgrimage, iii. p. 313.) The victim is considered by the devout as an expression of their conviction that death is their desert at the hands of God.

<sup>1</sup> See Ibn Batoutah, iv. 106 (Par. ed.).

<sup>2</sup> Lit. *respited*, or *granted a long life to*.

And they will bid thee to hasten the chastisement: but God cannot fail his threat, and verily, a day with thy Lord is as a thousand years<sup>1</sup> of those which ye reckon!

And with how many cities have I long borne, wicked though they were, then chastised them! And unto Me shall *all* return.

SAY: O men! I am only your open warner;

And they who believe and do the things that are right, shall have forgiveness and an honourable provision;

50 But they who strive to invalidate our signs shall be inmates of Hell.

Nor have We sent any apostle or prophet before thee, among whose desires<sup>2</sup> Satan injected not some *wrong* desire, but God shall bring to naught that which Satan had suggested. Then shall God affirm His revelations:<sup>3</sup> for God is Knowing, Wise!—

That He may make that which Satan hath injected, a trial to those in whose hearts is a disease, and whose hearts are hardened.—And verily, the wicked are in a far-gone severance *from the truth!*

And that they to whom “the Knowledge” hath been given may know that *the Korán* is the truth from thy Lord, and may believe in it, and their hearts may acquiesce in it: and of a truth God is surely the guider of those who believe, into the right path.

But the unbelievers will not cease to doubt concerning it, until “the Hour” come suddenly upon them, or until the chastisement of the day of desolation<sup>4</sup> come upon them.

On that day the Kingdom shall be God’s: He shall judge between them: and they who have believed and done the things that are right, *shall be* in gardens of delight:

But they who disbelieved and *treated* our signs as lies—these then—a shameful chastisement awaiteth them!

And as to those who fled their country for the cause of

<sup>1</sup> Comp. Sur. xxxii. 4, p. 193.

<sup>2</sup> Or, *readings*. Vide Sale’s note, vol. ii. p. 168.

<sup>3</sup> The ayats, signs or verses of the Korán. It is said by tradition that Muhammad was consoled by this revelation for the Satanic suggestion mentioned Sur. liii. 20, p. 65, n. But in this view of the text, for *among whose desires* or *affections*, we should render *when he recited*.—Thus Mar.

<sup>4</sup> Lit. *barren* or *grievous* day.

God, and were afterwards slain, or died, surely with goodly provision will God provide for them! for verily, God is the best of providers!

He will assuredly bring them in<sup>1</sup> with an in-bringing that shall please them well: for verily, God is Knowing, Gracious.

So shall it be. And whoever in making exact reprisal for injury done him shall again be wronged, God will assuredly aid him: of a truth God is Merciful, Forgiving.

60 So shall it be; for that God causeth the night to enter in upon the day, and He causeth the day to enter in upon the night: and for that God Heareth, Seeth.

So shall it be, for that God is the truth; and because what they call on beside Him is vanity: and because God is the Lofty, the Mighty!

Seest thou not that God sendeth down water from Heaven, and that on the morrow the earth is clad with verdure? aye God is benignant, cognizant *of all*.

His, all in the Heavens and all on Earth: and verily, God! He is the Rich, the Praiseworthy!

Seest thou not that God hath subjected to you whatever is in the earth; and the ships which traverse the sea at his bidding? And He holdeth back the heaven that it fall not on the earth, unless He permit it! Verily God is Gracious to mankind, Merciful.

And He it is who hath given you life, then will cause you to die, then will give you life—of a truth man is ungrateful.

To every people have We appointed observances which they observe. Therefore, let them not dispute this matter with thee, but bid them to thy Lord: Verily thou art on the right way:

But if they debate with thee, then SAY: God best knoweth what ye do!

God will judge between you on the day of Resurrection, as to the matters wherein ye differ.

Knowest thou not that God knoweth whatever is in the Heaven and on the Earth? This truly is *written* in the Book: this truly is easy for God.

70 Moreover they worship beside God, that for which He

<sup>1</sup> *i. e.* into Paradise.

hath sent down no warranty, and that of which they have no knowledge: but for those who do *this* wrong, no helper!

And when our verses are rehearsed to them as clear proofs, thou perceivest displeasure in the countenances of those who disbelieve. Scarce can they refrain from rushing to attack those who rehearse our verses to them! SAY: Shall I tell you of worse than this? The fire which God hath threatened to those who believe not! And wretched the passage thither!

O men! a parable is set forth to you, wherefore hearken to it. Verily, they on whom ye call beside God, could by no means create a fly, though they assembled for it; and were the fly to carry off aught from them, they could not take it away from it! Weak the suppliant and the supplicated!

Unworthy the estimate they form of God!<sup>1</sup> Verily, God is Powerful, Mighty!

God chooseth messengers from among the angels and from among men: verily, God Heareth, Seeth.

He knoweth what is before them and what is behind them; and unto God shall *all* things return.

Believers! how down and prostrate yourselves and worship your Lord, and work righteousness. Haply ye shall fare well;

And do valiantly in *the cause of God* as it behoveth you to do for Him. He hath elected you, and hath not laid on you any hardship in religion, the Faith of your father Abraham. He hath named you the Muslims,

Heretofore and in this *Book*, that the Apostle may be a witness against you, and that ye may be witnesses against the rest of mankind. Therefore observe prayer, and give alms, and cleave fast to God. He is your liege Lord—excellent the Lord, and excellent the Helper!

<sup>1</sup> Lit. *they measure not God with truth of his measurement.*

[CVIII.]

SURA XLVIII.—THE VICTORY.

MEDINA.—29 Verses.

*In the Name of God, the Compassionate, the Merciful.*

VERILY, We have won for thee an undoubted VICTORY<sup>1</sup>—

*In token* that God forgiveth thy earlier and later faults, and fulfilleth his goodness to thee, and guideth thee on the right way,

And that God succoureth thee with a mighty succour.

He it is who sent down a spirit of secure repose<sup>2</sup> into the hearts of the faithful that they might add faith to their faith,<sup>3</sup> (for God's are the armies of the Heavens and of the Earth; and God is All-knowing, All-wise:)

That He might bring the believing men and the believing women into gardens 'neath whose *trees* the rivers flow, to dwell therein for ever, and that He might cancel their evil deeds: and this is the great bliss with God:

And that He might punish the hypocritical men and the hypocritical women, and the men and women who join other gods with God, and think evil thoughts of Him. Theirs *shall be* a round of evil; and God is angry with them and hath cursed them, and hath prepared Hell for them: and, an evil journey thither!

The armies of the Heavens and of the Earth are God's, and God is Mighty, Wise!

<sup>1</sup> This Sura was probably revealed shortly after the peace of Hudaibiya, Ann. Hej. 6. Some commentators, however, understand the *Victory* of the taking of Mecca two years later—the preterite being used in the prophetic style for the future—others of the taking of Chaibar, or Mûta, a town of the Roman empire.

<sup>2</sup> Lit. *who sent tranquillity.*

<sup>3</sup> Lit. *that they might increase faith with their faith.*

Verily, We have sent thee to be a witness and a herald of good, and a warner,

That ye may believe on God and on his Apostle; and may assist Him, and honour Him, and praise Him, morning and evening.

10 In truth, they who plight fealty<sup>1</sup> to thee, really plight that fealty to God: the hand of God is over their hands! Whoever therefore breaketh his oath, only breaketh it to his own hurt; but whoever is true to his engagement with God, He will in that case give him a great reward.

¶ The Arabs who took not the field with you,<sup>2</sup> will say to thee,<sup>3</sup> "We were engaged with<sup>4</sup> our property, and our families; therefore ask thou pardon for us." They speak with their tongues what is not in their hearts. SAY: And who hath any power to prevail for you with God, whether He will you some loss, or whether He will you an advantage? Nay, God is acquainted with your doings—

Nay, ye thought that the Apostle and the faithful could by no means come back to their families; and ye were pleased in your hearts at this;<sup>5</sup> and ye thought an evil thought of *this expedition*, and ye became an undone people:

For, whoso believeth not in God and his Apostle. . . . Verily then, We have got ready the flame for the unbelievers!

And God's is the kingdom of the Heavens and of the Earth; Whom He will He forgiveth, and whom He will He punisheth: and God is Gracious, Merciful!

They who took not the field with you will say, when ye go forth to the spoil to take it, "Let us follow you." Fain would they change the word of God.<sup>6</sup> SAY: Ye shall by no means follow us: thus hath God said already. They will say then, "Nay, ye are jealous of us." Nay! they are men of but little understanding.

SAY to those Arabs of the desert, who took not the field,

<sup>1</sup> The Ar. word implies the *making a contract by striking hands*.

<sup>2</sup> Lit. *were left behind*.

<sup>3</sup> On the return to Medina. See Weil's *Leben M.* p. 173, n.

<sup>4</sup> Lit. *occupied us*.

<sup>5</sup> Lit. *this was made to appear pleasing in your hearts*.

<sup>6</sup> The law relative to booty, viz. that those who were not at Hudaibiya should have no share in the booty to be obtained from the Jews at Chaibar. Muhammad marched against them in Hej. 7.

Ye shall be called forth against a people of mighty valour. Ye shall do battle with them, or they shall profess Islam. If therefore ye obey, a goodly recompense will God give you; but if ye turn back as ye turned back aforetime, He will chastise you with a sore chastisement.

¶ It shall be no crime on the part of the blind, the lame, or the sick, *if they go not to the fight*. But whoso obeyeth God and his Apostle, He shall bring him into the gardens 'neath which the rivers flow: but whoso turneth back, He will punish him with a sore punishment.

Well pleased now hath God been with the believers when they plighted fealty to thee under the tree; <sup>1</sup> and He knew what was in their hearts: therefore did He send down upon them *a spirit of secure repose*, and rewarded them with a speedy victory, And with the rich booty which they took: for God is Mighty, Wise!

20 God promised you the taking of a rich booty<sup>2</sup> and sped it to you; and He withheld men's hands from you, for a sign to the faithful, and that He might guide you along the right way:—

And other *booty*, over which ye had not power: but now hath God compassed it *for you*; for God is over all things Potent.

If the unbelievers (Meccans) fight against you, they shall assuredly turn their backs; then, neither protector nor helper shall they find!

*Such is* God's method carried into effect of old: and no change canst thou find in God's mode of dealing.

And He it was who held their hands from you and your hands from them in the valley of Mecca,<sup>3</sup> after that He had given you the victory over them: for God saw what ye did.

These are they who believed not, and kept you away from the sacred Mosque, as well as the offering which was prevented from reaching the place of

<sup>1</sup> When the rumour reached Muhammad at Hudaibiya that Othman Ibn Affan, whom he had sent to inform the Meccans that he was merely coming to visit their temple, and with peaceable intentions, had been slain by them. <sup>2</sup> At Chaibar.

<sup>3</sup> *The valley* (or *interior part*, lit. *belly*) of Mecca may mean Hudaibiya. But the commentators explain this verse of different events. It probably, however, refers to the 50 (according to Djalalein 80) prisoners whom Muhammad dismissed freely at Hudaibiya.

sacrifice. And had it not been that ye would have trodden down believers both men and women whom ye could not recognize, so that guilt might have lighted on you without your knowledge, on their account, *and* that God would bring whom He will within his mercy, *this would have been otherwise ordered.* Had they been apart,<sup>1</sup> We had surely punished such of them as believed not, with a sore punishment.

When the unbelievers had fostered rage in their hearts—the rage of ignorance (of unbelief)—God therefore sent down his peace on his Apostle and on the faithful, and fixed firmly in them the word of piety, for they were most worthy and deserving of it: and God hath knowledge of all things.

Now hath God in truth made good to his Apostle the night-vision<sup>2</sup> *in which He said*, “Ye shall surely enter the sacred Mosque, if God will, in full security, having your heads shaved and *your hair* cut: ye shall not fear; for He knoweth what ye know not; and He hath ordained you, beside this, a speedy victory.”

It is He who hath sent his Apostle with “the Guidance,” and the religion of truth, that He may make it victorious over every *other* religion. And *of this* God is a sufficient witness.

Muhammad is the Apostle of God; and his comrades are most vehement against unbelievers, *but* full of tenderness among themselves. Thou mayst see them bowing down, prostrating themselves, imploring favours from God and his good pleasure *in them.* Their tokens<sup>3</sup> are on their faces, the traces of their prostrations. This is their picture in the Law, and their picture in the Evangel<sup>4</sup>—they are as the seed which putteth forth its stalk; and strengtheneth it, and it groweth stout, and riseth upon its stem,<sup>5</sup> rejoicing the sowers—to incense

Had the believers been separate from the infidels.

<sup>2</sup> This dream Muhammad had at Medina, before he set out for Al Hudaibiya. His followers expected its fulfilment within the year, but when the truce frustrated their hopes, this verse was revealed to pacify them.

<sup>3</sup> Dust from the pavement. The Muhammadans who say their prayers on carpets often place little bricks before them which they touch in prostration with their forehead.

<sup>4</sup> Comp. Mark iv. 28.

<sup>5</sup> Lit. *legs.*

unbelievers by their means. To such of them as believe and do good works, hath God promised forgiveness and a noble recompense.

[CIX.]

SURA LXVI.—THE FORBIDDING.

MEDINA.—12 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHY,<sup>1</sup> O Prophet! dost thou FORBID that which God hath made lawful to thee, from a desire to please thy wives? But God is Lenient, Merciful!

God truly hath allowed you release from your oaths; and God is your master: and He is the Knowing, Wise.

When the Prophet told a recent occurrence as a secret to one of his wives, and when she divulged it and God informed him of this, he acquainted her with part and withheld part.<sup>2</sup> And when he taxed her with it, she said, “Who imparted this to thee?” He said, “The All-knowing, the Wise, told it me.

“If ye both<sup>3</sup> be turned to God in penitence, for now have your hearts gone astray . . .<sup>4</sup> but if ye assist one another against *the Prophet*, then verily, God is his Protector, and Gabriel, and *every* just man among the faithful; and the angels are his helpers besides.

<sup>1</sup> The first verses of this Sura were revealed (Hej. 7) on occasion of Muhammad's reviving affection for Mary, a Copt slave sent him by the governor of Egypt, from whom he had recently (verse 3) sworn to his wife Hafsa to separate entirely. Hafsa, who had been greatly incensed at their amour, of which Muhammad had himself informed her, communicated the matter in confidence to Ayesha, from whose altered manner, probably, the Prophet found that his secret had been betrayed. To free Muhammad from his obligation to Hafsa was the object of this chapter.

<sup>2</sup> Muhammad *withheld* part of his information, but taxed Hafsa with not having kept his secret.

<sup>3</sup> Ayesha and Hafsa.

<sup>4</sup> Supply, *God will pardon you.*

“Haply if he put you both away, his Lord will give him in exchange other wives better than you, Muslims, believers, devout, penitent, worshippers, observant of fasting, known of man; and virgins.”

¶ O Believers! save yourselves and your families from the fire whose fuel is men and stones, over which are set angels fierce and mighty who disobey not God in what He hath commanded them, but execute his behests.

O ye Infidels! make no excuses for yourselves this day; ye shall only be recompensed according to your works.

O Believers! turn to God with the turning of true repentance; haply your Lord will cancel your evil deeds, and will bring you into the gardens 'neath which the rivers flow, on the day when God will not shame the Prophet, nor those who have shared his faith: their light shall run before them, and on their right hands! they shall say, “Lord, perfect our light, and pardon us: Verily thou hast power over all things.”

O Prophet! make war on the infidels and hypocrites, and deal rigorously with them. Hell their abode! and wretched the passage to it!

10 God setteth forth as an example to unbelievers the wife of Noah and the wife of Lot; they were under two of our righteous servants, both of whom they deceived: but their husbands availed them nought against God: and it shall be said, “Enter ye into the fire with those who enter.”

God also holdeth forth to those who believe the example of the wife of Pharaoh,<sup>1</sup> when she said, “Lord, build me a mansion with thee in Paradise, and deliver me from Pharaoh and his doings; and deliver me from the wicked:”

And Mary, the daughter of Imran, ever Virgin, and into whose womb<sup>2</sup> we breathed of our spirit, and who believed in the words of her Lord and his Scriptures, and was one of the devout.

<sup>1</sup> Asia, a name, perhaps, corrupted from that of Pharaoh's daughter *Bithiah* (1 Chron. iv. 18).

<sup>2</sup> See Sura xxi. 91. Lit. *quæ rimam suam tuita est, in quam (rimam) inflavimus Spiritus nostri partem.* Thus Beidh.

[CX.]

SURA<sup>1</sup> LX.—SHE WHO IS TRIED.

MEDINA.—13 Verses.

*In the Name of God, the Compassionate, the Merciful.*

O YE who believe! take not my foe<sup>2</sup> and your foe for friends: ye show them kindness, although they believe not that truth which hath come to you: they drive forth the Apostle and yourselves because ye believe in God your Lord! If when ye go forth to fight on my path, and from a desire to please Me, ye show them kindness in private, then I well know what ye conceal, and what ye discover! And whoso of you doth this hath verily therefore gone astray from the even way.

If they catch you, they will prove your foes: hand and tongue will they put forth for your hurt,<sup>3</sup> and desire that you become infidels *again*.

Neither your kindred nor your children shall at all avail you on the day of the Resurrection. A severance between you will it make! and your actions doth God behold.

A good example had ye in Abraham,<sup>4</sup> and in those who

<sup>1</sup> Revealed probably as far as verse 9 (Ramadhan Hej. 8) shortly before the taking of Mecca.

<sup>2</sup> Haleb Ben Abu Baltha had informed the Koreish of an intended surprise of Mecca on the part of Muhammad, with the view of making terms for his own family, who had been left there. The offence was pardoned, but the revelation was nevertheless published with the view of preventing similar acts of treachery in future.

<sup>3</sup> Lit. *with evil*.

<sup>4</sup> Speaking of the representatives of the different religious systems prevalent in the Roman Empire, as Orpheus, Abraham, Christ, Apollonius of Tyana, enshrined among the household deities of Alexander Severus, Mr. Milman remarks (Hist. of Christianity, ii. p. 231) that “it is singular that Abraham, rather than Moses, was placed at the head of Judaism: it is possible that the traditionary sanctity which attached to the first parent.



followed him, when they said to their people, "Verily, we are clear of you and of what ye worship beside God: we renounce you: and between us and you hath hatred and enmity sprung up for ever, until ye believe in God alone." Yet *imitate not* the language of Abraham to his father, "I will assuredly pray for thy forgiveness, but not aught shall I obtain for thee from God."<sup>1</sup> O our Lord! in Thee do we trust! to Thee do we turn! to Thee do we come back.

O our Lord! expose us not for trial to the unbelievers, and forgive us: verily Thou art the Mighty, the Wise!

A good example even now had ye in them, for all who hope in God and in the last day. But let who will turn back, God truly is the Rich, the Praiseworthy!

God will perhaps establish goodwill between yourselves and those of them with whom ye are at enmity.<sup>2</sup> And God is Powerful: and God is Gracious, Merciful.

God doth not forbid you to deal with kindness and fairness towards those who have not made war upon you on account of your religion, or driven you forth from your homes: verily God loveth those who act with fairness.

Only doth God forbid you to make friends of those who, on account of your religion, have warred against you, and have driven you forth from your homes, and have aided your expulsion: and whoever maketh friends of them, these therefore are evil-doers.

10 O Believers!<sup>3</sup> when believing women come over to you as refugees (Mohadjers), then make TRIAL of them. God best knoweth their faith; but if ye have also ascertained them to be believers, let them not go back to the unbelievers; they are

of the Jewish people and of many of the Arab tribes, and which was afterwards embodied in the Korân, was floating in the East, and would comprehend, as it were, the opinions, not only of the Jews, but of a much wider circle of the Syrian natives."

<sup>1</sup> Sura [cxiii.] ix. 115.

<sup>2</sup> *i. e.* by their conversion hereafter.

<sup>3</sup> Said (see Nöld. p. 163) to have been revealed at, or shortly after, the peace of Hudaibiya. According to the terms then agreed upon, a mutual restitution of property was to take place.

not lawful for them, nor are the unbelievers lawful for these women. But give them back what they have spent *for their dowers*; and no crime shall it be in you to marry them, provided ye give them their dowers. Do not retain any right in the infidel women, but demand back what you have spent *for their dowers*, and let the *unbelievers* demand back what they have spent *for their wives*.<sup>1</sup> This is the ordinance of God which He ordaineth among you: and God is Knowing, Wise.

And if any of your wives escape from you to the unbelievers, and ye succeed in turn, then give those whose wives have gone away, the like of what they have spent *for their dowers*; and fear God in whom ye believe.

O Prophet! when believing women come to thee, and pledge themselves to thee that they will not associate aught with God, and that they will not steal or commit adultery, nor kill their children, nor bring scandalous charges,<sup>2</sup> nor disobey thee in what is right, then plight thou thy faith to them, and ask pardon for them of God: verily God is Indulgent, Merciful!

O Believers! enter not into amity with those against whom God is angered; they truly despair of the life to come, even as the unbelievers despair of the inmates of the tombs.

<sup>1</sup> Who are converted to Islam.

<sup>2</sup> *Lit. with a calumny which they have devised between their hands and their feet.* Referring, probably, to illegitimate children which the women attempted to father on their husbands. Said to have been revealed at the taking of Mecca.—Tab. Beidh.

## [CXI.]

SURA<sup>1</sup> CX.—HELP.

MEDINA.—3 Verses.

*In the Name of God, the Compassionate, the Merciful.*

WHEN the HELP of God and the victory arrive,  
And thou seest men entering the religion of God by  
troops;  
Then utter the praise of thy Lord, and implore his  
pardon; verily He loveth to turn *in mercy*.

## [CXII.]

## SURA XLIX.—THE APARTMENTS.

MEDINA.—18 Verses.

*In the Name of God, the Compassionate, the Merciful.*

O BELIEVERS! enter not upon any affair ere God and  
his Apostle<sup>2</sup> permit you; and fear ye God:  
verily God is one who Heareth, Knoweth.<sup>3</sup>  
O Believers! raise not your voices above the voice of  
the Prophet, neither speak aloud to him, as ye  
speak aloud one to another, lest your works come  
to naught, and ye unaware of it.

<sup>1</sup> This Sura was revealed after the taking of Mecca, and is supposed to have given Muhammad warning of his death.

<sup>2</sup> Or, *do not put yourselves forward; take not the lead of God and his Apostle.*

<sup>3</sup> All the ancient interpreters (as His. 933 ff., Ibn Sa'd, 320, Tab. Agâni f. 116 f.—comp. also Weil, 244 ff., Caussin, iii. 271) refer from 1-5 to the disrespectful demeanour, in Muhammad's presence, of the envoys of the Banu Tamim in Hej. 9 or 10.

Verily they who lower their voices in the presence of the Apostle of God, are the persons whose hearts God hath inclined<sup>1</sup> to piety. Forgiveness shall be theirs and a rich reward.

Of a truth they who call out to thee while thou art within<sup>2</sup> thine APARTMENTS, have most of them no right perception of *what is due to thee*;

But if they wait patiently till thou come forth to them, it would assuredly be better for them. But God is Indulgent, Merciful.

O Believers! if any bad man<sup>3</sup> come to you with news, clear it up at once,<sup>4</sup> lest through ignorance ye harm others, and speedily have to repent of what ye have done.

And know that an Apostle of God is among you! should he give way to you in many matters ye would certainly become guilty of a crime. But God had endeared the faith to you, and hath given it favour in your hearts, and hath made unbelief and wickedness, and disobedience hateful to you. Such are they who pursue a right course,

Through the bounty and grace *which* is from God: and God is one who Knoweth, Wise.

Moreover, if two bodies of the faithful are at war, then make ye peace between them:<sup>5</sup> and if the one of them wrong the other, then fight against the party which doth the wrong, until they come back to the precepts of God: then if they come back, make peace between them with fairness, and act impartially; verily God loveth those who act with impartiality.

10 Only the faithful are brethren: wherefore make peace between your brethren, and fear God; Haply ye may obtain mercy.

O Believers! let not men laugh men to scorn who haply may be better than themselves; neither let women

<sup>1</sup> Lit. *has made trial of for piety.*

<sup>2</sup> Lit. *behind.*

<sup>3</sup> The commentators mentioned in the last note, as well as others, explain this verse of Al Walid ben Uqba, who had brought a false report of the refusal of the Banu'lmustaliq to pay certain alms which Muhammad had sent him to demand. This Al Walid became governor of Kufa under Othman. He probably was never really converted to Islam.

<sup>4</sup> Lit. *use discernment.*

<sup>5</sup> Upon this passage 91-2, die Muslimen, says Noldeke, verschiedene Geschichten erzählen, so dass sich Nichts sicher bestimmen lässt (p. 164). This remark applies to the great mass of Muhammadan comment.

laugh women to scorn who haply may be better than themselves.<sup>1</sup> Neither defame one another, nor call one another by nicknames. Bad is it to be called wicked after *having professed* the faith:<sup>2</sup> and whoso repent not *of this* are doers of wrong.

O Believers! avoid frequent suspicions, for some suspicions are a crime; and pry not: neither let the one of you traduce another in his absence. Would any one of you like to eat the flesh of his dead brother? Surely ye would loathe it. And fear ye God: verily God is Relenting, Merciful.

O men! verily We have created you of a male and a female; and We have divided you into peoples and tribes, that ye might take knowledge one of another. Truly, the most worthy of honour in the sight of God is he who feareth Him most.<sup>3</sup> Verily, God is Knowing, Cognizant.

The Arabs of the desert<sup>4</sup> say, "We believe." SAY thou: Ye believe not; but rather say, "We profess Islam;" for the faith hath not yet found its way into your hearts. But if ye obey God and his Apostle, He will not allow you to lose any of your actions: verily God is Indulgent, Merciful.

The true believers are those only who believe in God and his Apostle, and afterwards doubt not; and who contend with their substance and their persons on the path of God. These are the sincere.

SAY: Will ye teach God about your religion? when God knoweth whatever is in the Heavens and on the Earth? yea, God hath knowledge of all things.

They taunt thee with their having embraced Islam.<sup>5</sup>

SAY: Taunt me not with your having embraced Islam: rather will God taunt you with his having guided you to the faith: *acknowledge this* if ye are sincere.

<sup>1</sup> Said to refer to Safa, one of Muhammad's wives, who had been taunted by his other wives with being a Jewess.

<sup>2</sup> Lit. *Bad the name, wickedness, after faith.*

<sup>3</sup> *i.e.* not the most nobly born, like the Koreish. This verse is said to have been revealed in Mecca on the day of its conquest. See Weil, *Leben*, p. 372, and n.

<sup>4</sup> The Banû Asad had come to Medina in a year of famine to seek support for themselves and families, and made profession of Islamism.—Beidh. Thus also Ibn Sad. Tabari. Wah.

<sup>5</sup> As if by so doing they had conferred a favour on the Prophet. The verb implies the act of reproaching by reminding of favours conferred.

Verily, God knoweth the secrets of the Heavens and of the Earth: and God beholdeth what ye do.

[CXIII.]

SURA IX.<sup>1</sup>—IMMUNITY, OR REPENTANCE.

MEDINA.—130 Verses.

AN IMMUNITY from God and his Apostle to those with whom ye are in league, among the Polytheist *Arabs*!—

Go ye therefore at large in the land four months: but know that ye shall not find God feeble; <sup>2</sup> and that those who believe not, God will put to shame—

And a proclamation on the part of God and his Apostle to the people on the day of the greater pilgrimage, that God is free from *any engagement* with those who worship other gods with God, as is his Apostle! If then, ye turn to God it will be better for you; but if ye turn back, then know that ye shall not find God feeble: and to those who believe not, announce thou a grievous punishment.

But this concerneth not those Polytheists with whom ye are in league, and who have afterwards in no way failed you, and not yet aided any one against you. Observe, therefore, your engagement with them through the whole time *of their treaty*: verily God loveth those who fear Him.

And when the sacred months<sup>3</sup> are passed, kill those

<sup>1</sup> The "Immunity" is said by some commentators to have formed originally one Sura with the eighth (p. 410), and that on this account the usual formula of invocation is not prefixed. The Caliph Othman accounted for this omission of the Bismillah from the fact of this Sura having been revealed, with the exception of a few verses, shortly before the Prophet's death, who left no instructions on the subject. (*Mishcat* i. p. 526.) The former verses, from 1-12, or, according to other traditions, from 1-40, were recited to the pilgrims at Mecca by Ali, Ann. Hej. 9.

<sup>2</sup> Or, *that ye cannot weaken God*, i.e. frustrate his decree.

<sup>3</sup> Shawâl, Dhu'lkaada, Dhu'lhajja, Muharram. These months were observed by the Arabians previous to the time of Muhammad.

who join other gods with God wherever ye find them; and seize them, and besiege them, and lay wait for them with every kind of ambush: but if they repent and observe prayer and pay the obligatory alms, then let them go their way: verily, God is Gracious, Merciful.

If any one of those who join gods with God ask an asylum of thee, grant him an asylum, in order that he hear the Word of God; then let him reach his place of safety. This, for that they are people devoid of knowledge.

How can they who add gods to God be in league with God and with his Apostle, save those with whom ye made a league at the sacred temple? So long as they are true to you, be ye true to them: verily, God loveth those who fear Him.

How *can they?* since if they prevail against you, they will not regard in their dealing with you, either ties of blood or good faith: With their mouths they content you, but their hearts are averse, and most of them are perverse doers.

They sell the signs of God for a mean price, and turn others aside from his way: of a truth, evil is it that they do!

10 They respect not with a believer either ties of blood or good faith; and these are the transgressors!

Yet if they turn to God and observe prayer, and pay the impost, then are they your brethren in religion: and We make clear the signs for men of knowledge.

But if, after alliance made, they violate their covenant and revile your religion, then do battle with the ringleaders of infidelity—verily, there is no faith in them! Haply they will desist.

Will ye not do battle with a people<sup>1</sup> who have broken their covenant and aimed to expel your Apostle and attacked you first? Will ye dread them? God truly is more worthy of your fear, if ye are believers!

Make war on them: By your hands will God chastise them, and put them to shame, and give you victory over them, and heal the bosoms of a people who believe;

<sup>1</sup> The Meccans.

And will take away the wrath of their hearts. God will turn relentingly unto whom He will: and God is Knowing, Wise.

Think ye that ye shall be forsaken, and that God doth not yet know those among you who do valiantly, and take none for their intimate friends beside God and his Apostle and the faithful? But God is well apprised of your doings.

It is not for the votaries of other gods with God, witnesses against themselves of infidelity, to visit the temples of God. These! vain their works: and in Hell-fire shall they abide for ever!

He only should visit the temples of God who believeth in God and the last day, and observeth prayer, and payeth the legal alms, and dreadeth none but God: For these are among the rightly guided.

Do ye place the giving drink to the pilgrims, and the visitation of the sacred temple,<sup>1</sup> on the same level with him who believeth in God and the last day, and fighteth for the cause<sup>2</sup> of God? They are not held equal by God: and God guideth not the unrighteous.

20 They who have believed, and fled their homes, and striven with their substance and with their persons on the path of God, are of the highest grade with God: and these are they who shall enjoy felicity!

Tidings of mercy from Himself and of his acceptance doth their Lord send them, and of gardens in which lasting pleasure shall be theirs;—

Abiding therein for ever; Aye, God! with Him is a great reward.

O Believers! make not friends of your fathers or your brethren if they love unbelief above faith: and whoso of you shall make them his friends, these therefore are evil-doers.

SAY: If your fathers and your sons and your brethren and your wives and your kindred and wealth which ye have gained, and merchandise which ye fear may be unsold, and dwellings wherein ye delight, be dearer to you than God and his Apostle and efforts on his Path, then wait until God shall Him—

<sup>1</sup> Al Abbas, Muhammad's uncle, when taken prisoner, had defended his unbelief, and declared that he had performed these two important duties. —Beidh.

<sup>2</sup> Lit. *on the way*.

self enter on his work :<sup>1</sup> And God guideth not the impious.

Now hath God helped you in many battle-fields, and, on the day of Honein,<sup>2</sup> when ye prided yourselves on your numbers ;<sup>3</sup> but it availed you nothing ; and the earth, with all its breadth, became too strait for you :<sup>4</sup> then turned ye your backs in flight :

Then did God send down a spirit of tranquillity<sup>5</sup> upon his Apostle, and upon the faithful ; and He sent down hosts which ye saw not and punished the Infidels ; And this, the Infidels' recompense !

Yet after this, will God turn relentingly to whom He pleaseth : for God is Gracious, Merciful !

O Believers ! only they who join gods with God are unclean ! Let them not therefore after this their year, come near the sacred Temple. And if ye fear want,<sup>6</sup> God if He please will enrich you out of his abundance : Verily, God is Knowing, Wise.

Make war upon such of those to whom the Scriptures have been given as believe not in God or in the last day and who forbid not that which God and his Apostle have forbidden, and who profess not the profession of the Truth, until they pay tribute out of hand,<sup>7</sup> and they be humbled.<sup>8</sup>

30 Moreover, the Jews say "Ezra (Ozair) is a son of God :"<sup>9</sup> and the Christians say "The Messiah is

<sup>1</sup> Or, *shall issue his behest.*

<sup>2</sup> At the battle of Honein, a valley about ten miles to the N.E. of Mecca (A.H. 8), the Muhammadans, presuming upon the great superiority of their numbers (12,000 men) over the enemy, who were only 4,000 strong, were seized with a panic throughout their ranks. Order was restored and victory obtained through the bravery and presence of mind of Muhammad and his kindred.

<sup>3</sup> Lit. *when your numbers caused you to wonder.*

<sup>4</sup> The enemy attacked and routed you on all sides.

<sup>5</sup> Or, *security.* See ii. 249, p. 309.

<sup>6</sup> Through the breaking off commercial relations.

<sup>7</sup> *i.e.* without the intervention of a third person. Or, *by right of subjection, Sale ; in cash, Wahl ; all without exception, K. i.e.* as if by counting hands.

<sup>8</sup> Thus Hilchoth Melachim, vi. 4. The Jews are commanded, in case of war with the Gentiles, to offer peace on two conditions :—that they become tributaries, and renounce idolatry. Thus also chap. viii. 4.

<sup>9</sup> The Muhammadan tradition is, that Ezra was raised to life after he had been 100 years dead, and dictated from memory the whole Jewish law, which had been lost during the Captivity, to the scribes. That the Jews regarded Ezra as a son of God is due to Muhammad's own inven-

a son of God ;" Such the sayings in their mouths ! They resemble the saying of the unbelievers of old ! God do battle with (curse) them ! How are they misguided !

They take their teachers, and their monks, and the Messiah son of Mary, for Lords<sup>1</sup> beside God, though bidden to worship one God only. There is no God but He ! Glory be to Him beyond what they associate with Him !<sup>2</sup>

Fain would they put out God's light with their mouths ; but God only desireth to perfect his light, albeit the unbelievers abhor it.

He it is who hath sent his Apostle with the Guidance and a religion of the truth, that He may make it victorious<sup>3</sup> over every other religion, albeit they who assign partners to God be averse from it.

O Believers ! of a truth, many of the teachers and monks do devour men's substance in vanity, and turn them from the Way of God. But to those who treasure up gold and silver and expend it not for the cause of God, announce tidings of a grievous punishment.

*On that day their treasures shall be heated in hell-fire, and their foreheads and their sides and their backs shall be branded with them . . . . .* "This is what ye have treasured up for yourselves : taste therefore what ye have treasured !"

¶ Verily, twelve months is the number of months with God,<sup>4</sup> according to God's book, *since* the day when He created the Heavens and the Earth : of these, four are sacred : this is the right usage : Therefore wrong not yourselves therein, and attack

tion. See Sonna, 462 v. H. v. Purgstall's Fundgruben des Orients, i. 288. The Talmudists, however, use very exaggerated language concerning him. Thus, Sanhedrin, 21, 22, "Ezra would have been fully worthy to have been the lawgiver, if Moses had not preceded him." Josephus, Ant. xi. 5, 5, speaks of his high repute (*δοξα*) with the people, and of his honourable burial. Muhammad probably represents the Jews as having deified Ezra, with the view of showing that they, as well as the Christians, had tampered with the doctrine of the Divine unity.

<sup>1</sup> An allusion to the word Rabbi, used by Jews and Christians of their priests, etc., but *in Arabic of God only.* Comp. Matt. xxiii. 7, 8.

<sup>2</sup> Lit. (*I celebrate his praise.* (May He be exalted) above what, etc.

<sup>3</sup> See Sura [cxiv.] v. 85.

<sup>4</sup> The intercalation of a month every third year, in order to reduce the lunar to the solar years, is justified by the Muhammadans from this passage.

those who join gods with God one and all, as they attack you one and all: and know that God is with those who fear Him.

To carry over a sacred month to another, is only an increase of unbelief. They who do not believe are led into error by it. They allow it one year and forbid it another, that they may make good the number of months which God hath hallowed, and they allow that which God hath prohibited. The evil of their deeds hath been prepared for them by Satan: for God guideth not the people who do not believe.

¶ O Believers! what possessed you, that when it was said to you, "March forth on the Way of God," ye sank heavily earthwards? Are ye contented with the life of this world instead of the next? Yet the fruition of this mundane life, in respect of that which is to come, is but little.<sup>1</sup>

Unless ye march forth, with a grievous chastisement will He chastise you, and place another people in your stead, and ye shall in no way harm Him: for over everything is God potent.

40 If ye assist not your Prophet, yet God assisted him formerly, when the unbelievers drove him forth in company with a second only<sup>2</sup> when they two were in the cave, when the Prophet said to his companion, "Be not distressed; verily, God is with us." So God sent down his Protection to him, and strengthened him with hosts ye saw not, and made the word of those who believed not, to be abased, and the word of God the exalted: for God is Mighty, Wise.

¶ March ye forth, the light and heavy armed,<sup>3</sup> and contend with your substance and your persons on the Way of God. This, if ye knew it, will be best for you.

Had there been a near advantage and a short journey, they would certainly have followed thee; but the distance seemed long to them.<sup>4</sup> Yet will they swear

<sup>1</sup> See Sura xiii. 26, p. 364, n.

<sup>2</sup> With Abubekr.—lit. *second of two*.

<sup>3</sup> Wahl. *reich oder arm*. Savary, *young or old*. Ibn Hisam (924) pronounces this to be the oldest verse of the Sura.

<sup>4</sup> This refers to the expedition of Tabouk, a town halfway between Medina and Damascus, against the Greeks,—A.H. 9. Muhammad was now at the head of an army of 30,000 men. Verses 42-48 are said to have been revealed during the march.

by God, "Had we been able, we had surely gone forth with you," They are self-destroyers! And God knoweth that they are surely liars!

God forgive thee! Why didst thou give them leave to stay behind ere they who make true excuses had become known to thee, and thou hadst known the liars?

They who believe in God and in the last day will not ask leave of thee to be exempt from contending with their substance and their persons. But God knoweth those who fear Him!

They only will ask thy leave who believe not in God and the last day, and whose hearts are full of doubts, and who are tossed up and down in their doubtings.

Moreover, had they been desirous to take the field, they would certainly have got ready for that purpose the munitions of war.<sup>1</sup> But God was averse to their marching forth, and made them laggards; and it was said, "Sit ye at home with those who sit."

Had they taken the field with you, they would only have added a hindrance to you, and assuredly have hurried about among you,<sup>2</sup> stirring you up to sedition: and some there are among you who would have listened to them: and God knoweth the evil-doers.

Of old aimed they at sedition and deranged thy affairs, until the truth arrived and the behest of God became apparent, averse from it though they were.

Some of them say to thee, "Allow me to remain at home, and expose me not to the trial." Have they not fallen into the trial already? But verily, Hell shall environ those who do not believe!

50 If a success betide thee, it annoyeth them: but if a reverse betide thee, they say, "We had taken our measures<sup>3</sup> beforehand:" and they turn their backs and are glad.

SAY: By no means can aught befall us but what God hath destined<sup>4</sup> for us. Our liege-lord is He: on God therefore let the faithful trust!

<sup>1</sup> Lit. *prepared a preparation*.

<sup>2</sup> Lit. *in your midst, or among your camels*.

<sup>3</sup> *i.e.* to remain at home.

<sup>4</sup> Lit. *written*.

SAY: Await ye for us other than one of the two best things?<sup>1</sup> But we await for you the infliction of a chastisement by God, from Himself, or at our hands. Await ye then; we verily will await with you.

SAY: Make ye your offerings out of obedience or against your will, it can by no means be accepted from you; verily ye are a wicked people:

And nothing hindereth the acceptance of their offerings, but that they believe not in God and his Apostle, and discharge not *the duty of prayer* but with sluggishness, and make not offerings but with reluctance.

Let not, therefore, their riches or their children amaze thee. God is only minded to punish them by means of these in this life present, and that their souls may depart while they are yet unbelievers.<sup>2</sup>

And they swear by God that verily they are on your side; yet they are not on your side, but they are people who are afraid of you:

If they find a place of refuge, or caves, or a hiding-place, they assuredly will turn towards it and haste *thereto*. Some of them also defame thee in regard to the alms; yet if a part be given them, they are content, but if no part be given them, behold, they are angry!

Would that they were satisfied with that which God and his Apostle had given them, and would say, "God sufficeth us! God will vouchsafe unto us of his favour, and so will his Apostle: verily unto God do we make our suit!"

60 But alms are only to be given to the poor and the needy,<sup>3</sup> and those who collect them,<sup>4</sup> and to those<sup>5</sup> whose hearts are won to *Islam*, and for ransoming, and for debtors, and for the cause of God, and the wayfarer. This is an ordinance from God: and God is Knowing, Wise.

<sup>1</sup> i. e. victory or martyrdom.

<sup>2</sup> Comp. Sura iii. 172, p. 442. Geiger, p. 76, shows that this is precisely the teaching of the Talmudists with regard to the wicked.

<sup>3</sup> *The poor*, i. e. absolute paupers; *the needy*, i. e. those in some temporary distress.

<sup>4</sup> Lit. *toilers*, or those who labour for them, i. e. as collectors or distributors.

<sup>5</sup> The petty Arab chiefs with whom Muhammad made terms after the battle of Honein, in order to secure their followers.

And there are some of them who wrong<sup>1</sup> the Prophet and say, "He is *all ear*." SAY: An ear of good to you! He believeth in God, and believeth the believers: and is a mercy to such of you as believe: But they who wrong the Apostle of God, shall suffer a dolorous chastisement.

They swear to you by God to please you; but worthier is God and his Apostle that they should please Him, if they are believers.

Know they not that for him who opposeth God and his Apostle, is therefore the fire of Hell in which he shall remain for ever? This the great ignominy!

The hypocrites are afraid lest a Sura should be sent down concerning them, to tell them plainly what is in their hearts. SAY: Scoff ye; but God will bring forth that which ye are afraid of.

And if thou question them, they will surely say, "We were only discoursing and jesting." SAY: Do ye scoff at God, and his signs, and his Apostle?

Make no excuse: from faith ye have passed to infidelity! If We forgive some of you, We will punish others, for that they have been evil-doers.

Hypocritical men and women imitate one another.<sup>2</sup> They enjoin what is unlawful, and forbid what is right, and shut up their hands.<sup>3</sup> They have forgotten God, and He hath forgotten them. Verily, the hypocrites are the perverse-doers.

God promiseth the hypocritical men and women, and the unbelievers, the fire of Hell—therein shall they remain for ever—this their sufficing portion! And God hath cursed them, and a lasting torment shall be theirs.

70 Ye act like those who flourished before you. Mightier were they than you in prowess and more abundant in wealth and children, and they enjoyed their share of happiness: so ye also enjoy your portion, as they who were before you enjoyed theirs; and ye hold *vain* discourses like their vain discourses. These! fruitless their works both for this world,

<sup>1</sup> There seems to be a play, in the original, upon the similarity of the words for *injure*, or *wrong*, and *ear*. The Arabs probably accused Muhammad of lending too ready an ear to Jewish and Christian teachings and doctrines.

<sup>2</sup> Lit. (are) *the one from the other*. Or, with Ullmann, *die Einen wie die Andern*.

<sup>3</sup> From giving alms.

and for that which is to come, and these ! they are the lost ones.

Hath not the history reached them of those who were before them?—of the people of Noah<sup>1</sup> and of Ad, and of Thamood and of the people of Abraham, and of the inhabitants of Madian and of the overthrown *cities*? Their apostles came to them with clear proofs of *their mission*, and God would not deal wrongly by them, but they dealt wrongly by themselves.

And the faithful of both sexes are mutual friends : they enjoin what is just, and forbid what is unlawful, and they observe prayer, and pay the legal impost, and obey God and his Apostle. On these will God have mercy : verily, God is Mighty, Wise.

To the faithful, both men and women, God promiseth gardens 'neath which the rivers flow, in which they shall for ever abide, and goodly mansions in the gardens of Eden. But best of *all will be* God's good pleasure in them. This will be the great bliss.

O Prophet ! contend against the unbelievers and the hypocrites, and be rigorous with them : and Hell shall be their dwelling-place, and wretched the journey !

They swear by God that they said no such thing, yet spake they the word of infidelity, and after their profession of Islam became unbelievers and planned what they could not effect ;<sup>2</sup> and only disapproved of it because God and his Apostle had enriched them by his bounty ! If then they repent it will be better for them ; but if they fall back *into their sin*, with a grievous chastisement will God chastise them in this world and the next, and on earth they shall have neither friend nor protector !

<sup>1</sup> The traditions as to the collection of pitch from wood of the Ark, in the time of Berosus (B.C. 250 ?) for amulets, and of the wood itself, in the time of Josephus (Ant. i. 3, 6, c. Apion, i. 19) must have reached Muhammad through his Jewish informants. Fragments are said to have existed in the days of Benjamin of Tudela, and to have been carried away by the Chalif Omar, from the mountain Al Djoudi to the mosque of Gazyrat Ibn Omar !

<sup>2</sup> To kill Muhammad. The circumstances are given in a tradition preserved ap. Weil, p. 265, note. The meaning is, that the people of Medina, who had become enriched by Muhammad's residence among them, had no better motive for disapproving the attempt upon his life.

And some there are of them who covenanted with God—"If truly He give us of his bounties, we will assuredly give alms and assuredly be of the righteous."

Yet when He had vouchsafed them of his bounties, they became covetous thereof, and turned their backs, and withdrew afar off.

So He caused hypocrisy to follow in their hearts, until the day on which they shall meet Him—for that they failed their promise to God, and for that they were liars !

Know they not that God knoweth their secrets and their private talk, and that God knoweth the secret things ?

80 They who traduce such of the faithful as give their alms willingly, and those who find nothing *to give* but their earnings, and scoff at them—God shall scoff at them ; and there is a grievous torment *in store* for them.

Ask thou forgiveness for them, or ask it not, *it will be the same*. If thou ask forgiveness for them seventy times, yet God will by no means forgive them. This, for that they believe not in God and his Apostle ! And God guideth not the people who transgress.

They who were left in their homes were delighted to *stay behind*<sup>1</sup> God's Apostle, and were averse from contending with their riches and their persons for the cause of God and said, "March not out in the heat." SAY : A fiercer heat will be the fire of Hell ! Would that they understood this.

Little then let them laugh, and much let them weep as the meed of their doings !

And if God bring thee back *from the fight* to some of them, and they ask thy leave to take the field, then SAY : By no means shall ye ever take the field with me, and by no means shall ye fight an enemy with me : ye were well pleased to sit at home at the first crisis : sit ye *at home* then, with those who stay behind.

And never pray thou for any one of them who dieth, or stand at his grave<sup>2</sup>—verily they believed not in God and his Apostle, and died in their wickedness.

<sup>1</sup> Or, *in opposition to*.

<sup>2</sup> *i.e.* for prayer. Prayers for the dead were customary among the Arabians before Muhammad. See Freytag. Einl. p. 221.



And let not their riches or their children astonish thee : through these God is fain only to punish them in this world, and that their souls should depart while they are still unbelievers.

Moreover when a Surâ was sent down with "Believe in God and contend in company with his Apostle," those of them who are possessed of riches demanded exemption, and said, "Allow us to be with those who sit *at home*":

Well content were they to be with those who stay behind, for a seal hath been set on their hearts so that they understand not:—

But the Apostle and those who share his faith, contend *for the faith* with purse and person; and these! *all good things* await them, and these are they who shall be happy;

90 God hath made ready for them gardens 'neath which the rivers flow, wherein they shall remain for ever: this will be the great bliss.

¶ Some Arabs of the desert came with excuses, praying exemption; and they who had gainsaid God and his Apostle sat at home: a grievous punishment shall light on such of them as believe not.

It is no crime in the weak, and in the sick, and in those who find not the means of contributing, *to stay at home*, provided they are sincere with God and his Apostle. In those who act righteously, there is no cause of blame: and God is Gracious, Merciful:—

Nor in those who when they came to thee that thou shouldst mount them, and thou didst say, "I find not wherewith to mount you,"<sup>1</sup> turned away their eyes, and shed floods of tears for grief, because they found no means to contribute *towards the expense*.

Only is there cause of blame in those who, though they are rich, ask thee for exemption. They are pleased to be with those who stay behind; and God hath sealed up their hearts so that they have no knowledge.

They will excuse themselves to you when ye come back to them. SAY: Excuse yourselves not; we can by no means believe you: now hath God informed

<sup>1</sup> *i.e.* provide with means of conveyance and other requisites for a journey.

us about you: God hath beheld your doings, and so *hath* his Apostle: to Him who knoweth alike things hidden and things manifest shall ye hereafter be brought back: and He will tell you what ye have done.

They will adjure you by God when ye are come back to them, to withdraw from them: Withdraw from them then: verily they are an abomination, and their dwelling shall be Hell, in recompense for their deserts.

They will adjure you to take pleasure in them; but if ye take pleasure in them, then truly God will take no pleasure in those who act amiss.

The Arabs of the desert are most stout in unbelief and dissimulation; and likelier it is that they should be unaware of the ordinances which God hath sent down to his Apostle: and God is Knowing, Wise.

And of the Arabs of the desert are some who reckon what they expend *in the cause of God* as a forced loan, and wait for some change of fortune to befall you: a change for evil shall befall them! And God is He who Heareth, who Knoweth.

100 And of the Arabs of the desert, some believe in God and in the last day, and deem their alms an approach<sup>1</sup> to God and to the Apostle's prayers. Are they not verily their approach? Into his mercy shall God lead them: yes, God is Indulgent, Merciful.

As for those who led the way, the first of the Mohadjers<sup>2</sup> and the Ansars, and those who have followed their noble conduct, God is well pleased with them, and they with Him: He hath made ready for them gardens under whose *trees* the rivers flow, to abide therein for aye: this shall be the great bliss.

And of the Arabs of the desert round about you some are hypocrites, and of the people of Medina some are stubborn in hypocrisy: Thou knowest them not, *O Muhammad*: We know them: twice<sup>3</sup> will

<sup>1</sup> Or, *means of drawing nigh*.

<sup>2</sup> The Mohadjers were those who fled with Muhammad from Mecca to Medina, the Ansars his auxiliaries in Medina.

<sup>3</sup> The commentators are not agreed as to the nature of this double punishment.

We chastise them: then shall they be given over to a great chastisement.

And others have owned their faults,—that with an action that is right they have mixed another that is wrong. God will haply relent towards them: verily God is Forgiving, Merciful.

Take alms of their substance,<sup>1</sup> that thou mayest cleanse them and purify them thereby, and pray for them: of a truth thy prayers shall assure their minds:<sup>2</sup> and God is He who Heareth, Knoweth.

Know they not that when his servants turn to Him with repentance, God accepteth it, and that He accepteth alms, and that God is the Relenting, the Merciful?

And SAY: Work ye: so God will behold your work, and so will his Apostle, and the faithful: and ye shall be brought back to Him who knoweth alike the Hidden and the Manifest; then will He tell you of all your works.

And others await the decision of God, whether He will punish them, or whether He will turn relently unto them: And God is Knowing, Wise.

¶ There are some<sup>3</sup> who have built a Mosque for mischief<sup>4</sup> and for infidelity and to disunite the faithful and a place of ambush for him<sup>5</sup> who aforesaid warred against God and his Apostle, and they assuredly swear, "Our aim was only good:" but God is witness that they are liars.

Never stand thou up in it.<sup>6</sup> There is indeed a Mosque<sup>7</sup>

<sup>1</sup> The fine of a third part of all their substance was imposed upon seven of those who had held back from the expedition to Tabouk. This is the *fault* spoken of in the preceding verse.

<sup>2</sup> Lit. (*shall be*) a security to them, or means of quieting.

<sup>3</sup> The tribe of Beni Ganim had built a mosque, professedly from religious motives, which they invited Muhammad, on his way to Tabouk, to dedicate by a solemn act of prayer. Muhammad, however, discovered that the real motive of the Beni Ganim was jealousy of the tribe of Beni Amru Ibn Auf, and of the mosque at Kuba, and that there existed an understanding between them and his enemy the monk Abu Amir, who was then in Syria, for the purpose of urging the Greeks to attack the Muslims and their mosque. It is to him that the word *irsâdan* refers. Thus Weil in his Life of M.

<sup>4</sup> To the dwellers at Kuba. Verses 108–111 were probably promulged on the return from Tabouk previous to the entry into Medina.

<sup>5</sup> Abu Amir, or as a means of preparation. <sup>6</sup> *i. e.* for prayer.

<sup>7</sup> The mosque of Kuba, about three miles S.S.E. of Medina. The spot where this verse was revealed is still pointed out, and called "Makam el Ayat," or "the place of signs."—Burton's "Pilgrimage," ii. p. 214. Mu-

founded from its first day upon the fear of God. More right is it that thou take thy stand therein: therein are men who aspire to keep themselves pure, and God loveth those who purify themselves.

110 Which of these two is best? He who hath founded his building on the fear of God and the desire to please Him, or he who hath founded his building on the brink of a tottering water-worn bank, so that it falleth in ruin with him into the fire of Hell? But God guideth not the doers of wrong.

Their building which they<sup>1</sup> have built will not cease to cause uncertainty in their hearts, until their hearts are cut in pieces:<sup>2</sup> And God is Knowing, Wise.

Verily, of the faithful hath God bought their persons and their substance on condition of Paradise for them *in return*: on the path of God shall they fight and slay and be slain: a promise for this is pledged in the Law and in the Évangél and in the Korân—and who more faithful to his engagement than God? Rejoice then in the contract that ye have contracted: for this shall be the great bliss.

Those who turn to God in penitence, those who worship, who praise, who fast, who bow down, who prostrate themselves, who enjoin what is right and forbid what is unlawful, and keep to the bounds<sup>3</sup> of God . . . . .<sup>4</sup> Wherefore bear *these* good tidings to the faithful.

It is not for the Prophet or the faithful to pray for the forgiveness of those who, even though they be near of kin, associate other gods with God, after it hath been made clear to them that they are *to be* the inmates of Hell.

For neither did Abraham ask forgiveness for his father, but in pursuance of a promise which he had promised to him; but when it was shown him that he was an enemy to God, he declared himself clear of him: Yet Abraham was pitiful, kind.

Nor is God *the one* to lead a people into error after He hath guided them aright, until that which they

hammad laid the first brick, and it was the first place of public prayer in El Islam.—*Ib.* p. 209. <sup>1</sup> The Beni Ganim.

<sup>2</sup> *i. e.* up to the time of their death, they will never reflect on what they have done without bitter pangs of conscience. See Weil's *M. der Prophet*, pp. 268, 269, and note.

<sup>3</sup> Lit. *limits*, *i. e.* laws.

<sup>4</sup> Shall have their recompense.

have to dread hath been clearly shown them: Verily, God knoweth all things.

God! his the kingdom of the Heavens and of the Earth! He maketh alive and killeth! And ye have no patron or helper save God.

Now hath God turned Him unto the Prophet and the refugees, and the auxiliaries,<sup>1</sup> who followed him in the hour of distress, after that the hearts of a part of them had well nigh gone aside. Then turned He unto them: verily He was kind to them, Merciful.

He hath also turned in Mercy unto the three<sup>2</sup> who were left behind, so that the earth, spacious as it is, became too strait for them; and their souls became so straitened within them, that they bethought them that there was no refuge from God but unto Himself. Then was He turned to them that they might turn to Him. Verily God is He that turneth, the Merciful.

120 Believers!<sup>3</sup> fear God, and be with the sincere.

No cause had the people of Medina and the Arabs of the desert around them to remain behind the Apostle of God, or to prefer their own lives to his life; because neither thirst nor labour nor hunger could come upon them when on the path of God,<sup>4</sup> neither do they step a step which may anger the unbelievers, neither do they receive from the enemy an injury, but it is written down to them as a good work; verily, God will not suffer the reward of the righteous to perish:

Nor give they alms either small or great, nor traverse they a torrent, but it is *thus* reckoned to them; that God may reward them with better than they have wrought.<sup>5</sup>

And the faithful must not march forth all together to the wars: and if a party of every band of them march not out, it is that they may instruct themselves in their religion and warn their people

<sup>1</sup> See verse 101.

<sup>2</sup> Three Ansars who did not accompany Muhammad to Tabouk, and who on his return were put under interdict, and not released from it till after fifty days of penance.

<sup>3</sup> Verses 120-128 probably belong to the period after the return from Tabouk to Medina.

<sup>4</sup> While fighting for the cause of God.

<sup>5</sup> Or, that God may reward the best of their works.

when they come back to them: haply they will take heed!

Believers! wage war against such of the unbelievers as are your neighbours, and let them assuredly find rigour in you: and know that God is with those who fear Him.

¶ Moreover, when a Sura is sent down, there are some of them who say, "Whose faith hath it increased?" As to those who believe, their faith will it increase, and they shall rejoice;

But as to those in whose hearts is a disease, it will add doubt to their doubt,<sup>1</sup> and they shall die unbelievers.

Do they not see that they are proved every year once or twice? Yet they turn not, neither are they warned.

And whenever a Sura is sent down, they look at one another . . . . "Doth any one see you?" then turn they aside. God turneth their hearts aside, because they are a people devoid of understanding.

Now hath an Apostle come unto you from among yourselves: your iniquities press heavily upon him. He is careful over you, and towards the faithful, compassionate, merciful.

130 And if they turn away, then SAY: God sufficeth me: there is no God but He. In Him put I my trust. And He is the Lord of the Glorious Throne!

<sup>1</sup> Or, abomination to their abomination.

## [CXIV.]

## SURA V.—THE TABLE.

MEDINA.—120 Verses.

—

*In the Name of God, the Compassionate, the Merciful.*

—

- O YE who believe! be faithful to your engagements. Ye are allowed the flesh of brute beasts, but not of that which is *hereinafter* recited to you, not violating the prohibition against the chase while ye are on pilgrimage. Verily God ordaineth what He pleaseth.
- O Believers! violate neither the rites of God, nor the sacred month *Muhurram*, nor the offering, nor its neck-ornaments,<sup>1</sup> nor those who press on to the sacred house seeking favour from their Lord and acceptance.
- And when all is over,<sup>2</sup> then take to the chase: and let not ill-will at those<sup>3</sup> who would have kept you from the sacred mosque urge you to transgress,<sup>4</sup> but rather be helpful to one another for goodness and piety, but be not helpful for evil and malice: and fear ye God. Verily, God is severe in punishing!
- That which dieth of itself, and blood, and swine's flesh, and all that hath been sacrificed under the invocation of any other name than that of God, and the strangled, and the killed by a blow, or by a fall, or by goring,<sup>5</sup> and that which beasts of prey have eaten of, except what ye make clean *by giving*

<sup>1</sup> The garlands, etc., attached to the victims offered at Mecca.

<sup>2</sup> When you have again returned to your common and every-day life by laying aside the *ihram*, or pilgrim's robe. This generally consists of two pieces of cotton, or linen, or woollen cloth, without seam or ornament, one of which is wrapped round the loins, and the other thrown over the shoulders. The instep, heel, and head must be bare.

<sup>3</sup> The Koreish sent to meet Muhammad, who was on his way to visit the Caaba with 1,400 men, at Hudaibiya (An. Hej. 6) to prohibit his nearer approach. A truce for ten years was ultimately concluded.

<sup>4</sup> By making war in the holy month.

<sup>5</sup> Comp. Tract Cholin, c. 3.

*the death-stroke yourselves*, and that which hath been sacrificed on the blocks of stone,<sup>1</sup> is forbidden you: and to make division *of the slain* by consulting the arrows,<sup>2</sup> is impiety in you. Woe this day on those who deny your religion! Fear them not then, but fear Me.

This day have I perfected your religion for you, and have filled up the measure of my favours towards you: and it is my pleasure that Islam be your religion; whoso then without wilful leanings to wrong shall be forced by hunger to transgress, *to him*, verily, will God be Indulgent, Merciful.

¶ They will ask thee what is made lawful for them. SAY: Those things which are good<sup>3</sup> are legalized to you, and *the prey* of wild beasts which ye have trained like dogs, teaching them as God hath taught you. Eat, therefore, of what they shall catch for you, and make mention of the name of God over it, and fear God: Verily, Swift is God to reckon:

This day, things sweet and clean are legalized to you, and the meats of those who have received the Scriptures are allowed to you, as your meats are to them. And *you are permitted to marry* virtuous women who are believers, and virtuous women of those who have been given the Scriptures before you, when you have provided them their portions, living chastely *with them* without fornication, and not taking concubines. And whoso shall renounce the faith, of a truth therefore shall his works be fruitless! And in the next world he shall be of the lost.

O Believers! when ye address yourselves to prayer, then wash your faces, and your hands up to the elbow, and wipe your heads, and your feet to the ankles. And if ye have become unclean, then purify yourselves. But if ye are sick, or on a journey, or if one of you come from the place of retirement, or if ye have touched women and find no water, then take

<sup>1</sup> Lit. *on shafts of stone*. These were set up by the pagan Arabs in front of their houses, for the purpose of sacrificing thereon. See Freytag's Einl. p. 462, and Tr. Cholin, pp. 39, 40, 41.

<sup>2</sup> It was the custom to draw lots for joints of a camel with arrows, some feathered and others unfeathered, kept for this purpose in the temple of Mecca. See Pocock, Spec. Hist. Ar. under the word Hobal.

<sup>3</sup> In the sense of sound, healthful.

clean sand and rub your faces and your hands with it.<sup>1</sup> God desireth not to lay a difficulty upon you, but He desireth to purify you, and to fill up the measure of his favour upon you: Haply ye will be grateful.

10 And remember the favour of God upon, and his covenant which He hath covenanted with you, when ye said, "We have heard and will obey,"<sup>2</sup> and fear God; verily, God knoweth the secrets of the breast.

O Believers! stand fast to integrity when bearing witness before God: and let not ill-will at any, induce you not to act uprightly. Act uprightly. Next will this be to the fear of God. And fear ye God: verily, God is apprised of what ye do.

God hath promised to those who believe, and do the things that are right, that for them is pardon and a great reward;

But they who are Infidels and treat our signs as lies—these shall be mated with Hell-fire.

O Believers! recollect God's favour upon you, when<sup>3</sup> certain folk were minded to stretch forth their hands against you, but He kept their hands from you. Fear God then: and on God let the faithful place their trust.

And of old did God accept the covenant of the children of Israel,<sup>4</sup> and out of them We raised up twelve leaders, and God said, "Verily, I will be with you. If ye observe prayer and pay the obligatory alms, and believe in my Apostles and help them, and lend God a liberal loan, I will surely put away from your evil deeds, and I will cause you to enter into gardens 'neath which the rivers flow! Whoso then of you after this believeth

<sup>1</sup> Thus Talm. Tr. Berachoth, 46, מְקַנְהוּ בְּצַרְוֹר וְרִי

<sup>2</sup> This refers to the oath of fidelity which Muhammad's followers took at Al Akaba.—Abulf. Vit. Moh. p. 43.

<sup>3</sup> It is quite uncertain to what events this refers. The commentators narrate, and have doubtless invented, various incidents as having occasioned it.

<sup>4</sup> Verses 15–38 belong probably to the period shortly before the taking of Chaibar in the beginning of Hej. 7. It is remarkable that Muhammad, although he has invented these twelve leaders of tribes, should nowhere mention the number of the Apostles. There is no doubt, however, from the ancient biographies, that he chose twelve assistants for the propagation of Islam. See Gagnier, Vie de M. ii. xvi.

not, hath indeed therefore erred from the even path."

So for their breaking their covenant we have cursed them, and have hardened their hearts. They shift the words of *Scripture* from their places, and have forgotten part of what they were taught. Thou wilt not cease to discover the treacherous ones among them, except a few of them. But forgive them and pass it over: Verily, God loveth those who act generously!

And of those who say, "Verily we are Christians," have We accepted the covenant. But they *too* have forgotten a part of that which they were warned; <sup>1</sup> wherefore We have stirred up enmity and hatred among them *that shall last* till the day of the Resurrection; and in the end will God tell them of their deeds.

O people of the Scriptures! now is our Apostle come to you to clear up to you much that ye concealed of those Scriptures, and to pass over much. Now hath a light and a clear Book come to you from God, by which God will guide him who followeth after his good pleasure, to paths of peace, and bring them out of the darkness to the light by his will; and guide them to the right path.

Infidels assuredly are they who say, "Verily God is the Messiah Ibn Maryam (son of Mary)! SAY: Who then could have any power over God, if He chose to destroy the Messiah Ibn Maryam, and his mother, and all who are on the earth together?"

20 For with God is the sovereignty of the Heavens and of the Earth, and of all that is between them! He createth what He will; and over all things is God potent.

Moreover the Jews and Christians say, "Sons are we of God and His beloved." SAY: Why then doth He chastise you for your sins? Nay! ye are but a part of the men whom He hath created! He pardoneth whom He pleaseth, and chastiseth whom He pleaseth, and with God is the sovereignty of the Heavens and of the Earth, and of all that is between them, and unto Him do *all things* return.

<sup>1</sup> *i.e.* the texts which foretold the coming of Muhammad.

O people of the Book! now hath our Apostle come to you to clear up to you the cessation<sup>1</sup> of Apostles, lest you should say, "There hath come to us no bearer of good tidings, nor any warner." Now then hath a bearer of good tidings and a warner reached you. And God is Almighty.

¶ And remember when Moses said to his people, "O my people! call to mind the goodness of God towards you when He appointed Prophets among you, and appointed you kings, and gave you what never had been given before to any creatures:

Enter, O my people! the holy land which God hath destined for you. And turn not back, lest ye be overthrown to your ruin."

They said, "O Moses, Lo! therein are men of might! And verily, we can by no means enter it till they be gone forth. But if they go forth from it, then verily will we enter in."

Then said two men of those who feared *their Lord* and to whom God had been gracious, "Enter in upon them by the gate: and when ye enter it, then verily ye overcome! And if ye be believers, put ye your trust in God."

They said, "O Moses! by no means can we enter while they remain therein; Go thou and thy Lord and fight; lo, here will we sit us down."

He said, "O my Lord, Verily of none am I master but of myself and my brother: put Thou therefore a difference between us and an ungodly people."

He said, "Verily the land shall be forbidden them forty years: they shall wander in the earth perplexed. Fret not thyself therefore for the ungodly people."

30 ¶ Relate to them exactly the story of the sons of Adam<sup>2</sup> when they each offered an offering; accepted from the one of them, and not accepted from the other. *The one* said, "I will surely slay thee." Said *the other*, "God only accepteth from those that fear Him:

"Even if thou stretch forth thine hand against me to slay me, I will not be stretching forth my hand

<sup>1</sup> The space between the mission of different prophets.

<sup>2</sup> Called by the Arabians Habel and Kabeel. The dialogue between Cain and Abel is slightly varied from that given in Targ. Jerus. on Gen. iv. 8, and Jonath. Ben Uzziel.

against thee to slay thee. Truly I fear God the Lord of the Worlds.

"Yea, rather *than slay thee* would I that thou shouldst bear my sin<sup>1</sup> and thine own sin, and thou become an inmate of the Fire; for that is the recompense of the unjust doers:"

Then his passion led him on<sup>2</sup> to slay his brother: so he slew him, and he became one of those who perish.

And God sent a raven which scratched upon the ground, to show him<sup>3</sup> how he might hide his brother's wrong. He said: "O woe is me! am I too weak to become like this raven, and to hide away my brother's wrong?" So he became one of the repentant.

For this cause have We ordained to the children of Israel that he who slayeth any one, unless it be a person guilty of manslaughter<sup>4</sup> or of violence in the land, shall be as though he had slain all mankind; but that he who saveth a life, shall be as though he had saved all mankind alive.<sup>5</sup>

¶ Of old our Apostles came to them with the proofs of *their mission*; then verily after this most of them committed excesses in the land.

Only, the recompense of those who war against God and his Apostle, and go about to enact violence on the earth, is that they shall be slain or crucified, or have their alternate hands and feet cut off, or be banished the land: This their disgrace in this

<sup>1</sup> Lit. *the sin against me*, i.e. of slaying me.

<sup>2</sup> Lit. *his soul permitted him*.

<sup>3</sup> In the Jewish tradition the raven shows the mode of burial to Adam, not to Cain.—Pirke R. Elieser, c. 21; Midr. fol. 11 ap. Weil (Legenden, p. 39).

<sup>4</sup> Lit. *absque animâ aliâ*, i.e. unum tantum hominem,—Mar.; but Ullmann, *aus Vergeltung*, unless in case of retaliation or punishment for murder.

<sup>5</sup> Thus Mischn. Sanhedr. iv. 5, "We find it said in the case of Cain who murdered his brother—'The voice of thy brother's bloods crieth'—It is not said, *blood of thy brother*, but *bloods*, i.e. his blood and the blood of his seed. Therefore was man created single, in order to show that to him who kills a single individual of Israel it shall be reckoned as if he had slain the whole race, and that he, etc.," precisely as in the text. Comp. also the same form of expression in Bab. Tal. Kidush, § 1, "If one fulfil but one commandment, he causes the scale of innocence to preponderate for himself and the whole world; but if he commit one sin, he causes the scale of guilt to preponderate for himself and the whole world."

world, and in the next a great torment shall be theirs—

Except those who, ere you have them in your power, shall repent; for know that God is Forgiving, Merciful.

O ye who believe! fear God, and desire union with Him, and contend earnestly on his path; It may be that you will attain to happiness.

40 Verily the unbelievers—if they had twice the riches of the earth altogether, to be their ransom from torment on the day of Resurrection, it should not be accepted from them! And a dolorous torment shall be theirs.

Fain would they come forth from the Fire; but forth from it they shall not come! and a lasting torment shall be theirs.

As to the thief, whether man or woman, cut ye off their hands in recompense for their doings.<sup>1</sup> *This is by way of example from God himself.* And God is Mighty, Wise.

But whoever shall turn to God after this his wickedness, and amend, God truly will turn to him: Verily God is Forgiving, Merciful.

Knowest thou not that the sovereignty of the Heavens and of the Earth is God's? He chastiseth whom He will, and whom He will He forgiveth. And God hath power over all things.

O Apostle! let not those who vie with one another in speeding to infidelity vex thee;—of those who say with their mouths, "We believe," but whose hearts believe not;—or of the Jews—listeners to a lie—listeners to others—but who come not to thee. They shift the words of the law<sup>2</sup> from their places and say, "If this be brought to you, receive it; but if this be not brought to you, then beware of it." For him whom God would mislead, thou canst in no wise prevail with God! They whose hearts God shall not please to cleanse, shall incur disgrace

<sup>1</sup> Muhammad is said by the early traditionists to have punished a woman who had been guilty of theft in this manner while on the route to Mecca previous to its capture. We are, therefore, able to fix the dates of verses 39-44.

<sup>2</sup> Dr. Sprenger understands this of the perversion of Muhammad's own teaching (Leben, iii. 40).

in this world, and in the next a grievous punishment;

Listeners to a falsehood and greedy devourers of the forbidden!<sup>1</sup> If, therefore, they have recourse to thee, then judge between them, or withdraw from them; but if thou withdraw from them, then can they have no power to injure thee. And if thou judge, then judge between them with equity. Verily, God loveth those who deal equitably.

But how shall they make thee their judge, since they possess already the Law, in which are the behests of God, and have not obeyed it? Then after this they will turn their backs; but such are not believers.

Verily, We have sent down the Law, wherein are guidance and light. By it did the prophets who professed Islam judge the Jews; and the doctors and the teachers judged by that portion of the Book of God, of which they were the keepers and the witnesses. Therefore, O Jews! fear not men but fear Me; and barter not away my signs for a mean price! And whoso will not judge by what God hath sent down—such therefore are unbelievers.

And therein<sup>2</sup> have We enacted for them, "Life for life, an eye for an eye, and nose for nose, and ear for ear, and tooth for tooth, and for wounds retaliation:"—Whoso remitteth it as alms<sup>3</sup> shall have therein the expiation of his sin: And whoso will not judge by what God hath revealed—such in that case are the transgressors.

50 And in the footsteps of the prophets caused we Jesus the son of Mary, to follow, confirming the law which was before him: and We gave him the Evangel with its guidance and light, confirmatory of the preceding Law; a guidance and warning to those who fear God;—

And that the people of the Evangel may judge according to what God hath sent down therein. And whoso will not judge by what God hath sent down—such then are the perverse.

And to thee We have sent down the Book of the Korân with truth, confirmatory of previous Scripture, and its safe-guard.<sup>4</sup> Judge therefore between

<sup>1</sup> Usury, bribes.

<sup>2</sup> Ex. xxi. 23-27.

<sup>3</sup> Or, pass it over.

<sup>4</sup> Und darüber Amen gesagt.—Sprenger, iii. 41.

them by what God hath sent down, and follow not their desires, after the truth which hath come unto thee. To every one of you have We given a rule and an open way.

And if God had pleased He had surely made you all one people; but He would test you by what He hath given to each. Be emulous then, in good deeds. To God do ye *all* return, and He will tell you concerning the subjects of your disputes.

Wherefore do thou judge between them by what God hath sent down, and follow not their wishes! but be on thy guard against them lest they beguile thee from any of those precepts which God hath revealed to thee; and if they turn back, then know thou that for some of their crimes doth God choose to punish them: for truly most men are perverse.

Desire they, therefore, the judgments of the *times* of pagan ignorance? But what better judge can there be for those who believe firmly than God?

¶ O Believers! take not the Jews or Christians<sup>1</sup> as friends. They are but friends to one another; and if any one of you taketh them for his friends, then surely he is one of them! Verily God will not guide the evil-doers.

So shalt thou see the diseased at heart speed away to them, and say, "We fear least a change of fortune befall us." But haply God will of himself bring about some victory or event of his own ordering; then soon will they become repentant for their secret imaginings:

And the faithful will say, "Are these they who swore by God their most solemn oath, that they were surely on your side?" Vain their works; and they themselves shall come to ruin.

O ye who believe! should any of you desert his religion, God will then raise up a people whom He loveth, and who love Him, lowly towards the

<sup>1</sup> This may refer to proposals made to the Muslims to enter into alliance with the Jews and Christians against the heathen, after the reverse at Ohod. Lane observes (*Mod. Egyptians*, i. 358) with regard to this precept, that "of the leading features of the character of the Mooslims none is more remarkable than their religious pride. They regard persons of every other faith as the children of perdition; and such the Mooslim is early taught to despise." They are, however, "as remarkable for their toleration as for their contempt of unbelievers."

faithful, haughty towards the unbelievers. For the cause of God *will they* contend, and not fear the blame of the blamer. This is the Grace of God! On whom He will He bestoweth it! And God is all-embracing, Omniscient!

60 Verily, your protector is God and his Apostle, and those who believe, who observe prayer, and pay the alms of obligation, and who bow in worship.

And whoso take God and his Apostle and those who believe for friends, they truly are the people of God! they shall have the upper hand.

O ye who believe! take not such of those who have received the Scriptures before you, as scoff and jest at your religion, or the Infidels, for your friends; but fear God if ye are believers:

Nor those who when ye call to prayer, make it an object of rallery and derision. This *they do* because they are a people who have no understanding.

SAY:<sup>1</sup> O people of the Book! do ye not disavow us only because we believe in God, and in what He hath sent down to us, and in what He hath sent down aforetime, and because most of you are doers of ill?

SAY: Can I announce to you any retribution worse than that *which awaiteth them* with God?<sup>2</sup> They whom God hath cursed and with whom He hath been angry—and some of whom He hath changed into apes and swine,—and the worshippers of Thagoot, are in evil plight, and have gone farthest astray from the right path!

When they presented themselves to you they said, "We believe;" but Infidels they came in unto you, and Infidels they went forth! God well knew what they concealed.

Many of them shalt thou see hasten together to wickedness and malice, and to eat unlawful *things*. Bad indeed is what they do!

Had not their doctors and teachers forbidden their uttering wickedness, and their eating unlawful *food*, bad indeed would have been their doings!

"Moreover, the hand of God," say the Jews, "is tied

<sup>1</sup> Weil suggests that verses 64–88 were revealed subsequently to contests with the Jews, but before Muhammad had broken with the Christians, *i. e.* between Hej. 4 and 8.

<sup>2</sup> Lit. *Can I announce to you worse than this (as) retribution with God?*



up."<sup>1</sup> Their own hands shall be tied up—and for that which they have said shall they be cursed. Nay! outstretched are both his hands! At his own pleasure doth He bestow gifts, and that which hath been sent down to thee from thy Lord will surely increase the rebellion and unbelief of many of them; and we have put enmity and hatred between them *that shall last* till the day of the Resurrection. Oft as they kindle a *beacon* fire for war shall God quench it! and they strive after violence on the earth: but God loveth not the abettors of violence.

70 But if the people of the Book believe and have the fear of God, We will surely put away their sins from them and bring them into gardens of delight: and if they observe the Law and the Evangel, and what hath been sent down to them from their Lord, they shall surely have their fill<sup>2</sup> of good things from above them and from beneath their feet. Some there are among them who keep the right path; but many of them—evil are their doings!

O Apostle! proclaim all that hath been sent down to thee from thy Lord: for if thou do it not, thou hast not proclaimed his message *at all*. And God will protect thee from *evil* men: verily, God guideth not the unbelievers.

SAY: O people of the Book! ye have no ground to stand on, until ye observe the Law and the Evangel, and that which hath been sent down to you from your Lord.<sup>3</sup> That which hath been sent down to thee from thy Lord will certainly increase the rebellion and unbelief of many of them; but, be not thou troubled for the unbelievers.

Verily, they who believe, and the Jews, and the Sabeites,<sup>4</sup> and the Christians—whoever of them believeth in God and in the last day, and doth

<sup>1</sup> *i. e.* God has ceased to be bounteous. The Muslims believe that at the day of judgment all the Jews will appear with the right hand tied to the neck.

<sup>2</sup> Lit. *shall surely eat*.

<sup>3</sup> *i. e.* the Korân. The Jew was to retain a faith in the Towrât, or Law; the Christian in the Injil, or Gospel; but both Jews and Christians were to receive the Korân as the complement of both.

<sup>4</sup> See Sura [xci.] ii. 59, p. 373.

what is right, on them shall come no fear, neither shall they be put to grief.

Of old we accepted the covenant of the children of Israel, and sent Apostles to them. Oft as an Apostle came to them with that for which they had no desire, some they treated as liars, and some they slew;<sup>1</sup>

And they reckoned that no harm would come of it:—so they became blind and deaf! Then was God turned unto them: then many of them *again* became blind and deaf! but God beheld what they did.

¶ Surely now are they Infidels who say, "God is the Messiah Son of Mary;" for the Messiah said, "O children of Israel! worship God, my Lord and your Lord." Verily, those who join other gods with God, God doth exclude from Paradise, and their abode the Fire; and for the wicked no helpers!

They surely are Infidels who say, "God is a third of three:"<sup>2</sup> for there is no God but one God: and if they refrain not from what they say, a grievous chastisement shall assuredly befall such of them as believe not.

Will they not, therefore, turn unto God, and ask pardon of Him? since God is Forgiving, Merciful!

The Messiah, Son of Mary, is but an Apostle; other Apostles have flourished before him; and his mother was a just<sup>3</sup> person: they both ate food.<sup>4</sup> Behold! how We make clear to them the signs! then behold how they turn aside!

80 SAY: Will ye worship, beside God, that which can neither hurt you nor help you? But God! He only Heareth, Knoweth.

SAY: O people of the Book! outstep not bounds of truth in your religion; neither follow the desires of those who have already gone astray, and caused many to go astray, and themselves gone astray from the evenness of the way.

Those among the children of Israel who believed not

<sup>1</sup> 1 Thess. ii. 15.

<sup>2</sup> *i. e.* one of three; or, of a Triad. The ordinal expresses indefinitely one of the individuals designated by the cardinal.—Wright's Ar. Gram. ii. p. 266.

<sup>3</sup> Did not give herself out to be a goddess.—Djelal.

<sup>4</sup> *i. e.* were human beings, and subject to the usual wants and liabilities of ordinary persons.

were cursed by the tongue of David,<sup>1</sup> and of Jesus, Son of Mary. This, because they were rebellious and became transgressors; they forbade not one another the iniquity which they wrought! detestable indeed are their actions!

Thou shalt see many of them make friends of unbelievers: Evil the actions which their own passions have sent on beforehand; for God is angry with them, and in torment are they to abide for ever:

But, if they had believed in God, and the Prophet, and the *Korán* which hath been sent down to him, they had not taken them for their friends; but perverse are most of them.

Of all men thou wilt certainly find the Jews and those who join other gods with God, to be the most intense in hatred of those who believe; and thou shalt certainly find those to be nearest in affection to them who say, "We are Christians." This, because some of them are priests and monks,<sup>2</sup> and because they are free from pride.

And when they hear that which hath been sent down to the Apostle, thou seest their eyes overflow with tears at the truth they recognize therein, saying, "O our Lord! we believe; write us down therefore with those who bear witness to it:

And why should we not believe in God, and in the truth which hath come down to us, and crave that our Lord would bring us into *Paradise* with the Just?"

Therefore hath God rewarded them for these their words, with gardens 'neath which the rivers flow; they shall abide therein for ever: this the reward of the righteous! But they who believe not and treat our signs as lies shall be the inmates of Hell-fire.

¶ O ye who believe! interdict not the healthful viands which God hath allowed you; go not beyond this limit—Verily God loveth not those who outstep it<sup>3</sup>—

<sup>1</sup> See Sura ii. 61, p. 373; Mark viii. 30.

<sup>2</sup> Geiger derives both the Arabic words from Syriac terms, and renders *elders and clerics*, p. 51. But the root of the Arabic word rendered *monk* is generally said to be *rahiba*, to fear.

<sup>3</sup> Comp. Sura [cix.] lxvi. 2. The date of verses 89–91 is therefore probably Hej. 7.

90 And eat of what God hath given you for food that which is lawful *and* wholesome: and fear God, in whom ye believe.

God will not punish you for a mistaken word in your oaths: but He will punish you in regard to an oath taken seriously.<sup>1</sup> Its expiation shall be to feed ten poor persons with such middling *food* as ye feed your own families with, or to clothe them; or to set free a captive: But he who cannot find the means, shall fast three days. This is the expiation of your oaths when ye have sworn—Keep then your oaths: Thus God maketh his signs clear to you: Haply ye will be thankful.

¶ O Believers! Wine and games of chance,<sup>2</sup> and statues, and the *divining* arrows, are only an abomination of Satan's work! Avoid them, that ye may prosper.

Only would Satan sow hatred and strife among you, by wine and games of chance, and turn you aside from the remembrance of God, and from prayer: will ye not, therefore, desist from them? Obey God and obey the Apostle, and be on your guard: but if ye turn back, then know that our Apostle is *only* bound to deliver a plain announcement.

No blame attacheth to those who believe and do good works, in regard to food they have tasted,<sup>3</sup> in case they fear God and believe and do the things that are right, and still fear God and believe, and still fear Him and do good; for God loveth those who do good.

¶ O ye who believe! God will surely make trial of you with such game as ye may take with your hands, or by your lances, that God may know who feareth Him in secret: and whoever after this transgresseth, shall suffer a grievous chastisement.

O Believers!<sup>4</sup> kill no game while ye are on pilgrimage. Whosoever among you shall purposely kill it,

<sup>1</sup> If you violate it.

<sup>2</sup> See verse 4. Tradition has expanded the word *ansab*, so as to include all figures, and hence the strict observers of the letter of the Korán forbid the game of chess. The Persians, however, and Indians generally, interpret this verse more liberally.

<sup>3</sup> *i. e.* food not at that time forbidden them.

<sup>4</sup> This and the two following verses are placed by the commentators in the year of Hudaibiya, as also 98, 99, 100.

shall compensate for it in domestic animals of equal value (according to the judgment of two just persons among you), brought to the Caaba as an offering; or in expiation thereof shall feed the poor; or as the equivalent of this shall fast, that he may taste the ill consequence of his deed. God forgiveth what is past; but whoever doth it again, God will take vengeance on him; for God is mighty, and vengeance is his.

It is lawful for you to fish in the sea, and to eat *fish*,<sup>1</sup> as provision for you and for those who travel; but unlawful to you is the game of the land while ye are still on pilgrimage: fear ye God, therefore, before whom ye shall be assembled.

¶ God hath appointed the Caaba,<sup>2</sup> the sacred house, to be a station (asylum) for mankind, and the sacred month, and the offering, and its ornaments. This, that ye may know that God knoweth all that is in the heavens and on the earth, and that God hath knowledge of everything. Know that God is severe in punishing, and that God is Forgiving, Merciful.

The Apostle is only bound to preach: and God knoweth what ye bring to light, and what ye conceal.

100 SAY: The evil and the good are not to be valued alike, even though the abundance of evil please thee; therefore fear God, O ye of understanding! Haply it shall be well with you.

O Believers! ask Us not of things which if they were told might only pain you; but if ye ask of such things when the *entire* Korân shall have been revealed they will be declared to you: God will pardon you for this, for God is Forgiving, Gracious. They

<sup>1</sup> Lit. *allowed to you is the game (produce) of the sea and the eating.*

<sup>2</sup> That is, Cube-House, Maison Carrée. It is also commonly called the Bait Ullah, *House of God*. The Caaba is an oblong massive structure 55 ft. in length, 45 in breadth, and the height somewhat greater than the length. At the S.E. corner is the famous Hajar El-Aswad, or Black Stone, according to Captain Burton, an undoubted aerolite. It is figured in Mr. Muir's "Life of Mahomet." The Caaba stands in an open parallelogram of about 500 ft. by 530 ft., and is surrounded by colonnades, the pillars of which, made of various marbles, some Egyptian but mostly Meccan, stand in a quadruple row on the east side, and three deep on the other sides, and amount to 554. It has been rebuilt several times, but has not been materially altered since A.H. 1040.

who were before you asked concerning such things, then became unbelievers therein.

God hath not ordained anything on the subject of Baheera, or Saiba, or Waseela, or Hami;<sup>1</sup> but the unbelievers have invented this lie against God: and most of them had no understanding.

And when it was said to them, "Accede to that which God hath revealed, and to the Apostle," they say, "Sufficient for us is *the faith* in which we found our fathers." What! though their fathers had no knowledge and no guidance?

O Believers! take heed to yourselves.<sup>2</sup> He who erreth shall not hurt you when ye have the "guidance:" to God shall ye all return, and He will tell you of your deeds.

¶ O Believers! let there be witnesses between you, when death draweth nigh to any of you, at the time of making the testament; two witnesses—just men from among yourselves, or two others of a different tribe from yourselves—if ye be journeying in the earth, and the calamity of death surprise you. Ye shall shut them both up after the prayer; then if ye doubt them, they shall swear by God, "We will not take a bribe<sup>3</sup> though the party be of kin to us; neither will we conceal the testimony of God, for in that case we surely should be among the wicked."

Then if it shall be made clear that both have been guilty of a falsehood, two others of those who think them to be guilty, the two nearest in blood, shall stand up in their place, and they shall swear by God, "Verily our witness is more true than the witness of these two; neither have we advanced anything untrue,<sup>4</sup> for then should we assuredly be of the unjust."

Thus will it be easier for men to bear a true<sup>5</sup> witness,

<sup>1</sup> Names given to the sacred animals which were marked and allowed to range for pasture at liberty. The dedicated mother-camel was the *Saiba*; the *Waseela* included also goats or ewes; the eleventh female offspring of the camel was *Baheera*; the dedicated stallion was *Hami*. These forms of superstition grew up, obviously, from a remote period, out of the intense affection of the Bedouin for his flocks, especially his horses and camels. <sup>2</sup> Lit. *on you your souls*.

<sup>3</sup> Lit. *sell it for a price*, i. e. our evidence.

<sup>4</sup> Lit. *and we have not transgressed*, i. e. prevaricated.

<sup>5</sup> Lit. *upon its face*, i. e. according to its plain scope.

or fear lest after their oath another oath be given. Therefore fear God and hearken; for God guideth not the perverse.

¶ One day will God assemble the Apostles, and say, "What reply was made to you?" They shall say, "We have no knowledge: Verily, Thou art the Knower of Secrets:"

When God shall say: "O Jesus! Son of Mary! call to mind my favour upon thee and upon thy mother, when I strengthened thee with the Holy Spirit that thou shouldst speak<sup>1</sup> to men *alike* in the cradle, and when grown up:—

110 "And when I taught thee the Scripture and Wisdom, and the Law, and the Evangel; and when thou didst fashion of clay, as it were the figure of a bird, by my permission, and didst breathe into it and by my permission it became a bird; and thou didst heal the blind and the leper, by my permission; and when, by my permission, thou didst bring forth the dead; and when I withheld the children of Israel from thee when thou hadst come to them with the clear tokens: and such of them as believed not said, 'This is naught but plain sorcery;'<sup>2</sup>

"And when I revealed unto the Apostles, 'Believe on Me and on my Sent One,' they said, 'We believe; and bear thou witness that we are Muslims.'"

¶ And *remember* when the Apostles<sup>3</sup> said—"O Jesus, Son of Mary! is thy Lord able to send down a furnished TABLE to us out of the Heaven?" He said—"Fear God if ye be believers."

They said—"We desire to eat therefrom, and to have our hearts assured, and to know that thou hast indeed spoken truth to us, and to become witnesses thereof."

<sup>1</sup> See Evang. Infant. c. 1, Invenimus in libro Josephi Pontificis qui vixit tempore Christi, Jesum locutum esse, et quidem cum in cunis jaceret, etc. The date of verse 108 to the end is uncertain.

<sup>2</sup> Precisely the same expression is applied to our Lord in the Arabic Evang. Infantiae, c. 36 at the end, which also relates the story of the Bird.

<sup>3</sup> Ar. *El-hawariyin*, a different word from that used for Jesus, Houd, Saleh, and the other apostles par excellence. The root of the word is the Æthiopic *hawra*, to go, send; hence the Church is called in Æthiopic, the *Beth chrestyan ant hawariyat*, i. e. Apostolic. See, however, the note on Thilo's Cod. Apoc. p. 152, who derives from the root *hur*, to be white, pure; hence, friends, helpers.

Jesus, son of Mary, said—"O God, our Lord! send down a table to us out of the Heaven, that it may become a recurring festival to us, to the first of us and to the last of us, and a sign from Thee; and do Thou nourish us, for Thou art the best of nourishers."

God said—"Verily I will cause it to descend unto you; but whoever among you after that shall disbelieve I will surely chastise him with a chastisement, wherewith I will not chastise any other creature."<sup>1</sup>

And when God shall say—"O Jesus, Son of Mary! hast thou said unto mankind—'Take me and my mother as two Gods, beside God?'" He shall say—"Glory be unto Thee! it is not for me to say that which I know to be not the truth; had I said that, then verily Thou wouldest have known it: Thou knowest what is in me, but I know not what is in Thee; verily Thou knowest things unseen!

"I spake not to them aught but that which Thou didst bid me—'Worship God, my Lord and your Lord;' and I was their witness while I stayed among them; but since Thou hast taken me to Thyself, Thou hast Thyself watched them, and Thou art witness of all things:

"If Thou punish them, they are verily thy servants, and if Thou forgive them . . . .<sup>2</sup> Then verily Thou! Thou art the Mighty, the Wise!"

God will say—"This day shall their truth advantage the truthful: Gardens shall they have 'neath which the rivers flow, to remain therein for ever: God is well pleased with them and they with Him." This shall be the great bliss.

120 Unto God belongeth the sovereignty of the Heavens and of the Earth, and of all that they contain; and He hath power over all things.

<sup>1</sup> Comp. 1 Cor. xi. 27, sqq.—Muhammad obviously refers to the Eucharist.

<sup>2</sup> Supply, *Thou hast a right to do so as their Lord.*

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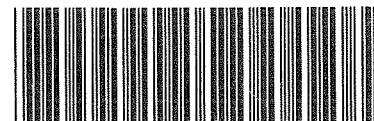
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